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Squash Pie.—One and one-half cupfuls of
squash after it is sifted, two cupfuls of boiled
milk, with butter the size of a walnut melted
in it, four eggs beaten slightly, one cupful of
sugar, one-half teaspoonful of salt, one-half
teaspoonful of extract of almond. This makes
two pies baked on deep plates.

Breakfast Puffs.—Beat two cupfuls of flour,
one cupful of milk, and one cupful of water
together. No salt, no powder, no eggs. Heat
the gem-pans, put a bit of butter in each, let
it melt and pour in the batter. The butter
will rise round it, making greasing the pans
unnecessary. There should be one dozen
crisp gems.

Pastry for One Pie.—One cupful of St.
Louis flour, one-quarter cupful of lard or beef
drippings, one quarter cupful of butter, ice
water to mix. Have the butter and lard cold
and hard, put them with the flour in a chop-
ping tray and chop until very fine, then add
the water, roll out once, roll up in a tight roll,
then cut in two parts for the two crusts, stand
on end and roll out once more, not too thin.

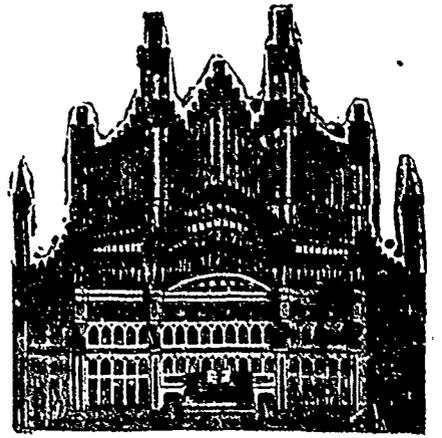
Chicken a la Terrapin.—Cover a four-pound
fowl with water. Simmer till done, and re-
move from the broth. When cold cut up the
meat in large slices. Add to the broth a little
savory, marjoram, sage, thyme, three bay
leaves, pepper, salt, parsley, a slice of onion,
slice of lemon, and five mushrooms. Simmer
one hour. Add one tablespoonful of braided
flour, then add one teacupful of cream and the
fowl. Remove parsley, bay leaves and lemon
and add the crumbled yolks of three hard-
boiled eggs. Serve very hot.

Unfermented Grape Wine.—Take Con-
cord grapes, best quality. Pick them care-
fully from the stems, and put them into a
preserving kettle, add two quarts of water
to every gallon of grapes, boil 15 min-
utes. Take it out of the kettle and put into a
cloth strainer and hang it up to dry, press
slightly, return to kettle, bring to a boil. Add
one pound of sugar to each quart of coffee, as
soon as it boils, skim, and bottle in gem jars
while boiling hot, or in common bottles, cork-
ing well and sealing with wax.

Coffee Pudding.—Make a cup of strong
black coffee by the simplest, best and surest
method, by pouring boiling water very slowly
through finely powdered coffee in a paper
bag. Pour this over a pint of fine, dry cake—
lady fingers, sponge cake or similar kinds.
After soaking for an hour or more, put in a
pudding dish, and add a custard made of two
well beaten eggs, a cupful of rich milk and a
tablespoonful of sugar. Bake for half an hour
in a moderate oven. Before serving, take an-
other small cupful of strong coffee and sweeten
almost to a syrup: mix it with a pint of whip-
ped cream, beating well together. Pour over
the pudding or dish separately.

Charlotte Russe.—Some lady's fingers,
three-quarters of a pint of cream, half an ounce
of isinglass (I strongly object to gelatine), two
dessert spoonfuls of curacao, an ounce of white
sugar, a large sponge cake, and the white of
one egg. Take as many fingers as will line
the bottom and sides of the mould, slightly
moisten with the white of egg, and lay them
a little over each other all round. Now do
the same on the bottom, making them fit
closely, and place the mould in the oven for
five minutes to dry. Whip well the cream and
liquor, adding the isinglass, and sugar dis-
solved in just sufficient water to dissolve it
well—not more than a tablespoonful—beat it
well into the cream. Then cut a slice from
the large cake to put on top and that must fit
very tight. Put the cream into the mould,
press carefully into the piece of cake, and set
on ice till it is needed. If that does not turn
out solid the fault will not be in the recipe.

Apple Meringue Pie.—Pare, slice thin and
stew juicy apples with about a teacupful of
cold water in the bottom of the kettle, to pre-
vent burning; when done, mash smoothly,
sweeten to taste, and flavor slightly with lemon
juice. Cover the pie plates with delicate rich
paste and fill with the apples, leaving one-
quarter of an inch at the top; bake by a
steady, moderate fire until the paste is brown,
then fill with a meringue made from the whites
of two eggs, and one light teaspoonful of
sugar; beat the whites of the eggs stiff before
adding the sugar, and add a little vanilla; re-
turn to the oven and allow them to brown;
serve cold. The paste for the above is made
as follows: One quart of flour, one-half of a
pound of fresh butter, one-quarter of a pound
of lard, with enough ice-cold water to make a
very stiff paste. Into the sifted flour cut the
lard with a broad-bladed knife, until the mix-
ture is as fine as sand; add to this just enough
ice-cold water to make the paste stick suffi-
ciently to enable you to remove it from the
mixing bowl, to a perfectly clean cold mixing
board; roll in short, quick strokes from you;
put on one-third of the butter in bits, one-
quarter of an inch thick. Roll the paste up,
and then flat as before, spreading on the same
amount of butter; roll up and out again until
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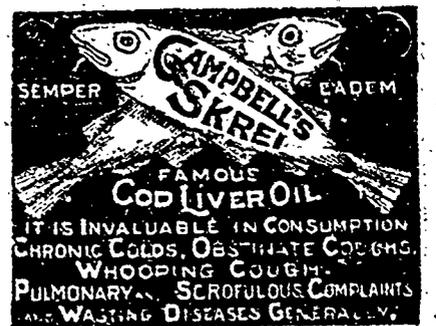
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No. 1.

Notes of the Week.

It will interest the friends of the Bible to know that the National Bible Society of Scotland has struck out a new departure of the greatest interest and significance in connection with Bible circulation in China. This is the production of the Gospel of St. Mark in Chinese, with short notes calculated to make the narrative intelligible to the Chinese. This departure has received the approval of many missionaries.

A writer in the *New Zealand Presbyterian*, comparing national with denominational schools, says: Given schools with permission, if the people desire it, to have Bible lessons and religious instruction, and we venture to say that our Protestant population will take no step to build and maintain separate schools. None know the cost of efficient schools but those who have had to provide the ways and means. With the liberty to have Bible lessons, and unsectarian religious instruction in the State school, under the double shield of a time-table and a conscience clause, we do not anticipate that our Protestant denominations would desire separate schools.

The reception of Rev. Dr. J. G. Paton, in Belfast, Ireland, has been most encouraging, and his capacity for work is, at his age, something remarkable. One Sunday the aged missionary delivered four addresses, which were listened to with rapt attention. It is hoped that he may succeed in accomplishing the great object of his visit at this time, which is to obtain half-a-dozen or more missionaries for the New Hebrides, and raise an annual subscription of \$5,000 to maintain a boat indispensably necessary for mission work among the islands. Subscriptions are freely coming in and there appears to be little doubt that before the veteran missionary returns to Australia his mission will be a success.

The Chinese question is giving the Presbyterian Church in New Zealand concern, as it is doing with us in Canada. At the last meeting of the Presbytery of Westland a suitable man being available, the subject was next considered in its financial bearings and the following resolution was carried:—"That owing to the unfavorable reply of the treasurer, no steps be taken at present, but that every endeavor should be used to have the Mission put on such a footing that a missionary could be engaged." The convener further reported that very few applications came to him from the congregations of the Church for Chinese tracts and Testaments, showing, he thought, a somewhat languid interest in the spiritual welfare of the Chinese within our borders. He thought this was a pity and not right. He had a large supply on hand, and would be glad to send what might be wanted for payment of carriage.

The Rev. Dr. Robinson, of New York, chairman of a committee of the Presbytery on "the relation of the Presbytery to students of Union Theological Seminary applying for license to preach," submitted a report with two recommendations: First, that the Presbytery requires that students for the ministry who shall hereafter apply to be taken under the care of the Presbytery shall not, and advises that those now under its care should not, pursue their theological course in any seminary disapproved by the General Assembly. Second, that due notification be given students and licentiates of this action. The first resolution was divided, then on motion the word "recommends" was substituted for the word "requires;" and, by a vote of 70 to 59, carried. The rest of the first recommendation referring to students now under the care of the Presbytery, was laid on the table. The second was adopted with a slight change. There was a large attendance, and but little speaking.

The difference in opinion regarding the use and abuse of opium, which is conspicuous in the evidence being offered to the Opium Commission of the British Government, is decidedly interesting. Men of equal knowledge and experience contradict each other as to the effects of the drug on the condition of the Indian and Chinese races. So contradictory is the evidence, indeed, it would be difficult to foretell the decision of the Commissioners or its result upon the traffic. There are two aspects of the question, however, which should not be lost sight of, and which should in a large measure regulate whatever conclusion is arrived at—viz., that the drug is used mainly as a luxury, and as such might very well be disposed of without injury to aught but the revenue, which could easily be recouped from other sources. The other important aspect of the case is that missionaries are almost universally opposed to it, and none are better able to judge fairly than they are of its evil effects upon the people who use it.

The Rev. Principal Dykes, of London, some time ago proposed in his Presbytery the sending by the Synod of the English Presbyterian Church of fraternal greetings to the General Assembly of the Established Church of Scotland. This motion has called forth a good deal of comment. Writing to the *Presbyterian*, the organ of the Presbyterian Church in England, the Rev. Doctor says: "With every other Presbyterian Church of any magnitude in the three kingdoms we maintain more or less friendly relations. Among Presbyterian Churches out of Scotland we stand, so far as I know, alone in holding aloof entirely from the Established Church. No good reason can be given for this absence of the usual courtesies which sister churches of our order are accustomed to pay to one another. We are united with our brethren of the Church of Scotland in the Presbyterian Alliance. We exchange annual visits with the Synod in England which is in connection with her communion. To have no word of greeting for her General Assembly, when in spring we visit other churches in the north, appears to me to be inconsistent, unpresbyterian, and lacking in ecclesiastical comity."

Of the late Rev. Dr. Swanson, whose death we chronicled last week, the *Presbyterian* says: "Dr. Swanson was selected for our China mission in 1860, along with the Rev. H. L. Mackenzie, from a band of outstanding and devoted students of New College, Edinburgh. Proceeding to Amoy he became the colleague of the Rev. William Burns and the Rev. Carstairs Douglas, the two men who, more than any others, may be said to have founded the China Mission of our Church. He made an excellent missionary, acquired a more than usual command of the language in preaching, did noble work in the Amoy district for more than twenty years, and only abandoned the field when it became evident that if life were to be prolonged he must finally return to this country. His work since, among the congregations of our church, in pleading for the mission, his occupancy of the Moderator's chair of the Synod, his many able, stimulating, and most hopeful addresses, and his frequent and hearty appearances on behalf of the British and Foreign Bible Society, for which he had a deep and loving regard, will be long remembered, and we are sure his welcome presence will be greatly missed. He has left many attached friends among us, and the deepest sympathy will be extended to the bereaved widow and family."

The Belfast Queen's College Students' Union lately asked Miss Steele, of the Victoria College, to give a lecture on behalf of the Union. Miss Steele was one of a body of representative ladies sent out to Chicago during the Exposition to see and hear all they possibly could regarding educational methods employed in the States. Rev. Dr. Hamilton, President of the College, occupied the chair. Miss Steele's subject was "Impressions of America." As regards Chicago she was struck with the roughness and unevenness of the streets and the height of

the buildings—"sky scrapers," as they were called. She then described an American reception which she attended. "There was none of the stiffness and formality that was characteristic in this country. The conversation was generally on literature and politics, while there was an utter absence of tittle-tattle. The physique of the ladies was striking, and in many senses was beautiful; their pallor was due to some extent to sharp climatic contrasts. She must say a word on the subject of the American gentlemen. They were extremely courteous, and their courtesy to their wives was most particularly noticeable. Miss Steele concluded by paying a very warm tribute to the virtues of the American people, mentioning that one of their most charming features was the deep interest which they exhibited in the old country.

We are glad to see that there is on foot an agitation among the merchants of this city for a reduction in the rate of city postage for letters. It appears absurd on the face of it and out of all proportion to charge two cents for city postage and only three cents for a letter that may have to be carried from Halifax to Vancouver. If the one charge is fair and reasonable, then the other cannot be. Why not go further and also ask at once a general reduction of postage from three to two cents for the whole Dominion? Few things contribute more to the general satisfaction of the people, to foster business and actually promote happiness, than speedy, safe and cheap means of communication by letter. No one would begrudge a deficit in his department of public service, when a felt benefit was received by all. If some of the public money squandered in many ways were better used there could be no difficulty in cheapening postage over the whole Dominion, which would be a boon to all classes. If the people of the United States are willing to bear a deficit in the postal service that they may have the advantage of cheap postage, why should not we in Canada follow in this respect their example, and also that of the mother country where a low postal rate instead of increasing the deficit of this service, has actually made it a large paying one. We cannot, of course, expect the same thing to take place in Canada owing to our sparse population and immense distances, but a cheaper postage rate is something which would be welcomed and the benefits of it enjoyed by all classes.

In New Zealand they are wrestling with the subject of religious teaching in the public schools. The *Southland Times* of that island gives the following illustration of what parental neglect and the absence of all religious teaching in the public schools can do in the way of producing religious ignorance. Upon a little child being brought into court in order to ascertain if she understood the nature and obligations of an oath the following took place:

"How old are you?" "Ten years old last birthday."

"When was your last birthday?" "Last July."

"How old are you now, then?" "Ten years and seven months."

"When will your next birthday be?" "Next July, sir."

"Do you go to school?" "Yes, sir, the State School in ——— Street."

"Been going there long?" "A little over a year, sir."

"Were you at school before that?" "Yes sir, at the State School in ——— Street, three or four years."

"Can you read?" "Yes sir."

"And write?" "Yes."

"Well, my little woman, did you ever hear anything of God?" "Beg pardon, sir."

"Did you ever hear of God?" "Of God, sir?"

"Did you ever hear anything of your heavenly Father?" "Beg pardon, sir?"

"Did you ever hear anything of your Father in heaven?" "My father is at home, sir."

"Did you ever hear anything about Christ?" "I don't know, sir."

Our Contributors.

A NEW START IN THE NEW YEAR.

BY KNOXIAN.

In a well-known essay Macaulay says, "We know no spectacle so ridiculous as the British public in one of its periodical fits of morality." We thrust that quotation at Principal Grant once when discussing a public question in a private friendly way and he parried the thrust by saying that a periodical fit of morality is a good thing. Undoubtedly it is a good thing compared with no morality at all. It is a great pity that morality should make itself appear ridiculous but even a ridiculous appearance may do some good. The periodical fit shows that the public conscience is not so dead that it cannot put on a spurt. A spurt is a poor thing in either morals or religion, but it is many times better than chronic deadness.

Probably Macaulay would have said that few things are more ridiculous than New Year resolutions. Had he used his marvellous powers in showing how easily and how quickly New Year resolutions are broken, he might have shamed his admirers out of making resolutions on New Year's day. And yet New Year resolutions are good things even if they are sometimes quickly broken. They show that desire for improvement still lives in the breast of the man who makes them. The man who thinks he cannot be improved has no business down here. Earth is not his sphere. Just where he ought to go, or be sent, we cannot say but this world has no further use for him.

How would it do for all the preachers in the Presbyterian church in Canada to take a new start in this new year and try to preach better sermons than they ever preached before.

Brother Perfect stand aside, please. We have no word for you. Paul could not do you any good and a man that Paul failed on need not be tried by anybody else.

Brother Know-it-all, please keep company with Brother Perfect. A minister who knows it all need not discuss improvement in preaching or in anything else. You two brethren have nothing to do but look down patronisingly on the rest of us.

The New Year is a good time for an ordinary preacher to ask how he can improve his sermons and increase his pulpit power. It is a pity that so many sermons should come so near being first-class and for the want of a certain something just fail to get into that class. Perhaps a little more work would have put them into first place. Not long ago we heard of a theological professor, himself an excellent preacher, who advised a friend to put "just another hour" on his sermons. The friend was an able, scholarly man and the professor thought he might by another hour's work make sermons already good considerably better. That professor knew his business. An hour of earnest work spent after a sermon is finished in striking out redundant words and sentences, in lighting up dull paragraphs, in adding apt illustrations or allusions, in mercilessly shortening arguments that prove things nobody present denies, and in drawing the pen through such fundamental facts as that a shepherd is a man who takes care of sheep. An hour of vigorous work of this kind would redeem many a sermon from mediocrity and lengthen and strengthen many a pastorate.

Dr. Guthrie urged Donald Fraser to prepare only one sermon a week and lay out all his strength on it. Dr. Fraser did not take the advice because he tells us he "could never bear to elaborate the materials of a sermon or address," and that he had a constitutional dislike to taking pains. That may have been all very well for a man like Donald Fraser, but we are not all Donald Frasers. Taking pains must be the indispensable conditions of success for most of us.

We have no sympathy with the cry that the pulpit is doomed to lose its power. It does the fault will lie mainly with the church and with the men who occupy the pulpit. The outside rivals are not worth discussing simply because they are not rivals. The press is usually considered the greatest rival, but as a matter of fact it might be and sometimes is

one of the pulpit's best helpers. The danger comes from unreasonable demands by the church for work outside of the pulpit; from organizations that think, or seem to think, they can do the work of the pulpit better than it is done by the pulpit; from the pinching of poverty in the manse, a pinching that is sure, sooner or later, to cripple the pulpit; and from a reliance on ecclesiastical machinery that cannot be moved without pulpit power.

Congregations might contribute greatly to this new start of their ministers by taking a new start themselves. The new start might show itself in more regular attendance on Sabbath; in contributing more liberally towards the congregational revenue; in better attendance at the prayer meeting; in living better lives, and in a hundred different ways. Adding two or three hundred dollars to a minister's salary helps mightily to give him a new start.

There is some rather weak preaching, no doubt, but the weakest of it is quite as good as a great deal of the hearing. The standing curse of the church is that so many people think the minister should be and do everything about perfect while they may be anything they please or do anything they choose.

Supposing we conclude that we are all, minister and people, a rather poor lot and take a fresh start for the New Year. There is no reason why we might not be and do better.

POINTS OF VALUE IN DOING EFFECTIVE CHURCH WORK.*

Among the first and most essential requisites of doing effective church work is that the worker be clothed with the spirit of resignation and animated by the virtue of thankfulness. As an example of graceful resignation and sincere thanks I stand before you to-night. Against my strongly expressed wish you have done me the distinguished honor of electing me to the Presidency of this Council. I have in this deferred my own opinion to yours, thinking that perhaps the man you saw might be better than the man or the ego that I myself saw, and thus I have striven to exhibit the virtue of resignation, and not like that of a martyr, but rather as one desirous of doing to the utmost of his powers whatever he could for the furtherance and advancement of the cause that created and has carried on the work of this Council.

Let me too, not only cherish, but express my hearty thanks for the distinction you have placed upon me. It is one that I had no hope of reaching, but it is one which, having reached, I prize as a most honorable distinction, for this amongst other reasons good and sufficient, that it has been filled for some years back by one of our most learned and distinguished presbyters, Mr. William Mortimer Clark. Plutarch tells us of Timotheus the Athenian, who had been a particular favorite of fortune, as the old worshippers of Jupiter put it, that upon recounting his victories among his friends, he added at the end of several great actions, "And in this Fortune had no share;" after which, it is observed in history, that he never prospered in anything that he undertook. The Presbyterian who speaks of Providence as the Greek did of fortune is not likely to prosper in anything that he undertakes, and, that we may prosper, let your present chief officer humbly acknowledge his sense of gratitude to Him whom the men of ancient time dimly recognized as Fortune.

We are, however, met to-night to take counsel together upon some "points of value in doing effective Church work." The meetings of this Presbyterian Council should be made practical. We meet here in a quasi-parliament; we have equal voices in discussion: we are all eligible to be heard; we are in what may be called in distinction to other church meetings, an ecclesiastical committee of the whole. At the Sabbath day meeting all the elders but one are silent; the one active, the many passive; the one moving and the others being moved; but only so if the preacher and the worshippers have their trolley on the wire that leads to the great Heavenly Dynamo, and that God's Holy

*Paper read before the Presbyterian Council at Knox Church, Toronto, by the President, John A. Paterson, M.A., on 4th December, 1893.

Spirit thrills the circuit between earth and heaven. And this, of course, is right, for the pulpit message is the very apex of church work, and that occasion is not one of debate nor of discussion. At the Presbytery meetings the elder (naming him thus in the ordinary sense) is there only once in as many years as there are members of session, supposing the ordinary system of rotation is kept up, so that in fact an elder may attend meetings of Presbytery for one year in fifteen, and then, when he is just about becoming acquainted with the methods of business and the details of the questions that come before the court, he is gently beckoned aside to make way for his successor, and the cycle of his Ecclesiastical Court life is run. Verily the elders have their "exits and their entrances." But in this council these conditions do not exist; all here have an equal status, and, although it has no legislative functions or operative powers, yet it presents opportunities of many an interesting and profitable discussion, which, *mirabile dictu*, is not, however, very frequently taken advantage of.

Many practical questions relative to church work and church government present themselves to the mind, the discussion of which would give us much knowledge and our church work here in Toronto a greater impetus. Many of the subjects I would venture to suggest are doubtless old; they have not in them the bloom of perpetual youth; they are a trifle decrepit and they go halting along in a vague, uncertain way as if not very well knowing where they should be going, or whether they should, in fact, be abroad at all. Others of them have been, in the minds of some, settled long ago, and have been filed away and so labelled, but like the majesty of buried Denmark, they will not stay settled; they will not lie buried, but continually bursts their cerements and revisit the glimpses of the moon, and although "Rest, rest, perturbed spirit" may be solemnly addressed to them, yet they still haunt the realms of life, and still trouble the fears of many thoughtful Presbyterians.

The order of Church Service is a question which should invite much useful discussion. On what principles should it be based? Would uniformity be advantageous? Of what should it be comprised? All these open up a field of inquiry. I remember hearing of one congregation in which the minister, who was advanced enough not to be a slavish follower of mere custom, ventured to ask his people to audibly repeat with him the Lord's prayer, and a large number did so, very much to their own edification. But it was reported to the session that a man who sat in the back end of the gallery (that sort of man always sits in the back end of the gallery protested vigorously that the practice was a dangerous innovation, and that the air had a strong Jesuit fragrance. He wanted to know whether William of Orange had fought and won the Battle of the Boyne in vain, and darkly surmised that it was a design of the devil and a veiled attack on Protestant supremacy; and then he ended by talking eloquently of the "small end of the wedge." Of course that settled it—the "small end of the wedge" always does—no advancement was ever inaugurated but the world heard at once about the "small end of the wedge" until we feel inclined to smite the objector with the large end of a large wedge, and to wish that the man who invented the expression had been before his invention buried under Olympus with Pelion and Ossa on the top. Thereupon the offensive Lord's prayer disappeared from that Church Service, although the saying of it was merely invited, and although a large majority of that congregation expressed their earnest desire for its continuance.

And that opens up another question—What should a congregation do in regard to any course or practice which involves choice and is not a matter of principle, and which is opposed by a small minority of the people? The children of the world often decide most important questions, involving mayhap the destiny of the nation, by a narrow majority; but in congregational economy how often does it occur that a small minority, with a maximum of pugilism and a minimum of Christian grace, governs a large majority, filled with a

Christian forbearance which shines through them as a light from a heaven—and thus growth and improvement are often checked. It may readily be conceded that no mere majority should necessarily govern, but where is the limit where the minority must be told "let us alone and let our will be done?" Perverse minorities must cease from comparing themselves to Elijah at Mount Carmel or to Galileo in his dungeon cell; the immortal words "Nectamen illa movet" have no counterpart with them. "Vox populi, vox Dei" has lost its signification when applied to many questions of congregational government, and has become merely a classical phrase. But I must not diverge too much. I mentioned the "order of church service." I have not ventured to discuss it, because I have the promise of the distinguished past President, Mr. W. M. Clark, to contribute a paper upon that subject at an early meeting of this council.

What should be done as to a periodic revision of the communion roll? Upon what principles should it be purged? It certainly cannot stand with its accumulation of many names of members who have absented themselves not only from communion but even from ordinary church services, have lapsed into indifference, and mayhap merely joined the church to secure the baptism of their infant children—a form of superstition which testifies how strongly and naturally the uneducated and unregenerated heart gravitates to mere Romanism. Much advantage will be gained from a regular and uniform system of revision. Bear in mind that Presbyteries assess congregations for the schemes of the church based upon the number of communicants reported, and as long as communion rolls are revised upon different principles, or not revised at all, their returns to the Missionary and other Funds will not be uniformly proportional to the number of communicants reported.

The question of time service or life service of the elder has been already much discussed. Has it yet received its quietus? or is it only in the cocoon-like state waiting for the democratic tendency of the day to force it yet again on public attention?

Associated with this comes another question of even a greater revolutionary tendency—the time service or the life service of ministers. In the CANADA PRESBYTERIAN, discussion as to this important matter is now alive—Could church work be more effectively done if the tie that unites pastor and people could be more easily set free? I do not say "rent." As it stands now, unless by a direct attack on the life or doctrine before the church courts, the only constitutional means to sever the connection is to stop the supplies; the same dire remedy whereby our forefathers, in the days when every man carried his sword on his thigh, and sometimes in his hand, were wont to bring haughty monarchs to their senses, and awe even "the divinity that doth hedge a king." The Acts of the Apostles, as continued in the nineteenth century, follow the practice as laid down in the 1st and 6th chapters of the Acts of the Apostles of the first century, and the rights of the people in the election of ministers have been by Presbyterians held sacred and inviolable. We have heard of some grievous results from the difficulties to put an end to the engagement, if, in fact, the relationship comes under the category of a mutual contract with all its legal incidents. On the one hand, the pastor may say, I wish to terminate this relationship, and says to the Presbytery, "I wish to go; release me," and what Presbytery would decline? The reverse action is not, however, so easy, and I have heard of such difficulties occasioned by the wish of the people for a change of pastorate, that they culminated in a petition being quietly carried round and largely signed, and then the pastor, to the dismay of the petitioners, got back at them the following Sabbath by preaching from the text—"And Joab said to Amasa, art thou in health my brother! And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that was in Joab's hand, so he smote him therewith in the fifth rib and shed out his bowels to the ground, and struck him not again, and he died." The philippic was so strong that the leading members had to leave before the end of session. They had come to hear the gospel; they heard a gospel; the

old one of an eye for an eye and a tooth for a tooth; they ask for bread and they get a stone—more than one, several of them.

And then what shall be said as to long vacancies where a congregation cannot make up what is called "their minds," and for months, yea, even for years, they sit as a jury from Sabbath to Sabbath to hear men "preach for calls," instead of worshipping and being built up in righteousness and true holiness, and becoming more and more sanctified. Our good Methodist brethren have a system different from ours which, they say, has brought them a rich fruition and an abundant success. But it is remarkable that just about the time when our Presbyterian brother was preaching his sermon about Amasa and Joab, and right in that very western Canadian town, our Methodist brethren were enjoying the rich treat of one congregation with two ministers, one sent by the Conference and the other the choice of the people, and they were struggling to hold two prayer meetings in one room, and while one party was mightily moved by the Holy Spirit to offer up prayer the other party was as mightily moved by the Holy Spirit to engage in the exercise of praise with their very loudest voice. So let us hasten slowly and without changing see if our system can be improved to do church work more effectively. Already comes not faintly the jar of a wheel out of order in our polity, says the Moderator of the Synod of the Maritime Provinces. "The day for long pastorates is evidently over. The church should strive to solve the problems connected with pastoral changes."

Do we as Presbyterians teach or preach sufficiently on the distinctive doctrines and polity of our church? I would confidently submit that we do not. I fear that compendium of theology *par excellence*—our Shorter Catechism—is not sufficiently taught in our Sunday schools notwithstanding the splendid effort made by our High Religious Instruction Scheme. Our people are not sufficiently taught why we are Elder-governed Presbyterians and not Bishop-governed Episcopalians; why we are Calvinists and Presbyterians and not Arminians and Methodists; why we are Pædo-Baptists and Presbyterians and not Baptists; why we have open communion, and say it is the Lord's table and not close communion, and say it is the denominational table. I do not stand here to argue for an overbearing denominationalism, but if there must be *isms*, then I argue for Presbyterianism, and especially for an intelligent Presbyterianism. I firmly believe the better Presbyterian I am the better Christian I am. We all know that the cardinal doctrines of the soul's immortality, the fatherhood of God, the Trinity, the redemption, salvation by grace, Christ crucified and risen again, and the other scripture that make a rich cluster of sparkling truth illuminating the dark void of merely human religious thought, should form the warp and the woof of pulpit effort, but I plead for some threads of that teaching that shows us why we believe the Bible as interpreted not only by Luther, but also by Calvin and Knox, and thus make the pattern of our teaching a complete one. Thus we can do more effective church work.

This is the age of electricity in physical science and this is the age of Young People in Church Work. The Young People's Society of Christian Endeavour is here, it has arrived, it has come not to visit but to stay. We cannot ignore it, if we do it will ignore us. What will we do with it? Tell it to mind its own business and leave us to mind ours. Tell it that it is an overgrown child and knows not what it does? Tell it that it is of alien blood and not Presbyterian and that Mother Church will not let it repose on her bosom, will in fact have none of it? Nay indeed; a thousand times nay! Like the infant Hercules in his cradle it has already grasped the viper brood of evil principles and stifled them, it has already, though but a stripling, drawn the Ulysses bow and wielded the Douglas brand. Let us enlarge our habitation and stretch out the curtain of our tent and adopt it.

The Y. P. S. C. E. say to us as Sessions in these most loving words of which history bears record, "Intreat me not to leave thee or to return from following after thee, for whither thou goest I will go and where thou lodgest I will lodge; thy people shall be my people and thy God my God. Where thou diest will I

die and there will I be buried. The Lord do go unto me and more also if aught but death part thee and me." I never had any trouble about the relation in my own congregation. It is as much a part of our church work and life as the Sabbath school is. The Sabbath school has its inter-denominational conventions in the counties, in the Provinces and in the nations and so has the Endeavour Society. The Sabbath school owes and performs its allegiance to the Kirk Session: so does the Endeavour Society. Whoever heard of a minister or session croaking and uttering words of dire foreboding as to the Sabbath school not being in contact with the church and doing independent work and divergent from the church. When I see Pastor or Presbyter shaking their Presbyterian heads sideways over the Christian Endeavour Society and like a Greek chorus singing dirges I bethink me that their Endeavour Society must be stronger than that Session and that the pastor and elders are like swans who are fabled to sing before they die. Make yourselves part of your Young People's Society and you will do more effective Church work. Remember that presbyter is not "Priest writ large" although Milton once in an angry moment said so.

Are the relations of session and managers always pacific. They have separate jurisdictions. Are they clearly drawn and are they clearly understood? If they are not it will surely cripple and mayhaps kill effective church work. The Session finds it necessary to spend money on matters relating to the spiritual interests of the congregation and sends the account to the managers. I have known this to provoke criticism and create misunderstandings. This would not arise in a Deacons' Court but the establishment of a Deacons' Court is not the rule but rather the exception amongst our congregations. I know a plan adopted by one of the city congregations which obviates or rather prevents the occurrence of this difficulty and it is this:—One-fourth of the Board of Managers are members of Session and elected by them to sit with the managers and thus a link is forged which makes the chain complete and where the Session acts on some quasi-temporal matter the managers understand all about it and the risk of any difficulties which sometimes arise among the very best men is thus minimized.

(Concluded in next Issue.)

THE HOME MISSION FUND.

Sir,—Will you allow me a few words about the necessity of supporting adequately the Home Mission Fund this year. The crop of 1893, in Western Canada, fell much below the estimate, and the price was the lowest ever recorded. The average yield per acre in Manitoba was below 16 bushels, and in the Territories less still, while No. 1 hard sold for 40 or even 38 cts. per bushel for a time. Deduct the cost of the threshing, binding twine, marketing, etc., and the farmer's margin is either wiped out or scarcely visible. And to aggregate the situation, owing to the scheduling of our cattle in Britain, prices fell with a thud. Almost the sole industry of the west is farming, and when this member of the community suffers all the members suffer with it. The small cash value of the crop has caused severe stringency, and when implement men, merchants and the rest are trying to collect debts, the farmer must satisfy the creditor who is backed by the sheriff. However willing to implement promises made to Presbyteries and missionaries in spring, very many of our people consequently will find themselves unable to do so, and we look for a considerable shrinkage in the part of the salary promised for 1893. Recent visits to different parts of the field clearly show this. Where drought or hail destroyed the crop, the people can do nothing to speak of, and the Home Mission Committee will be called on to help its missionaries in such a crisis. If the state of the Fund permits, well, but if not, irreparable mischief will be done.

To-day a letter was received from a missionary who has seven children, and he informed me that he would have to depend almost altogether on the grant, and asked whether the committee could not advance him

now what would be coming to him till the end of 1894. This of course is impossible. Another wrote saying, that he was in good health himself, but that his wife was ill, that the people could do nothing for him this year, and that he and his family were badly in need of clothing, but unable to purchase any. Another wrote within two weeks, asking whether he could not be changed to some other field, as his people, though much attached to him, were unable to make ends meet for themselves and could not do much to carry his family through the winter. These are but samples. Where men are unmarried they say nothing, they are quite prepared to suffer with their people, if need be, but where families are depending on them it is quite different. All these men are hopeful, and think next year will right many things, but they must be helped in the present distress. But if, when the Home Mission Committee meet in March, a large deficit is staring them in the face, however willing the committee may be and however urgent the case brought before them, they must steel their hearts against all appeals for relief. I fear that the hardships of the frontier missionary are but imperfectly understood, and hence the inadequate support received for the Home Mission Fund. Does any one ask, why are married missionaries sent to such places? Often because others will not go or stay if they are sent. When the married missionary reaches his field by the help of the committee, he realizes that he cannot get away, his family pickets him there. He then goes resolutely to work and frequently does rare service. Does any one suggest retiring from some of the fields now occupied? It cannot and must not be done. In Home Mission work, the Presbyterian Church should know no such word as retreat. We are not now occupying all the fields open and asking for men. Where districts have been neglected they have suffered morally and spiritually and we must never let any one think that our aim is not to occupy and keep occupied every part of the country that God has given us. Let it also be born in mind that the work is extending. Last spring twenty-one new fields were occupied, and hence the appropriations for 1893 must be considerably in advance of those of 1892 to meet ordinary demands. When the facts are known, the church will not fail to respond and hence this statement is now made. The statement could be made longer and stronger but I forbear.

J. ROBERTSON.

544 Church St., Toronto, Dec. 27th, 1893.

SEVEN TANGIBLE REASONS.

The North American Life Insurance Company presents to the insuring public the following claims for support.

1. It is a home company with full deposit with the Government.
2. It offers security not exceeded by that of any other company.
3. It is noted for prompt payment of all just and approved claims upon maturity and satisfactory proof of death.
4. It shows a surplus of \$440,264.11 on policy-holders' account over and above reserve and death losses; and has assets, including an uncalled Guarantee Fund of \$240,000, amounting to \$1,282,440.11, for the security of policy-holders.
5. Every holder of a policy for \$5,000 is entitled to act as a director of the company, on election by a majority of votes of duly qualified members, and to vote at all meetings, and every policy-holder for \$1,000 or over is entitled to one vote for each \$1,000 of his policy, at all meetings, whether annual or general.
6. Its policies are printed in clear, large type, in plain, simple language, and are as liberal in their conditions as it is possible to have them, consistent with safety and equity to the policy-holders generally. Observe the following points, viz:
 - (a) The policies are indisputable after three years from the date of issue, securing a reliable provision for one's dependents and not a lawsuit.
 - (b) Travel in any part of the world will not invalidate the policy.
 - (c) Surrender values are allowed after the policy has been in force three years, either by paid up policies or in cash; loans are made on ordinary policies after they have been in force three years.
 - (d) The age of the insured will be admitted at any time by the company on reasonable proof, but, if not so admitted, any error in the age will not invalidate the policy.
 - 7 Its premium income for last year exceeded that of any other Canadian company during the same year of its existence.

Christian Endeavor.

BEGINNINGS (A SPECIAL PRAYER SERVICE).

BY REV. W. S. M'AVISH, B.D., ST. GEORGE.
Jan. 7th—John 1: 1-17.

How natural for children to wish to know all about the beginning of things! How eagerly they ask questions regarding those objects which are new and strange to them! Men, who are but children of a larger growth, have the same curiosity. Like children they ask, How did this come? Where did it come from? Why did it come? In every age this spirit of inquiry has manifested itself. Among the earliest writings which have come down to us are those of the Greek philosophers. But as those men were without the light which shines from God's Word, we are not surprised to learn that they speculated as to how the universe was formed, why it was so formed and what elements composed it. They tried to trace things to their origin. Men to-day have the same spirit of inquiry. Does a new disease make its appearance? Then men experiment till they find out the nature and habits of its germ. Is there a river whose source is unknown? Then some Livingstone or Stanley is ready to brave the dangers of the wilds in order that he may discover it.

God, who created man, knew that he possessed this desire to trace things to their origin, hence in so far as it was necessary to satisfy this inquisitiveness, He satisfied it. Thus in the Bible we have mention made of the beginning of the world, the beginning of the human race, the beginning of sin in the world, the beginning of punishment, the beginning of redemption, the beginning of the arts and science, the beginning of different languages, the beginning of races and the beginning of the church. Here we have a number of fruitful and interesting themes, and if we desire to find satisfactory information upon any of them, all we have to do is to turn to the inspired writings of the Bible. The writings of devout scientists and historians may shed much valuable light upon these subjects, but the Bible itself must be regarded as our greatest and highest authority.

But as this is the first subject to be discussed this year, and as it is to be taken up at a special prayer service, it is quite possible that it was designed to direct our attention to the opening of the year, the beginning of new duties and the assuming of new responsibilities. If this be the case, let us resolve to begin the year well. The year is well begun if we enter upon it realizing our dependence upon God, our need of His almighty help, His loving protection and His infallible guidance. Let us begin the year by consecrating ourselves afresh to the service of our Master; by dedicating ourselves to Him with renewed energy and zeal, and by resolving that we shall do something to make the lives of others happier and better. Solomon says "Better is the end of a thing than the beginning thereof." Doubtless; but then the beginning will largely determine what the end shall be. Even if we fail to accomplish some of the things we attempt we shall be all the better for having put forth the effort. The disciples saw for only a very limited time the glorious vision on the Mount of Transfiguration, but all through their lives they were stronger and better for having witnessed it.

Let us begin the year humbly. Let there be no boasting about what we expect to accomplish. We still require the wise caution of James and Solomon. (Prov. 27: 1; James 4: 13). The warning of Ahab to Bendadad is still worthy of consideration (I Kings 20, 11).

But while we should be humble we should also be hopeful. We have been blessed in the past, and there is no reason to fear we shall not be in the future. God ever abideth faithful.

It is said that what is well begun is half done. Nothing is well begun unless it is committed to God in prayer. "Commit thy way unto the Lord and thy thoughts shall be established."

Spurgeon: "If you are much with God in private, He will be much with you in public."

Pastor and People.

A PASTOR'S SONG.

A stranger maiden came and sat,
One holy day amongst my flock.
And listening there to this and that,
Heard in her heart a gentle knock,
And then a voice—to her surprise—
Which seemed to say: "O maiden, rise."

She wondered what the knocking meant;
She wondered whence the voice could be.
And then she knew that God had sent
His voice, through mine—to set her free
And then we met; and down the strand
We walked a twelve-month hand in hand.

The Sea of Truth before us lay,
And o'er it ran a sunset flame,
Its billows swelling up our way,
And slow returning whence they came.
And she replied to it and me—
"A vision of new things I see

"There is no shore to hem the sight,
When once we launch upon the deep!
There is no darkness; all is light
When sky-born splendors downward sweep.
When God on life doth drop His kiss;
When Love on truth doth beam like this.

"There are no fears which do not calm
Beneath God's benediction;
No life that is not made a psalm
When touched by His felicity.
My heart, surmises further sense
In all His word's magnificence.

"Oh, thou great Sea of Truth, that shines!
Oh, thou great flood of radiance
That fillest my horizon lines
And reacheth to 'the heart of me,'
I am not much: I little bring,
But thou hast made the dumb to sing."

And then her eyes grew soft, and turned
And melted in a glance with mine.
And thus it was again I learned,
A soul, through me, could now divine.
Truth ne'er was truth in full array
Till God's love in its bosom lay.

Then from the earth a mist arose
And hid us from each other's sight;
And then a night wind strongly blows,
And our one year lay dead and white.
And we no more could look abroad
Together on the things of God.

And nevermore beneath the blue
Or wintry skies of time we meet
Unless when thought, as thought will do,
Doth cross the world on flying feet,
And to each other, spirits bring
Obeisance and an offering.

God bless the little maiden who
Came to my door and went away,
And let me speak the message true
Into her soul that Sabbath day.
Some little heritage to gain
Against the time when we shall reign!

When we shall reign? Oh, yes, I ween,
And brief the journey till it comes.
The years that lie these points between
Time sweeps them out like broken crumbs.
The only life is that on high—
We'll find each other by and by.

THE PARSON'S BARREL.

BY REV. THEODORE L. CUYLER.

"Well, parson," said Deacon Goodgold to his pastor, "that last Sunday mornin's sermon was number one *prime*; may I ask you which end of the barrel that came out on? Your barrel is like the widdler's in Scripture—it never seems to give out." "I am glad that my sermon suited you," replied the genial dominie, "for I got part of that at your house, part came from neighbor B—'s, and part from poor Mrs. C—, in whose sick room I spent an hour, and one hint in it came from your boy Frank, who rode by my house on 'old gray,' without any saddle or bridle. I picked up some of the best things in that discourse during an afternoon spent in pastoral visiting."

Parson Honeywell was a shrewd man, and a faithful, godly preacher. He had not a great many books; and his family increased faster than his library. His Bible he had at his fingers' ends; it was his one great unexhausted storehouse of heavenly knowledge. But he also had a book of human knowledge second only to God's Word. In the forenoon he studied his Bible, and in the afternoon he sallied out with horse and buggy and studied his people. He rode with his eyes open, finding illustrations, like his Divine Master, from the birds of the air, the flowers of the field and

the sower or plowman by the wayside. His mind was on his sermon all the week. If he saw a farmer letting his oxen "blow" under a roadside tree, he halted and had a chat with him.

He observed the farmer's style of thought, gave him a few words of golden counsel, and drove on, leaving the farmer something to think of, something to love his pastor for also. If he saw a boy on his way from school, he took the lad into his buggy and asked him some questions which set the youngster to study his Bible when he got home. Parson Honeywell caught his congregation when they were young.

Deacon Goodgold was curious to know more about the way in which his minister had gathered up that last Sunday's sermon. "Well," replied the parson, "I was studying on the subject of trusting God in times of trial. First I went to the fountain head, for my Bible never runs dry. I studied my text thoroughly, comparing Scripture with Scripture; I prayed over it, for a half hour of prayer is worth two hours of study in getting light on the things of God. After I had put my heads and doctrinal points on paper I sallied out to find my practical observations among our congregation. I rode down to your house, and your wife told me her difficulties about the doctrine of 'assurance of faith.' From there I went over to your neighbor B—'s house; he is terribly cut down since he failed in business. He old me that with the breaking down of his son's health, and his own break down in the store, he could hardly hold his head up, and he had begun to feel awfully rebellious towards his heavenly Father. I gave him a word or two of cheer, and noted down just what his difficulties were. From his store I went over to see poor Mrs. C—, who is dying slowly by consumption. She showed me a favorite flower that she had put into her window-seat to catch the sunshine, and said that her flower had been a daily sermon to her about keeping her soul in the sunshine of her Saviour's countenance. Her talk braced me up, and gave me a good hint. Then I called on the widow M— who always needs a word of sympathy. Before I came away she told me that her daughter Mary could not exactly understand what it was to trust Christ, and was finding no peace, although she had been under deep conviction of sin for several weeks. I had her daughter called in, and I drew from her all her points of difficulty; I read to her such texts of Scripture as applied to her case, prayed with her, and then started for home. Your boy rode by my house on the old horse, who went along without any bridle, and stopped when he got to the bars that lead in to the pasture.

"Before I went to bed I worked in all the material that I had gathered during the afternoon, and I studied out the solution to the difficulties of your wife and of your neighbor B— and of the troubled daughter of widow M—, and I wove the answers to such doubts and difficulties into my sermon. The cheerful experiences of good Mrs. C— in her sick chamber helped me mightily, for faith in action is worth several pounds of it in theory. I went to my pulpit last Sunday pretty sure that my sermon would help three or four persons there, and if it would fit their cases, I judged that it would fit thirty or forty more cases. For human nature is pretty much alike, and sometimes when I preach a discourse that comes home close to my own heart's wants, I take it for granted that it will come to plenty of other hearts in the congregation."

"Yes, parson," said the deacon, "your sermons cut a pretty broad swath. I often feel 'Thou art the man' when you hit some of my oesettin' sins. I have often been wantin' to ask you why your sermon barrel has never give out, as poor Parson Scanty's barrel did before you came here. He always giv' us about the same sermon, and as I set away back by the door, it got to be mighty thin by the time it got to my pew."

Parson Honeywell turned pleasantly to the deacon and said—"I will tell you what the famous old Dr. Bellamy once said of a young minister who asked him how he should always have material for his sermons. The shrewd old doctor said—'Young man, fill up the cask, *fill up the cask*, and then if you tap it anywhere you will get a full stream; but

if you *put in* very little, it will dribble, dribble, dribble, and you may tap and get precious little after all.' I always get my people to help me to fill up my cask. Good afternoon, deacon."

THE LATE LIEUTENANT-GOVERNOR BOYD.

(The following tribute was paid by the Rev. Geo. Bruce, B.A., to the memory of the late Lieutenant-Governor Boyd, who was a member of Mr. Bruce's congregation, in a sermon preached on the occasion of his death.—Ed.)

His appointment to the high office of governor of the province of New Brunswick, which was received with such an expression of universal satisfaction and approval; the way in which he filled the place and used the opportunity and power of the high station during the brief time he occupied it; the manner of his death, so sudden, so unexpected; all this has served to reveal to the people at once the character and life of the man, its most loveable and really admirable qualities and their own deep and admiring affection for him as a man. It is safe to say that no appointment to the office could have been made which would have been received with more universal approbation, and the more people considered it the more profound and warm were the feelings of approval and delight that one so long and so closely identified with the best interests of the place, with its successes and its reverses, so fit to be one to embody its hopes and its aspirations should have been appointed to the office of lieutenant-governor.

With regard to our departed friend, I am glad to say that I am well assured that he was what he was from his living union with the Son of God, and that he did what of good he did through his faith in Christ and love of Him. From a very intimate acquaintance of over ten years I am satisfied without any doubt that the qualities of that life which have so deeply impressed so many men had their source in his trust in his Saviour. Surely it is something to know this. And if I may say a word here of that sacred thing, the secret of a soul's relation to its Redeemer, I may say this, that that relation was strong and vital with him, and that whilst he did not speak freely of the inner emotions of his breast, nor sympathize very much with the questions which divide men in the church of Christ, still in his being, in the very texture of his nature, the deep, strong faith of the church of his fathers was so inwoven that his character in its best and truest elements was but the confluence of the streams of spiritual life which flowed in his soul. Broad in his sympathies he saw and admired what he thought good in all bodies, but his attachment to his own church grew stronger and deeper day by day. O, how he loved this St. David's church! Last Sabbath morning when the week of prayer for the conversion of the world was before us at the request of the council of the Pan-Presbyterian Alliance, he said to one in a whisper as he left the church, "Aren't you proud you are a Presbyterian." But while he was thus true to his own church and loved her with unceasing devotion, and while in his very being he bore the features of the character of the men and women who suffered and died for their faith upon the hills, and on the moors of Scotland and Ireland, he had a Christian sympathy which overflowed all walls and went out to every one who loved his Saviour.

POPULAR PREACHING.

When Mr. Moody was beginning his first series of meetings in London, a mighty throng of nearly twenty thousand people were gathered on that first night to hear what the man from America had to say. And he began by saying: "If I came here to speak concerning your great dramatist, or if I came to expound the constitution that is the supreme law of the wonderful land across the sea from which I come, then I should have no hope of holding this immense audience here night after night. But I am here to speak of Jesus Christ, the ever-interesting theme." And Mr. Moody was right. The only preaching that can be popular fifty-two weeks in the year, and year after year, is the preaching that tells the "old, old story."—*Homiletic Review.*

GLORIFYING GOD IN BUSINESS LIFE.

We are to glorify God in all our business relations. There is danger that we shall make an unwarrantable distinction between our business engagements and our religious obligations. They do not belong to different spheres of duty. We too often act as if Sundays and churches belong to God and week-days and business houses to the world, the flesh and the devil. There is a sense in which the house has been consecrated to God as peculiarly sacred; but there is also a sense in which every office and store may be consecrated to God. Religion is not for Sundays and churches alone; but it is for week days and business-houses as well. Religion sanctifies and glorifies every relation in life. If a man cannot take his religion into his business, he must have a bad business or a very poor religion. We all recognize the importance of what is known as "a call to the ministry"; the man who refuses to heed this call does so at his peril. But it must not be forgotten that every man is called to some form of ministry in the kingdom of our Lord.

The whole duty of everyone everywhere is to glorify God; and the exalted privilege of every man is to enjoy God forever. No man is excused from this great obligation because he refuses to confess Christ; this refusal but adds to his guilt. If you are engaged in an honest business for which you have qualifications and which you are conducting in a religious spirit, you may rest assured that God has called you into that business. By giving you ability to perform your work, God has set you apart to that duty; other business men may not have formally laid their hands upon your head, giving you ordination to that service, but tacitly they have given their approval, and God has given his blessing. This conception of our daily calling exalts and glorifies it; it makes the lowliest duty radiant with the glory of the loftiest motive. This conception of life and duty converts every office and store, every workshop and factory, every parlor and kitchen, into a sanctuary. It makes every counter and desk, every anvil and bench, a pulpit from which men and women may preach the Gospel of Christ and in which they are to glorify God. We are to find our opportunity to serve God not apart from, but within our daily vocation. Any other thought of secular service degrades it and dishonors God.—*Robert S. McArthur.*

SEMBLANCE AND REALITY.

The semblance of religion is often dearer to men than religion itself. As one saith, many a man has spent five hundred pounds upon a picture of a beggar, by Murillo, or a brigand by Salvator Rosa, who would not give a penny to a real beggar, and go out of their wits at the sight of a brigand. The picture of religion, outward name of it, men will give much to maintain; but the reality of religion—ah! that is quite a different thing. Many of our churches are surmounted with the cross in stone, but how few of the worshippers care to take up the cross of Christ daily and follow Him. We know religious men who are respected by the ungodly, not for their religion, but on account of some adventitious (or accidental) circumstances. It was not the religion itself they cared for. If you should take a bear in a cage into a town, men will pay their money to see it, but let it loose among them and they will pay twice as much to get rid of it. So sometimes if a religious man has gifts or ability, there are many who regard and admire him, but not for his religion. Let the religion itself come abroad in the daily actions of his life, and then straightway they begin to abhor him.

There is much false love to Jesus—much unhallowed profession. Let us remember, however, that the day is coming when all false profession will be destroyed. The fan in Christ's hand will leave none of the chaff remaining upon the wheat-heap, and the great fire will not suffer a single particle of dross to be unconsumed. Happy shall that man be whose faith was a real faith, whose repentance was sincere, whose obedience was true, who gave his heart, his whole heart, to the Master's cause!—*Spurgeon.*

Missionary World.

OUR INDORE MISSION.

EXTRACTS FROM REV. MR. WILKIE'S LETTER TO MRS. ANNA ROSS:

"The work here seems to grow without even any effort on our part. A week ago Wednesday eight families came to the church and asked to be then and there baptized, as they were Christians. It turned out that they, a year ago, in the famine, had been turned out of their homes 400 miles north-west from here in search for bread. They travelled away south of us, and one of their number seems to have heard the gospel story and to have been baptized. They in their return were stranded out of Indore and for months have been living in a very miserable way in low grass huts, on what they could make as laborers in the fields. The Christian has so faithfully lived and preached Jesus Christ that the whole of them wished to be baptized.

"On going out to their home, or huts, I found them living in what was simply a great swamp. To reach them we had a long walk through mud and slush, as no horse could possibly get through it and in some places I had to be carried over the water holes. They are living in huts about 6 by 8, in the centre not 7 feet high, and at the sides not 2 feet. An earthen floor has been raised a few inches above the surrounding mud, but was still damp, and all they had to lie on was a mat made of palm leaves. Their principal food has been Indian corn roasted on the cob over a fire of dry cow manure, and they are all suffering from the effects of starvation and malaria. One poor woman is, I fear, dying from consumption. We have got her into the women's hospital.

"I cannot tell you when I felt more moved than when I sat down amongst them, and heard their simple, child-like faith. The old leader is like some of the old typical Scotch elders in his rough honesty. I was pitying him, when he at once said, 'We must not complain. Did not Christ suffer for us, and should we not be willing to suffer too?'

"They belong to a fairly high caste and are farmers. I hope I may be able to get some land for them from the Maharajah, but it takes these native states so long to move that it is hard to say when we may get it, if at all.

"As one sees such misery one cannot but make contrasts. (Is not the missionary thinking of our comforts?) And as one sees the wonderful power of the hidden heaven, one cannot but take courage."

The above extract is fitted, not only to quicken interest in all departments of the missionary work going on in Central India, it will especially help to a better understanding of Mr. Wilkie's words.—"As our wee room (50 by 20) is crowded full and overflowing at our different services, there is an intense longing for the larger hall, but it will all come in our loving Master's own time, and He knows what we need and when."

Is it not for the farmer, touched by the very bounteousness of his harvest, to long with a very eager longing for adequate barn-room?

If the college building were only finished, the large college hall (70 by 40) would give accommodation to the steadily increasing congregations of Christians and inquirers.

Shall we work and pray for a harvest and then begrudge to build the barn when God gives it?

"As our Christian boys, in a long string, two by two, come marching into the church—I call them my young army—I cannot help lifting up a prayer to the Master that they may be fully equipped for His service, and having a yearning desire to accomplish this at least. If I can but multiply myself 40 or 50 fold, my work here shall not have been in vain, and yet there is no reason why it should not be 200 or 300 fold as well as 40." (Yes, there is one reason, and we who are at home are responsible for that.)

"And when, on the other hand, Mr. John stands up to preach, and with a power that neither I, nor any European in the field possesses, presents the truth of Jesus Christ, I am made to feel the great gulf between him and our untaught workers, and yet the great power we might possess if all our Christian workers were trained. This is not the work

of a day, nor the work that specially attracts the attention nor praise of those at home, but all the same I believe it is the most important work I can do, and that I believe God wants me to do."

And this is the work that is cramped and imperilled for the want of that \$10,000.

I want to speak a pointed word to Jesus Christ's wealthier followers—to those of His own to whom He has entrusted much of His silver and gold. May it not be that by these unobtrusive but repeated calls the Master Himself, "whose you are and whom you serve," is laying His own hand upon some of your hundreds or thousands and saying to you, "the Lord hath need of these?" Shall our Lord who bought us and all we have by His own blood be in "need," and shall it not be counted the sweetest privilege to supply that need? The painful thing is to see His "need" and yet not have wherewith to supply Him. It surely must be so sweet to hear the call when one can respond effectively.

I would just explain that the Mr. John, spoken of above, is the teacher in the Indore College who has special charge of the Christian boys. He is, I believe, a graduate of Jaffna Missionary College of Ceylon, and is a constant proof to the Indore Christian community of the power of the trained native missionary.

ANNA ROSS.

Brucefield, Ont., Dec. 21st.

INDORE MISSION COLLEGE FUND.

Reported already up to Dec. 21st	\$160.15
Received since up to Dec. 27th from—	
A. Maria Harman, Ottawa	5.00
A friend, Lachine	10.00
Miss Sarah Jamieson, Wicklow	2.00
Mrs. Hill, Brucefield	.50
Two young friends, Enniskillen	1.00
A friend, Georgetown	1.00
A young lady friend, Toronto	1.00
Mrs. G. D. Bayne, Pembroke	1.00
Mrs. S. S. Hunter, Pembroke	.50
A friend, Toronto	1.00
Mrs. J. T. Duncan, Toronto	1.00
"Scott Bairns," Elliot, per Miss E. Beatty	2.50
Collection at Ripley, per Mrs. Sutherland	5.27
Mrs. J. E. Elliot, Don	5.00
Total	\$196.92

The following sentences occur in a letter received this week accompanying a hearty free-will offering for the work:

"Excuse me if I suggest a plan, by means of which you might get more money for the college. For each adult to give ten cents and each child five, in all the congregations of our church. If the ministers would ask, I believe the people would be willing to give."

I believe they would too, a very large proportion of them, though not, perhaps, exactly in these amounts. But ministers generally and naturally have a very great unwillingness to propose to their people an extra collection, because there are some in every community who grumble at the many calls. It is not those who give most who do so, but those who speak out most readily. The fifty who are glad of the opportunity to help will, perhaps, never say one word about it, but the three who have no heart for it will, probably every one of them, allow their minister to feel their opinion.

But if some of the people themselves would go and ask their minister for such an opportunity, they would find how entirely the case would be changed. The minister's difficulties would wonderfully clear away as a rule. I would suggest a plan by means of which those many small sums that would be given with such loving eagerness might be allowed to find their way to the work. But no such plan should be entered upon without the hearty sanction of the minister, which, in most cases, would be most readily given. Send to me for fifty copies of Mr. Wilkie's statement. These will be sent, each done up in a small envelope. Place these convenient to the church doors. All the ministers would need to do would be to tell the people, that anyone who wished an opportunity to help complete the missionary college building at Indore, might help themselves to an envelope as they passed out, read the enclosed statement and return the envelope next Sabbath to the plate along with the ordinary collection. No one would need to take an envelope unless they wish to do so, so that none could complain of pressure, and yet those who would count it a privilege would have the opportunity without having the labor of writing a letter, with which to send their gift by mail. This, to most people, and especially when the offering is necessarily small, is an almost insurmountable difficulty.

ANNA ROSS.

Brucefield, Dec. 27th.

PULPIT, PRESS AND PLATFORM.

New Zealand Presbyterian: Buddhism has been defined to be a system which teaches men to pray to nobody to be made nothing of.

W. E. Gladstone: Death-bed bequests have been set up as great acts of self-denial, whereas it is the last thing they are—there is no touch of self-denial in them.

Principal Caven: Reading and thinking are very good in their way, but in order to secure salvation a man must submit himself to God. No man can think about the future life and feel happy unless he has firm hold on Christianity. It is impossible for a good man to be made seriously unhappy.

United Presbyterian: "It is a good thing that the heart be established," and the only way by which it can be established is "with grace." If we would "not be carried away with divers and strange doctrines," the heart must be filled with the supreme love of God, which is the work and gift of divine grace.

Forward: For forty years persistent efforts have been made to nullify and misrepresent the workings of the Maine law. Forty years of such effort have utterly failed to convince the people living in that State. Public sentiment triumphantly sustains prohibition, and utterly refutes the calumnies propagated by its opponents.

Dr. Fairbairn: There were many methods of shaping men to outward decency and integrity. Success, for example, the desirability of accumulating money. Only a fool would undervalue money, but the supreme thing necessary was not the money in the hand of the man, but the man behind the money. The most awful disaster conceivable to a people would be command of wealth without the power of character.

Thos. Bayard, U.S. Ambassador: The sincere readiness of the officers and seamen of the vessels of both the United States and Great Britain to render mutual services in cases of difficulty and distress indicates the kindest spirit of benevolence, natural and honorable, to each nation. It is to be hoped, the ambassador added, that this spirit will never cease to animate the people of both countries to mark their mutual relations.

Irish Temperance League Journal: The sooner, however, churches and preachers lay aside the idea that one Sunday in the year is sufficient for temperance teaching the better. The cause demands constant advocacy and incessant work. A temperance man used to think it needful to apologize for his position and to give reasons why he is a total abstainer; we should not have done our work until every Christian who is not out and out with us will feel called upon to give reasons why he is not a total abstainer.

Mr. Heath: The writer of these pages is no denominationalist, but so far as he has personal tastes and sympathies, they are not with Presbyterian forms, but with the liturgy of the Church of England. All the more he is bound to point out the superior educative power of the Presbyterian to the Church of England system, as seen in the higher forms of manhood and womanhood of the people under its control. The reason is clear; the one is a democratic religion, the other the most aristocratic in the world. It is this characteristic of the Church of England which is mainly responsible for the degraded condition of the English rural poor.

Mr. Wright: The first effect of the New Zealand Woman's Franchise Bill will undoubtedly be to improve the tone of the Lower House. A better class of men will be returned, men convinced of the necessity for social legislation, for the eradication of intemperance, and for the restoring of Bible instruction to the State schools. Bible reading in New Zealand schools, where it has been conducted on the voluntary system—that is, voluntary as far as attendance is concerned—has, not, he says, been a success. The restoration of Bible teaching as a portion of the school's curriculum will, under the influence of the female suffrage, be assured.

Teacher and Scholar.

Jan 14 1894 } ADAM'S SIN AND GOD'S GRACE. { Gen. iii, 1-15
GOLDEN TEXT.—For as in Adam all die, even so in Christ shall all be made alive.—1 Cor xv, 22.

The general account of creation with which Genesis begins, is followed by a more detailed account having man for its centre, and forming the beginning of human history. From the first man, a personal being, woman is formed to be his helpmate. Their first home is a garden. Amid its products are especially mentioned the tree of life, and the tree of the knowledge of good and evil. The prohibition to eat of the latter, by being obeyed gave the possibility of knowing moral good, and so by contrast its opposite moral evil. In the lesson is given the history of the trial of man's freedom.

I. The temptation.—Man is first tempted to evil, not entirely of his own accord, but from without by an already existing power of evil. The visible agent is the serpent, noted as superior in wisdom to other beasts. The narrative sets forth the external appearance of what took place. Later Scripture makes abundantly plain that the serpent was but the instrument of Satan (Rev. xii, 9; Rom. xvi, 20; II Cor. xi, 3-14) who afterwards tempted the second Adam. Moral evil has already entered the world of spirits, and become personified in Satan. His subtlety is seen in tempting the woman as the weaker, and in the whole mode by which he gradually advances. He commences by insinuating rather than expressing it as a hardship that there should be restraint in using the trees for food. The half questioning, half wondering form of the world is calculated to direct the mind from all the privileges enjoyed to the restriction laid down, and to imply that it is unreasonable any such command should be given. He seeks to instil an irksomeness at restraint. The woman's answer shows a recognition of the privilege as well as the restraint, though it does not so fully express the largeness of the privilege as God's words in giving it (Ch. ii, 16, 17) had done. The tempter next seeks to instil unbelief in God's truth by boldly contradicting His word. His lie is all the more malignant in that it bears the appearance of truth. To back it up he immediately seeks to create distrust in God's love, by words which are at the same time an adroit appeal to Eve's ambition. The falsehood he has charged on God is imputed to an envious grudging to man of His highest good, in that knowledge which should make him like God. The promised knowledge was indeed thus attainable, but it was by the loss of good.

II. The fall.—Eve listened to these progressive attacks on God's character, and the forbidden fruit became increasingly desirable. Its apparent goodness for food tempted the appetite. Its beauty tempted the eye. The false light thrown upon it by the serpent, made it so attractive as her mind dwelt upon it, that yielding to temptation she fell. Induced by her, the husband shared the sin: The action may seem trivial, but it involved distrust of the truth, righteousness and love of God, and was direct disobedience to His command.

III. The results.—The first result at once showed itself in the inward experience that their nakedness was a shame. Sin sadly opened their eyes to recognize that the body was no longer pervaded by a spirit in union with God. Its naked sensuousness had now lost its innocence. Its deadly character was next shown in their fear and avoidance of God. When the cool of evening better fitted them to realize what they had done they were conscious of Jehovah's approach. The fear aroused by a reproving conscience made them attempt the impossible folly of hiding from God. God's inquiry implies that man is lost, not from His knowledge, but from His communion. The answer shows yet another result of the fall in the tendency to self-excuse. It is not untrue, but by mentioning nakedness conceals sin behind what was its result. In the further answer, by blaming the woman God had provided, the man indirectly blames God. The woman in like manner blames the serpent. The next result is the sentence. That on the serpent alone falls within the lesson. Its form and mode of life now become a symbol of divine judgment on him who spoke through it. The inveterate dislike between mankind and the serpent; race, typifies the enmity between the woman's seed and the powers of evil; while the serpent biting the heel which crushes its head is a prophecy even through bruising of final victory over the tempter, and of a person in whom the seed of the woman will be concentrated, who will effect this overthrow.

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The Canada Presbyterian.

C. BLAUGHTER ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JANUARY 3RD, 1894.

TWO Methodists tried conclusions for the mayor's chair in Toronto last Monday. Dr. Douglas must have been satisfied.

THE minister who talks continually about some "case" that is, or has been before the church courts, does not usually say much about sermons or books.

IF Presbyterians were as particular about orthodoxy in giving, as they are about orthodoxy in teaching, instead of one heresy case we might have several thousand.

COMPARE the splendour of the World's Fair at Chicago with the condition of the 150,000 human beings in that city who are now clamouring for bread, and you have a striking illustration of the tendency of the Adani family to go to extremes.

THERE is not so much said about congregational meetings as about some of the other ecclesiastical meetings, but we venture to say congregational meetings are among the most important meetings held in the church. The congregation is the basis of everything in the church. If congregations prosper, everything in the church prospers. If congregations decline, everything declines. And yet people often take more interest in a "social" than they take in the congregational meeting.

ONE can easily understand how people who like to listen to arguments should crowd into a court room to hear distinguished counsel conduct a criminal case. But why hundreds of presumably civilized and christianized men should gather from all parts of a township to gaze at a fellow-creature whose only claim to notice is that he has been accused of murder is a mystery that even coroners seem unable to comprehend. Manifestly there is a good deal of taste in this country that might be improved, and a goodly number of people who have not much to do at home.

A PART from considerations of study, the Knox College post-graduate session should be a pleasant thing. Two weeks spent in Toronto will help to break the back of the winter, and enliven one of the dullest months in the year. Then the meeting of old friends, and the making of new ones will be pleasant and profitable. One of the most accomplished ministers in the Presbyterian church of this country used to say that an occasional hour or two spent in a large book store was no small part of a ministers' education. He was right, even if the minister bought no books; and he generally buys one or two. The expense of the session need be little more than the railway fare, as the Alumni Association, if notified in time, will provide homes.

THE Presbyterians of Ulster have long had the best system of Presbyterial visitation in the world, and they seem to have exhausted the possibilities of their system. There are cases of ministerial inefficiency, the Belfast *Witness* thinks that cannot be very well met by a Presbytery. The members of Presbytery are the next door neighbours of the inefficient brother, and naturally they do not like to interfere with him. The *Witness* has laid its finger on the weakest spot in the Presbyterian system. Who has not seen dozens of cases of the kind referred to. It is a very unpleasant duty to tell a ministerial neighbour that his lack of preparation for the pulpit, or the slovenly manner in which

he does his pastoral work, or some other cause, is ruining his congregation. The duty is all the more unpleasant because everybody knows the moment any action is taken, all the cranks and lewd fellows, and personal enemies, and loud-mouthed brawlers, and men under discipline in the congregation will join in the cry against the minister. Still the duty devolves upon somebody. A writer in the *Witness* suggests that an independent committee of the General Assembly should investigate all cases of ministerial inefficiency. A committee of Synod would suit Canada better. The suggestion is well worth considering. Of course there would be the usual cry about interference with the rights of Presbyteries. If Presbyteries cannot, or will not do their duties, they should not object to having them done by some other body.

THAN Canon Hincks, of Windsor, there is no more earnest, devoted, self-sacrificing minister in any church in Canada. The worthy gentleman shook up his congregation and made what has been described as a "tremendous sensation," the other Sabbath, by the following paragraph in his sermon:—

"I am a Socialist myself, and it is enough to make any one the same when they see poverty on every side—men, women and children actually starving for the want of food, while others have an over-abundance of money and spend their time in trying to squeeze more out of their unfortunate brothers.

"You are not satisfied to insist on social distinctions during the week, but you must bring them into the church, the very house of God, the place above all others where we would expect to see the rich and poor sitting side by side. Here in this church you insist on paying for a seat in order to keep as far away as possible from those whom you are pleased to term your social inferiors. Do you realize that if this continued blood will be running down your streets, and brothers will be fighting against each other in that awful conflict?

"I ask you to listen to those cries from the hungry and distressed. Give to them from your abundance. Share with them what you have, and in so doing you will save the whole world from the awful judgment that will otherwise be cast upon it. I warn you, and if you value the safety of you children, let not this warning go unheeded."

That is a good wholesome talk and does infinite credit to Canon Hincks, even if his views do seem somewhat extreme. Better a thousand times over to have an honest, manly man in the pulpit, with apparently extreme views on any question, than a creature who panders and toadies to "society" and is afraid to say his little soul is his own.

GOOD Presbyterians sometimes ask, why this discussion about changes in the system of Presbyterian government? Has not the system worked fairly well in Canada? Why talk about a modified itinerancy and other changes? The answer is easy. There never was much strain on the system until the present time. So long as towns and townships were steadily filling up with people any kind of a system that organized a congregation and found a reasonably suitable minister for it did well enough. But things have changed. Many communities are at a standstill in the matter of population and some are going back. The strain comes with a stationary or diminishing population. The people too have changed considerably. The original Scotch and North of Ireland settlers were a church going people strongly attached to Presbyterianism. They went long distances to church and went without any coaxing. In these modern days church connection with many people is largely a liking for a minister. If they happen to like the minister they attend church, but only so long as they like the minister. The difficulties of the minister have also changed. In the early days the obstacles were largely physical. Long distances had to be travelled over rough roads. The boarding arrangements were sometimes rather primitive. But the people were kind. They were willing to be organized and anxious to hear the gospel. There was no list of fifty candidates to make a selection from. Under these circumstances there was much good work and little strain. The real strain is coming now with a diminishing population and people largely changed in their tastes and habits.

WE have just been examining the "Teachers' Preparation Leaflet" and the "Home Study Leaflet," intended more especially for scholars. They are both published weekly by the General Assembly's S. S. Committee, the former by an editing committee, consisting of Rev. T. F. Fotheringham, M.A., Jas. Turnbull and Principal Kirkland. The two aids are adapted to each other, so that teacher and scholar are prepared to meet one another, having gone over in their study the same ground according to the same general method. This

is an important matter for both teacher and scholar. The information in both, while condensed, is clearly arranged, and the memory is thus helped to acquire and retain it. For the scholar especially, but for the teacher as well, we like both these subjects and their order as thus given in the Home Study Leaflet: the Golden Text; commit to memory; prove that; Shorter Catechism; and this, "Always bring your Bible and Shorter Catechism to Sabbath School;" daily portions to be read are given from the selections of the International Bible Reading Association. Children well taught according to the system here laid down, cannot but grow up grounded in all that has made their forefathers so notable a power wherever they have been found. These helps, it may be added, are so cheap as to be within reach of the poorest Sunday school. They are published weekly at five cents a year by Rev. T. F. Fotheringham, St. John, N.B.

IT is a hopeful thing for our church, and a step altogether in the right direction, to see becoming much more frequent than formerly, Presbyteries holding conferences upon subjects of vital importance to the spiritual life of congregations, and apart from ordinary routine business. Here is one, a specimen of many which might be easily pointed to; it is that of the Presbytery of Barrie. Afternoon—Prayer meeting, Rev. Dr. Grant presiding; "Prayer for awakened spiritual life in our congregations," 3-5, Conference—Rev. K. Burnett presiding; subject: "How we may promote religious life of congregations," introduced by the Rev. J. Carswell, in ten minutes; "Difficulties in the way;" "Methods of work." Discussion in five minute speeches. 5-5.30, Testimonies on special methods of service. Evening—7.30-9. Influence of the pew on the pulpit. Rev. A. B. Dobson presiding. "How the pulpit may be made more effectual." Introduced by the Rev. J. Leishman. 9-10, "Responsibility of Elders and Managers for the prosperous working of congregations." The range of subjects which might be discussed in such conferences with the greatest profit to both ministers and people is practically without limit, and the way to make them most highly useful is to approach them in a prayerful spirit, so that beginning with a prayer meeting is a most happy idea. Having such a conference continued in the evening could not but quicken the interest and spiritual life of people as well as ministers and be thus productive of the best results.

ANOTHER YEAR.

WITH this issue we wish for all our subscribers and readers a Happy New Year and many Happy New Years. To all our contributors and correspondents especially, who by their generous aid have greatly added to the interest and profit of our columns, do we wish a Happy New Year. The patience of some has no doubt been often taxed by having to wait for their contributions to see the light. To all of them we now render thanks and assure them of our appreciation of their patience and forbearance. It is necessary to study variety in serving up the weekly bill of intellectual and spiritual fare, and so it has often happened that, things good in themselves, have, we trust, been made better by being set in appropriate surroundings. From all of his co-labourers the Editor would respectfully bespeak a continuance of their valued assistance. His consciousness of the great limitations of his knowledge, makes him all the more value their aid.

In looking forward to another year, to use an old and familiar Scottish phrase, "if spared and well," the most earnest desire and aim of Publisher and Editor are to keep before themselves and strive to attain a higher ideal of usefulness in every respect, especially to the Presbyterian Church, and to the cause of Christ which embraces within itself every good cause. For this end few, if any, departments of labour offer greater opportunities than journalism. It offers opportunities for instruction, for inspiration and setting at work influences for good or for evil whose results in time and eternity are incalculable. Questions of the most general and comprehensive kind are agitating the whole Christian world and inviting discussion, in which the best intellect and most ample knowledge can find full scope for exercise. Let 1894 be fruitful of intellectual activity in the investigation and discussion of some of those far-reaching questions.

Many subjects affecting our own Church are calling for fresh discussion, and I beseech Presbyterians, to retain its hold and wield its naturally great influence for

good in moulding the character of this Dominion, while retaining its substance, must, by free discussion and being looked at from all points, be ready to adapt itself to new phases of thought and new conditions of life. For such work the press and not the pulpit is the appropriate vehicle. No branch of the Church is more highly favoured than our own with pious, educated and well-informed clergymen and laymen, and at the beginning of another year we open our columns and again invite the best men to give their best thoughts for the benefit of the Church and of all the manifold, important interests inseparably bound up with it. And so the close of one year and the beginning of another presents a fresh call for strenuous labour in the noblest of all fields. Let us by a calm, patient and comprehensive study of the past, strive to reach to nobler and higher achievements in the future. In the year which lies before us every department of our work is capable of expansion and improvement. For this we invite all who love our Church to strive and labour together. Let this be a year of manful, earnest work in her service and constant prayer, so that all who are spared to see the end of 1894, may find her individual members and the whole body of the Church stronger, purer, more consecrated to the noblest service given by God to man than they were at the beginning.

SHALL WE HAVE A DEFICIT?

IT is with real concern that we learn there is great fear felt by the officers of the church and conveners of our large committees who are in the best position to judge, that this year's operations of our church are likely to close with a large deficit in some important departments of our work. It may be said this is an old story, but though in the goodness of God, the fears of the church in this respect have often been disappointed, those at all aware of the state of business of almost all kinds in the country generally, know that this year there is much better ground for fearing that these anticipations of deficit will be realized than there has often been. This, therefore, is no cry of "wolf, wolf." We would ask our readers to devote a few minutes, quiet, grave thought to what a deficit means to our church, and who they are that will be most deeply affected by it. They are, for the most part, the aged and infirm fathers and mothers in Israel, who have borne the burden and heat of the day, until they could bear it no longer and are now laid aside. They are those whom the hand of sickness has enfeebled. They are the wives and families of our hard-toiling home and foreign missionaries, laboring in isolation, in season and out of season, among their flocks scattered in distant lands, on our frontiers from the Atlantic to the Pacific, in the woods, on the prairie, and in the mountains and glens of British Columbia. To all these a deficit, even should it be but small, means something very serious. It does not mean the cutting off of luxuries, for of these, in very many cases, they have not any. It means a little more pinching, a little more cutting down of things, which to a minister, and his family are absolute necessities, decent clothing, a sufficiency of nourishing food for themselves and wherewith to exercise hospitality, fuel, doing without books, magazines and papers to keep them in touch with the thought and doings of the day. It means anxieties heavy already, pressing a little more heavily, sleepless nights for fathers and mothers of little families whose wants come with every day and every hour. It means discouragement added to toils of the wife and mother at home, and of the father in his mission field, which are already, in many cases, overtaxing. There is another side to this, but one which we have no right to lay upon our brethren unnecessarily, faith strengthened by daily and hourly exercise until it is triumphant, glorying even in tribulations, and the joy of unlooked for deliverances in the providence of God. To our work it means an arrest to an extent which it may take years to recover, and the weakening of our hands for labor in all directions; it means unfaithfulness to duty and to our privileges, and dishonor to Christ.

Can our church possibly avoid all this? If it is possible it surely ought to be avoided. We believe that no one acquainted with the resources of our church will say that to avoid a deficit of a few, or even a good many thousands of dollars is an impossibility. It is possible by the exercise more generally of a very simple, but most Christian grace, self-denial, after the example of and flowing from love to Christ, who has died for us. Many of the most liberal givers of our church in proportion

to their means, the wage-earners, are already exercising a large amount of self-denial, so that if a deficit, which means so much that is most painful to contemplate, is to be avoided, it must be mainly by the extra givings of those whom God has blessed with abundance. A party or two less by all such, or an entire abandonment of them over the church for six months, without any sacrifice of real hospitality, would save thousands of dollars. Less costly articles of dress and furniture for the same length of time would save much. Self-denial in some book or books, or other articles of fancy or taste, and the cutting off entirely of some altogether unnecessary indulgences which we would not merely be as well, but better without, offers a wide field for self-denial, sufficient of itself to guard against all fear of a deficit. Let every one look at this matter honestly in the light of duty and privilege and ask, "What shall I render unto the Lord for all His benefits?" and if we listen to and act according to the promptings of the Spirit we shall have no deficit.

We publish in another column a letter from our superintendent of missions in the North-west, from which he has just returned, which we commend to the most serious attention of all our readers. We have heard from his lips tales of anxiety and struggle, and dark prospects of some of our self-sacrificing missionaries, because the misfortunes of their people have stripped them of their means to give, which are indeed distressing to listen to. Let all in the church who can in any way find the means come forward and share the burdens of these brethren by sending them timely relief. With what joy, what comfort, what encouragement, will it fill the hearts of all our laborers, at home and abroad, if the sincerity of our interest and our prayers, is at this juncture attested by such a measure of self-sacrifice and liberality, that no one of them will need to suffer the loss, for want of funds in the church's hands, of what they have been promised and have a right to expect. It is also of the utmost importance that work, upon which the church has already spent so much money and interest, and which is so full of promise for the future, should not suffer any arrest for the want of funds which are in the church's hands, and which as good stewards we ought now to come forward with and wisely invest in the interest of Him for whom we hold them in trust.

AGED AND INFIRM MINISTERS' FUND

(The following circular from the Convener and Secretary of the Aged and Infirm Ministers' Fund makes very plain what urgent need there is for its generous support, as pointed out in our editorial columns last week.—ED.)

REV. AND DEAR SIR:—The committee on the Aged and Infirm Ministers' Fund desire to call your attention to the necessities of the Fund, and the strong claims which it presents for the warm sympathy and support of the congregations of the Church. During the last ten years the number of annuities has increased from thirty-three to seventy-six (the present number on the list) much more than double, an increase which has been going on steadily without an adequate increase in the congregational collections. Ten years ago the income from this source was about \$6,000, last year it did not reach quite \$8,600, whereas, to have been in the same proportion, or sufficient for the annuities, it should have been about \$14,000.

It must be remembered in connection with this question of income, that this year the committee will not have much, if any, help from the Hymnal Committee. Last year the income from this source was \$950. Then there was, last year, an extra amount from arrears of ministers' rates which cannot be expected this year.

Taking these things into account the necessity for an increase in congregational collections is very obvious. It is sometimes the case, that while the schemes considered more important obtain a fair amount of attention, the Aged Ministers' Fund has been put off with a small trifle, after the main division of the funds has been made; or from the supposition that its necessities were not great, a small sum has been deemed sufficient.

Where missionary associations exist the presentation of the facts, no doubt, will lead to a better apportionment, and it is hoped this will very generally be the case. Where no missionary association exists the collection is appointed for the third Sabbath in February, a time when, from the inclement weather and bad roads, small audiences are found in the rural districts, and consequently small collections.

Last year over two hundred and fifty congregations gave no collection. Surely it is not asking too much that each congregation be requested to contribute something to this worthy fund.

The committee appeals to you to make such arrangements as will meet the requirements of the case, and save the committee from the necessity of reducing the annuities.

J. K. MACDONALD,
Convener.

W. BURNS,
Secretary.

Books and Magazines.

THE COVENANTERS OF THE MERSE: THEIR HISTORY AND SUFFERINGS, AS FOUND IN THE RECORDS OF THAT TIME. By the Rev. J. Wood Brown, M.A., Gordon. Edinburgh and London: Oliphant, Anderson & Ferrier.

This compact little volume of some two hundred and fifty pages merits a much fuller notice than we are at present able to give it. It is an exceedingly interesting and valuable contribution to Scottish Church history and to the history of the time to which it relates. We may hereafter give a more comprehensive review of a book which we can now only commend. "Sons of the Croft," by P. May Hunter, Edinburgh and London: Oliphant Anderson & Ferrier. This is a story, as the title indicates, of Scottish peasant life, which will amply repay perusal. "The Mystery of North Fortune," by George Douglas, from the same publisher, is a story in quite a different key, but is no less interesting than the "Sons of the Croft." "Golden Nails, and other Addresses to Children," by Rev. George Milligan, D.D., Minister of St. Matthew's Church, Edinburgh. Edinburgh: Oliphant, Anderson & Ferrier. A score of excellent short addresses, beautifully printed and most attractively bound. From the same house, so well and favourably known for the number and merit of its publications, we have also received the following books, which we must content ourselves with merely mentioning. "Swivelborough Manor," by Sarah Selina Hamer; "Sifted as Wheat," by Elizabeth Neal; "Bush and Town, a Homely Story of the Pacific Coast," by Catherine Kirby Peacock; "The Musgrove Ranch, a tale of Southern California," by T. M. Browne; "After Long Years, or Norman's Vow," by Ella Stone; "For Sake o' the Siller; a Fifeshire story of forty years ago," by Maggie Swan; "Ida Cameron," by Margaret Parker; "Prince Rupert's Namesake; or, After the Restoration," by Emily Weaver; and "The Wilful Willoughbys, a Cathedral Story" and "Little Miss Vixen," both by Evelyn Everest-Green. Many of these stories have appeared as serials in the *Quiver* and other magazines. All are excellent of their kind, well printed, handsomely bound and abundantly illustrated.

THE UNITED STATES. An Outline of Political History, 1492-1871. New York: Macmillan & Co. Toronto: Copp, Clark Co. 1893.

No living English writer attracts so many various classes of readers as Mr. Goldwin Smith. His acknowledged mastery of literary style challenges the attention of everyone who has any pretensions to literary taste; and the announcement of a new work from his pen, especially if its subject matter is of a political nature, is received with eager and impatient curiosity. Some read him only to admire, some only to revile both the man and his opinions, but all are charmed with the grace and vigour and incisiveness of his work. We have frequently heard many people lament almost pathetically that one who writes so admirably should write so little of permanent value; but the fact is that a great many of his so-called ephemeral writings have been mere preliminary studies for works of enduring value as is abundantly shown in his "Canada and the Canadian Question" and in the excellent volume now before us. In these volumes his studies for a quarter of a century are gathered together and moulded into finished and permanent form. Of the latter work little need be said. Lengthy extracts from it have appeared in the daily press and it has been reviewed at length by all the leading periodicals of two continents. No one who wishes to learn the political history of our neighbours and cousins to the south of us can afford to neglect reading it in the brief, clear and fascinating pages of Mr. Smith's masterly book.

JOSIAH IN NEW YORK; OR, A COUPON FROM THE FRESH AIR FUND. By James Otis. Boston: A. I. Bradley & Company.

A timely story, well printed, neatly bound and embellished with rather striking illustrations.

With the December number the eighteenth volume of the *Presbyterian Record* is completed. It has run a long and useful course and it promises well for the church that its circulation continues to advance. It has now a circulation of 30,000 copies monthly, a fact very full of meaning for the usefulness of the *Record* and its acceptability in the families of the church. It is a live publication and well deserves the large support it gets. Many thousand families in our church do not yet get the *Record* and we hope its circulation will go on growing until it reaches every family, as it ought to do. The *Children's Record* is in its eighth volume and is always attractive. This month's number contains a likeness of two of our well-known and loved Trinidad missionaries—the Rev. John Morton, D.D., and Rev. J. K. Grant, D.D., who have both laboured for over twenty years in the foreign field.

The Way into Holiest is an exposition of the Epistle to the Hebrews, by the Rev. F. B. Meyer, B.A. The object of the author being, as he says, "to derive" those great spiritual lessons which are enshrined in the sublime words of the epistle, he does not spend time in discussing the authorship of the epistle or other disputed points. The style is easy and attractive and the treatment of the subject thoughtful, suggestive and spiritual. This book will bear out Mr. Moody's verdict, "Few books of recent years are better adapted to instruct and help Christians than those of this author." Fleming-H. Revell Co., Toronto.

The Family Circle.

THE RESURRECTION.

In the course of his wanderings among the Pyramids of Egypt, Lord Lindsay, the celebrated English traveller, accidentally came across a mummy, the inscription upon which proved to be at least two thousand years old. In examining the mummy after it was carefully unwrapped he found in one of its enclosed hands a small root. Wondering how long vegetable life could last, he took the little bulb from that closed hand and planted it in a sunny soil, allowed the dew and rains of heaven to descend upon it, and in course of time, a few weeks, to his astonishment and joy, that root burst forth and bloomed into a beautiful flower.

This interesting incident suggested to Mrs. S. H. Bradford, an American poetess, the following thoughts upon the Resurrection:

Two thousand years ago a flower
Bloomed lightly, in a far-off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Saviour came to earth,
That man had lived and loved and died,
And even in that far-off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The shrivelled hand is robbed at last,
The seed is buried in the earth;
When, lo! the life long hidden there
Into a glorious flower burst forth.

Just such a plant as that which grew
From such a seed when buried low,
Just such a flower in Egypt bloomed,
And died, two thousand years ago.

And will not He who watched the seed
And kept the life within the shell,
When those He loves are laid to rest,
Watch o'er their buried dust as well?

And will not He from 'neath the sod
Cause something glorious to arise?
Aye! though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here we bear,
Only more glorious far, will rise
To meet the Saviour in the air.

Then will I lay me down in peace
When called to leave this vale of tears,
For, "In my flesh shall I see God,"
E'en though I sleep two thousand years.

A STORY OF PERSEVERANCE.

About thirty years ago said Judge P—, I stepped into a book-store in Cincinnati, in search of some book that I wanted. While there a little ragged boy, not over twelve years of age, came in and inquired for a geography.

"Plenty of them," said the salesman.

"How much do they cost?"

"One dollar, my lad."

The little boy drew back in dismay, and taking his little hand out of his pocket, he commenced to count some pennies and silver pieces that he had held until they were all damp with sweat. Three or four times he counted them; at last, looking up and saying:

"I didn't know they were so much;" he turned to go out, and even opened the door, but closed it again and came back. "I have only got sixty-one cents," said he; "could you not let me have a geography and wait a little while for the rest of the money?"

How eagerly his little bright eyes looked up for the answer, and how he seemed to shrink within his ragged clothes when the man, not very kindly, told him that he could not do it. The disappointed little fellow looked up at me with a poor attempt at a smile, and then left the store. I followed and overtook him.

"And what now?" I asked kindly.

"Try another place, sir."

"Shall I go and see how you succeed?" I asked.

"O, yes, if you like," said he in surprise.

Four different stores I entered with him, though none of them knew that we came together, and each time he was refused.

"Will you try again?" I asked him, as we left the fourth one.

"Yes sir, I shall try them all, or I shouldn't know whether I could get one or not."

We entered the fifth store, and the little fellow walked up manfully, and told the gentleman just what he wanted, and how much money he had.

"You want the book very, very much?" asked the proprietor.

"Yes sir, very much."

"Why do you want it so very, very much?"

"To study, sir. I can't go to school, but I study when I can at home. All the boys have got one, they will get ahead of me. Besides my father was a sailor, and I want to know about the places where he used to go."

"Does he not go to those places now?"

"He is dead," said the boy softly. Then he added, after a while: "I am going to be a sailor, too."

"Are you, though?" said the gentleman, raising his eyebrows curiously.

"Yes sir: if I live."

"Well, my lad, I'll tell you what I will do. I will let you have a new geography, and you can pay me the remainder of the money when you can, or I will let you have one that is not new for fifty cents."

"Are the leaves all in it, and just like the others, only not so new?"

"Yes sir, just like the new ones."

"It will do just as well then, and I'll have eleven cents left toward buying some other book. I am glad they didn't let me have any at the other places."

The bookseller looked up inquiringly, and I told him what I had seen of the little fellow. He was much pleased and when he brought the book along, I saw a nice new pencil and some clean white paper in it.

"A present, my lad, for your perseverance. Always have courage like that, and you will make your mark."

"Thank you, sir. You are very good."

"What is your name?"

"William Haverly, sir."

"Do you want any more books?" I now asked him.

"More than I ever can get," he replied taking in at one glance the books that filled the shelves.

I gave him a bank note. "It will buy some for you," said I.

Tears of joy came into his eyes. "Can I buy what I want with it?"

"Yes, my lad, anything."

"Then I'll buy one book for mother," said he. "I thank you very much, and some day I hope I can pay you back."

He wanted my name, and I gave it to him. Then I left him standing by the counter, so happy that I almost envied him; and many long years passed before I saw him again.

Last year I went to Europe on one of the vessels that ever plow the waters of the Atlantic. We had beautiful weather until very near the end of our voyage; then came a most terrific storm that would have sunk our noble ship with all on board, had it not been for the captain. Every spar was laid low, the rudder was almost useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates were practical seamen of the first-class, but after pumping for one whole night, and still the water was gaining, they gave up in despair, and prepared to take to the boat, though they might have known that no small boat could ride in such a sea. The captain who had been below with his charts, now came up; he saw how the matter stood, and with a voice that I heard distinctly above the roar of the tempest, he ordered every man to his post.

It was surprising to see all those men bow before the strong will of their captain, and hurry back to the pumps.

The captain then started below to examine the leak. As he passed me, I asked him if there was any hope. He looked at me and then at the other passengers, who had crowded up to hear his reply, and then said, rebukingly:

"Yes, sir; there is hope as long as one inch of this deck remains above water. When I can see none of it, then I shall abandon the vessel and not before; nor one of my crew, sir. Everything shall be done to save it, and if we fail, it will not be from inaction. Come, bear a hand, every man of you at pumps."

Thrice during the day did we despair, but the captain's dauntless courage and powerful will mastered every mind on board that ship and we went to work again.

"I will land you all safely at the dock in Liverpool," said he, "if you will only be men."

And he did land us safely, but the vessel sunk moored to the dock.

The captain stood on the deck of the sinking vessel, receiving the thanks and blessings of the passengers as they passed down ashore. I was the last to leave; as I passed he grasped my hand and said:

"Judge P—, do you recognize me?"

I told him that I was not aware that I ever saw him until I stepped aboard his ship.

"You saw me years ago in Cincinnati. Do you remember the boy in search of a geography?"

"Very well, sir; William Haverly."

"I am he," said he. "God bless you!"

"And God bless persevering Captain Haverly!"—*The Angelus.*

HINDOO-MOHAMMEDAN OUT-BREAK.

[A bloody riot took place some time ago in Bombay, which could only be quelled by calling out the military. The following letter, written for the *Middle Continent* by Rev. Dr. Kellogg, so well-known in Toronto, will place clearly before our readers a state of things existing in India which but few fully understand.—ED.]

In various parts of India, of late, have been organized so-called "Cow-Protection" societies, the object of which, as the name indicates, is to protect cows, i.e., from the beef-eating propensities of Mohammedans and Englishmen. These seek to accomplish their object by buying up and keeping cows as far as possible, and more especially by trying to discourage the sale of cows to Mohammedans or Christians. These have appealed largely, according to all accounts, to the ancient, idolatrous superstition according to Hindoo sacred law, to kill a cow is a far graver crime than to kill a man, of any less caste than a Brahman. The result of the agitation of this kind among the orthodox Hindoos has been to occasion, within the last few months, serious bloody frays between the Hindoos and Mohammedans in different parts of India, which last week culminated in the most serious conflict that has occurred in British India since the mutiny of 1857. For two or three days Bombay was practically under the dominion of fanatical mobs of Hindoos and Mohammedans, bent on mutual assault and murder and desecration of mosques and temples. Though all agree that the police of the city did admirably under trying circumstances, yet it proved wholly unequal to subdue the mob. Business of every kind was wholly arrested for several days, and not until the city was occupied by a force of some three thousand infantry, cavalry and artillery, summoned hastily from the surrounding country, was it possible to restore order. The roll of casualties is not yet accurately made out, but it is set down by the papers as toward one hundred killed and six hundred wounded, in the various fights of those trying days.

The occurrence has its lessons which are not far to seek. We sometimes read optimist articles both in English and American papers, which would lead one to believe that ancient superstitions were practically dead, and without serious power for harm. These "Cow-Protection" societies are doing their best, and with much success, to prove that this is not true. The bloody days through which Bombay—perhaps, the most civilized city in India—has just passed, should help to disabuse our minds from any such pleasing delusion. Much has, no doubt, been done by English administration and by missionary effort, to weaken the power of Hindooism, but if weakened, it is yet very far from dead. It is still one of the mightiest anti-Christian powers in the world, and *the church at home will do well to note this.*

Again both in Great Britain and America, the sentiment is often expressed that it would be well for the English to prepare to turn over the government of India to the natives as rapidly as possible. Even the British House

of Commons has lately passed a resolution designed to provide for this in a greatly increased measure. To most of us who live here, it appears that to commit the government of India to the natives of the country would be to the people themselves a calamity of the first order; and these bloody conflicts between Mohammedans and Hindoos read a weighty lesson on the subject. For suppose the English gone, who then should rule? Should the Hindoo or the Mohammedan power be supreme? Or as a democratic American might think, would it be possible for the two peoples to rule conjointly? A mark said to have been made by a Mohammedan gentleman after the mutiny of 1857: "We thought that if once we were rid of the English, then we Hindoos and Mohammedans could rule together; but we soon found, during the few weeks that we had power in North India, that where two will ride the same horse, one of the two must agree to ride behind."

The English rule is far enough from perfect here and in its relation to the liquor and opium traffic, and the infamous legislation which under pretence of philanthropy has sought to make licentiousness as safe and comfortable as possible, there is enough to mantle the cheek of every Christian with shame. Nevertheless, anyone who knows anything of India must confess that this is, beyond comparison, the best government that India has ever had, and far better than any India would be likely to have, if once the English supremacy were overthrown. In the sad state of society here, in which we see arrayed against each other fiercely antagonistic and fanatical millions, it is one bright fact that in the English government, there is reason to believe even the natives, who love the English little enough, at least recognize that they have a power which will judged with the most absolute impartiality in all these feuds between these hostile multitudes. And in the interest of missionary work, every good Christian of whatsoever land, may well pray that it may please God mercifully to pass over, for His church's sake, the great national sins of the British Government of India, and, while leading India's rulers on many things to a better mind, to perpetuate the British supremacy to a day, not yet apparently very near, when Hindoo and Mohammedan shall be able to live in peace and can be trusted to administer justice with an impartiality which knows no creed.

A GOOD DOG STORY.

A Harlem family, on going to Europe, left their house in charge of an old man, who was to look after it during the absence of the family. They also left behind them a large dog. There was an armchair in the back room, in which the dog frequently took a nap. The old man also found the chair very comfortable, but as he did not feel like taking any risks he resorted to strategy. He would go to the window and mew like a cat. The dog would then jump out of the chair, and rush to the window to bark at the cat, whereupon the old gentleman would quickly take possession of the chair.

One day when the old gentleman was in the chair, the dog came into the room. Taking in the situation, he put his forepaws on the window-sill, and barked furiously. The old gentleman, thinking there was somebody in the yard, got out of the chair hurriedly, and went to the window, to see who was in the yard, whereupon the dog jumped into the chair and kept possession of it, growling ominously whenever the old man came near him. There was nobody at all in the yard.

Interior: Liberty is always abused by some individuals. In the misuse of liberty these ardent advocates of it strengthen the hands of authority, and put limitations even upon that degree of liberty which is best for the progress and happiness of society. Authority likewise is always abused, and made an instrument of tyranny. There is constant conflict between these two extremes, which society has sought to restrain by the enactment of laws. These laws, or the spirit and purpose of them, are consequently evaded and violated by license on the one hand and by tyranny on the other. This is especially true of religious government and society.

Our Young Folks.

CHRISTMAS JINGLE.

A happy little pine-tree lived far off in a wood.
A tasselled, glossy pine-tree that sighed just
all it could;

Not from any throes of passion,
But because it was the fashion
Of its father and its mother,
And its sister and its brother,
And some good friends in the wood.

A happy little maiden lived far off in a town,
A merry little maiden who never wore a
frown

Except when in a passion;
For to scowl was not a fashion
Of her father and her mother,
Or her sister or her brother,
Or of any friends in town.

This happy little pine-tree was carried off one
day

To the happy little maiden who lived quite far
away;

And such gifts were hung upon it
And with laughter taken from it
By the father and the mother,
And the sister and the brother,
And some friends, that holiday—

That the happy little pine-tree twinkled all its
candles bright,
And the happy little maiden hopped on one
foot from delight,

Pelted all the time with kisses
And with Merry Christmas wishes
From the father and the mother,
And the sister and the brother,
And the friends that Christmas night.

—Young Crusader

IMPRISONED IN A CLOCK FACE.

One of the glories of the ancient church of St. Martin's was its fine clock. It was the boast of old Hans Scheller that during the whole forty years in which he had been custodian of the church, the clock had never stopped or gone wrong; and nothing could convince him that it was not the finest clock in the world.

The only thing that troubled Hans was the fear lest his inquisitive little son Kaspar, who was always in some mischief or other, should, in one of his boyish pranks, injure the mechanism of this wonderful timepiece. No wonder, therefore, that, when one morning he was about to start for town to do some marketing, Hans took care first of all to lock the door of the church tower and put the key in his pocket.

"No harm can happen now," he muttered; "and in any case, I shall be back before he gets out of school."

But, as ill-luck would have it, the teacher was called away by some business that afternoon, and the boys got out of school more than an hour earlier than usual. Kaspar, finding his father gone, went straight to the door of the clock tower, and looked rather blank on discovering that it was locked. But he was not to be easily stopped when he had once made up his mind. Getting out upon the roof, and crawling along a cornice, where only a cat or a school-boy could have found footing, he crept through an air-hole right into the clock room.

For some time he was as happy as a child in a toy-shop, running from one marvel to another, till at length he discovered another hole, and thrusting his head through it, found himself looking down upon the market-place, through the face of the clock itself. But when he tried to withdraw his head again, it would not come.

It was a queer scrape to be in, and Kaspar was more inclined to laugh than be frightened; but suddenly a thought struck him, which scared him in earnest; his neck was in the track of the minute hand, which, when it reached him, must inevitably tear his head off.

Poor Kaspar! It was too late now to wish that he had left the clock alone. He tried to scream for help; but, with his neck in that cramped position, the cry that he gave was scarcely louder than the chirp of a sparrow. He struggled desperately to wriggle himself back through the hole, but a piece of wood-work had slipped down on the back of his neck and held him like a vise.

On came the destroyer, nearer and nearer still, marking off with its measured tick his few remaining moments of life. And all the

while the sun was shining gaily, the tiny flags were fluttering on the booths of the market-place, and the merry voices of his school-fellows who were playing in the market-place came faintly to his ears, while he hung there helpless, with death stealing upon him inch by inch.

His head grew dizzy, the measured beat of the ticking sounded like the roll of a muffled drum, while the coming hand of the clock looked like a monstrous arm out-stretched to seize him, and the carved faces on the spouts seemed to grin and gibber at him in mockery. And still the terrible hand crept onward, nearer, nearer, nearer!

"What can that thing in the clock-face be?" said a tourist below, pointing his spy-glass upward. "Why, I declare, it looks like a boy's head!"

"A boy's head," cried a gray-headed watch-maker beside him, one of Hans Scheller's especial friends, snatching hastily at the glass as he spoke. "Why, good gracious! it's little Kaspar. He'll be killed, he'll be killed!" And he rushed toward the church, shouting like a madman.

The alarm spread like wildfire; and before Klugmann, the watchmaker, had got half way up the stairs leading to the tower, more than a score of excited men were scampering at his heels. But at the top stairs they were suddenly brought to a standstill by the locked door.

"It is locked!" cried Klugmann, in tones of horror; "and Hans must have taken the key with him, for it isn't here."

"Never mind the key!" roared a brawny smith behind him. "Pick up that beam, comrades, and run it against the lock. All together, now!"

Crash went the door; in rushed the crowd; and Kaspar, now senseless from sheer fright, was dragged out of his strange prison just as the huge bar of the minute-hand actually touched his neck.

And so it fell out that poor old Scheller, coming home for a quiet afternoon nap, found the door of the tower smashed in, his son lying in a swoon, and his little room filled with strange men, all talking at once. But from that day forth, Kaspar Scheller never meddled with the church-clock again.—*Lutheran Observer.*

A LITTLE ERRAND FOR GOD.

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

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

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

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

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

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

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

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

"Is old Peter sick?"

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

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

"Yes, papa, here is one."

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

Little Helen, who had taught a wise man a wise lesson, looked very happy as her fingers pinned the fresh bill to the orange.—*N.Y. Evangelist.*

FAITHFUL.

Children who are faithful, who can be trusted, are always loved. They are sure to grow up to lives of usefulness, and may be depended on for every good work. But it is not the children alone who may win love by faithfulness. Even the humble animals may compel our affection by their faithfulness. Here is a story we clipped, which illustrates the fact.

One day last autumn, when chilly days first came on, baby Winfred awakened with a hoarse cry. The young mother's heart was filled with fear. The dreaded croup had come and she was alone; there was no one to send for the doctor.

Just then sober old Sally, the tortoise-shell cat came slowly up the garden path from the barn. The mother remembered that Sally had been trained to carry notes to the store—grandpa's store at the foot of the lane—she had never been known to fail in carrying them.

Calling old puss, she hastily wrote: "Send the doctor at once, baby has croup." She tied it about the soft, plump neck and said: "Run, Sally, as fast as ever you can! Run on the fence; hurry and give it to grandpa!"

Off went Sally, never minding the barks of impertinent dogs or friendly calls of her relations; and the doctor was in the house in ten minutes.

"I was on the street," he said, "at the store door, when old Sally came running on the fence as fast as her four feet could carry her. I feared there was trouble and waited till she could reach us. I think Sally has never forgotten how I took fish-bones out of her throat with pincers. She always seems so glad to see me."

The very next day Sally had a new collar on which was engraved, "From baby to his faithful postman."—*Home Mission Monthly.*

A PETERBORO MIRACLE.

BROUGHT BACK FROM THE BRINK OF THE GRAVE.

A Young Girl's Wonderful Experience—Sickly From Four Months of Age—Her Parents Did Not Think She Would Live a Month—Now a Picture of Health—A Marvellous Case. From the Peterboro Examiner.

To be dragged to the edge of the grave in the grasp of dread disease is an experience that comes once to all, but to contemplate entering the grave and mingling with its dust, to have, even in hope, bidden goodbye to life and all its sweetness, and then to be snatched from the brink of the grave and to be restored to health, strength and happiness, is an experience that few enjoy. We hear and read of such cases so well attested, that doubt finds small space for its exercise, but heretofore no case has, until now, come under our notice in Peterboro with such directness as to "make assurance doubly sure." Such a case however exists.

Many persons have heard of the illness of Miss Amelia Ranger, who lives with her parents at 19 Parnell street. She was brought down to the very gates of death and was restored to perfect health when all human aid seemed to be unavailing. Her miraculous cure excited so much comment that a representative of the Examiner was detailed to obtain the particulars, and the result of the investigation is to verify the reports that have been current. On calling at Mr. Ranger's house the reporter was met at the door by a bright-eyed, healthy looking young girl, who readily consented to give the particulars of her illness and cure. She remarked that her mother was absent in Montreal on a visit, and added with no little pride that she was keeping the house and doing all the work, a thing that would have been impossible a year or so ago, as she was then so ill that instead of taking care of the house she needed constant attention herself.

"I have been sickly from the time I was four months old," she said, "and as I grew up, the weakness and ill health became more pronounced. My blood was said to have turned watery. I was weak, pale and dull and could do nothing but suffer. Nothing the doctors did for me was of any use and I grew worse and worse. Father spent a farm on me, but it

was of no avail, and father and mother gave me up and felt that I was going to die. I expected to die myself. I had no blood. I was as pale as a corpse and so weak I could hardly walk. My heart also gave me very much trouble and if I lifted my hands, my heart would jump until I thought I would die. About two years ago we heard of Dr. Williams' Pink Pills and got a box, but as they did not seem to do me much good I didn't take any more at the time, but as I got worse and the doctor could do nothing for me, I determined to try the Pink Pills once more. This time I made up my mind that I would give them a fair trial. I got eight boxes and before the third box was done I felt better and my appetite was better. I kept on taking the pills until I had taken the eight boxes, and all the time kept growing stronger and stronger. My color returned, my heart trouble left me and my appetite was better than it had ever been before. Now I can do any work about the house, and feel strong and well all the time. It is a great change since last July when I could scarcely walk across the floor without falling. I believe Dr. Williams' Pink Pills saved me from going to the grave, and I am very thankful I took them."

There was no doubting the honesty of her conviction that Pink Pills saved her life. A younger sister corroborated what was said, remarking, "when Amelia was so bad last spring she was so pale she was almost green; and mother did not think she would live a month."

In evidence of the dangerously ill condition of Miss Ranger, a couple of neighbours were seen. Mrs. Tromb'ay said the girl was very ill, and her friends did not expect her to recover, and she had been cured by the use of Pink Pills. Another lady present also bore testimony to the hopelessly ill condition of Miss Ranger, a few months ago.

The remarkable and gratifying results following the use of Dr. Williams' Pink Pills, in the case of Miss Ranger, show that they are unequalled as a blood builder and nerve tonic. In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart, weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily enrich the blood, and bring a rosy glow of health to the cheeks. These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system, such as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, that tired feeling resulting from nervous prostration, all diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In the case of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred) at 50 cents a box or six boxes for \$2.50, and 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 makes a course of treatment inexpensive as compared with other remedies or medical treatment.

A man, and not less a boy or a girl, is known by the company he keeps away from.

TAKE - NOTICE.

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

O. C. RICHARDS & Co.

SALT-RHEUM, FLESH CRACKED OPEN AND BLEED!

Miss LOTTIE CLARK, River Falls, Pierce County, Wisconsin, writes: "It gives me pleasure to express my faith in the virtue of Dr. Pierce's Golden Medical Discovery. Having suffered for three years from salt-rheum, and after having been unsuccessfully treated by a good physician, I began the use of the 'Discovery.' The humor was in my hands. I was obliged to keep a covering on them for months at a time, changing the covering morning and night. The stinging, burning and itching sensation would be so intense that at times it seemed as if I would go crazy. When I bent the fingers, the flesh would crack open and bleed. It is impossible for me to describe the intense pain and suffering which I endured night and day. After taking six bottles of the 'Discovery' I was entirely cured. I cannot praise Dr. Pierce's Golden Medical Discovery enough." Sold by Dealers.



MISS CLARK.

Impossible for me to describe the intense pain and suffering which I endured night and day. After taking six bottles of the "Discovery" I was entirely cured. I cannot praise Dr. Pierce's Golden Medical Discovery enough." Sold by Dealers.

Ministers and Churches.

Sixty lady students are enrolled at Queen's College, Kingston, this year.

A "boys' brigade" has been formed in connection with the Presbyterian church, Port Perry.

Rev. L. Perrin, of Pickering, has received a unanimous call from the congregation at Gravenhurst.

The Rev. Moodie, clerk of Barrie Presbytery, requests that postal matter for him be addressed to Barrie, Ont.

The Presbytery of Maitland has nominated Rev. G. L. McKay, of Formosa, as Moderator of next General Assembly.

Mr. J. A. Clark, of University College, brother of Rev. W. J. Clark, of London, preached in King street Presbyterian Church on 24th ult.

Mr. E. Taminosian addressed appreciative audiences in Knox church and St. Andrew's, Guelph on Wednesday evening, 20th ult. His descriptions of Syrian life and customs were most interesting.

Rev. T. W. Winfield has, it is understood, been appointed by Lord Aberdeen chaplain at Rideau Hall, at a salary of \$1,400. Mr. Winfield is a good preacher, and was recently a favorite candidate for the vacant pulpit of Knox Church in Ottawa.

The new Presbyterian church, Bradford, will be opened for divine worship on the first Sunday in January. On the following Monday evening, Rev. W. Patterson, of Cooke's church, Toronto, will deliver his popular lecture, "Ireland and the Irish."

The pulpit of St. Andrew's church, Sherbrooke, Que., was occupied on Sunday, 17th ult., by Rev. Mr. Kellock, of Montreal; son of Dr. Kellock, of Richmond, Rev. Mr. Shearer having gone to Ottawa, to spend Christmas with his friends in that vicinity.

We learn with great regret that the Rev. Dr. MacKay, of Formosa, owing to sickness has been obliged to cancel for the present engagements he had entered into to address meetings in various places. We trust that by the blessing of God upon means used he may soon be restored to perfect health.

Communion services were conducted on Sunday, 17th, in St. Andrew's, Ferris, by the Rev. Mr. McInnes, of Elora. United services in the evening. Mr. Craig preached in his own pulpit in the morning. He gave his congregation a sermon on prohibition on Sunday morning, 24th ult.

On Sabbath, 24th ult., the Rev. Principal King D.D., of Manitoba College, Winnipeg, occupied in the morning his old pulpit in St. James' Square church, looking fully recovered from his late illness. He preached an admirable discourse from Rev. 1. 16, "I am not ashamed of the Gospel," etc.

A Presbyterian social was held at Elkhorn, Man., on Wednesday evening, 13th ult., in the public hall. The games, music, instrumental and vocal, and a plentiful supply of refreshments were thoroughly enjoyed. At the conclusion, Mr. Copeland, of the Y.M.C.A., gave a short address to the young men.

An effort is being made to build a Presbyterian church in Hills Green this coming summer. Quite a sum, we understand, has already been subscribed. This is a move in the right direction, as the old village hall, which has heretofore been used as a church, possesses too extensive a system of ventilation for winter use.

On Monday, 18th ult., the Rev. John McMillan, of Wick and Greenbank, met the elders and officers, and on account of his ill health wished to give up the charge, but he was given a year's leave of absence and gets his regular salary, he to see to supply. We hope this rest will speedily restore Mr. McMillan to sound health again, so that he will soon be able to take the charge where he is so universally liked.

On Sabbath morning at St. Andrew's church, Lindsay, Rev. Robt. Johnston preached on "The men we want in power." In closing, he referred to the duty of all to labor to remove every stumbling block from the way of the advancement of Christ's kingdom and appealed to his people to seek the advancement of righteousness both in the coming municipal elections and in the plebiscite vote on the prohibition question.

A very successful Christmas tree entertainment was given by the S. S. of the Presbyterian church, Allandale, on Christmas night. The programme was provided by the children, and the church was crowded with an attentive audience. A. McCampbell, M.P.P., presided, and gave a short address. At the close of the entertainment the pastor, Rev. W. R. McIntosh, was presented with a set of the Expositor's commentaries, by the congregation.

Two years ago the Presbyterian Council of London, Ont., decided to hold union Christmas services in some of the Presbyterian churches of the city. The first was held in the First Church, London; last year the anniversary was on Sunday, this year St. Andrew's Church had been chosen. The services were taken part in by all the Presbyterian ministers of the city. Special Christmas music had been prepared by the choir and the collection was for the Protestant Orphans' Home.

The Presbytery of Victoria has granted permission to Wellington church to call a minister to fill the pulpit vacated by the Rev. A. Young. The Wellington congregation is prepared to pay a salary of \$1,000 per annum and supply a manse. It is understood that Rev. J. M. Douglas, of Moosomin, N.W.T., will be asked to this charge. Rev. Dr. Campbell was appointed to visit Metchoin and Sooke with the view of arranging for the services of a missionary. The supply for Alberni and arrangements for the financial matters in that district have been left in the hands of Rev. D. A. McRae, convenor of the Home Mission Committee.

The Chatham Ministerial Association unanimously agreed at its last meeting to discontinue temperance mass meetings on Sabbath evenings, and decline to take any part in such meetings if held.

Some of the members of the Y.P.S.C.E. recently went to the residence of Mr. J. Robertson, South Monaghan, recently, where their pastor, Rev. Jas. Cattanach, boards and presented him with a beautiful fur coat, accompanied with a suitable address, thus showing their due appreciation of his ministerial labours among them, which only commenced last summer. After the presentation they had refreshments and spent a pleasant time with their pastor and host and hostess.

J. P. McNaughton, Alex. MacLachlan and Robert Chambers, graduates of Queen's college, are engaged in mission work in Asia Minor. Mr. Chambers writes Rev. Dr. Grant telling him of the need of an assistant there, but he has no money to provide one. The cost would be \$800 for the first year, \$600 thereafter. Mr. Chambers writes: "It would be a glad day for me and for the work here, and for the man himself, if some friend or friends of Queen's could be found to furnish the funds to send out one from your next year's class."

Those who were able to attend the anniversary services at Heckston and South Mountain Presbyterian churches on the 17th ult., had the pleasure of listening to the very able and eloquent sermons preached by the Rev. Jas. Stuart, of Prescott. Owing to sickness and bad roads many were unable to get out to these services. This congregation during the past year has removed all debt and now, under the able management of the pastor, Rev. J. F. Macfarland, will be able to devote more money to the schemes of the church.

A neat granite monument was erected to the memory of the late beloved pastor of the Egmondville Presbyterian congregation, the Rev. George Needham, Dec. 15. Thus another link has been added to the chain of union between a lamented pastor and an attached people. At the communion services held on Sabbath, 10th ult., of Egmondville congregation, 11 names were added to the roll of membership, eight by profession and three by certificate. It is deemed advisable to elect two or three additional members of session as, since the death of the late Mr. Carmochan, there is only one in the village. The election will take place in a short time.

Tuesday evening, Dec. 12th, the Presbyterian Bible class, of Orillia, held its annual meeting and appointed officers for the ensuing year. The meeting was held in the Manse, and a pleasing feature of the evening's programme was the presentation of a handsome set of thirteen volumes of the poets to Rev. Dr. Grant. Miss Chase read a short address, and the books were presented by Miss Begg, on behalf of the class. Dr. Grant in reply said this was a genuine surprise, and in a few words expressed his appreciation of the gift. The class devotes \$100 this year as usual to the support of a native missionary in the Island of Formosa, China.

On Friday of last week we had a very pleasant call, only all too brief, from the Rev. F. J. Coffin, one of our missionaries in Trinidad, in company with the Rev. Mr. Porteous, of this city. Mr. Coffin is secretary-treasurer of our college in Trinidad, and spoke hopefully and encouragingly of the work the college is doing, and of the great value it may prove to be in the spread of the gospel through an educated native ministry. An interesting report of his work may be found in Appendix No. 11 to the minutes of the General Assembly of last year, page xx. It is most pleasant to us to meet our returned missionaries and they may be assured of always finding here, hearty welcome.

The Dundas Banner speaking of the anniversary services in connection with the Presbyterian church at Christie, says:—On Sunday Rev. Dr. Grant delivered two most eloquent, earnest and instructive sermons, the one in the forenoon and the other in the evening, to audiences which were not as large as they would have been had the weather been pleasant. On Monday evening he lectured on "Misplaced Men," a very amusing and instructive lecture, showing how men in every position of life were trying to fill the wrong place, not the place that nature had intended for them and consequently they were miserable and ridiculous failures, not so much through any fault of their own as through the mistake of those who placed them in the positions.

The annual meeting of the Woman's Foreign Missionary Society, of St. Andrew's church, Lindsay, was held in the schoolroom of the church on Thursday afternoon, 14th ult. The reports of the year 1893 were read and showed the society to be in a most encouraging state. The secretary's report showed a membership of 99 with two associate members and an average attendance of 64. For six months of this year meetings have been held for those unable to get out during the afternoon, on the evening of the same day on which the regular meeting is held. The meeting is the same in every respect as the afternoon meeting and the attendance and interest showed by those attending this night meeting indicates that it fills a felt want. The treasurer's report shows the total contributions for the year, to be about \$290.

The twenty-sixth anniversary of the First Presbyterian congregation Seaford, was held Dec. 17. The Rev. J. W. Rae, of Acton, preached both morning and evening. The weather was stormy, a great many of the people were unwell on account of the prevalence of grip. Still there were good audiences on both occasions. The church on Sabbath evening especially was crowded. On the Monday evening instead of the old fashioned tea-meeting for some years back a lecture has been secured. The Rev. J. W. Rae lectured this year on "A trinity of good things." The Rev. A. D. McDonald, D.D., pastor was in the chair. The choir rendered

ed some excellent music and Mr. Rae confirmed the good impression made the day before. Altogether this was one of the best of the annual gatherings in this congregation, and Mr. Rae has well earned the high praise awarded him here.

The new Presbyterian church, Wick, was very successfully opened by services on Sunday and Monday, Dec. 17th and 18th, followed by a very successful entertainment on Monday night, at which the Uxbridge Presbyterian choir supplied the music. The morning and evening services Sunday were conducted by Rev. Principal Caven, of Knox College, Toronto, and the afternoon by Rev. Samuel Acheson, who was several years our pastor. All services were well attended, and excellent addresses given. The church was crowded to the doors at all services. The Greenbank and Sunderland choirs assisted the local choirs at the Sunday services. Everything went off nicely, and very successfully as to finances. The receipts from tea and concert were about \$125. On account of the unfavorable weather it was decided to have a continuation of the opening ceremonies Sunday next and Christmas afternoon. A good time will be forthcoming. Altogether the church has been opened under very favorable circumstances.

The Presbyterian congregation of Ferrona, P. E. I., of which Rev. A. Laird is pastor, took possession of their new building on November 19th under auspicious circumstances. The opening services were conducted by Rev. R. Cumming, Rev. Dr. McLeod and Rev. J. F. Forbes. Mr. W. H. Smith who conducted the first service held in Ferrona (May 10th, 1891), also took part. The day was perfect, the audiences were large, and the services appropriate. The collection in aid of the church building fund amounted to \$166; seating accommodation is provided for 500. Cost \$3,800. Ferrona was organized into a mission charge early in 1892, and the present pastor was ordained on May 10th, 1892, just a year after Mr. Smith "broke ground." Since then the village has grown rapidly, and the Presbyterian cause has kept pace. The struggling congregation has received timely financial aid from generous stockholders of the Iron Company, from whom also was obtained the fine building site on the hill now called "Zion."

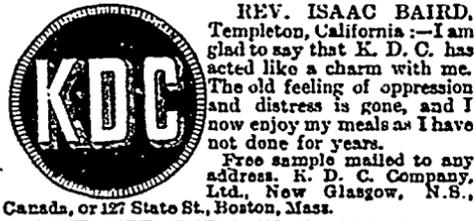
A few months ago a memorial was prepared by the session of Springside and laid before the Presbytery of Truro, in reference to the augmentation scheme of our church. It resulted in a meeting being held jointly, by the Augmentation Committee, Presbytery Committee and the congregation on Monday evening last. The following resolutions were submitted and read to the meeting, the effects and defects of the scheme were frankly and honestly discussed: 1st. We are in favor of supplementing weak and struggling congregations in sparsely settled sections on the voluntary system. 2nd. We object to present financial arrangement of paying pastors on the minimum principle as it places all ministers on an equal basis, increases the outlay of the augmented fund to a great extent, and we think ministers should be rewarded according to work, talent and qualification. 3rd. That we request the Augmentation Committee to lay the subject of minimum salary before the General Assembly at its next meeting, and to have the present system removed.

At the annual meeting of St. Paul's Auxiliary of the Woman's Foreign Missionary Society, Peterboro, the annual report was given in substance as follows: The St. Paul's Auxiliary of the W. F. M. S. have held eleven meetings during the year with an average attendance of nineteen members, but the public meetings have been much better attended than formerly. Last year's annual meeting, which was addressed by Miss Barakat, and our annual thanksgiving meeting last month addressed by Dr. Marion

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Analyses show them to contain liberal amounts of the theobroma and saline elements, sugar and tannic acid etc., characteristic of true Wine and which modify materially the effects which would be produced by alcohol alone.

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References by permission.—Mr. Jas. Allison Treasurer Cooke's Church, Toronto; Mr. John Duncan Clerk of Sessions, Knox Church, Toronto.



A Common Error.

Chocolate & Cocoa are by many supposed to be one and the same, only that one is a powder, (hence more easily cooked,) and the other is not.

This is wrong-- TAKE the Yolk from the Egg, TAKE the Oil from the Olive, What is left?

A Residue. So with COCOA. In comparison, COCOA is Skimmed Milk, CHOCOLATE, Pure Cream.

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The annual "Thank-offering" meeting of the Toronto Auxiliary Canadian McAll Association was held on Thursday, 7th Dec., in the library Y. M. C. A. The president, Mrs. Howatt, in the chair. The treasurer stated that \$230.64 had been contributed this year. Miss Caven read a letter from the wife of one of the missionaries, speaking of the great sorrow felt by all the workers at Dr. McAll's death. A card was read from the American McAll stating that Mr. Greig, chairman of the Paris Board, might perhaps be with us on the 31st Feb., 1894. The "Thank-offering" was only \$13.50, but the meeting was unusually small. Dr. Parsons closed the meeting with prayer.

Oliver from Central India, were very largely attended. At the latter meeting a thank offering of \$90.20 was taken, which was most encouraging. The Presbyterian meeting was held in St. Paul's church in February. Mrs. Wilson addressed the afternoon session. Our contributions for this year amounted to \$221.33. We have to thank the Stewart settlement for their annual donation of \$11.20. Our society numbers at present 32 one dollar members, 11 fifty cent members and 10 life members. The number of subscribers to the monthly letter leaflet is 60. Our yearly subscription to the Northwest amounted to \$31.75, which was invested in blankets, materials, etc., and consigned to Mr. Lewis, in charge of the Mistawasis reserve, from whom a very grateful letter in acknowledgment was received. The Interior was sent to the lady missionaries in June last. Though we make no very decided progress in numbers or contributions from year to year, yet we feel that as a society we do not deteriorate, and, trusting to Him who doeth all things well, we hope still to do more and more for the advancement of His Kingdom and the converting of the heathen.—F. H. DAVIDSON, Secretary.

At the joint meeting of the Union Mission Band and the Woman's Foreign Mission society of the Presbyterian church in Knox church, Ottawa, on the 21st ult., the name of the nine missionaries, Mr. D. Wood, Miss White, Rev. F. H. Russell, Rev. Mr. Wilson and Mrs. Wilson, Miss Grier, Miss Duggan, and Miss Butler, who are on their way to the fields in India, were read out by the president, Mrs. Dr. Thorburn, and prayer was offered for their safety. The total amount required by the Foreign Mission Board from the W. F. M. S. is \$43,610 this year, \$2,300 of which is for a site for a Chinese school at Victoria, B. C. Delegates from the society to the various congregations having reported in favor of organizing separate societies in each church, it was moved by Mrs. Hay, seconded by Mrs. Gibson, and carried unanimously, that the next meeting be the last one of the society as a distinct body, and that it be held as the annual meeting in December, in order to facilitate the formation of societies in the different churches. Miss Marion Oliver, the medical missionary from Indore, India, related her experience while at work among the women of that country, where she has labored so successfully for the past seven years. Miss Oliver is a fluent speaker and throughout her address she was listened to with marked interest. At the commencement of her remarks she stated that about one-fourth the population of India is Mahomedans and three-fourths Hindoo. The children are the easiest reached through mission work to-day. The door to the future of India is through them. The people desire their girls and boys to be taught in the mission schools. There is a craze to gain a knowledge of the English language. Teachers are wanted, where only two schools now exist a dozen might be opened. In connection with each Presbyterian mission school there are two or three Sunday schools at different hours on Sunday. "If we are faithful to our duty and our privileges," said Miss Oliver in closing, "we will provide more native helpers: these must be trained by missionaries and the Christian churches and societies must send the missionaries."

PRESBYTERY MEETINGS.

Presbytery of Barrie met on 28th Nov. The resignation of the charge of Stayner and Sunnidale by Mr. R. Moodie was accepted, and the Rev. A. McDonald, of Duntroon, was appointed to declare the charge vacant on the 10th of Dec. and thereafter to act as Moderator of the Session. Mr. R. W. Goodall intimated his desire to be employed in the Home Mission work of the Church, and on the recommendation of the committee appointed to examine him, it was agreed to employ him as a catechist. The Presbytery engaged in consideration of rearrangement of congregations in the bounds. Reports from committees formerly appointed to visit congregations in this interest were received and discussed. It was agreed to effect if practicable the following changes: Central church, Oro, to be united with Guthrie and Mitchell Square churches and Oro station: Bondhead and Cookstown to be

disunited with the view of uniting the former to the station at Monkman's in Tecumseth, and the latter to Townline and Ivy. A committee was appointed to visit other congregations and consult as to the practicability of further changes. These steps have been taken in order to lessen the claims of the Presbytery on the Home Mission and Augmentation Funds. It was agreed to procure assistance to the Rev. A. MacDonald in supplying stations at Nottawa and Valley Road connected with the large charge of West Nottawasaga. Leave was granted the congregation of Bradford to mortgage their church property for \$200.—Robt. Moodie, Clerk.

Chatham Presbytery met in St. Andrew's Church, Chatham, on Tuesday 12th Dec. at 10 a.m. Mr. McLaren, Moderator, in the chair. The committee appointed to visit the mission field in Dawn reported and Mr. Becket was authorized to organize it into a mission station to be called Bent Path. On motion Dr. Battersby was unanimously nominated as Moderator of the Synod of Hamilton and London at its next meeting. Mr. Somerville, of Owen Sound was nominated as Moderator of the General Assembly at its next meeting. It was moved and agreed that in view of the approaching plebiscite this Presbytery desires to record itself in favour of prohibition and urges the members and adherents within its bounds to cast their votes, and use their influence in its favour. Mr. Nattress gave notice of motion to the effect that twice a year Presbytery hold an evening session for the reading of papers on and discussion of subjects presented for consideration by the General Assembly and other subjects of interest and importance in the church. Messrs. McLaren, Jamieson, McColl and Denholm were appointed a committee to receive opinions from individual members of the court re the proposed changes in Psalter and Hymnal and from these to prepare a general report and recommendations to be submitted to Presbytery at its next meeting. Dr. Battersby, Mr. Croll, Mr. Becket and Mr. F. Stone were appointed a committee to bring in a deliverance on the question of the extension of synodical powers, their deliverance to be submitted to Presbytery at its next meeting. It was moved by Dr. Battersby, after discussion, seconded by Mr. Croll and carried, that in the appointment of professors to any of our colleges, no such appointment shall be made without the sanction and approval of the Presbyteries of the Church. After discussion of the Assembly's remit on the representation of mission stations in the Presbyteries and Courts of the Church, it was moved and agreed that, in the opinion of this Presbytery, mission stations should have representation in Presbyteries.—W. M. Fleming, Clerk.

Presbytery of Brockville met in First Church, Brockville. In the absence of the Moderator, Mr. Robt. Toye, an elder, was appointed to the Moderator's chair. Permission was granted to Wm. James Madill to remain in California until May 1st, on condition that an ordained minister shall take charge of his congregation. A letter, accompanied by a doctor's certificate, was received from Mr. Joseph H. Higgins asking to have his leave of absence extended to the first of May, 1894. This leave was granted. Messrs. Sinclair and Graham were appointed to address the W. F. M. S., at the next regular meeting of the Presbytery. A letter from Dr. Torrance in regard to the Probationer's scheme was read and contents noted. Mr. Macfarland gave notice that at the next regular meeting he would move that the S. S. Association be discontinued. Mr. Mackenzie reported on behalf of the committee appointed to prepare a deliverance on the plebiscite as follows: Inasmuch as a vote is soon to be taken as to the desirability of prohibiting the liquor traffic within the bounds of this Province, we as a Presbytery hereby express our hearty sympathy with the movement, and being convinced of the evils of the license system and of the good results that would undoubtedly follow from prohibition, we would impress upon our people within the bounds the advisability of taking the matter into their serious consideration with a view to giving it their support both by their influence and by their votes. The above became the judgment of the court. Mr. Stewart, Presbytery's H. M. convener, presented the H. M. report and showed that at present there were only two groups of mission stations, and that these were regularly supplied with Gospel ordinances. Stone's Corner's and associated stations were advised to hear students of the graduating class of Queen's College with a view to calling one of them in the summer, and to make application for a grant of \$125 from the Augmentation Fund. The committee on A. I. M. F. was instructed to arrange a system of exchanges with a view to canvassing the Presbytery in the interests of that fund.—George McArthur, Clerk.

Presbytery of Lindsay met at Lindsay on the 19th ult. A good attendance of ministers and elders. Rev. A. U. Campbell, B. A., Moderator, occupied the chair. Mr. Hanna presented the H. M. report showing that all the fields are occupied and being worked successfully. An extract of minute from the Presbytery of Peterborough was read looking to the transference of the mission stations of Haliburton and Minden in that Presbytery to the Presbytery of Lindsay. It was agreed that the convener of the Presbytery's H. M. Committee correspond with the clerk of the Peterborough Presbytery and with parties on the field regarding the matter and report at next regular meeting. A call was presented from Hornung's Mills and Primrose, in the Presbytery of Orangeville, addressed to the Rev. A. E. Neilly, minister of Sunderland and Vroomantou. Rev. G. G. McRobbie, D.Sc., appeared as commissioner from the Presbytery of Orangeville in support of the call, and Messrs. Glendinning, Turner and Reid opposed the translation. The call being placed in Mr. Neilly's hands, it was accepted by him, the translation to take place after the second Sabbath of January next. Rev. D. Y. Ross was appointed Moderator pro tem. of the vacant Session of Sunderland, etc. The clerk

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

DIED.

At Cobourg, on Sunday morning, Dec. 3rd, R. P. Sutherland, in the 60th year of his age.

laid on the table a call with relative documents from Knox Church, Ottawa, addressed to Rev. R. Johnston, B. A., of St. Andrew's Church, Lindsay. An extract of minute certified the call as hearty and unanimous. The guarantee of stipend was for \$2,500. Rev. W. T. Herridge, B.D., appeared as commissioner from the Presbytery of Ottawa and prosecuted the call. Messrs. William Porter, Geo. Hay, J. McJanet, and H. S. Campbell appeared as commissioners from the congregation calling. The following commissioners appeared for St. Andrew's, Lindsay: Messrs. Hattstone, Principal Collegiate Institute, Ray, Lowe, McNeillie, Stewart and Sheriff McLennan. Mr. Johnston then gave his decision, declining the call, which was accordingly set aside. It was moved by Mr. Hanna, seconded by Mr. McAuley and cordially carried, "that this Presbytery desires to express its deep sympathy and hopes that God in His good providence will ere long restore him to full health and strength, sanctifying this dispensation to his highest spiritual benefit." Rev. D. C. Johnson was transferred at his own request to the Presbytery of London.—P. A. McLeod, Clerk.

LITERARY LABOR AND HEALTH.

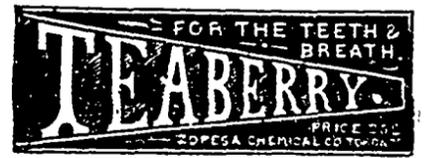
To make literary work healthy is a simple process, depending on the mode in which each day is allotted to it, and also on the mode in which the body is physically trained and disposed to carry it out. The first grand point is to begin the day well by rising early. The universal experience of the wisest men of all ages is in favor of the habit of getting up early in the morning. The practice is closely connected with length of life. It is also closely connected with happiness and activity of life. The physiological facts on this subject are striking. Those who rise early in the morning are, without any doubt, able to work during the succeeding hours for a longer time than those who habitually rise late. Confirmed early risers usually wake at their ordinary time even when they have gone late to bed, and during the day feel less fatigued than do persons who from habit linger long in bed. There is something in the act of breathing the early morning air which invigorates for the whole day, seems to remove oppressive vapors from the body, and renders all the active organs of the body—the brain, the nerves, the organs of the senses, the muscles, the lungs and the heart—freer to act. The mental health is also invigorated and refreshed. In the country no part of the day is so beautiful as the early morning, and in large towns even the same is true. There is another advantage. The practice begets the habit of regularity and punctuality.

When once awake it is good practice to turn out straight away. The mind is then bright for the day. Second naps in the morning breed heavy, leaden days, in which the head feels bound or compressed, and as if another necessary nap were always coming on. To read in bed in the morning is very bad. To get up briskly is to be sharp and sure till it is time to turn in for another night. With the early hours of the morning literary work is always most fruitfully associated when the habit of early work is once acquired. Thoughts are freshest then; the arrangement of thoughts is cleared then; memory is keenest then. Thus thought, method and memory conspire together, and labour becomes pleasure. In the literary life nothing is so wholesome as to carry out the work without strain. There is always some little difficulty in getting into harness, but this mastered, work becomes easy enough. Samuel Johnson records that he could always work when he was forced to it; and Miss Martineau tells us that after the first quarter of an hour she found everything easy. With healthy minds this experience is common.

There is, however, a danger connected with it that must not be forgotten; that danger is the too long continuance of the labour after it has become easy. With some this danger is serious. The work is so fascinating, the time goes as if hours were minutes, and the physical powers are, as it were, stolen upon and robbed outrageously. It causes foebleness of the senses, irregular nervous distribution, uncertain play of the circulation, and bad sleep. In working it is wise to have the knowledge of time always in view, to break it in intervals of an hour or so regularly, and to limit it altogether as to duration. I have come to the conclusion that no profitable work can be carried out after six hours of daily steady labour, and I would recommend every student to keep that period in mind as the full period for good and rich mental activity. I need not say that quietude is an essential part of the literary life, and that the man devoted to the exercise of literary pursuits should have and seek as few distractions of worry and outside tumult as he possibly can. In his leisure he may occupy himself as much as he pleases in other works that do not produce actual weariness, provided that they cease with the performance of them, and interfere nothing with his life labour when that is in progress.—Sir B. W. Richardson, in the *Ackland*.



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NEW CALENDAR 132 pages, particulars of all departments mailed free. EDWARD FISHER - Musical Director.

Vancouver Daily News-Advertiser: A perusal of the Australian newspapers shows that in the general accuracy and interest of the news which they receive from Great Britain they are ahead of their Canadian contemporaries, which, on account of their comparatively small number and limited resources, are compelled to be content almost entirely with sharing in the cable news with the newspapers of the United States. To suit the larger patronage which the latter enjoy, the British news is flavored and distorted, so that if not actually inaccurate, it is so colored that it gives an entirely erroneous idea of the facts or circumstances which are the subject of the despatch. It behoves the Canadian newspapers to determine at the earliest possible time they will establish a cable service for themselves which shall be distinctively British and absolutely impartial and accurate.

TO DOWN SPOOKS.

A wealthy bachelor declared that a horrid hag had glared at him through the night. His friends laughed at him but he insisted that the house was haunted. He grew ill; complaining of extreme heaviness in the stomach, his appetite failed, he grew sallow, emaciated and dependent, believing he was going to die, the spook being a warning, and declared he could hear funeral bells ringing in his ears, and even hinted at suicide. A friend induced him to use Dr. Pierce's Golden Medical Discovery, and he rapidly grew well, spooks and all his distressing symptoms disappearing. A torpid liver and dyspepsia caused his suffering and the medicine cured both. The "Discovery" is the only remedy for biliousness and indigestion, or dyspepsia, so certain in its curative action as to warrant its sale on trial. A Guarantee, in print, wraps every bottle.

Dr. Pierce's Pleasant Pellets cure constipation, biliousness and derangements of stomach, liver and bowels.

A profane coachman, pointing to one of his horses, said to a traveller—"That horse, sir, knows when I swear at him." "Yes," replied the traveller, "and so does his Maker."

THIS IS A PRETTY BAR PIN

It is made of 15k gold, set with 15 real oriental pearls, and has a very dainty and taking appearance. We sell it for \$10.

New Goods for the New Year.

John Wanless & Co.,
DIRECT IMPORTERS AND MANUFACTURERS,
ESTABLISHED 1840,
172 YONGE ST., - TORONTO.

"I speak not out of weak surmise, but from proof."

LARD MUST GO.

since COTTOLENE has come to take its place. The satisfaction with which the people have hailed the advent of the New Shortening

Cottolene

evidenced by the rapidly increasing enormous sales is PROOF POSITIVE not only of its great value as a new article of diet but is also sufficient proof of the general desire to be rid of indigestible, unwholesome, unappetizing lard, and of all the ills that lard promotes. Try

Cottolene

at once and waste no time in discovering like thousands of others that you have now

NO USE FOR LARD.

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

THE JUDGES Of the
WORLD'S COLUMBIAN EXPOSITION
Have made this

HIGHEST AWARDS
(Medals and Diplomas) to
WALTER BAKER & CO.

On each of the following named articles:

BREAKFAST COCOA,
Premium No. 1, Chocolate, . .
Vanilla Chocolate,
German Sweet Chocolate, . . .
Cocoa Butter,

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

WALTER BAKER & CO., DORCHESTER, MASS.

AGENTS WANTED for our marvellous picture. The Illustrated Lord's Prayer and Ten Commandments, which is a creation of genius, a master-piece of art and an attractive household picture, beautifully executed in eight handsome colors, printed on heavy plate paper 16x22 inches. Sample copies sent by mail on receipt of 25 cts. Special terms.

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

GILLIT'S

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 of lard.

Sold by All Grocers and Druggists.

W. GILLIT'S TORONTO

Burdock BLOOD BITTERS CURES
Scrofula.

Scrofula is a tainted and impure condition of the blood, causing sores, swellings, ulcers, tumors, rashes, eruptions and skin diseases. To remove it, the blood must be thoroughly cleansed and the system regulated and strengthened. B.B.B. is the strongest, PUREST AND BEST purifier and cures all scrofulous diseases rapidly and surely.

"I was entirely cured of a scrofulous ulcer on my ankle by the use of B.B.B. and Burdock Healing Ointment."

Mrs. Wm. V. Boyd, Brantford, Ont.

British and Foreign.

Gladstone was 84 on the 29th ult.
Sir John Hart calculates the Chinese annual opium bill at \$1,250,000.
The speed of the wind in some places in the late storm on the English coast was as much as seventy miles.

Prof. Blaikie attributes to the late, Mr. A. L. Bruce the better half of the credit of the reverend Doctor's Life of Livingstone.

There died at Moffat last week, at the age of 78, Mr. John MacLaren, long a publisher in Edinburgh and an elder in the Barclay church.

In one of the great Paris hospitals it was found that of eighty-three patients who suffered from epilepsy, sixty were children of drunken parents.

The Rev. D. W. Forrest, M.A., of Moffat, has been appointed to the Kerr lectureship in the U. P. Church in succession to the Rev. James Kidd.

A Jewish congregation has been formed at Christiana, the first in Norway. The congregation numbers about 100 members and possesses its own cemetery.

There are, according to the latest statistics, 361 Jewish schools in Warsaw, attended by 14,192 scholars. A large number of Jewish children attend the public schools.

As a result of the efforts of the congregation of St. Aidan's Parish Church, Edinburgh, a reading-room for men and lads was opened in East Fountainbridge on 10th October.

It is alleged that the fountainhead of the Scottish Church Society is the Catholic Apostolic church, one of whose officials boasts of his doing a great work among the Established ministers.

The Porte has been persuaded to allow competent and certified ladies to practice medicine in Turkey. Where the harem is part of the domestic arrangements, lady doctors are sure to be welcome.

Rev. Dr. John Macleod expects in the future a discussion of questions of a deeper kind than have agitated men's minds for many years. Personally he looks forward to the prospect with great equanimity.

Dr. Barnardo announces that the gifts to his work have fallen £5,000 behind. This should be made up, and, doubtless, forgetful contributors will feel a certain jogging of their memories that will touch their pockets.

The Scottish coal strike is at an end. A conference of miners' delegates in view of the widespread misery to miners and other work-people from the stoppage of mines, advised a general resumption of work on the employers' terms—wages to be fixed till 1st February.

Since the resignation of Professor Thomas Smith it has been decided to make appointments to the chair of Evangelistic Theology in the U. P. Church only for a short term. The first occupant of the chair under the new conditions is Dr. J. H. Wilson, of the Barclay Church, Edinburgh.

Although the franchise in New Zealand has been given to women in the same manner as to men, five out of every six women are said to disapprove of the change. The measure has been favoured chiefly by the Conservatives, who hope by the aid of the female vote to stem the tide of socialism.

Henry Fraser Walters, J. P., one of the proprietors of the Times, is dead. He was the second son of John Walters and a brother of the present Walters of Blarwood. He was born in Printing House square in 1822 and educated at Eton and Exeter College, Oxford. Of late years he has led the life of a country gentleman.

The foundation stone of the new Established church at Oban, was laid on Friday, 15th September, by Lord Archibald Campbell, in presence of the Presbytery of Lorn, the Town Council of Oban, the Volunteers, the Police, representatives from other churches in town, a large gathering of townspeople, and people from the country.

After ten years of observation a woman in Ohio has come to this conclusion—that to a Methodist religion consists of what a man does; to a Presbyterian, in what God does for him; to a Congregationalist, in what a man is; and a Baptist may be any of the above, provided there is a liberal application of water by the proper authorities.

Among the gentlemen on whom degrees were conferred at the late meeting in St. Andrews university were Rev. Albert Lowy, the London Jewish rabbi; Rev. Joseph Stevenson, a Jesuit given to historical research, and Mr. Demetrios Bukelas, the Greek essayist, novelist and poet. All three were received with loud applause.

Healthy digestion is one of most important functions in the human economy. K. D. C. restores the stomach to healthy action and promotes healthy digestion. Try K. D. C.

Rev. J. Shaw, military chaplain at Quetta in Beloochistan, who also ministers to Europeans and carries on missionary work there, is at present at home, raising funds to provide a soldiers' home and a church.

PUBLICITY WANTED. The K. D. C. Company wish the public in general to know, and dyspeptics in particular to test the wonderful merits of K. D. C.

Rev. Andrew Douglas, of the Established church of Scotland, alluding in Arbroath Presbytery to the Scottish Church Society's conference, said that the essence of Popery was now publicly advocated by eminent men in the church.

Thin and impure blood is made rich and healthful by taking Hood's Sarsaparilla. It braces up the nerves and gives renewed strength.

A conference held in Glasgow lately on the question of the Sabbath tram cars was addressed by Rev. Dr. F. Ferguson of Queen's park church and Rev. Dr. Stalker. The latter does not think entire prohibition can be carried. A public meeting is to be held.

Not Crude Material.
Scott's Emulsion is Cod Liver Oil perfected and is prepared upon the principle of its digestion and assimilation in the human system; hence it is given without disturbing the stomach.

During the eight years of its existence the Glasgow Home Mission Union has been instrumental in bringing nearly 8,000 persons into church membership and in getting about 25,000 to attend churches and mission halls. The congregations embraced in the union number 156, and are of various denominations.

Glasgow Presbytery have adopted a motion of Rev. Dr. Elder Cumming recording their strong sense of the evils occasioned by the general running of tramway cars on the Lord's Day, and referring the matter to the standing committee on life and work to take all needful steps to secure that the running shall as far as possible cease.

Prof. Tyndall has left a legacy of \$23,000 for the stimulation of original scientific research in America. This is the second time in late years that America has been the recipient of such a gift from a great Englishman. There is now in the library of Harvard College a collection of several thousand books, which were the volumes employed by Thomas Carlyle in writing the life of Frederick the Great, and which are a gift from him to the college.

The Revision Committee appointed by the Company of Translators of the "People's Version of the New Testament" has just held their half-yearly meeting at Bristol. Considerable progress was made in the solution of intricate points, and it was announced that a committee composed of leading scholars in the United States had been formed to organize a Company of Translators to co-operate with the English one.

The present King of Siam a few years since lost his wife, and sent to the missionaries for a New Testament, saying he had lost faith in his own religion as he could find nothing in Buddhism to console him in his great grief. It might cost him his crown, and even his life, to change the State Religion; but does not this look as if Siam was "not far from the Kingdom of God?" Some of the Siamese princes have received a Christian training in Edinburgh.

Mrs. Lewis, of Cambridge, recently gave a lecture on "Through the Desert of Sinai," at the College of the English Presbyterian Church, Queen's Square, in connection with the Students' Society. Professor Gibb occupied the chair, and the lecture was illustrated with a number of beautiful views shown by the limelight. Mrs. Lewis received a very cordial welcome, and her lecture, which was exceedingly interesting, was listened to with the most marked attention.

Mrs. Leland Stanford has since the death of her husband taken the personal control of the vast and complex business interests of which, as her husband's heir, she is mistress. So successful has she been and so sagacious in the manipulation of her affairs that the big properties have been perceptibly bettered since she has had charge of them, while her management of university matters is said to be such as will leave the trustees little opportunity to improve upon her work when the property finally reaches them.

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

Minard's Liniment Cures Burns, etc.

A Gentleman

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

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



Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.

AYER'S HAIR VIGOR

R. R. R. RADWAY'S READY RELIEF.

CURES AND PREVENTS
Coughs, Colds, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, RHEUMATISM NEURALGIA, Frost-bites, Chilblains, Headache, Toothache, Asthma, DIFFICULT BREATHING.

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

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

It was the First and is the Only PAIN REMEDY

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

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

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

25 cents per bottle. Sold by all Druggists.
RADWAY & CO.,
419 St. James Street, Montreal.

RADWAY'S PILLS,
Always Reliable.

Purely Vegetable.

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

RADWAY'S PILLS
Have long been acknowledged as the Best Cure for
SICK HEADACHE, FEMALE COMPLAINTS, INDIGESTION, BILIOUSNESS, CONSTIPATION, DYSPEPSIA, AND ALL DISORDERS OF THE LIVER.

Price, 25c. per Bottle. Sold by Druggists.

A new weekly, the Jewish Review, has made its appearance in Cleveland, Ohio.

A Cough, Cold, or Sore Throat requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. BROWN'S BRONCHIAL TROCHES are a simple remedy, containing nothing injurious, and will give immediate relief. 25 cts. a box.

CANADA'S BEST POLICY

THE DOUBLE MATURITY POLICY.

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

DOUBLE MATURITY POLICY OF THE MANUFACTURERS LIFE

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

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

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For Family Reading and Reference.

The Practical Poultry Keeper.
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SERVICEABLE INFORMATION
...FOR EVERY...
CANADIAN HOME

MISCELLANEOUS.

Aluminum does not readily absorb heat, and for this reason it is spoken of as the coming roofing material.

Sir Benjamin Richardson, an eminent London physician, gives it as his opinion that bicycling, long persisted in, will inevitably injure the spine, the lungs and the circulation of the rider.

The cancellation of stamps by electricity is being adopted by the Post-Office Department of the United States, recently patented stamping machines being used for that purpose and also for the postmarking of letters.

The cholera in Russia is less virulent. The official statistics show that from May to September, 1892, there were throughout the empire 438,643 cases of the disease, and 215,157 deaths, and from January to November, 1893, 76,167 cases and 30,284 deaths.

It is proposed to build a cantilever bridge, of 1,800 feet clear span, across the Ohio river at Cincinnati. The engineer of the scheme is Mr. G. W. G. Ferris, the designer of the Ferris Wheel at the World's Fair. That will be the largest span of the kind in the world.

In order to search for the bodies of two persons recently drowned in Cayuga Lake, in Western New York, electric lights were submerged to a considerable depth lately, being lowered from a steam launch that could not only move about, but also carry a dynamo.

A new process of making mirrors is to be employed by a company recently organized in Lynn, Mass. It consists of the application of some chemical preparation to the glass and then varnishing the same to prevent scratching. Very little time or apparatus is required for this work, it is said, and the production will be cheapened greatly thereby.

A POSTMASTER'S OPINION.

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

Mr. Bradley T. Johnson has presented the Maryland Historical Society a portrait of Washington as Colonel of the Twenty-second Regiment of Virginia Militia. It is a copy of one painted by C. W. Peale.

A HOME TESTIMONIAL.

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

Mrs. JOHN HURD, 18 Cross St., Toronto.

We are somewhat more than ourselves in our sleep; and the slumber of the body seems to be but the waking of the soul. It is the ligation of sense, but the liberty of reason; and our waking conceptions do not match the fancies of our sleep.—Sir I. Browne.

HACKING COUGH CURED.

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

Mrs. J. HACKETT, Linwood, Ont.

A coast gun built by Krupp, when being tested at the Meppen proving grounds recently, threw the projectile 65,616 feet or nearly 13 miles, the gun having an elevation of 44 degrees. The projectile weighed 474 pounds; the charge of powder 253 pounds; giving an initial velocity of 2,099 feet. It is estimated that the projectile reached an altitude of 21,456 feet, and its flight occupied 70.2 seconds.

HOOD'S AND ONLY HOOD'S.

Hood's Sarsaparilla is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper berries and other well known remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative powers not possessed by other medicines. It effects remarkable cures when other preparations fail.

Hood's Pills cure biliousness.

An engineering feat worthy of note was accomplished a few days ago in the completion of the boring of the Busk-Iranhoo Railway Tunnel under the Rocky Mountains at Hagerman Pass, Col. The tunnel is close upon two miles long, and is bored through solid grey granite. Its accomplishment involved three years and 20 days' work, each day being of 20 laboring hours. The tunnel is 10,800 feet above sea level, and is on the line of the Colorado Midland Railway.

EXCELS ALL OTHERS.

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

Wm. WAGNER, Wallaceburg, Ont.



A FRIEND

Speaks through the Boothbay (Me.) Register, of the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who are in need of a laxative to try Ayer's Pills. They will do good."

For all diseases of the Stomach, Liver, and Bowels, take

AYER'S PILLS

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

Every Dose Effective

Minard's Liniment Relieves Neuralgia.

There are 20,000 miners and other workmen reported to be out of employment and in great distress in the Gogebic iron mining district in northern Wisconsin. They received good wages but it was a "boom" time in the newly-developed region, and they spent all that was earned in the general spirit of extravagance which prevailed. This has been a fault by no means confined to the Gogebic district. The Governor of Wisconsin has called for contributions of clothing and money for the sufferers there.

SCRAPED WITH A RASP.

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

MISS A. A. DOWNEY, Manotick, Ont.

It is now some time since talk first began of "temperance public-houses," and the Bishop of Durham is of opinion that the subject should not be allowed to drop. That ecclesiastical dignitary's idea is to have a public-house where men can be supplied with good beer and non-intoxicants. His theory is that the adulteration of beer and spirits causes the debasing drunkenness we see in our streets, and, ergo, that the substitution of good liquor would to a great extent reform the community.

SCROFULA ENTIRELY CURED.

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

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

The nationality of Pasteur's patients is an interesting item. France and Algeria sent him 1,584 in 1892, and Algeria is notorious as a source of supply of bitten persons. Portugal sent 96, England 26, Belgium 11, Egypt 12, Spain 14, Greece 19, Russia and the United States 1 each, Holland 14, Switzerland 3 and India 9. In Russia and elsewhere, I fancy, they have institutes of their own for the practice of Pasteur's treatment. From Madeira one patient came, his injury arising from a rabid dog which had been bitten by a Portuguese dog. Till then rabies was unknown in Madeira.—Illustrated London News.

The Empress Elizabeth of Austria is said to submit herself to the severest regimen in order to retain the beautiful figure for which she is noted. She fasts morning and evening, making her only regular meal at noon, of grilled meat, biscuits and a glass of wine. Occasionally she eats a raw egg or a little fruit. She wears heavy flannel underwear winter and summer, takes vapor baths and massage, and by dint of all this and much horseback riding she keeps a waist measure of twenty inches, in spite of her fifty-six years.—Harper's Bazar.

Minard's Liniment Cures Dandruff.

What do you Want

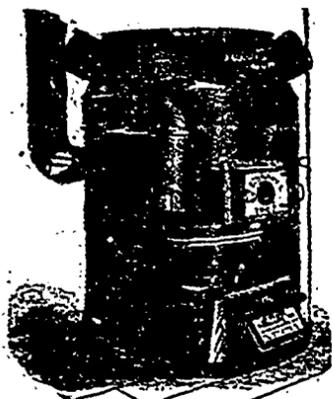
In the way of a Heating Apparatus? An adequate and even temperature in mild or stormy weather? A minimum of cost for fuel? No escape of gas? Simplicity of construction? Then get a

- PEASE -

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

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The Highest Standard of Excellence in Point of Flavor, Nutrition and Digestibility

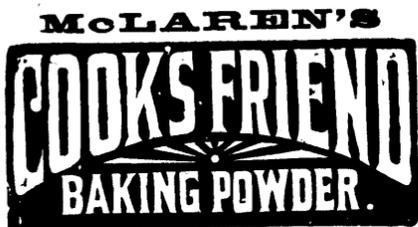
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JOHNSTON'S FLUID BEEF.

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

REFUSE ALL SUBSTITUTES

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

RETAILED EVERYWHERE.

STAINED

GLASS WINDOWS OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF JOSEPH McCAUSLAND & SON

76 KING STREET WEST TORONTO.

DROPSY TREATED FREE. Festively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless.



PUREST, STRONGEST, BEST.

AGENTS WANTED, male and female. To sell our new Kettle Cleaner. Entirely new; sells to every housekeeper.

\$3 a Day Sure. Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live.

ESTERBROOK'S STEEL PENS.

Leading Nos. 14, 048, 130, 135, 239 For Sale by all Stationers, MILLER, SON & CO., Agents, Montreal

MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk. BRUCE.—At Walkerton, on March 13th, at 1 p.m. BARRIE.—At Barrie, on January 9th, at 10.30 a.m.

Miscellaneous.

PROMPT SERVICE—Goods Fresh From Our Own Bakery.



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HOT MEATS AT NOON AT 51 KING ST. EAST.

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COURSE IN ENGLISH AND ENGLISH LITERATURE, EXTENSIVE AND THOROUGH. PIANOFORTE and VOICE CULTURE under Specialists (Instrumental). ELOCUTION taught by a Graduate of the Boston College of Oratory.

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Miscellaneous.

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A thorough English Course arranged with reference to UNIVERSITY MATRICULATION.

Special advantages are given in Music, Art, French, German and Elocution. Resident French Teacher.

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

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

During Hard Times

The merchant who makes money is the one who advertises. The advertisement is at work for him while he sleeps and brings him business from places where he would never go.

To Make Money,

He selects the best medium for his advertisement; the one that reaches well-to-do people who are likely to become his customers. He also selects a medium where his advertisement will be seen.

Experience Proves

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Miscellaneous.

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ought to be fat. Give the Thin Babies a chance. Give them

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PAY BIG,