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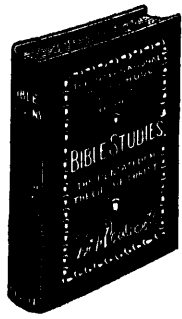
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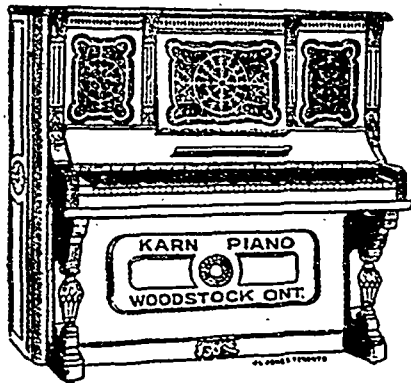
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That in making up unbleached muslin, allow one inch to the yard for shrinkage.

That it is said that sprigs of wormwood scattered in places infested with black ants, will drive these pests away.

That if you want to keep your house free from moths never put down your carpets till the floor is thoroughly dry.

That Indian meal is best when it is freshly ground, and therefore it is bad economy to buy large quantities of it at a time.

That for long, slow cooking, porcelain stew-pans are more desirable than tin or granite-ware, as the article cooking can be kept at a more even temperature.

That articles that have been stained with ink or fruit should not be put into soap suds until the stains are removed, as soap has a tendency to "set" the stains.

That iron cooking utensils increase in value with use, as the surface becomes smooth. In buying them, be careful to see that they are of the best quality, and well finished.

That suet may be kept sweet for some time by pulling the skin or membrane from it while it is fresh, sprinkling salt upon it, tying it up in a bag and hanging in a cool, dry place.

That bar soap should be cut into pieces of a convenient size for using, and put into a dry place. If the house mistress does not attend to the cutting, her servant won't, but will use a whole bar at once, the consequence being needless waste.

That when bread is baked the loaves should never be set flat on the table or shelf, but should be set on end, one loaf against another, and wrapped closely around with a clean cloth. This makes the crust tender by keeping in the steam.

That experienced, old-fashioned house-keepers say that the dough for cookies or gingerbread is much more easily handled and rolled and stamped the day after it is made than on the same day. In cold weather it should be set where it will not become hard.

Hot alum water is the best insect destroyer known. Put alum into hot water and boil until dissolved, then apply the water with a brush to all cracks, closets, bedsteads, and other places where insects may be found. Ants, cockroaches, fleas and other creeping things are killed.

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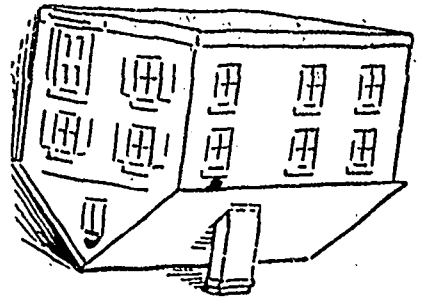
For burnt sugar put two tablespoonfuls of sugar into a small pan and set it over the fire, stir or shake the pan a little till the sugar gets all a dark brown, about as dark as treacle. That is burnt sugar. If it is to be kept and used for coloring gravies, soups, etc., you then add perhaps half a cup of water, and when it boils it will have dissolved the sugar, and can be bottled and kept.

Tablecloths should be folded once only for ironing, and that lengthwise. They should be ironed with a very hot iron until perfectly dry, and then there is no danger of a rumpled appearance afterward. They should be quite damp and free from starch. Fold them loosely crosswise, without ironing, and these folds will be easily smoothed out with the hand, leaving no crease but the middle one.

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No. 8.

Notes of the Week.

In the death of the late Rev. Dr. Douglas not only the Methodist church, but all evangelical Christian bodies, every good cause and the Dominion at large has sustained a great loss. The heroic perseverance and courage with which he struggled against and overcame difficulties which would have crushed any ordinary man, his eloquence as a speaker and preacher, his catholic spirit, his bold arraignment and rebuke of public and social wrongs, his interest in public questions wherein so many clergymen fail, his intimate acquaintance with and consequent ability to speak with authority upon them; his patriotism and the dauntless courage with which he would meet any foe, his high character and position, all combined to give him a place in his own denomination, and make him a power in the country such that it will be very hard indeed to fill.

A very pleasing incident in the visit of His Excellency to the Missionary Convention was the very cordial handshaking which took place on the platform between him and the Rev. Dr. Pierson who followed after the brief but very suitable address given by Lord Aberdeen, and the happy, playful humor of Dr. Pierson's opening remarks. "In 1888," he said, "when he attended in London the world's great Missionary Conference, Lord Aberdeen presided and he made his maiden speech in England on that occasion, and now he was to make his last to the convention when his Lordship was again on the platform," adding that "there would never be war between the United States and Canada so long as Lord Aberdeen was Governor-General and the United States were represented in this country by such excellent men as Rev. Dr. Gordon and himself."

"The National League for the Protection of American Institutions," petitioned both sessions of the Fifty-first and Fifty-second Congresses against the National Government making sectarian appropriations for education among the Indians. And the Fifty-third Congress has now before it another petition on the same subject from the same source. A majority of the largest Protestant denominations that accepted Government aid for this purpose has declined to receive it any longer. These denominations represent, including membership and adherents, a population of 14,750,000. And there is good reason to believe that a large part of the churches which have not yet taken action on this subject is in favor of the course pursued by the denominations whose names we have just given. It is also certain that people of the United States not connected with any Christian denomination, numbering probably 30,000,000, are not in favor of sectarian appropriations. It is thus evident that a vast majority of the citizens of the United States are opposed to all sectarian appropriations by the Government.

The Bishop of Winchester, having seen in a handbill that the Rev. H. L. Young, vicar of St. John's, Portsea, would give an address at the Presbyterian Church, Portsmouth, at a United Communion service, sent the vicar a letter in which he said:

"It is my duty to explain to you that the giving of this address will involve an infraction of the Church Law, and I am sure that, on reflection, you will feel it right to withdraw from your engagement." Mr. Young, however, attended the service, and sent the following reply to the Bishop:—"It is not my intention to commit an illegal act by any proceeding of mine, but it is sad to find that your Lordship can so promptly interfere with my Christian liberty, and that you have not merely allowed the Mass for the dead to be set up in this town, but you have also publicly patronized the promoters of the deadly delusion, which, in common with myself, you have sworn to be blasphemous fable and dangerous deceit." With all due respect, I cannot understand the equity of such proceedings."

Until this church can show a little more liberality in the matter of the observance of the Lord's supper along with other Christians, it is of no use to parade before the world its desire for union with other Christian denominations.

THE MISSIONARY CONVENTION.

The Missionary Conference last week was undoubtedly the most notable gathering of its kind ever held in this city. It is first, a purely missionary convention called together with the distinct and special object of deepening and extending the interest and efforts of God's people in carrying out the last great commission of Christ "to go into all the world and preach the gospel to every creature." Its catholic character, the call for it being signed by representatives of nearly all the evangelical bodies, adds great interest and importance to it. The number also of returned missionaries taking part in it, or of men whose zeal for missions has made their names household words is unique, if not unequalled before in Toronto. Drs. Pierson and Gordon, of Boston were there, Rev. Dr. Mackay, of Formosa fame and Mr. Spencer Walton, of South Africa, were there; Dr. Grenfell, of the Deep Sea Mission, was there; Mr. Herman Warszawiak, of the Jewish Mission, New York, was there, and others at home whose interest in missions is well known were conspicuous and unwearied in their efforts to make the conference a success and a blessing. And with deepest reverence we would add, to crown all, the Holy Spirit was present and gave power and blessing.

First session. The convention was fortunate in its presiding officer in the first session, Rev. T. C. Desbarres. He was prompt, ready, active; no aimless, purposely wasting of time, or halting because he did not know what should next be done. More than that and most important, he gave, by the blessing of God, a right tone at the outset to the convention. It began in an earnest, devout, prayerful spirit. A bible-reading after devotional exercises was conducted by Mr. Spencer Walton. The subject was, "Preparation for Service." Taking Moses as an example, he showed and enforced from the Scriptures that the great preparation for the most entire and grandly successful service of God is complete separation from the world, worldly methods, worldly influences, and instruments, and readiness to do God's work at God's time, in God's way, by the means which He has appointed. In this as in other parts of the convention things might be said with which all could not agree, but the truth he illustrated is an important one and its presentation at the outset was very helpful.

The second session was led and conducted in a most sympathetic and helpful way by the Rev. Dr. McTavish, of Toronto. Owing to train delays, brethren expected had not got forward, and the programme had to be altered. The Rev. Dr. Pierson was on hand and in so far filled up the blank. His subject as announced was "the Holy Spirit and Missions." He said, "He was not in haste to get to Missions. If we would build well we must have a good foundation." So he confined himself to an address on the Holy Spirit. We can well believe that no one except, perhaps, those who have made this subject the theme of as prolonged, prayerful and intelligent study as Dr. Pierson has, will ever forget or lose the impression produced by his clear, full and most effective address. It put the conference on a right basis for doing good at the very start. Unless the Spirit was present in it and in all missions and Christian work nothing will be accomplished, as nothing has been accomplished of Christian work in the past without His presence and power. At this same session Dr. Grenfell, employed as a medical man in the Deep Sea Mission, at one time to the North-Sea fishermen, and more lately among the fishermen on the coast of Labrador gave an account of that most interesting work among a very needy class of men. Dr. G. is quite a young-looking man, and began his address evidently feeling deeply under the influence of the address which Dr. Pierson had just closed. In a very simple, natural, and artless manner at this session, and in a subsequent one on Thursday morning, he told of the dangers and temptations of the fisherman's life at sea and ashore. Many most striking incidents were

mentioned, illustrating, perhaps, as only sea-faring life can do, the noblest spirit of self-sacrifice; how the gospel has been received by many of these rough fishermen, and what it has done for them. A very graphic picture was drawn of the poverty, isolation and hardships endured by those living on the inhospitable Labrador coast, what is being done to carry to them the gospel. A well deserved tribute was paid to the labours of the Moravians among them, and what is proposed to be still done to somewhat brighten their lives, was laid before the convention.

The third session was presided over by Chancellor Boyd. This evening was given up to addresses by Revs. Dr. Gordon and Dr. Pierson Association Hall was filled to its utmost capacity with an eager, expectant and inspiring audience. The men and their subjects were worthy of it. Dr. Gordon's subject was the Holy Spirit in Missions. He confined himself largely to a consideration of the work of the Spirit, how He works in individuals, leading them to give themselves to the work of the gospel, to the fields He appoints for them, and how He works in the church. Dr. G.'s manner of address is calm, forcible, advancing to his conclusions by arguments which become stronger as he advances. Dr. Pierson's address was on "The Unoccupied Fields." His great object was to set forth and advocate such a method of advance in mission work, as that the whole earth should be covered and every people reached by it. He showed the waste of money and effort from overlapping in some fields and neglecting others, the law of missionary advance is the law of the regions beyond, so that until the whole earth is overtaken no two Christian bodies should be working in the same field. Dr. Pierson speaks nervously, vigorously, and powerfully, by his intense earnestness and perfect command of the scriptures and facts bearing upon the missionary enterprise.

Wednesday morning's session was appropriately presided over by Rev. Dr. Parsons, who is well known to be in sympathy with the subject which was taken up, namely, "The Lord's Coming," by Rev. Dr. Gordon; that is, the Lord's coming in person to reign upon the earth. His address, he said, was elementary, because on that subject it was necessary to be so. Whether one could agree with his views or not, his address was pre-eminently clear and could not but lead all who heard it to think. His main points were showing what the coming of Christ is not, what it is, and granting what he considers it to be, setting forth what should then be the attitude of the church towards His coming, and the effect it should have upon the church in promoting its spiritual purity and activity. The Rev. Dr. Pierson followed upon "The Secret of Power in Work for God which, in a word, we may say he considered to be and powerfully showed to be, being filled by, given up to, and wholly possessed by the Holy Spirit, so the worker became, through the indwelling of the Spirit and being wholly obedient to Him, simply God's instrument in doing His work.

Wednesday afternoon brought the fifth session of the convention. It was interesting to watch the tide rising; meeting after meeting increased in volume and in widespread and deepening interest. At this afternoon meeting Rev. Dr. Mackay was to make his first address on "The Missionary Abroad." The large hall was filled to receive him and it was evident the moment he rose that his name and fame as one whom God had highly honoured with success in his work had gone before him. It is impossible to hear Dr. Mackay to speak of him without noticing his striking personality. We cannot speak of it here. Inquiries made of him had suggested his line of remark and he spoke at length and in his own way of the missionary on the way to his field, in his house, his dress, in his manner toward the people, in his plans and in his work. It was largely for the benefit and direction of young men, and the spirit and point of it all was to go forth in faith, to preach Jesus only and live for Him, rather to love Him with undivided and never-failing devotion.

Our Contributors.

PREPARING AND PUCKERING.

BY KNOXIAN.

"Claudius Clear," one of the principal contributors to the *British Weekly* and a high authority on literary questions, thinks that instruction in the art of writing is about as useless as instruction in the art of whistling and illustrates his point by the following story—

An American gentleman arrived in a Canadian village and gave its inhabitants to understand that he had an idea of establishing a whistling school. He accordingly took a hall for the purpose, distributed his cards, and appointed an evening for his first lesson in the art. Upwards of fifty of the young farmers, thinking it would be a graceful sort of acquirement, gave their attendance. The Professor himself received the money at the door, and when they had all assembled, took his place opposite them upon the platform behind a small table, made a short appropriate speech, drank a little water, rapped the table with his cane to command attention, and said in a loud voice, "PREPARE TO PUCKER."

The admonition seemed singular, but the Professor's pupils (his name was Yow) continued to preserve their gravity, and awaited results.

"Gentlemen, are you all ready?" asked he.

"Yes, quite," was the reply.
"Very good," said Professor Yow, "then PUCKER." The young farmers looked at each other as they stood in a row, with their eyebrows elevated and their mouths screwed up. They had not yet received the order to whistle—that was altogether a subsequent affair. The sight was so absurd that two or three laughed, several others followed the example, and presently the whole room was in a roar. On this Professor Yow, apparently much disgusted and hurt at their conduct, left the stage, locked the door of the hall, and putting the key in his pocket, left the company "puckering," and unable either to express their mortification, or effect their escape.

Many a long year has passed since we first heard that story. In its original condition it lacked most of the details that "Claudius Clear" has supplied. So far as we can remember there was nothing in the version we heard about the hall, or the cards, or the short and appropriate speech, or the sip of water, or the cane. We cannot recollect that the number of pupils was fifty, or that they were all young farmers, or that the Professor's name was Yow. Had Mr. "Clear" just given us the name of the Canadian village, and the date of the opening of the school, the story would have been perfect.

However it is a good enough story as it stands, and does very well to illustrate the fact that there are some things not easily taught, whistling being one of them.

Without undue wrenching it may also be used to teach this other most important lesson—that preparing to do things is not doing them. The pupils in this school took all the preliminary steps towards the acquirement of the fine art of whistling. They came to the hall, they took their places on the platform, they prepared, they puckered, but they did not whistle. The same thing is done by thousands every day in the great school of life. They prepare, they pucker, but they never whistle.

There is a young man who has been going to see somebody's daughter for years. He is a good enough kind of young fellow; but somehow or other he never braces himself up for serious business. He means well, he fully intends to ask the young lady the crucial question sometime, but he never comes squarely to the main issue. He intends, he resolves, he prepares, he even puckers, but he never whistles.

Here is a man who tells you he is going to write something that will make a sensation. Perhaps it is a book, or a pamphlet, or a magazine, or a leading article. He tells you he is just getting the thing into shape and asks you to look out. If you know anything about the matter you know very well that writing what people care to read is a rather difficult kind of exercise, and you watch for the coming effort. It never comes. The man promised and prepared and puckered, but he never whistled.

Who has not met the man who was going to make a great speech some day. He talks about how easy it is to make a good speech; tells you how well he knows how to do it;

asks you just to see how easily he can astonish the natives. You see some preparing and puckering, but you hear no high-class whistling.

All wise professors of theology, all wise old ministers, all sensible laymen advise young ministers to make careful and laboured preparation for the pulpit. The advice is right and can never be too frequently repeated or too earnestly heeded. Ministers, old or young or middle-aged, cannot put too much work of the right kind on their sermons. But what is the use in preparing elaborately if you cannot deliver effectively. What is the use in loading up a gun if the man behind the gun cannot take aim and fire. What is the use in preparing and puckering, if you cannot whistle.

The people care nothing about what a preacher may have in his mind or on his manuscript if he cannot tell them about it in a reasonably interesting and effective way. They are not supposed to know you have a manuscript and may decline to believe you have anything in your mind, if you cannot say anything effectively.

It would not be a difficult thing to illustrate how congregations often talk and prepare and pucker, but do not whistle. A congregation that takes two or three years to call a minister does a good deal of preparing and puckering—especially puckering. So does a congregation that talks for years about a new church, but does not build one. So do all congregations that are always going to do a lot of good things, but never do them.

MORAL.—Don't spend your life preparing and puckering—do something!

OBITUARY.

REV. GEORGE CRAW.

The following remarks in reference to Rev. G. Craw were made by his pastor, Rev. D. D. McLeod, of Barrie, at the close of his sermon, Jan. 28th:—

My thoughts were directed to this subject this morning by the removal from our midst by death, of our esteemed fellow-member and minister of Jesus Christ, the Rev. George Craw. Mr. Craw was a native of Campbeltown, Argyshire, Scotland. He was born in June, 1821; and died in his 73rd year. He was trained in Glasgow University and spent one year in the Divinity Hall there. During part of his time he was missionary at Houston, Renfrewshire. His theological course was finished in Knox College, Toronto. In 1859 he was ordained and inducted into the pastoral charge of Flos and Medonte; his labors covered a wide area extending throughout these two townships. As the years passed by the outlying stations were dropped off until for several years his labors were confined first to Craighurst, Hillsdale and Elmvale, and finally to the latter two. In the year 1890 he resigned his charge and came to reside in Barrie, where he died on January 17th. During his residence among us he took part in the work of the congregation so far as his strength permitted, most willingly giving us his aid in visiting the sick and in conducting the prayer meeting, or in any other way he could, on which occasions his services were very acceptable. There are some good people, and I think our departed friend was one of them, who deem it wise to be very reticent in the pulpit, regarding the character and life of deceased members of the church, and I agree with this view to a certain extent; but it appears to me that there are occasions when some special reference to departed friends is highly proper and appropriate, and that the death of a venerable servant of God who has labored in the church for so long a period as he did, is an event that ought not to be passed over in silence. It is due to the departed that public expression of regard for his character and work should be made. His life work was that of an "ambassador for Christ," of which we have been speaking.

The first opportunity on which I had the pleasure of hearing Mr. Craw in the pulpit was at the induction of a minister into one of the congregations in our Presbytery. He delivered the charge to the minister, and his address was a very able one. It bore the impress of most careful preparation. It was clothed in language conspicuously clear and

forcible, and in a style which was dignified and impressive. It set forth the office of the ministry in its true scriptural nature. It showed that Mr. Craw was a man of ripe wisdom and experience in the sphere of the ministry, that he cherished a high conception of the sacred calling, and that he was a man "instructed in the way of the Lord," a workman that knew how "rightly to divide the word of truth," and I refer to this because the views expressed in that address were characteristic of the teaching and habit of mind of our departed friend. He had a high estimation of his office and work as a minister of the gospel. We have a striking testimony to this in the fact that his four sons have chosen the ministry for their life work. Mr. Craw could not commend the office because of any worldly advantages connected with it in his experience. His labors, like those of many of his brethren in circumstances similar to his own, were never adequately recognized in the stipend which he received; but this aspect of the minister's position was not regarded by him. He looked upon it in its spiritual relations, and he was right in recognizing that there is no higher vocation in which his sons could spend their lives, or be more useful, or in which they could find a truer satisfaction. Another characteristic of our venerable friend was the exceeding faithfulness with which he prepared for the discharge of his public duties. Whatever might be the occasion on which he was called to officiate, he did so with a carefulness of preparation, and impressiveness of manner, which showed the desire to serve his Master at all times to the best of his ability. Most punctual in keeping his engagements, all his utterances, whether in his sermons, addresses or public prayers, indicated that he was most careful, both in the arrangement and expression of his thoughts. Therefore his preaching at all times was adapted to the occasion and instructive to the hearer.

In this regard for the dignity of his office and for the correct and faithful discharge of the duties of it, both pastoral and pulpit, he set a high example to younger ministers of the gospel. It would be well for the church if this somewhat antique conception of the ministry were more common, and if more of us who are in the ministry kept before our minds the height of our calling. It would be interesting to trace in detail the life of a pastor, who for thirty years with undeviating fidelity, toiled in the new, rough fields of a Canadian country charge, visiting, preaching and teaching, and it would be profitable to the church to hear such a story. The weary journeyings, the frequent discouragements, the disappointing obstacles which are always met with in such a field in its early history, would fill a pathetic chapter in the story. But on the other hand there were also brighter experiences. A generation grew up instructed in the doctrine of the gospel. The example and teaching of a life of steadfast fidelity to duty, has left a deep impression upon many lives, and his work will endure long after his name is forgotten.

But we have no time here for details, nor would he desire any rehearsal of them. He was a man of retiring nature. A man silent and modest, where his abilities would have warranted his taking a more prominent part. And it seems to me, that a life like this, of continuous, diligent discharge of duty in a limited sphere, a life which holds on its way in silent, patient working for Christ as the opportunity is given, though it may not attract so much notice or applause as the life which flashes brilliantly for a few months in different localities, and then ceases to be known, is one which does more for humanity and more for the cause of God in the world.

Mr. Craw did his appointed work as best he could in such environment as he had, content to leave the issue in the hands of the God whom he served. Up to his latest moments in life it was apparent that his thoughts were occupied with those gospel engagements in which he had spent so many years. In all his declining days, as in the days of mental and bodily vigor, his faith rested firmly upon the Lord Jesus Christ his Saviour. He has entered into his rest. He has left behind to his family a name which will always be mentioned with respect, and an example which it would be well for us all to follow.

To the glory of God the Father, the Son and the Holy Ghost. Amen.

OUR INDIAN MISSIONS.

Dear Sir,—In your issue of the 24th inst., I find an anonymous letter signed "L. A. C.," on the subject of Missions, in which there are several statements that seem to me to require notice. The objectionable portions have reference to the work of the Presbyterian Church among the Indians, and the first is to the effect that the mission to the Indians "never seems to have enlisted the sympathy of contributors." This charge is utterly unfounded. Not only does our Indian mission receive contributions in money to the amount of \$20,000 per annum, which is more than is given to any other of our Foreign Missions except Central India, but the church, through the Woman's Foreign Missionary Society, does for this mission what it has never done in any considerable degree for any other mission—it sends supplies of clothing, made and unmade, bedding, etc., for the relief of the destitute. These gifts were so generous last year, and came from so many quarters, that they aggregated more than thirteen tons. Not only is this a great help in carrying on work among these poor people, but it is pleasant to think how many homes have been pervaded by a sympathetic interest in the red-men, and how much planning and managing and loving thought and taking of personal trouble these bales and boxes imply. Indeed, I doubt if even the large sum of money I have named is as decisive a proof of home-like fellow-feeling for the Indians, as is this supply of clothing, selected as it is and gathered and packed and despatched by loving and willing hands. In the face of all this (and it has not been done in a corner), that man is either very bold or very ignorant who asserts, even under cover of a *nom de plume*, that the mission to the Indians has not elicited the sympathy of contributors.

The next paragraph of the letter says that "Presbyterians do not appear to have taken kindly to the Indians. This has mostly been left to the Roman Catholics, Episcopalians and Methodists." To see how little foundation there is for the first part of the statement, it is only necessary to note that the only department of our Foreign Mission work in which there are twice as many volunteers for service as can be employed is that among the Indians, and that some of the most highly appreciated laborers in Church of England Indian missions have been and are subscribers to the Confession of Faith. I have no taste for comparing the work done by other churches with that done by our own. But there are none more willing than the members of some of these denominations to acknowledge the energy with which our work has been conducted, and the success which has attended it. When the Presbyterians led the way a few years ago, in establishing the success of Indian mission boarding schools, conducted on industrial lines, an Episcopalian high in official circles said in his report to the Government, that in his opinion more good had been done in that year in the Rev. Hugh McKay's mission school at Round Lake than in all the Indian day schools in the country. Only a few days ago a Methodist minister, a former president of the North-west Conference, and himself an Indian missionary of many years' experience, said to the conveners of the committee which has charge of Indian missions, "You Presbyterians have done more for Indian mission education in the last eight or ten years than we have done in fifty." Then, again, as has been duly reported in the press, the first prize of \$70 for the best conducted Indian day school in the North-west, given by the Government and awarded on the recommendation of its inspector, has been won for two years in succession by a Presbyterian school. I have spoken in this connection about schools rather than about other missionary agencies, partly because I have no right to ask for enough space to enable one to go over the whole ground, and partly because school work offers a platform on which we can unite the other churches on an equal footing, for our ideals in this matter are much more in harmony than in regard to the evangelistic side of our work, but this latter has by no means been neglected.

It will not avail for "L. A. C." to say that his letter was intended to refer to the

lack of interest shown by Presbyterians in Indian missions in the older provinces of Canada. I tried at first to take that meaning out of his words, but when he says without qualification that our Indian missions "never seem . . . to have been conducted with that vigor shown in other missions," the reference must surely be to the only part of the country where the Presbyterian Church has established Indian missions.

In view of these facts, there is not much pathos left in our anonymous friend's lament about this "expiring race" being "allowed to perish for the lack of knowledge." Leaving out British Columbia and the unorganized territory of the far North, there is not a reserve of ten families which is not occasionally visited by a missionary, and there is not a reserve of a hundred families which has not a resident missionary. It is true there remains much yet to be done, and I hope the Presbyterian Church will have a full share in the forward movement. She has by no means exhausted her power to help, but at least she has made a beginning and she has realized in some measure the urgency of the need.

I have no wish to charge "L. A. C." with intentional misrepresentation. Indeed, I assume he is a friend of missions. If he is, it will be little comfort to him to think that he has dealt a cruel and utterly unjustifiable blow at a part of the church's work which is worthy of its highest confidence. The false impression has gone abroad; it has found a lodgment somewhere and the best and speediest reparation he can now make will fail to overtake and neutralize entirely the effect of the falsehoods for which, however unintentionally, he is responsible. I am, dear sir, yours, etc.,

ANDREW B. BAIRD.

Winnipeg, Jan. 26, 1894.

VACANCIES.

Sir,—I said in a former communication that if vacant congregations would exercise a little more common sense in seeking to secure a minister most of them would not be vacant long. Why did I pass this critique upon a body of men who are supposed to possess an average amount of intelligence and business capacity? Because many congregations act as if they did not possess much intelligence or business capacity. But it is only fair to say in their defence that the fault lies as much in the machinery we have to use as in the use made of the machinery.

Take one case as a sample of many. A congregation is declared vacant, and Presbytery instructs them to take steps to secure a pastor with all convenient speed. The moderator of session pro tem. lives several miles away, and has no opportunity of hearing any of the men who preach. The first or second man heard gives almost universal satisfaction. Every one is delighted, and many remark, "We would gladly have that man for our minister." But, what is done to give the people an opportunity to turn their compliments to practical account?

Monday morning the elders go to their several occupations and do nothing about it. The managers ditto. The moderator of session takes no action either, for the session has not asked him to take action. This excellent preacher gets his fee, goes away, and thus ends his visit to that congregation.

A fortnight later another preaches who is about as acceptable as was the other, and the same thing happens in regard to him. Everybody is pleased. The elders go about their secular affairs Monday morning and do nothing about it. The moderator is inert because he has not been asked to move. And so this good man, number two, is allowed to go. For six months, for twice six, this thing goes on. Men come and men go, several of whom were well fitted for the place, but no action is taken, till matters become desperate in the congregation—attendance falling off, Sunday School suffering, young people drifting about—then suddenly the last man who preached is called, and why he? Mainly because he happened to be the last man heard. Had he preached during the first month or two of the vacancy he would not have been called.

Now, if the interests of that vacancy had been looked after in a prompt, business way,

would not one of those suitable men who preached early in the vacancy have been settled and the many evils of an empty pulpit would have been prevented?

Well, what is the remedy? One simple remedy would be to have it agreed upon at the outset that once every month the voice of the congregation shall be taken in regard to those three or four men already heard. To do this, it would not be necessary to moderate in a call at this stage. On a given Sunday, say the first Sunday of the month, let all communicants and all adherents place a card on the collection plate containing the name of the minister they prefer, signed by themselves. The elders would count these votes, and did the vote warrant it, the moderator could be requested forthwith to proceed with moderation. Should the ballots show that no one received a large vote, the hearing of candidates would proceed for another month, when a ballot would again be taken in a like manner. By this simple expedient the people would have an opportunity every month of expressing their mind. It would involve little or no trouble or expense, and in many cases early settlements would be secured. Give the people a chance to speak.

One other point may be named here without discussion. Why take two Sundays to read an edict for moderation in a call, and two Sundays more for settlement when a call is accepted, where two services are held on Sunday, and the edict is read morning and evening, and every one is apprised. Surely one Sabbath's notice is enough in such a case. Fifty years ago before railways, and telegraphs and telephones, and type-writers were in use, and men moved slowly, slow movements in church procedure were unavoidable. But, surely, a little more expedition should now be put into our methods for securing and settling ministers. So thinks

ONLOOKER.

AN EARNEST APPEAL TO THE YOUNG MEN OF OUR CHURCH.

Sir,—Since the publication of D. Robertson's earnest appeal on behalf of the missions of Manitoba and the North-west Territories, I have been much distressed. A residence in Manitoba, of several years, tells me very plainly that our missionary superintendent has not exaggerated the situation. With No. 1 hard wheat selling in the forties, farming does not produce much surplus of money, and consequently the farmer and country merchant are obliged to withhold the support they hitherto have given to the church. We must keep these facts before us and do something to keep this branch of the work of our church from suffering during the year upon which we have just entered.

As one of the young men members of a church which has already made a fair record in the work of missions in the North-west, I would so much like to help in agreeably dissipating the fears of those on whom the burden of this work falls. And more than all do I desire to see brought to a successful issue, some plan that will meet our present difficulty, and thus please Him whose work and cause it is.

I therefore earnestly appeal to all the young men, members and adherents of our church, from Halifax to Vancouver, asking them to step in right here and fill up what is lacking. It is understood, of course, that many are already contributing towards this fund, therefore, I would limit the sum asked from each one, to one dollar. Now, if all between the ages of 20 and 30 respond to this appeal, I am sure that there will be no lack of funds to carry on this very important work. It is suggested that the remittances be sent by post-office order, direct to Dr. Wm. Reid, Toronto, the remittance specifying the use to which his dollar is to be put.

If the hundreds and thousands of the ages just quoted, respond to this appeal in the spirit in which it is made, they will perform an act not more than their duty, but yet one which will be creditable to them, and which will result in untold blessing to others, and come back in blessings upon themselves.

DOMINION.

CHINESE IN WINNIPEG.

In your issue of the 17th ult., under "Meeting of the Foreign Mission Committee (W.D.)," it was stated that there were in Winnipeg seventeen Chinese under instruction, each one having a Christian teacher. This school, which for some years has been carried on in connection with Knox Church congregation, was originally begun by Mrs. Isabella Watt and is now under the superintending care of Elder James Thomson, who is a real pastor to the Chinese boys—looking after, guiding and directing them in many ways. The school has now thirty-nine on the roll, with an average attendance of thirty-five, with thirty-four regular teachers—it being found that the best results are obtained by each teacher—devoting his undivided attention to a single pupil. Seven of this class have been admitted to the ordinance of baptism and the Lord's Supper. And their lives have been, so far as we can know, worthy of the vows they have taken. The teachers are particular in looking after each one that does not put in an appearance on Sunday, and God is blessing their faithfulness.

Yours sincerely,
FREDERIC B. DUVAL.

OBITUARY.

Some of our older readers, especially the early missionary pioneers of the Niagara Peninsula, will remember Elder James Findley, of Crowland, in the County of Welland. Few who knew him could forget his large Scottish heart, his broad Scottish tongue, and his warm Scottish hospitality. Immigrating from Scotland and settling in Crowland in 1845, for half a century he ministered to the necessity of saints—yea, and of sinners too. Every wayfarer was welcome to a savory plate and a soft pillow, in Elder Findley's house. Often urged to enter municipal and political life, he steadfastly refused. But for nearly half a century he was an elder in the church at Crowland. And many a heart was sad—beside those of his own large family—when the good old elder fell asleep. He passed away on the 1st of November in the 91st year of his age. "The memory of the just is blessed."

COM.

They tell us that in Scotland is a battlefield on which the natives of the soil and their Saxon neighbors once met in terrible conflict. No monument marks the scene of the bloody fight. All over the field grows the beautiful Scotch heather—except in one spot. There a little blue flower grows abundantly. No flowers like them are to be found for many a league around. Why are they there? The reason is this. Just in the spot where they grow the bodies of the slain were buried, and the earth was saturated with the blood and the remains of the unhappy victims. The seeds of these flowers were there before. As soon as the blood touched them, they sprang up. They developed. And every blue flower on Culloden's field as it bends to the breeze, is a memorial of the brave warriors who dyed that heathery sod with their crimson gore. So it is with character. The seeds of action lie deep beneath the surface—seeds of heroism and the seeds of crime. The seeds of lofty deeds yet unperformed—or of sensualities, frauds and treacheries yet unperpetrated. These principles or germs of action, lie dormant. They may remain latent for years—for a life-time—may, in fact, never be developed in this lower world. The seeds of the blue flowers at Culloden would, probably, have lain there undetected to this day, but for the trickling about them of human blood. That called them forth.—*Rev. Theodore Cuyler, D.D.*

Congress Ways and Means Committee's Report: The American people have decided, as free men must always decide, that the power of taxation has no lawful or constitutional exercise except for providing revenue for the support of the government. Every departure from this principle is a departure from the fundamental principles of free institutions and inevitably works out gross inequality in the citizenship of the country. For more than thirty years we have levied the largest part of our federal taxes in violation of this vital truth, until we have reached in the existing tariff an extreme and voluminous system of class taxation to which history may be challenged to furnish any parallel.

Christian Endeavor.

GIVING OUR BEST TO GOD.

REV. W. B. McTAVISH, B.D., ST. GEORGE.

Feb. 25.—Mark xii, 28-31; 41-44.

Abel, though he had no written law, gave his best to God. The Israelites who lived after the law was given, were expected to give to God the first-born of their children and the firstlings of their flocks (Ex. 13). This was demanded of them partly to remind them that their first-born were spared on that night when the first-born of the Egyptians were slain, and partly to remind them that God had certain claims upon them. Matthew Henry says, "God, who is first and best, should have the first and best, and to Him we should resign that which is most dear to us and most valuable. The first-born were the joy and hope of their families, 'therefore they shall be mine' says God." David reasoned wisely when he concluded that he could not serve God with that which cost him nothing. It is to be feared that many reason neither so wisely nor so well, for they wish to enjoy the greatest possible blessings at the smallest possible cost. But David felt as we should feel, that God is worthy of our best. He has created us, preserved us and showered blessings without number upon us, therefore He deserves the best we can give Him in return. Our best in any case is but little, and even when we give it we but restore to God that which is His own.

The text suggests that our love must be given to God. We are to love Him with all our hearts, with all our souls, with all our mind and with all our strength. Now love is a personal affection. We may dread an event, we may fear a danger, we may hope for a favor, but we can only love a person. When we are enjoined to love God with all our hearts, souls, mind and strength, it is expected that we shall set our affections upon Him, consciously, willingly, intelligently, ardently.

But if our love to God is what it should be it will manifest itself toward man. When we love the Father we shall wish to show kindness to His children. Indeed when we truly love our fellow-man that love is the result of our love to God.

As God's love to us prompted Him to make sacrifices for our sake, so our love to Him will stimulate us to do the same. When we remember that God has given His best gifts to us we are constrained to give Him ours in return. Indeed, that affection is hardly worthy of the name of love which does not make sacrifices—sacrifices of money, time and talents. The poor widow who cast two mites into the temple treasury did so because her heart was overflowing with love. Her offering was not large in itself, but it was large for her. The proper way to reckon the value of a gift is not by its intrinsic worth but what it cost the giver. Estimated in this way her offering was a very valuable one, she certainly gave her best to God. How often missionary collectors hear from the lips of the well-to-do the words, "I suppose I can give the widow's mite." But they don't give the widow's mite. If they did their purses would be lighter and so would their hearts. "The only people who are not made better by giving are those who do not give enough."

The woman who poured the ointment on the head of Christ made a great sacrifice, but because her love to Him was so great, it must find expression. She adopted the mode which commended itself to her and though some thought she was extravagant, she did not, neither did the Saviour. Many bring earthen jars to Christ but keep the alabastron for themselves. They give Him a few sleepy minutes about bed-time when He should have the best of the day. They give Him a few years at the end of life when He should have the bloom of their youth and the strength of manhood.

Those, however, who give their best to Him are greatly enriched. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat." "The heart grows rich in giving."

Pastor and People.

BYE AND BYE.

"I shall be satisfied when I awake with thy likeness."
Psalm 17, 15.

With many a sigh, and bitter tear,
And many a wayside fall,
We follow Him, the Christ so dear
Who is our "all and all":
We think upon His matchless love,
And on our own deep sin,
We lift our longing hearts above
His pardoning grace to win.

We never here are satisfied
The wells of earth are dry—
All comfort is to us denied,
Unless our Lord stands by,
And gives our thirsty spirits drink
From waters all His own:
His hand upholds us—when we sink
He makes His presence known

Sometime our day of life shall end—
The shadows lengthen fast.
The evening into night will blend,
The "border land" be passed:
Then we shall rest in peaceful sleep
To waken at His voice—
No more to sin! no more to weep!
Rejoice! dear hearts! rejoice!

For then we "shall be satisfied"—
We know not how, or where:
But we shall see the Crucified,
And His pure likeness wear.
Oh! sweetest hope—it makes us strong
When else our souls would faint
Sometime to sinners shall belong
The white robes of the Saint.

—Lizzie Fenner Baker.

DR. ADOLPH SAPHIR.*

The Saphir family was among the first fruits gathered into our mission at Pesth through the agency of Rabbi Duncan and others, and we can point to the life-work of Adolph as proving that in seeking the good of Israel we have not labored in vain.

Dr. Saphir was born in 1831. From his early years he showed a remarkable degree of mental brilliancy, and was prepared for the university at an age when he could not be permitted to enter it. When his father became interested in religious questions, he also shared in his anxieties. Both at the same time were led to recognize the Messiahship of Christ, and both were baptized together in June, 1843, along with his mother and three sisters.

What was to be the future of the remarkable young convert was now a serious question. It was resolved to train him for the Christian ministry, and under the care of Dr. Wilson, of Bombay, he was brought to Scotland along with Dr. Edersheim and Mr. Tomory, and given over for a time to the charge of Dr. and Mrs. Duncan. From this, after half a year, he was transferred to Berlin, where, from the house of his sister, Mrs. Schwartz, he attended the Gymnasium, etc., for four years. In 1848 he returned to Scotland, took the degree of B.A. in Glasgow, attended for the required time the divinity classes in New College, Edinburgh, and as he had been recommended by Dr. Keith to the Irish Church for work among the Jews, he was licensed by the Presbytery of Belfast in 1854.

At first his professional experiences were somewhat troubled. He was sent to Hamburg, but his missionary methods not approving themselves to his Committee at home, he resigned and came to Glasgow. There he remained for half a year, preaching in German. But the encouragement given was not such as to justify his continuing. Just, however, as he was again set adrift, he received an invitation to preach to a Presbyterian congregation in South Shields. The invitation led to his settlement there, and it was in this place he came to be known as a peculiarly suggestive English preacher. "He had a wonderful power," Mr. Carlyle says, "of compressing in short space a large and comprehensive view of his subject, and doing so with an intense fervency and a thrilling tone of a deep, spirit-stirring voice, which had a kind of magnetic power never to be forgotten by those who came under its influence. He considered that the great object of preaching ought to be the interpreting of Scripture, the unfolding of it in its relations to other parts, and its ap-

plication to practical life. Few preachers of our own, or almost any other age, have had as great a knowledge of Scripture."

During the five years of his residence at South Shields, his fame came to be spread abroad, and in 1861 he was called to Greenwich, where his popularity received a great accession. Crowds gathered to his church both on Sabbath and week days; and as he was now using his pen also freely in *Good Words* and elsewhere, he exercised a wide influence over many more than he was able to reach through the pulpit. Before this decade of his ministry ended, however, his health gave way, and he was compelled to take a year's rest. At the end of that time he returned, not sufficiently strong to warrant his resuming regular work, and he resigned his charge. So highly, however, were his gifts of exposition valued, that after a time he was invited to undertake the duty of *preaching* simply to a congregation in London. This invitation he accepted. A church was procured at Notting Hill, and for several years large congregations assembled to hear the Word from his mouth. But again he was obliged to pause. Twice after he undertook temporary duty—once in Kensington, and again in Belgravia—but it was no longer possible for him to undertake the strain of systematic pastoral work, and his ministerial success was not encouraging. It is interesting to remember that while he was at Notting Hill, he was asked to become the colleague of Dr. Moody Stuart, in St. Luke's, and that, in 1878, he received the degree of D.D. from the University of Edinburgh.

Dr. Saphir had the natural gift of genius, and this came to be exercised in connection with those Scriptures in which he was known to be "mighty." A good deal that he wrote has been published, but we may be sure that the most precious part of his teaching never found its way into print. By the fresh utterance of suggestive thoughts—which he had not written beforehand—he kept together Sabbath after Sabbath the great congregations of earnest people who came to hear him. He was a scholar besides, and a man of wide reading, and one who had a title to be heard on the critical and theological questions of the day. Mr. Carlyle has been most successful in his endeavor to make us well acquainted with him, and in his interesting and valuable work he has added to our library of biographies a memoir which is certain to have a permanent place there.—*Free Church of Scotland Monthly.*

KILLING WITH KINDNESS.

A rude lad was addicted to pelting the fowls and the cattle of his neighbors with stones. One day a stone aimed too surely, killed a beautiful fowl in the courtyard of the adjoining house. The owner sending for the boy, said to him, "I hear you have a sick mother, take this fowl home, and let it be made into a nice soup for her." That boy never fired another stone toward his neighbor's premises, he was conquered in the same way that Joseph conquered his envious brethren in Egypt.

"If thine enemy hunger, feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head." Such a baptism of fire often burns the meanness out of a man most effectually. Good reader, have you ever tried this Christian policy on some one who had treated you most abominably? Have you ever whipped an enemy to death with the lash of kindness? Try the experiment. There is your neighbor A—, whose tongue is vinegar, simply because her heart is filled with petty malice and irritabilities. Now instead of letting her acidities sour your temper, why not pour a gill or two of generosity into her crucet? Why not punish her severely by doing her the first real favor that comes in your way?

There is your neighbor B—, who has wronged you, and in a way not very easy for human nature to bear. There is only one style of revenge that Christianity sanctions. The very next time that man gets into trouble, go and give him a helpful lift. If he is sorely pinched in purse, offer him a loan; if his business runs low, send him some customers; if you see a bit of crape on his door-bell, hasten there to offer him your sympathy and

service. Do that, and you have killed an enemy and made a friend at one shot. No weapon has such a "sure fire" as the weapon of love.

It never saves an inebriate to call him a "sot," or to throw his vice into the face of his poor wife and children. Somewhere down in the depths of his degraded nature is a jewel which kind sympathy may fish up, just as Joel Stratton fished up John B. Gough, and he was polished into a rare gem, which now shineth in the Redeemer's crown. When a sinner reaches that desperate state in which he can say, "No man cares for my soul," he is ready to make his bed in hell! The worst word that we can supply to the wretched creature who vents her vileness on the mid-night street is to call her an *abandoned* creature." Convince her that she is really "abandoned," and she is forever lost. When the noble-hearted Quakeress, Elizabeth Fry, first went among the brazen convict women in Newgate Prison, she was cautioned to leave her money and her watch behind her. She was too wise for that. She went in among the hardened wretches in the spirit of Him who ate with publicans and sinners, and their hearts of flint became hearts of flesh. More than one outcast was transformed by her gospel of pardoning love into a self-respecting Christian. Once more the olden miracle of casting out devils in the Master's name was performed.

Here we are, after almost nineteen centuries of experience, working on in the old barbarous way of killing enemies with shot and murderous shell! War-ships cover the ocean, and standing armies darken the lands. Yet there is not a wrong that justice can not arbitrate; there is not an enemy that love can not conquer, if you give her a fair chance. There are some of us who may be stigmatized as "visionaries" and "cranks," who yet believe that Christ's way to strike at an enemy is to strike for his heart, and that you have never succeeded in killing an enemy until you have made a friend.—*Rev. Theodore L. Cuyler.*

BARNABAS—A STUDY.

BARNABAS.—Introduced Acts iv, 36. Cyprus, now under Britain (scene of, Acts xiii, 6), thus early evangelized. Position of importance in those days.

CHRISTIAN SOCIALISM.—Men held their possessions in trust, not an indiscriminate scattering, but judicious using. Comp. Luke xviii, 18-30—profession versus practice.

"The meal unshared is food unblest;
Thou hoard'st in vain what lovest should spend,
Self ease is pain; the only rest
Is labour for a worthy end."

Name, Barnabas, Acts iv, 35, "son of exhortation, consolation." Comp xi, 24 "a good man." Goldsmith, describing the village preacher, has pictured this character, as evidenced by Barnabas' chivalry in the matter of John Mark xii, 25; xv, 37-39.

"Pleased with his guests the good man learnt to glow,
And quite forgot their vices in their woe;
Careless their merits or their faults to scan,
His pity gave ere charity began."

Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side,
But in his duty prompt at every call,
He watched and wept, he pray'd and felt for all.

And, as a bird each fond endearment tries
To tempt its new fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds and led the way."

Paul's subsequent treatment of Mark, ii Tim. iv, 11, manifests here the strength of tenderness.

BARNABAS' RELATION TO PAUL.—The uncompromising enthusiast is both touching and instructive. True Christian fellowship is not dependent upon similarity either of taste or of character. Each brought his "talent"—natural disposition—and laid it at the Saviour's feet.

BARNABAS INTRODUCED PAUL TO APOSTLES; Acts ix, 26, 27.—Barnabas was no coward. He goes to seek Saul, c. xi, 25. Barnabas realized his want and without jealousy sought the intense earnestness of Paul for the need at Antioch. Let diversity of gifts be recognized and loyally used, room for all and for each if but right spirit and harmony prevail.

EACH CHARACTER HAS ITS TEMPTATION.—If Paul unduly severe in case of Mark not heeding his own injunction (learnt perhaps from this very experience) Gal vi, 1, Barnabas' "goodness" allowed him to fall into dissembling, Gal. ii, 13, "Barnabas also" not readily could Paul rebuke his loving friend. At Acts xv, 39, the New Testament record leaves us. What a relief to know, ii Tim. iv, 11, that the alienation between Paul and Mark was not perpetual; Col. iv, 10, may point to reconciliation. Was Barnabas dead? It may be that the grasping of hands took place only when the river was crossed and with unveiled face they gazed on each other's face in glory. We cannot tell, only then,

"—What raptured greeting
On Canaan's happy shore;
What knitting severed friendship up,
Where partings are no more."

Early tradition has it that Barnabas suffered martyrdom in Cyprus. We cannot tell. The epistle called by his name generally discredited now, but his unselfish course may well have ended with the martyr's crown.

"Endured as seeing him who is invisible,"
Who rowing hard against the stream,
Saw distant gates of Eden gleam,
And did not dream it was a dream."

The secret of that life "full of the Holy Ghost and of faith," xi, 24. And we may be filled from the same fountain. "In my name," John xiv, 26. Then may we be found in truth "sons of exhortation, consolation."

"The world's a room of sickness where each heart knows its own anguish and unrest."
God give us grace to seek Christ. Endow us with the spirit of the grace of consolation.

SCOTCH AND ENGLISH PREACHING.

Mr. W. J. Dawson, in a sketch which he has published of Dr. Marcus Dods, discusses the subject of preaching, and speaks in the following way of the difference in this connection between England and Scotland:—

"In England, manner counts for a great deal in preaching—in all oratory manner is one of the most important elements;—but in Scotland, matters counts for everything. I not mean to say that a Scotch audience differs from any other in keen appreciation of the arts that make an orator, or that Scotch preachers are as a class deficient in these arts. Chalmers, Guthrie and Edward Irving were supreme orators, so to-day is Principal Caird, of Glasgow; and in preachers like these the manner of delivery counts for as much as the matter. But where in England a really profound thinker who has no grace of delivery would be left to address a beggarly array of empty benches, while a glib-tongued ranter would get his crowd, in Scotland the thinker would be pretty sure of reward, and the deficiency of his manner would be readily forgiven for the sake of his matter. The reason probably is that the dominant fibre of the Scotch mind is more serious than the English. Men go to church for instruction in truth, and the pulpit is a prime force in the education of thought. No sermon is too long for a Scotch audience, if it be a really able treatment of a great theme; and it is impossible to put too much solid thought into a sermon which is to be addressed to a Scotch audience."

Mr. Stead, in a leading article on "The Progress of the World," writes thus.—"The Scottish people were celebrating lately the Jubilee of the Disruption which founded the Free Church of Scotland. Dwellers south of the Tweed find it difficult to realize how much sacrifice that great act of moral heroism entailed, and what a priceless boon it has been to Scotland. Since the Act of Uniformity of 1662 drove the Puritans out of the Church of England, there has been no such object-lesson, on a great scale, of fidelity to religious principle in the isle of Britain. Probably there are few, even among the Established clergy, who would not admit that the action of Chalmers, Guthrie, and their fellows has been the most blessed manifestation of divine grace that Scotland has received in this century. But fifty years ago how differently it was regarded! What with John Knox, the Covenanters, and the founders of the Free Kirk, Scotland has quite a galaxy of patriot saints, whose memory to this day helps to make the Scot a better citizen and a nobler man. England, no doubt, is the best country in the world; but how often, when among some fusionless, molluscous, and invertebrate Southrons, we find ourselves wishing it were just a little more like Scotland."

* A Memoir of Adolph Saphir, D.D. By the Rev. Gavin Carlyle, M.A. (Edin.) London: John Shaw & Co.

Missionary World.

SOME INNER FEATURES OF MISSIONARY WORK IN INDORE.

INDORE, Dec. 28th, 1893.

MY DEAR SIR,—Possibly a short description of some of the inner features of our work may not be uninteresting.

Two weeks ago one of our new Christian women, Rheo by name, went into the city to buy some bamboos to make for herself a house, when she was seized by two of her old caste men and kept a close prisoner all day in one of their houses. As she did not return in the evening inquiries were made, and through the help of the Chief Justice of Indore she was released and allowed to return to her house after midnight. She, her husband and son have been living in one of the Mang wards of the city. First the husband and son were baptized without any special bitterness being developed; but when the wife, in spite of the pleading and threatening of the caste women, resolved to become a baptized Christian, the whole family had to leave the house and ward, losing the house and all the property they were not able then to carry away with them, and they have been since then living in an old, disused lime-kiln on the college compound. As this afforded them neither protection from the weather nor thieves and gave them no kind of privacy, I agreed to let them build for themselves a small temporary grass hut on the back of the college compound, and it was to get bamboo for this that the wife went into the city the day she was arrested.

In the same ward with the family lived a married daughter who also had imbibed Christian views. Her husband and caste women tried very hard to change her ideas by means only too well known to them; and when all failed, one day the husband, on coming home at noon, threw her on the ground and cut off the hair from the lower half of the back of her head—the lowest and most degrading form of punishment known to a Hindoo in regard to a woman. By this act she becomes divorced, outcasted and practically dead to all human relationships in this land. None dare speak with her or help her in any way, and so usually those so dealt with jump into the nearest well as the only course open to them. This girl, Radhi by name, though only 15 years old, had too much spirit and knowledge for this and at once ran over to her mother and afterwards to Mr. Johory's, whose wife has what we call the "Industrial Home" in her care.

Next day finding that the purpose intended had not been secured and that not only had the man lost his wife, but he had driven her into the arms of those he wanted to oppose, he and his people tried to get her to return to them. Had she agreed to this they would in all probability have resorted to more summary methods of getting rid of her, and this the young wife knew well and so refused to have anything to do with them. We twice allowed her to come over, and in a panchayat or council state their case as fully as they wished and thereby were brought face to face with a phase of our difficulty that was new, but all important. The greater number of those who came were women, and the most of these were *Murlies*, i.e., women who have been married to one of the gods, and who, professedly in their service, spend their lives in sin under the wing of the temple. In the past, from the Mangs and other low castes have been received this class, and also the poor creatures that minister to the passions of the soldiers in the military cantonments. A large class of men are engaged in this horrible traffic, and those who have become enslaved are their most determined assistants. The priest so gild and praise the life of the *Murli* that some parents agree to it; and in time of difficulty or danger the priests only agree to help or get the help of the god on condition that one or more of the daughters are promised to the god as his wife. These women get money, are apparently saved the slavery, and even starvation of the married women of their caste, and in addition have an immense influence amongst even the highest classes, and so we need not wonder if some of the poor, ignorant and deeply prejudiced are misled.

One poor widow had two daughters, one fell ill, when the priest so worked on the fears of the mother that at last she agreed to the marriage of her two daughters to the god, as soon as they should be of age and accordingly the sign of the god was pricked into their forehead with blue ink. One of these, about 15 years of age, came under our notice when the Mang movement began. The priests were clamoring for her even then, and the mother, though unwilling to have the horrid marriage farce performed, yet could not keep her. To save her and her sister we took them under our care, much to the joy of both the girls and their mother. This is what led us to think of our Industrial Home, which Mrs. Johory took charge of without remuneration, and in which we are trying to train the women to be self-supporting. Our action roused the *Murlies* and their friends to a state bordering on frenzy and so began a most determined opposition to our work from these.

These so-called wives of the gods, backed up by the influence of the priests, have an immense influence amongst all classes, but especially amongst the poor ignorant women, and through these they have been trying as best they can to oppose us. It was they who caused Rheo to be carried off and roused the husband to cut off the hair of his wife. All unfavorable circumstances, such as sickness, are attributed to the people becoming Christians, threats, and even violence are resorted to when possible, and as these *Murlies* would not be punished by the ordinary magistrates of the city the women fear them.

Can you realize the condition of an ignorant people, whose religious ideas are derived from such filthy sources, whose whole past has been associated with tyranny, contempt, and even a species of slavery? Would you wonder if they did not at once rise to the manly vigor of our home ideal and if some should fall away in the face of the terrible odds they have to contend against? Can you not also see why it is often as hard, and even more difficult, for a low caste man to become a Christian as for a Brahman? I can however say I am simply amazed at the power of the gospel of Jesus and at what God by His blessed Spirit has done amongst these poor people.

I should have said that the congregation has undertaken the support of these poor women that are being trained to make their own living, but we would be glad of companions in this blessed work.

Yours faithfully,

J. WILKIE,

INDORE, Dec. 29th, 1893.

MY DEAR SIR,—The enclosed letter speaks for itself, and though it was not intended for publication, yet in the belief that it will do good I send it to you. The letter is as follows:—

Neemuch, 27, 12 93.

DEAR MR. WILKIE,—I have only time to write a few words, but I know they will bring you and Mrs. Wilkie joy and gladness, and I trust many more.

Enclosed please find a draft for £82 stg. which I had sent to me by a friend in the home land as a Xmas present. It has already brought much joy to my heart, so I pass it on to you to be used in the college building as my gift. I had often thought how nice it would be if I could give something to help on the building. I cannot give you my friend's name, but the instructions that came in the letter were that I was to use it on myself privately. This I feel I cannot do while the college building stands unfinished in the sight of the heathen.

Should you acknowledge it in any way in your reports or in the papers, please put it in such a way that the friend may see what has become of it. I don't want any one to think that I have wealth from which I could give it, nor do I want any one to think that we are paid such large salaries that we can lay up money in this way. I wonder if I have made myself plain. The substance of my remarks is that a friend in the home land, whose heart the Lord opened, sent me a Xmas box of £82 and that after prayerful consideration I pass it on to you for the college building, as I believe that to be the most pressing need. God, I am sure, will in His own way provide all the money to finish the college.

Sincerely yours,

MARGARET MCKELLAR.

In the hopes that it may do others good, as it has already the whole Indore staff, I send it on to you and shall be glad if you can find a corner for it in your columns.

Yours faithfully,

J. WILKIE.

PULPIT, PRESS AND PLATFORM.

Lord Beaconsfield: I believe that a policy which would diminish the death rate of a great nation is a feat as considerable as any of those decisive battles of the world which generally decide nothing.

Rev. David Mitchell: The envelope system is the simplest and easiest way of raising money if the people stand true to it. With a supplementary quarterly collection at every communion to provide for losses and repairs, the voluntary system could be made complete.

Westminster Endeavourer: We are required to give to God the best that we have. He asks the first place in our hearts and the best service of which we are capable. But this is not a hardship, since He has given us the best that He has. The Son of God is the "unspeakable gift."

John Bright: I will content myself with saying that those engaged in the liquor traffic are a monopoly which, in past times to a great extent, and recently almost exclusively, have banded together, not only against reform of anything with which they and their trade are connected, but against all political reform.

Rev. Dr. MacVicar: Protestant and missionary sentiment is growing weak under the pernicious influence of the broad theology, so much promoted in the press, both secular and religious, by which people come to believe that any one of the religions represented in the Parliament of Religions is as good as Christianity.

Lord Ripon: There are few things in the whole field of administration and statesmanship more difficult than those connected with the contact of civilized and uncivilized nations. Often the difficulties seem to arise from the cupidity of merchants in whose interests justice is sacrificed. A nation is tested morally by the treatment it accords to the weakest of the race.

The Christian: Those who differ widely from the ecclesiastical standpoint of our Free Church friends must admire the conscientiousness, courage, and faith manifested by Dr. Chalmers and his co-secessionists. Every branch of the one true Church of Christ on earth would be the better to-day for an increase of similar virtues in relation to the cause of God and of truth.

The London Freeman: The fashion among a certain class of speaking superciliously of the articles prepared for publication by brethren of their own body, instead of marking superiority, is a sign of inferiority, however talented such persons may deem themselves, and we should be glad, if we could, to humble a little those who affect to look with disdain on the literature of our body.

The Christian: No one day in the present century has more right to be marked as a red-letter day in the annals of church history than the memorable 18th of May, 1843. As the birthday of what has proved itself one of the most valuable auxiliary forces of the army of the Lord, and as an illustration of the blessing certain to attend loyalty to His name, that day speaks loudly to every thoughtful observer.

Spencer Walton: Thousands of men are trying to serve two masters, God and Mammon. This is an impossibility. People whose hearts are divided, who try to have a little of the world and a little Christianity are attempting to do an impossible thing. Abraham illustrates the case, how effective is faith and the serving of one master and that of Lot how disastrous the results of attempting to serve two.

Adam Badeau: All Mr. Gladstone's family are well trained and highly educated, of agreeable, unaffected manners, and quiet bearing; men and women worthy to be called ladies and gentlemen in the best sense of the word—that is, people of breeding and character—all fit to be children of their illustrious father; while the steadfast devotion, the touching tenderness, the anxious care, the beautiful pride and interest which she cannot conceal in her husband's career and success, make Mrs. Gladstone a worthy mate to the greatest of living Englishmen.

Teacher and Scholar.

Mar. 11th 1894.] SELLING THE BIRTHRIGHT. [Gen. xxv. 27-34]

GOLDEN TEXT.—The life is more than meat and the body is more than raiment.—Luke xii. 23.

The next event recorded after Abraham's call to offer up Isaac, is the death of Sarah. To bury her he acquires the field and care of Machpelah. That a wife may be procured for Isaac, Abraham commissions the elder of his house to go back to his former home, and from among his kindred select one. As a result, Rebekah, the granddaughter of Nahor, Abraham's brother, is chosen and accompanies him back. Isaac's faith, like Abraham's, is tried by long waiting for the promised seed. Fifteen years after the twin birth, Abraham dies.

I. The Brothers.—The names of the two boys foreshadowed the rugged strength of the one, and the tendency to overreach or supplant in the other. Differences in occupation showed their difference in disposition, and moulded the forms their characters took. Esau became a skilful hunter. This pursuit enlisted for the time being all his animal energies. It was a life congenial to one without forethought, who sought to live simply for the moment. Then probably to Esau, it seemed a lofty, lordly way of occupying himself, something higher than menial toil. Jacob, on the other hand, addicted himself to quiet pastoral pursuits, following the profession of a shepherd farmer, an occupation that affords scope for calculating foresight, and prudent planning, and both calls for and develops an ability to labor for results that have long to be waited for. Good and evil mingle in each character. At first sight the free, impulsive, open-handed, generous-minded Esau, if careless and even reckless, shows to advantage. One can well think that Isaac's heart was drawn to other things as well as the venison with which the warm-hearted son delighted him, perhaps even by the very contrast in Esau to his own patient, unenergetic disposition. Jacob, on the other hand, appears far from winsome, with his cold, calculating, contriving character distrustful, even on the watch to gain an advantage, and seemingly indifferent whom he overreaches. But Esau had not the element of permanence in character. He was a creature of impulse, lived largely on animal life, and sought not to direct himself by fixed principles of action. Thus the attractive traits resulted finally in a changeful, turbulent, unruly disposition. Jacob, on the other hand, could adhere with steady perseverance to a deliberate, settled purpose throughout lengthened years, and most varied experiences. He could live for the future. The steady pursuit of a great aim itself tended to give fixity and strength to his character. The fact that the aim was the promise given to Abraham, helps to explain how the baser and more unlovely features in his character gradually fade away, and the end is much better than the beginning.

II. The Birthright Sold.—The birthright or headship of the family naturally belonged to the first-born, but in this case a divine oracle had revealed that the elder should serve the younger (v. 23). The pottage which Jacob prepared was made by seething or boiling lentils, which were akin to the pea, yellowish red in color when cooked, and very savory and nourishing. It so roused the uncontrolled appetite of the exhausted hunter, that he impetuously begged leave to gulp down that "red, that red." Jacob, with watchful cunning, taking advantage of this exhaustion and impulsiveness, at once names the price, instead of acting a brother's part. With Esau the future enjoyment of the birthright stands not for a moment in the way of his keen appetite. Dying with hunger, as he exaggeratingly declares himself to be, he is quite ready to confirm the sale by the oath with which Jacob seeks to make more binding this bargain with one so ready to change his mind. The contempt in which Esau held his birthright, is shown in the very fact of being willing to part with it, still more in the miserable price for which he sold it, and then in the careless indifference with which he rose up and went his way. The one redeeming feature on Jacob's part is the value he attached to the birthright which Esau despised. His appreciation of spiritual blessing removed him from the profaneness of Esau (Feb. xii. 16). But this cannot excuse his doing evil for the good that might come.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, FEBRUARY 21ST, 1894.

DR. PIERSON scored well the other day in the Foreign Mission Convention when he said that the devil, though he made many skeptics, was not one himself.

IF any one doubts that it pays in the end to be clean and honest, even in Canadian politics, let him ponder over the welcome given last week to the Hon. Mr. Joly by the best citizens of Toronto.

IT is easy to say that a man should give a tenth part of his income for charitable and religious purposes. What does a tenth part mean? Does it mean a tenth part of his gross income or a tenth part after all his liabilities are paid?

REFERRING to the advocacy of prayers for the dead in the Scottish Church Society the *New York Observer* asks if we are still to pray for Abraham and David. That cannot be a practical question in a city like New York. Even in Toronto the Good any number of people can be found who need praying for much more than Abraham.

A CORRESPONDENT asks the *British Weekly* "whether persons with very loud coughs should go to church," and adds that he after long pondering over the subject has decided to remain at home when he has a "noisy cough." The danger of admitting the principle is that some people might have a convenient cold every Sabbath morning.

THE editor of a Quebec journal has brought an action for libel against a brother editor, because he called him a Methodist. Horace Greeley once defended himself in a libel suit by pleading that the plaintiff had no character that could be appreciably injured. That Quebec editor should plead that the plaintiff has no character that calling him a Methodist could hurt.

DR. CHARLES H. PARKHUST, of New York city, has this to say: "From what I know of modern preachers, both by experience and observation, I judge that there is not a class of people agoing that has more need of fighting against an interior devil of conceit and self-consciousness." Would it not have been as well if the Doctor had modestly limited himself to experience. He cannot be quite certain that his observation is correct.

THE *British Weekly* is informed that Dr. Pierson's name will again be brought forward in connection with the permanent pastorate of the Metropolitan Tabernacle and that he has been immersed and is now working along with Dr. Gordon,

the well-known Baptist minister of Boston. That he was working along with Dr. Gordon in Toronto last week is a fact, but we hope the immersion part of the story is not correct. Dr. Pierson has a perfect right to get immersed if his mind runs that way; but to get immersed as a stepping-stone to Spurgeon's pulpit would seriously discount those fiery speeches he delivers on worldliness in the church.

DR. CUYLER publishes a stirring appeal to the temperance men of the United States in which he strongly, almost pathetically, urges them to rely more on moral and spiritual forces in carrying on the good work. Temperance meetings he says are now mainly endless discussions about "high license," "low license," "Prohibition," and other legal methods of dealing with the traffic. No prophetic vision is required to see the same danger ahead in Canada. If temperance men give themselves up to the discussion of the "Mowat promise," the "Martyr Bill," the "Jurisdiction of the Province," etc., etc., there will soon not be temperance sentiment enough in the Province to enforce any bill.

THE representative of the secret organization recently formed ostensibly for the defence of Protestantism, has taken his seat in the Legislature. It is to be hoped that he will lose no time in laying before the Legislature and country the grievances from which he and his friends allege Protestants are suffering. If the grievances are so great that a secret society had to be formed to redress them, no doubt the honorable gentleman and his order will be only too glad to get an early opportunity to tell their story to Parliament. Many an oppressed people have longed for just such an opportunity. Why did not the hon. gentleman move an amendment to the address in reply to the speech from the throne, setting forth the grievances of the society he represents. If Protestantism is suffering in Ontario, surely that would not have been too great a sacrifice to make for the cause.

THE strongest man in Canadian Methodism has gone to his rest and reward. Dr. Douglas did many things and did them with the strength of a master in Israel; but there was one fact mentioned in the press notices of his death that show he was a hero of the grandest type. After he lost his eyesight he met his brethren in the most cheerful manner, and spoke to them as usual, without making the slightest reference to the awful calamity that had befallen him. The man who could do that was a man and a Christian of no ordinary kind. Dr. Douglas was of Presbyterian origin, but he went over to the Methodist Church in his boyhood when Presbyterian ministers were perhaps too few and too busy to look after boys. The mere going of a Presbyterian boy to a Methodist Church does not seem to be a very serious matter; but if the boy has in him the material out of which a Dr. Douglas can be made, the loss may seem great some day.

FOR the first time in the history of Ontario one of the great political parties stands fairly committed to Prohibition. There is no end of speculation as to what the result will be. Sanguine prohibitionists who prefer prohibition to party are hopeful. They think that a large proportion of those who want prohibition will stand by the government at the polls. Liberals are anxious because they know that the Government must necessarily lose many votes on account of the pledge given by Sir Oliver. Strong Conservatives who care nothing for prohibition, or are opposed to it, are quite pleased because they think the Government have put themselves "in a hole." Extreme anti-prohibitionists predict with great confidence that Conservative prohibitionists will stick to their party and use prohibition to defeat Mowat. They say extreme temperance men always were a shabby lot and may be depended on to sell the man who has staked his political life on prohibition. Amidst this Babel of opinion it is very difficult to forecast the future. A few years ago a Government pledged as the Mowat Government now is, would very likely have gone under at the polls. But times have changed and a good many men are changing with them. Temperance sentiment is strengthening and party ties are weakening. Judging from the press reports, Mr. McCarthy is making inroads into the Conservative party and the Liberal party is being split up by the Patrons. People do not stand by their party as they once did. Liberals who "bolt" on account of prohibition may find their places taken and more than

taken by Conservative prohibitionists and by that constantly increasing number of electors who care nothing for either party and in many constituencies hold the balance of power between the two. One thing is transparently clear. If Sir Oliver goes down holding the prohibition banner and because he holds it, no other Premier will be in a hurry to take it up. Politicians are human like all the rest of us and no one can blame them for not committing political suicide. Should the Opposition, during the present session, pledge their party to prohibition the situation will become still more complex.

THE MISSIONARY CONVENTION.

IT is not too much to say that the Missionary Convention which was brought to a close last Friday evening was one of the most memorable religious gatherings ever held in Toronto. It was not like many assemblies ecclesiastical in its object, or commemorative, it was purely religious and especially missionary. It was again and again stated that it was conceived in and prepared for by prayer, and those who thus conceived it and made preparation for it, may well point to it as an illustration of the power of prayer and have their faith in God strengthened as the hearer of prayer. The meetings growing in number at almost every successive session, and deepening in interest, until Association Hall first was packed, then one overflow meeting equally crowded, then two was a wonderful encouragement to all interested in Foreign Missions, and a splendid demonstration of the growing interest of Christian people in this great subject. The large numbers of young men and young women in constant attendance, many of them with note book in hand, the fruit no doubt to a great extent of the Christian Endeavor Society, was a most noteworthy and hopeful feature of the convention. It was besides carried on very markedly in the spirit of prayer. There was a devoutness, an earnestness, a fervor of supplication, a sense of dependence upon God, upon the presence and power of the Divine Spirit for all blessing and success breathed in all the public prayers that could not be mistaken or misunderstood, and those were again repeated and kept up in the prayers of hundreds of God's people in their homes. This attitude of mind toward God was greatly helped as well as sustained by the prominence given in the first meetings of the convention to the personality and work, and dispensation of the Spirit. The Christian public of Toronto who attended these meetings have rarely, if ever, had such a continued, clear and full presentation of a subject of vital importance in all spiritual life and work. The impressions made with respect to it, it may be confidently hoped, will never be lost.

Another feature of the convention in close connection with that just stated was the clear, constant and powerful unfolding of the teaching of God's word upon the whole subject of Missions and the agency and power of the Holy Spirit in connection with it. An amount of light was shed upon missions in this aspect of them, and upon the whole missionary undertaking, and the imperativeness of the great commission, which must to many minds have been nothing less than a new revelation, and cannot fail to produce speedy and marked results. The Old Testament and the New in their history and prophecy, in the Psalms, in their promises, in gospels and epistles, in the glorious consummation which they point to, were all shown to be intensely missionary. The prominence given to God's ancient people, the mighty past they have played and are yet to play in the unfolding and final accomplishment of His great designs, their most interesting attitude in different parts of the world at the present moment toward the gospel, were a very striking feature of this convention, both because of the presentation of scripture teaching on the subject, by the amount of information given upon it, and especially by the presence and the impassioned addresses of Mr. Herman Warszawiak, a converted Jew, the story of whose conversion, and of the great awakening among the thousand of Jews in New York under his ministry, was told over and over, and always with thrilling effect. No Christian who may have been in the past indifferent concerning the Jews, but who enjoyed the privilege of being at this convention, can ever be so in the future.

It is not often that so many returned missionaries can be got together at one time in Toronto as was done on this occasion, and every one of them had a personal acquaintance with his own field and could give an amount of information upon it, and with a vividness of detail that made it specially

effective. South Africa, Japan, Honan, the China Inland Mission, and the Deep Sea Mission were all brought before great audiences by those who had come quite recently from these fields. The Rev. Dr. MacKay, of Formosa, told the story of the Lord's work there, its feeble rise, his own trials, privations and labors in teaching, dispensing medicine, and preaching, and that of the native pastors, and the triumphs of the gospel to an immense audience with such eloquence and burning enthusiasm that the Rev. Dr. Pierson, than whom no one could be more qualified to speak, declared that with one exception it was the most powerful appeal for the cause of Foreign Missions which he had ever listened to in his life. No description can give any adequate idea of this great address and of others equally great and of the contagious, lofty, Christian enthusiasm of the man. The same might be said of Mr. Warszawiak, and we doubt if in the whole Christian church of this continent any other two men could be found to equal the Revs. Dr. Gordon and Pierson in their perfect fitness, and as complements the one to the other, to inform, to awaken and arouse Christians to holy activity in the sublimest of all undertakings, the conversion of the world to Christ, and to show clearly and enforce powerfully the grounds on which this holy activity should rest and whereby it may become most effective and most abiding.

It remains now to ask as one of the most serious and important considerations, whereby can the very largest and also the most enduring and blessed results of this great convention be secured. We commend this most earnestly to all who had the privilege of attending its meetings both from this city and from other parts of the country, and indeed over the whole country. True, the influences and impulses originated in it can never be lost, but means may and ought to be adopted whereby the largest possible amount of good may be effected as the result of it. Many individual Christians, and pastors of churches have been, we are certain, so quickened and awakened that their prayers and efforts from this day henceforth must be more earnest, persistent, believing, purer and loftier than they have ever been before. In addition to this, might not little groups of true Christians be gathered together, who would give themselves to united, importunate prayer in connection with the spread of the gospel, and the deepening of its power in the hearts of all at home and abroad, give themselves to the study of the Word of God and its teachings on this great subject, the nearest and dearest of all to the heart of God. To these might be added the gathering of intelligence respecting the progress of God's work in all lands, and among all people, and most especially, as lying at the foundation of all else, by such means as has been indicated, arriving at a proper idea and true sense of the duty, nay, of the privilege of all who profess to belong to Christ, to have been saved in His infinite love and mercy, through the sacrifice of Himself, of the entire surrender and consecration of themselves and of all that they possess, to be used as instruments in His hands through the Holy Spirit, of carrying forward this grandest of all undertakings, to its triumphant consummation, the covering of the whole earth with the knowledge of God, and of carrying the glad tidings of salvation, and preaching the gospel, according to the Divine command, to every creature.

LETTER FROM DR. COCHRANE.

HOME MISSIONS AND AUGMENTATION.—STATE OF THE FUNDS.

MR. EDITOR,—Will you permit me to lay before your readers, and the church at large, the present condition of the Home Mission and Augmentation Funds, in view of the half-yearly meeting of the Committee on the 27th of March.

In October last, in order to meet the claims due for Home Missions and Augmentation work, during the summer, \$40,000 had to be borrowed. Only a small portion of this has been paid, the remainder falling due in March and April. The claims for work done during the winter months, which are payable at the end of March, when added to the amounts still due, make a sum of nearly \$90,000, and the present indications are that in both the Home Mission and Augmentation Funds, there will be a large deficit. Last year, \$65,000 was paid out for Home Missions, and \$25,000 for Augmentation, a total of \$90,000. But in addition to the regular contributions of the congregations, \$1,400 was re-

ceived last year from donations and bequests, an amount that cannot be expected this year. It is also to be borne in mind, that the amounts voted to the North-west and British Columbia, were in excess of any former year, on account of the increasing number of fields occupied. I am also in possession of letters to the effect that the Committee will be called upon to supplement salaries, as many of the mission stations and congregations, on account of failure in crops, will not be able to implement their promises. Unless, therefore, the Home Mission Committee can give aid, over and above the grants promised last March, our missionaries must suffer severely.

At the meeting of the Executive last October, the Convener was instructed, if at all possible, to advance in December 40 per cent. of the claims due next March. The state of the fund rendered this impossible, although, through Dr. Reid's kindness, I have been able to meet the more clamant demands since that date.

I do not wish to be an alarmist, nor unduly to exaggerate the condition of our funds at this date, but I feel assured that unless some of our abler congregations and wealthier members come to the help of the Committee with increased or special contributions, the claims due our hard-wrought missionaries and ministers cannot be paid in full in March. If anything can be done, it must be done quickly.

I appeal on behalf of 300 missionaries and 1,500 ministers in Augmented congregations. Not only this, but a deficit in Home Missions and Augmentation means the same in all the funds of the Church.

A synopsis of the requirements of the Committee for the year, and the state of matters in the North-west has been prepared and sent to all the ministers of the Church. Have these been circulated among the membership?

Yours faithfully,
WM. COCHRANE.

We commend to the earnest and prayerful consideration of the whole church, the information contained in the subjoined note sent us for publication by Rev. Dr. Reid:

I enclose comparative statement of receipts for the principal funds of the church for 1893-94, up to date of Feb. 17th, 1894. It will be seen that there is a deficiency in every scheme. In some it is not great, but in others it is very considerable, especially in the Foreign and Home Mission Funds, also the Aged and Infirm Ministers' Fund and Widows' Fund. I hope we shall pull up considerably before the close of the year, but it is absolutely necessary that as strong effort be made.

	1893.	1894
Assembly Fund.....	\$1,924 37	\$ 1,848 41
Home Mission Fund....	34,581 89	30,426 65
Augmentation Fund.....	12,600 79	11,224 03
Foreign Mission Fund....	43,071 87	30,842 88
Manitoba College Fund....	1,801 28	1,693 82
Widows' and Orphans' Fund...	3,903 47	2,659 05
Aged & Infirm Ministers' Fund	5,612 16	4,330 95

If His Excellency the Governor-General and Lady Aberdeen do not succeed in discharging to universal satisfaction the numerous, varied and onerous duties of their high station, no one will be able to reproach them for not making the most earnest endeavors to do so. Their readiness to go to any part of the country in the performance of offices, which can only be called duties of their position by a somewhat severe understanding of the word, should, as we do not doubt it will, not only raise them to a high place in the public esteem, but endear them to the hearts of those whom they are so willing to serve. Their anxiety thoroughly to identify themselves with every interest of the country and every class of citizens was well illustrated by His Excellency's description of the character of the three visits which in his official capacity, he has already made to Toronto, not to speak of those they have also made to Montreal, Quebec and other points. His first visit to Toronto was municipal, his second commercial in character and this last was academic. The abounding activity of their Excellencies and the breadth of their sympathies have been amply shown. We shall only say here what gratification it gave to all present at the Missionary Convention to have it visited by the representative of Her Majesty and not merely as a matter of courtesy, but from real heartfelt sympathy with the sublimest undertaking committed by God to man on earth.

The *Cosmopolitan* for February introduces a famous European author to its readers—Valdes, of Madrid, and the artist Marold, of Paris, well known as an accomplished illustrator. In every respect the number is well worthy of the very high position which this magazine has so rapidly attained.

Books and Magazines.

SLEEP AND DREAMS. From the German of Dr. Friedrich Scholz. By H. M. Jewett. Also, THE ANALOGY OF INSANITY TO SLEEP AND DREAMS. By Milo A. Jewett, M.D. vol. 1. Cloth, 148 pp. 75 cents. New York, London and Toronto: Funk & Wagnalls.

"Now blessings light on him that first invented sleep! it covers a man all over, thoughts and all, like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot." So said Don Quixote's trusty squire; and if it has not always been so aptly expressed, the sentiment has been felt a myriad times before and since Cervantes. In all ages poets, philosophers, physicians and scientists have found in Sleep and Dreams attractive subjects for thought or speculation or investigation. In this little volume, Sleep, its Cause and its Phenomena, Dreams and Sleeplessness and its Prevention are treated popularly but with German thoroughness by Dr. Scholz, and Dr. Jewett's excellent essay fittingly concludes the volume. The work is a popular and useful contribution to medico-psychological literature.

HUMANICS. By John Staples White. Cloth, 12mo., 250 pp. \$1.00. New York, London and Toronto: Funk & Wagnalls.

In the brief preface of this book the author tells us that his latent idea in writing it "was to present to the public a work that absolutely could not be read." If he meant a work that could not be read at a sitting he has succeeded admirably, for one might as well undertake to read an almanac or a dictionary of quotations from cover to cover. It is a book of "comments, aphorisms and essays"—very short essays— which one may pick up at any time and open at any page with the certainty of finding something worth reading and worth remembering. True, there are many things in it that might have been left unsaid and other things that have been better said by others; but on the whole it is a useful, suggestive and really unique little work. An index of a dozen closely printed pages adds exceedingly to its value and usefulness.

THE BAPTISTS IN HISTORY, WITH AN INTRODUCTION ON THE PARLIAMENT OF RELIGIONS. By George C. Lorimer. Boston: Silver, Burdett & Company.

The introduction to this little volume gives a very readable account of the recent Parliament of Religions at the World's Fair. The work itself, which was prepared for, and in part read before that great assembly, is a valuable treatise on the history of the Baptists and the principles and doctrines of the denomination. The Baptists have ever been sturdy champions of civil and religious liberty and the record of their struggles and achievements here presented will be found entertaining and instructive reading by many without as well as within the denomination.

THE REASONABLE CHRIST. A series of studies by George E. Merrill. Boston: Silver, Burdett & Company.

The author's desire, as he tells us in the preface, has been "to present the Christ of the gospels as One who satisfies the reason as well as the hearts of believers." The book presupposes faith, and as it is intended for the general reader rather than for the theologian, the author has avoided discussion on matters of controversy and the use of technical terms as far as possible. The author's aim is most commendable and he has endeavored to carry it out with earnestness and intelligence.

BRIGHTENING THE WORLD. By Hiram C. Haydon. New York: Anson D. F. Randolph & Co.

This very neatly printed little volume is inscribed by the author to "the Christian Endeavor Societies, the Epworth and Westminster Leagues, the student volunteers and all similar organizations of the young people of our day—the church of the near future—and to their near of kin." There is an inspiring earnestness in these pages which cannot fail to have its effect on those who read them, and they will be found especially useful and suggestive by workers in the various societies to whom they are primarily addressed.

DONALD PATERSON'S DAUGHTER. By Mrs. S. K. Reeves. Philadelphia and New York: The American Sunday School Union. 12mo., cloth, 254 pp. \$1.10.

This story, suggested by personal observations, is intended to illustrate the labors, trials and triumph of a man of ability and fine education who chose as his life-work a home mission field in a new settlement. A book like this is apt to do more in the way of rousing the attention, of the young especially, to the importance of Home Missions and their claims to adequate assistance than formal addresses or official circulars.

THE NEW MINISTER. By Kenneth Paul. New York: A. S. Barnes & Co.

This book, which the publishers have brought out in a very creditable form, is, if not by a new writer, by one hitherto unknown to us. It is not a sensational story. In fact, it is about as dull, prosy and unsatisfactory as it is possible to imagine a story could be, and one is inclined to wonder why in the world it was written.

TENDING UPWARD. By Mary B. Willey. Philadelphia and New York: The American Sunday School Union. 12mo., cloth, 237 pp. \$1.10.

This is a book of many characters and many scenes, illustrating phases of life both in the Eastern and Western States. The story is well conceived and well told, while its tone is wholesome and its purpose unmistakably helpful and encouraging.

The Family Circle.

THE ROCKS BESIDE THE RIVER

A REVERIE.

Where rolls the beautiful St. Lawrence,
Down through the sunless channels deep,
Sweeping the pure and silent currents
Through summer isles that lie asleep;

Where eastward glides the untroubled river,
With all the secrets of the west,
Down to the sea to hide forever
Still unrevealed beneath her breast;

'Tis sweet to watch, at morn or even,
From the brown rocks upon the shore
White flocking craft as they are driven
Over the water's shining floor.

From the green dewy banks, arising,
Reach back the pleasant fields of wheat,
And leafy orchards, yet enticing
With golden harvest apples sweet.

Down by the river road, long builded,
Still run the mossy walls of stone,
By a thick hedge of hawthorn shielded,
And vines and fragrant brier o'ergrown.

Up the green path a court of flowers
Fills full of sweet the summer air,
Locust and maple tree embowers
An old stone farm-house hidden there.

Out past the orchard's heavy shadow
Runs the green lane towards the wood,
Daisies are growing in the meadow,
By quiet fingers gently strowed.

But down beside the river over,
Through the old field of Indian corn,
Down to the rocks beside the river
Wander my feet at eve or morn.

Ships come and ships go, softly laden,
Just as they did so long ago,
But never more returns the maiden
Who dreamed amid the rocks below.

Still blush the roses in the gardens,
Still burst the apple blossoms sweet,
But round my heart the iron hardens,
While the river murmurs at my feet.

Ezra H. Stafford, M.D., in *The Week*.

A VISIT TO THE WEST INDIES.

BERMUDA.

Having decided to visit the West Indies in search of health, we soon completed arrangements as to the route. After consulting many guides we determined to go *via* Halifax, by the Bickford and Black Steamship Line.

We left Toronto for Montreal early in December, with the thermometer at zero. After a few days' sojourn in that city we again left by the Grand Trunk Railway for Halifax, the thermometer 10° below, arriving at Quebec it was down to 17°. Here we were transferred to the "Intercolonial" road, which carried us swiftly on our way. Next morning we found ourselves at Moncton, N.B., with "20 minutes" for breakfast, and for change made up our minds to go to the restaurant. On stepping out of the Pullman, however, the cold was so intense that we immediately retraced our steps and had the inward man replenished from what supply there was on board. We were informed that the glass at this place registered 20° below, just cold enough for a Torontonian. In the afternoon of that same day, we found ourselves in Halifax, accomplishing the long distance in the remarkably short time of 30 hours. Next day we were booked by the steamship *Alaska* to the West Indies, and promptly at 12 p.m. the pilot was on the bridge with Captain Hall, to whom we had already an introduction. We were assigned the best cabin, which was large and roomy, and after having made ourselves familiar with it we went on deck. We may say here that we have to thank the Toronto agent for the attention we received, having communicated with the owners by telegraph. The *SS. Alpha* is an old Cunarder, a strong substantial ship. She carries a general cargo for the various ports at which she will call. As soon as we got outside Halifax harbour the pilot was dispensed with, and the vessel headed for Bermuda, the first stopping place. Nothing unusual occurred the first 24 hours, but on Saturday afternoon Captain Hall informed us that the glass had taken an ugly drop and that things did not look bright. Being a commander of long experience he was not astray this time, for during the afternoon, the wind

began to howl and make a weird sound through the riggings. It increased in velocity every minute so that as the sun went down we were in the midst of a regular Gulf stream hurricane, which kept up its ugly temper for over 60 hours, the violence and duration of which exceeded anything ever experienced by any on board. For 24 hours we were locked below, no one daring to risk their life outside. During this critical period our good captain stood it manfully on the bridge—no rest to his limbs or sleep to his eyelids, and the *Alpha* deserves great praise for the determination with which she kept on top of the mountainous billows. Now and again she would groan under the tremendous burden, when a great wave would break over her, but like a duck, she would soon shake herself and rise again. Everybody was sick but a little boy, Alford; he was the only one who stood the storm. As soon as the storm began, sun, moon, and stars hid themselves, and for six days kept in the back ground, in consequence of which no observations could be had, and having had to "lay to" for 3 days, it was impossible to say where we were. After the tempest blew over, the sea ran mountains high. To realize the might and power of God one must needs pass through an experience of this kind, for where is the atheist or free-thinker who believes not as we do, who would dare under such circumstances say what he boasts to repeat on land where everything is quiet and undisturbed. The usual time occupied between Halifax and Bermuda is 3 days, but we were out 7 before the light-house in Bermuda was sighted. Great anxiety was felt for us, and had we not been signalled that afternoon, tug boats were about to leave in search of us.

There is only one approach to Bermuda, and that through a channel 18 miles long. At the entrance of this channel we take a negro pilot on board, and we are conducted safely through shoals and reefs on every hand. The delight of reaching land is intensified by the beauties which are spread out before us. The wonderful transparency of the water, the hundreds of islands, the undulating land, dotted with white cottages, with pure white roofs. The great forts which here and there on prominent points show themselves. Now a dense wood of cedar, then a plain makes a scene rare and beautiful. The wonderful change in the temperature, 70°, to that we left (only 750 miles) is surprising. The *Alpha* drops anchor at Grassy Bay to await high tide to enable her to reach Hamilton harbour. While here we are boarded by a high official of the Admiralty, customs officer, etc. Alongside lies an old bulwark of England's greatness, the old war ship *Irresistible*, now used as a receiving ship, while to the right are the great dockyards, and along side are a few of England's modern warships, the *Blake*, *Canada*, *Pelican*, *Terror*, *Scorpion*, *Vixen*, *Magicienne*, *Viper*, etc. In this beautiful harbour are torpedo boats at practice. Here also is seen the largest floating dock in the world, and lying in it is a man-of-war. The history of this wonderful dock is so well known that it needs no repetition here; a few facts, however, may convey to the reader the greatness of this dock. It is 381 ft. long, 124 ft. broad, and 74 ft. deep, with 48 watertight compartments. It weighs over 8,200 tons, draws 12 ft. water, and when sunk 30 ft. it took two years to build, and cost over a million and a half dollars. It was launched at Sheerness, in 1868, and was towed across the Atlantic by two men-of-war, and landed in its present position after an exciting voyage of 56 days.

At full tide the *Alpha* winds her way up the channel, going in and out amongst the islands which dot the harbour, until she reaches the wharf opposite Front street, which is the principal business street in the town, and bordered with "Pride of India" trees, making it an agreeable promenade. Crowds of negroes await our arrival, and dozens of small boats put off from shore to board us all, manned by the "daisy." Standing on the deck of the steamer, and looking across the lovely harbour, dotted with many islands, at the green woods beyond, with hundreds of white cottages dotted here and there, was a scene beautiful in the extreme.

Landing from the steamer we took a stroll along the principal streets (Front and Queen),

which are smooth and white, cut as they are out of coral rock, the formation of the island. They are rarely dusty and never muddy. It may rain for hours, but as soon as the sun shines, one may walk or ride with comfort; the porous formation absorbs all rain at once. There are no lakes, marshes, or damp places of any kind.

As we look around we are amazed at the wonderful transformation within a few days. When we left Halifax it was 10° below zero, now 75° in the shade. On either side of the streets may be seen roses of every shade in full bloom (22nd Dec.), and flowers and plants only seen in a tropical climate. Here is a banana tree, bearing fruit, and there a coconut tree with its fruit. Wild flowers adorn the roadside; white lilies, roses, and many other equally choice flowers are seen on every hand, while the landscape is decorated with the orange, lemon, palm, red cedar, india rubber, and numerous other trees, not familiar to a northern tourist.

Frost and snow are absolutely unknown, and the inhabitants never saw snow, or know anything about it.

Bermuda is indeed a paradise of rest for the weary and overworked brain, but for the consumptive in its advanced stage, a grave. This is no place for any one suffering from that disease.

The beast of burden here is the dokey of a very small species, but lively and strong; there are hundreds to be seen and they carry immense loads. The natives appear indolent and lazy, no push or energy in them, and barely exist. There is no fresh water to be had in Bermuda, and they have to depend solely upon the supply of rain. Each house has a large tank cut out of the solid rock of coral upon which the house is built. The roofs are all whitewashed two or three times a year and the rain runs off the clean roofs into the tank. This rain water is used for drinking purposes as well as cooking, there being no other supply. This is the reason the houses look white and clean. When a person wants to build a house, he buys a lot, and in digging the cellar or tank, he gets sufficient stone to build the house, so that in securing a lot he gets the material for the walls as well. No foreigner can buy land here, it being against the law. There are, however, some elegant horses and carriages seen here, principally owned by the high officials in the navy.

HISTORY OF BERMUDA.

It may not be uninteresting to give a short history of this wonderful and beautiful island, or batch of islands, for there is an island for every day in the year, some only large rocks rising out of the sea. The formation is coral, which makes them healthful and free from malaria. There are principally five large islands, viz: The "Mainland," "St. George," "David's," "Somerset," and "Ireland." Four are connected by bridges or causeways. The islands are intersected by miles of perfect roads, centring in Hamilton, which is the principal town.

The area of the island is 19½ square miles, and the population 15,000. It is connected by cable with Halifax. Bermudas were first discovered in 1515, by a Spanish vessel, called *La Garza*, in a voyage from Spain to Cuba, with a cargo of hogs, and commanded by Juan Bermuaz. This vessel approached near to the islands, and from the appearance concluded that it was uninhabited. They resolved to send a boat ashore to make observation and leave a few hogs, but a strong contrary gale obliged them to sheer off. The Spanish made no attempt at colonizing the island. These islands were first introduced to the notice of the English by a dreadful shipwreck in 1591, of the *Henry May*, bound for the East Indies. In 1612 the first ship was sent out with 60 emigrants, under the charge of Richard Moore, who was appointed governor of the colony, and October 1615 six vessels arrived with 340 passengers. For a time the colony was torn by contention and discord, as well as by scarcity of food, until one Daniel Tucker was sent out as governor. Tucker was a hard, stern master, and enforced vigorous measures to compel the people to work. Provisions and stores he issued in certain quantities, and paid each laborer a stated sum in brass coin, having a hog on one side, in commemoration of the abundance of those animals

found by the first settlers. Pieces of this curious hog money are frequently found, and they bring a high price. Governor Tucker sent to the West Indies for plants and fruit trees; the vessel returned with figs, pineapples, sugar cane, etc. This vessel also brought the first slaves into the colony. The discipline and hard labor required of the people reduced them to a condition but little better than slaves, and caused them to make desperate efforts to escape from the islands. Five persons, neither of whom were sailors, built a fishing boat for the governor, and when completed they borrowed a compass from their preacher, for whom they left a farewell epistle. In this they reminded him how often he had exhorted "to patience under ill treatment, and had told them how Providence would pay them if man did not. They trusted now that he would practice what he had so often preached." These brave men endured great hardships in their boat of 3 tons, during their rash voyage, but, at the end of 42 days, they arrived at Ireland, where their exploit was considered so wonderful that the Earl of Thomond caused them to be received and entertained, and hung up their boat as a monument of this extraordinary voyage. Many were the complaints sent to England of Tucker's tyrannical government, and fearing to be recalled, he at last returned to England of his own accord.

The early history of Bermuda is in many important points similar to that of New England; like motives had in most instances induced emigration. Like the Boston colonists they had their witchcraft delusions; several were burned for this offence. The Quakers were persecuted by fines and imprisonment and banishment by the stern, dark-souled Puritans, who had emigrated to this place to escape oppression and to enjoy religious toleration, but were not willing to grant to others, who differed from them in their religious belief, the same privileges as they themselves enjoyed.

Near the close of the American Revolution a plan was on foot to take Bermuda, in order to make it a nest of hornets for the annoyance of British trade, but it was abandoned. It, however, proved a nest of hornets to the United States, during the late civil war. At that time St. George's was a busy town, and was one of the hotbeds of Secession. Being a great resort for blockade-runners, which we hospitably welcomed here, immense quantities of goods were purchased in England and brought here on large ocean steamers, and then transferred to swift sailing blockade-runners waiting to receive it. They ran the blockade into Charleston, Williamston, and Savannah. It was a risky business, but one that was well followed, and many made large fortunes there during the first few years of the war, but many were bankrupt, or nearly so, at its close.

CLIMATE.

Bermuda enjoys one of the finest climates in the world, situated as it is in mid-ocean on the south-eastern margin of the Gulf stream. August and September are the hottest and most disagreeable months, owing to the southerly winds; the nights and mornings are cool and delightful; sunstroke is unknown. Bermudians sit in their verandas throughout the year, and the people never think of a fire. Only in the better class houses are fireplaces provided. The worn-out and exhausted business man, and the aged, generally, find the place most agreeable and appropriate for a lengthened stay. The islands are noted for the longevity of the native population, especially the whites. There seems to be no diseases peculiar to the climate. Consumptives often resort here, but seldom derive any benefit. The climate seems to be especially beneficial to those afflicted with rheumatism, bronchial and nervous diseases.

AGRICULTURE AND COMMERCE.

Although three crops of vegetables can be produced annually, still agriculture is in a very backward state. The land is very fertile as compared with northern climates. The principal products being onions and potatoes, of which they send to the United States \$400,000 annually, and to Canada only \$3,500.

Asparagus, beets, cabbage, cauliflower, celery, corn, turnips, tomatoes, and radish are also grown. These are all planted in January and February. A large trade with the U. S. is also done in lilies. W. B.

(To be continued.)

Our Young Folks.

CHRISTIAN ENDEAVOR.

Endeavor to be,
Not merely to seem;
Endeavor to do,
Not idly to dream;
Endeavor to think
High thoughts pure and good;
Endeavor to work,
As a real Christian should.
Endeavor to plan
What is wisest and best;
Endeavor to leave
All doubt and unrest;
Endeavor to speak
Glad words, sweet and true;
Endeavor to give
As God prospereth you.
Endeavor through love
To sweet sympathy show;
Endeavor to hate
All things mean and low;
Endeavor to hope
For the triumph of right;
Endeavor to trust
In life's darkest night.
Endeavor in patience,
Your task to fulfil,
Endeavor by prayer,
To do always God's will;
Endeavor in peace
Your life to pursue.
Endeavor by faith,
To live it all through.
Endeavor to make
Each day a glad whole,
Forgetting yourself
In helping some soul.
Thus Endeavor will be
The Keystone of your life,
And your crown of rejoicing
When, freed from the strife
And temptations of earth,
You shall hear from the Son,
"Well done, faithful servant,
Endeavor has won!"

AN AGED SUNDAY SCHOLAR.

BY MARIANNE FARNINGHAM.

'You would be interested in an old woman who is in the kitchen,' said my hostess; 'for, although she is over seventy, she still goes to the Adult Class every Sunday morning regularly, let the weather be what it may. She is a capable old woman, too, for no one can clear furniture or brighten a stove better than she can. She lives in one of the almshouses.'

I found the old scholar sitting by the fire comfortably eating her supper. There was soup going in my friend's kitchen, and she had come to fetch some for her almshouse companion—'our old lady,' as she called her. While she talked to me, a young servant, her fair, fresh face forming a picturesque contrast, stood beside her. The old eyes glowed, and a pleasant smile lighted her face, 'I'm pretty well, thank you,' she said; 'but I can't work as I did,' and she held up her hands, knotted with rheumatism. 'The doctor says it's the chronic that's the matter with 'em; and sometimes I have the satic (sciatica) very bad; but I musn't grumble. I've had good health all my life, and lots of pluck, so I could work and pay my way. And I have never wanted for anything, though the times have been when I have come to my last shilling, and now and agin to the last bit of bread; but thank God I had that to go on with, and when I was real hard up somebody was sure to bring me a bite or a sup, or send for me to do a bit of work. Me and our old lady—she's six months older than me—treats weseens to a fourpenny pork chop on a Sunday, and that's all the meat we ever buy; and on Saturday nights we have half a pint of beer between us, and it lasses us over Sunday.' Why pork? I wondered. Was it not indigestible? But I was told that there was more of it for the money than there would be of mutton. 'We used to have a rice pudding till the milk got so dear.

'How old do you think I am?' she asked. I guessed sixty, and she laughed.

'I'm just twelve months older than the Queen, only I were born in April, and she were born in May. April, 1818, were my time, and I can prove it by my christening paper.'

'And you really go [to Sunday school still?'

'Oh yes, I never miss. I shouldn't like to stop away. I haven't missed a dozen times in twelve years.'

'When do you go? In the mornings?'

'Yes. The 'Dult School begins at eight o'clock in the mornings, and I'm there.'

'So early?'

'It isn't very early. And I get prizes for being regular. I shall have a first-class prize at Christmas. I've chose it, but I shall have to pay sixpence more for it, because it's such a big, beautiful book. It's a bound magazine. They call it *Harper's Young Folks*; and it has lots of cuts.'

'And can you read it?'

'Yes; I can read, and I know whether it's right or wrong. I read my verse when it comes my turn in the class, though sometimes there's so many on us we read the verses altogether. I couldn't read at all till after I was married; then I picked up a bit through hearing my master read, but I must 'a bin fifty before I could read a chapter in the Bible. I read a chapter to our old lady, because I'm the best scholar; but she won't come to the 'Dult Class. I shall go after I'm eighty, if I'm alive. Next Sunday morning we are to go up stairs and join the men's class, to learn some Christmas carols. The teacher asked me if I was willing, and I am. He says it sounds so much better with some female voices—and so it does—and I like singing. I go to the Pleasant Sunday Afternoon, too. That is a big class. Sometimes the chapel is crowded.'

'What made you go to the Adult Class first?'

'It were my master. He went, and it made such a difference to him, so when they started one for women I went. Me and Mrs. ——— was the first to go.'

'What caused your husband to become an adult scholar?'

'Well, you see, there was a lot of men going, and they asked him. He wouldn't go at first, and one day he went up to the place, and wouldn't go in. But at last he went in, and 'twas soon the making of him. He used to like a drop, and our home wasn't happy, but he got converted at the 'Dult School, and I hope I shall. He lived twelve years after that and they was the happiest years of me life. He was a sweep. He had the handling of the money; before he went to the 'Dult School I had to ask him for every penny, and he gave me a shilling or two on a Saturday night—not near enough; but afterward he used to give me half a sovereign, and he says, 'Take this now, and do the best ye can with it, and when it's gone you can have some more.' He were very saving after he were converted. He were a good speaker, and he used to pray and speak at the 'Dult School; and he come to the Baptist chapel with me. I were baptized fifteen years ago; and my master was above sixty years old when he was baptized.'

'I am glad you had twelve happy years together before he died.'

'Yes, they was happy. You see I couldn't go agin that 'Dult School, because of my master. When he died, he was only upstairs a month, but he wasn't well before that. Often when he was getting up he'd put one stocking on, and have to sit on the bed to cough. It was a dreadful cough. I says, 'Get back to bed, and let somebody else go and do the work;' but he says, 'No, I don't like to disappoint 'em; they trusten me,' and so he went to do the job. But the doctor said he hadn't ought, and he was so bad I had to send for him agin. It were the assemer (asthma) that he had, and bronchitis. The doctor says, 'I'd as soon not doctor ye if ye don't do what I tell you,' and my master says, 'I will.' Then the doctor says, 'You must stay here in this room till I tell ye to go down,' and he did till they carried him down. Doctor sound-ed him, and he says, 'Well, I can't put a new inside into ye, and medicine won't do you good, not mine nor nobody else's,' and he beckoned me down, and I went, and he says, 'He won't go jest yet, but he won't get over this bout; he's what I call travelling very gently home.'

'It was very beautiful for the doctor to put it in that way.'

'Yes; and it was true.' And the old woman cleared her throat, and went on. It was evident that she liked to talk about her 'master.' 'I owed two shillings to the Scotch draper, and he called and he went up. My master says, 'Give him a shilling,' but he wouldn't take it. 'Never mind about that,' he says: 'I ain't afraid to wait.' But next week his man came, so my master says, 'Give him the two shillings,' and I did; so after he

was gone, nobody could say to me, 'Your master owed me a penny,' for he didn't. Ah! he were a good man after he got converted at the 'Dult School. His end was peace. I thought he was near, that day he died. The perspiration stood on his forehead, and I wiped it off.' The old woman's voice grew soft. 'He was very handsome; he had beautiful albin hair' (and my friend interpolated: 'Yes; he was a good-looking man, with auburn hair and fresh colour'), 'and his face was full of peace and joy. I remembered what he said, and he said it twice: 'Lord Jesus, come and fetch a servant quick to be at home with Ye in peace!' and it was answered, for he shut his eyes and he shut his mouth, and so he died.'

'His end was peace?'

'That was what the minister said. He says it were the most beautiful corpse he ever seed, and it were a shame to bury him. And he says, 'Have ye got the money for burying of him respectable?' and I says, 'Yes, sir; for he paid threepence a week to the insurance, and there's enough coming to bury him comfortable without any help from the parish or any body.'

'What a good thing that was? And do you belong to an insurance society yourself? I learnt that her weekly income is four shillings.'

'Yes, I pay fourpence a week, because I was older, and when I die I shall have six pounds, and that will be enough to bury me very comfortably indeed.' Then she suddenly remembered, and said, with a curious reluctant smile, 'Leastways, my daughter will have it, of course, but it will be for me, so it'll be all the same.'

I did not tell the old scholar, that she was being interviewed, and I hope no one else will. I was told that she will not have her name put in the prizes, so that she may be able to give them away; but she says she must soon begin saving them up for her grandchildren. I wished her a merry Christmas; and she replied, 'I shall go to the Watch Night Service if I am alive.'

A STRANGE EXPERIENCE.

AN INTERVIEW WITH A WELL-KNOWN BRANT COUNTY LADY

Suffered for Two Years With Sick Headache, Dizziness, and Dyspepsia—How She Found Relief—What Well-Known Chemists Say.

From the Brantford Expositor.

Mrs. S. W. Avery lives on Pleasant Ridge, about four miles out of the city of Brantford, that being her nearest post-office and where all her trading is done. Mr. and Mrs. Avery have always lived in that neighborhood, and he is the owner of two splendid farms, the one where he lives consisting of 160 acres and the other lying near Brantford comprising 100 acres. They are highly respected residents of the community in which they reside, and every person for miles around knows them. Having heard that Mrs. Avery had been cured of chronic dyspepsia and indigestion, by the use of Dr. Williams' Pink Pills, a reporter called there recently and asked if she was willing to make public the facts concerning the cure. Mrs. Avery replied that she had benefited by the use of Pink Pills, and was perfectly willing to give her experience for the benefit of those who might be similarly suffering. "For the past two years," said Mrs. Avery, "I had been greatly troubled with a very sick headache, dizziness, and a cough which I believe were the symptoms of dyspepsia and indigestion, and I could find nothing to relieve me although I tried several different medicines. I could not even find anything which would relieve my cough, which at times would be very severe. Early last winter I read in the Expositor of Dr. Williams' Pink Pills, and as the symptoms mentioned were somewhat similar to mine I was thus induced to try them. I procured a supply from Messrs. McGregor & Merrill, druggists of Brantford. Before I had used two boxes of the Pink Pills I felt so much better and relieved from my distressing symptoms that I thought it would be best to continue taking them through the winter, and I accordingly got another supply and used them with the result that I have been totally relieved. I have not once since had the severe

headaches which formerly made my life miserable and my cough has entirely disappeared. I strongly recommend Pink Pills to anyone who suffers similar to what I did, from dizziness, headaches, indigestion, etc., and I believe they will derive great benefit from their use.

Mrs. Avery's statement was corroborated by her husband, who was present during the interview, and who said that without a shadow of a doubt Pink Pills had accomplished more for his wife than any other medicine which she had taken.

Messrs. McGregor & Merrill were interviewed, and in reply to a query as to the sale of these pills, Mr. McGregor said: "We have sold in the neighborhood of 5,000 boxes during the past twelve months and there is no remedy we handle gives better satisfaction to our customers than Dr. Williams' Pink Pills. I have every confidence that Pink Pills are the best on the market and something the people can depend upon." Mr. Merrill, the other member of this well-known firm said "I have more pleasure in selling Pink Pills than any other medicine we handle, because it is rarely there is any disappointment in them, and the people who purchase them unanimously express themselves as well satisfied. I am well acquainted with Mrs. Avery and I know that all her statements are reliable, and I have watched the improvement Pink Pills have made in her case and have seen a great change for the better. Many other druggists recommend some preparations, sometimes their own, to be equally as good as Pink Pills, but we cannot conscientiously say so, knowing that as a system tonic Dr. Williams' Pink Pills stand unrivalled."

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, and tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions and are a specific for troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper, (printed in red ink.) Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you. The public are also cautioned against other so-called blood purifiers and nerve tonics, put up in similar form and intended to deceive. They are imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from Dr. Williams Medicine Company, Brockville, Ont., or Schenectady, N.Y., at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other courses of treatment.

With a view of utilizing existing local charities in New York where a hungry man may be able to get a meal, a committee has been formed, with Oliver Sumner Teal as chairman, the members of which propose to locate such charities, and divide them into geographical districts, to which the police can direct persons who apply to them for temporary aid. The plan might be observed with advantage in other large communities.

I WAS CURED of a bad case of Grip by MINARD'S LINIMENT.

Sydney, C.B.

C. I. LAOUE.

I WAS CURED of loss of voice by MINARD'S LINIMENT.

Yarmouth.

CHARLES PLUMMER.

I WAS CURED of Sciatica Rheumatism by MINARD'S LINIMENT.

Burin, Nfld.

LEWIS S. BUTLER.

IT'S A HILLSTONE



About a young man's neck to be a sufferer from nervous exhaustion, nervous debility, impaired memory, low spirits, irritable temper, and the thousand and one derangements of mind and body that result from unnatural, pernicious habits, contracted through ignorance. Such habits result in loss of manly power, and sometimes produce softening of the brain, epilepsy, paralysis, and even dread insanity.

To reach, re-claim and restore such unfortunates to health and happiness, is the aim of the publishers of a book written in plain but chaste language, on the nature, symptoms and curability, by home treatment, of such diseases. This book will be sent sealed, in plain envelope, on receipt of ten cents in stamps, for postage. Address, World's Dispensary Medical Association, 663 Main St., Buffalo, N. Y.



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

Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

When writing to advertisers please mention THE CANADA PRESBYTERIAN.

Babies need fat

Mother's milk, though thin and watery in appearance, contains from 2 to 6 per cent of fat.

Fat is needed, not only for the growth of brain and nerves, which is very rapid in children, but also for the perfect formation of the other tissues.

MILK GRANULES

contains 3 per cent of butter fat, and it is The perfect equivalent of Mother's Milk.

For sale by Grocers and Druggists. Prepared by The Johnston Fluid Beef Co., Montreal.



TENDERS.

Indian Supplies.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Indian Supplies," will be received at this office up to noon of Monday, 10th March, 1894, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1895, at various points in Manitoba and the North West Territories.

Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Assistant Indian Commissioner at Regina, or to the Indian Office, Winnipeg. The lowest or any tender not necessarily accepted.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

HAYTER REED,

Deputy of the Superintendent-General of Indian Affairs.

Department of Indian Affairs, Ottawa, January, 1894.

Cold in the Head and Catarrh

is quickly and permanently cured through the use of

RADAM'S MICROBE KILLER

Perfect relief from the worst kind of a cold is obtained with the first few doses. Catarrh cannot exist long in any system that resorts to the use of this medicine with regularity as per directions.

SOLD BY ALL CHEMISTS.

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Head Office, 120 King St. West In 40 oz. bottles. PRICE \$1.

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Ministers and Churches.

The Rev. T. A. Rogers, the new Presbyterian clergyman at Wellington, has just been inducted.

Rev. R. W. Ross, M.A., was ordained and inducted into the pastorate of the Presbyterian Church, Glencoe.

Mrs. MacArthur, of Cardinal, was the recipient of a handsome upholstered rattan rocking chair, the gift of the Mission Band at Pittston.

The Presbyterian Church at Stirling asked the Presbytery of Kingston for liberty to mortgage their church property to the extent of \$3,000; the request was granted.

The Rev. Mr. MacArthur, of Cardinal, assisted by Mr. Colin Cameron, of Iroquois, in a few hours on the 5th inst secured subscriptions in Iroquois for the A. I. M. F. to the amount of \$353

Rev. Lauchlan Cameron, of St. Andrew's church, Thamesford, is at present very ill with pneumonia, contracted from la grippe. His condition is considered critical and his many friends are very anxious.

To correct an item of church news, clipped from some exchange, and which was published in this column, we are requested to state that Rev. Mr. Gandier's late charge in Brampton has no present intention of "calling any student, finished or unfinished."

The anniversary services in connection with the congregation of Columbus and Brooklyn were conducted by the Rev. J. Neil, B.A., on February the 11th. Large congregations greeted the reverend gentleman who delighted his audience with his expositions of divine truth.

The Rev. A. B. Dobson was inducted into the pastoral charge of Fordwich and Gerrie on the 1st of Feb. Mr. Young presided, Mr. MacVicar preached, Mr. Munro addressed the minister, and Mr. Cameron the people. Mr. Dobson enters upon his work in this field with encouraging prospects.

The ladies of the W. F. M. Society of St. Andrew's Church, Ottawa, at the last meeting of the Ottawa Presbytery, entertained the members of the Presbytery to tea in the parlours of the hall. It was a delightful break in the midst of work, to enjoy not only the sumptuous feast, but the pleasant intercourse with the kind entertainers themselves.

Rev. Hugh McLeod, D. D., Fernwood, Sydney, died at 10 o'clock on the evening of January 23rd, after a lingering illness. Dr. McLeod has been the leading Protestant divine in Cape Breton for nearly half a century. He was born in Sutherlandshire, Scotland, April, 1803, and entered King's College, Aberdeen, at the age of 18, graduating in 1826, when he entered the divinity hall, at Edinburgh, under Dr. Chalmers. He was licensed by the Presbytery of Tongue, of the Church of Scotland, in 1831, and ordained in 1833. He followed the lead of Dr. Chalmers on the Free Church question, and was sent out to the British North American Provinces, as a deputy in 1845, where, through his eloquence and enthusiasm, he won over many congregations and is said to have laid the foundation of a new organization in America. He arrived in Sydney in September 1845, and there being no Presbyterian church there, he preached several times in a small Methodist chapel. After a visit of some months to the Province and the New England States, he returned to Scotland and reported the condition of the church on this side of the Atlantic. Mr. McLeod's preaching made such an impression on the highlanders of Cape Breton that they gave him a unanimous call in 1849, which was accepted, and he sailed from Scotland in June 1850 for his Cape Breton charge. When he arrived in Sydney and took charge of the Mira field, he found a great deal of destitution, and work to be done. He immediately took a deep interest in the development of his newly adopted country, as well as in the spiritual welfare of his people. From the time he arrived in Sydney he led in all matters pertaining to the progress of the island, figuring prominently in the educational advancement of the country. He was a powerful and eloquent preacher and could move the people as few could. Although his parish was sparingly settled he often had from 1,500 to 2,000 of a congregation.—Halifax Herald.

ANNUAL CONGREGATIONAL MEETINGS.

The usual annual business meeting of the Park Avenue Church, London, held recently, was largely attended. Rev. W. J. Clark, the pastor, occupied the chair. He was succeeded by Mr. Robert Reid, who presides over the Board of Managers while the business affairs were being adjusted. The membership at present was stated to be 350. The treasurer's statement of offerings and collections showed a total of \$4,475.76, leaving, after disbursements, a balance on hand of \$550.72.

The annual meeting of Knox Church, Galt was lately held in the lecture room of the church. Total number of communicants on the roll, Dec 31st, 1893—1080. The session notes with deep regret the death of a former pastor of this church, the Rev. John Thompson, D.D. He died March, 1st, at Fortes, Scotland. The financial statement showed total receipts on ordinary account of \$6,424.61, which, after paying expenses, left a balance on hand of \$581.44. Mission schemes showed receipts \$973.28, and a balance on hand of \$358.61. After singing the long metre doxology, the Moderator led in an earnest prayer for the church, and its officers, members and work, and after the benediction one of the most pleasant and populous meetings of Knox congregation dispersed.

At the annual meeting of Russell Presbyterian congregation, the treasurer's report showed the contributions to the schemes of the church to be \$160, being exactly double the amount raised last year, while the returns of the W. F. M. S. were \$48, the same as the previous year. The Ladies' Aid Society raised \$162, the Sabbath School \$42, and the Y. P. S. C. E. \$35, while \$350 were paid on to the church and manse debt. Fourteen were added to the membership of the church during the year. It was decided to increase the salary of the pastor, Rev. O. Bennet, fifty dollars

The annual meeting of St. Andrew's congregation, Eldon, was held on Tuesday, January, 11th. All the reports from the different departments of the church work were of an encouraging nature. The pastor, Rev. D. D. McDonald, occupied the chair. The congregation and pastor now enter upon a new year with every prospect of success. A few remarks from the pastor brought to a close the most harmonious meeting in the history of the congregation. The W. F. M. Society is in a flourishing condition, doing good work for the cause of Christ. The anniversary services of this church were conducted Feb. 11th, by Dr. Smith of Queen's College, morning and evening. On Monday, Feb. 12th, he delivered one of his popular lectures.

The annual meeting of St. John's Church, Almonte, Rev. A. E. Mitchell, B.A., pastor, was held lately. After the meeting was opened by the pastor with devotional exercises, Mr. A. M. Greig was chosen chairman. The treasurers of the various organizations in connection with the church presented their reports, which showed the affairs of the congregation to be in a very healthy state. The congregation raised last year for purely congregational purposes the sum of \$2,753.96, and for missionary and benevolent purposes, about \$1,100. Membership is now 215. The pastor was voted an annual holiday of four weeks, the expenses for supply to be borne by the congregation. At the close of the business meeting an hour or two was spent by the members in social intercourse.

The annual congregational meetings of St. Paul's Church, Middleville and St. Peter's Church, Darling, were held respectively on the 10th and 17th January. Both the churches have been freed from debt during the year. The Sabbath plate collections have more than doubled and at no time in the history of Presbyterianism in this section of the church were matters, temporal and spiritual, in a better state. The Sabbath schools are large and also the pastor's Bible class. The Christian Endeavor prayer meetings are fairly well attended and the Ladies' Aid is in good working order. The congregation of St. Paul's have purchased a handsome church organ. The pastor of these congregations is the Rev. Mr. Smith, who was inducted about a year ago and the foregoing reports show that he has not been idle.

The session of St. Andrew's Church, Lachine, reports fifteen added to the membership during the year, eight upon profession of faith, and seven by certificate. It also very earnestly requests all persons belonging to the congregation to attend the prayer meeting, as this is one great means of fostering their spiritual life. During the year, the session sanctioned the formation of a Junior Christian Endeavor Society in connection with the congregation, and already they believe that this society has been a means of blessing. It will be observed here is an increase in the Sunday plate collections of \$32.96 over the previous year and of \$59.45 in the pew rents which is gratifying. The total receipts had been for all purposes \$2,121.62, leaving on hand a balance of \$1.94

The annual meeting of Chalmers Church, Elora, was held on Wednesday afternoon, Jan. 17th, the pastor, the Rev. H. R. Horne, B.A., LL.B., presiding. Reports were read from the various missionary societies, the C. E. Society, the Ladies' Aid, the managers and session, all of which were very encouraging, showing a growing interest and increasing activity in all departments. The managers' statement showed the total amount raised by the congregation for the year to be \$2,068. The finances of the congregation are in a very satisfactory condition, the total indebtedness is only some \$440, which will, without doubt, be cleared off before the present year closes. An encouraging feature of the meeting was the hopeful manner in which all looked forward to the work of the new year, and the determination everywhere manifested to make the year 1894 a great advance on any year the congregation has yet known.

The annual meeting of the growing Stewart's church, Ottawa, was held on the 23rd January, and was largely attended by members and adherents. It was the best in every way that the church has had in its short history. The various reports of Kirk Session, Board of Managers, Sunday School, Ladies' Aid Society and Alpha League were most encouraging, showing a large increase in membership; that the revenue, notwithstanding the cost of enlarging the church building, had more than met the expenses. The report of the session, submitted by Mr. J. B. Halkett, session clerk, showed a total membership of 171, and attributed the result as mainly due to the faithful ministrations of Rev. R. E. Knowles, B.A., pastor, and the cordial relations existing between him and his people. Mr. J. S. Durie's financial statement, as treasurer, showed that the total amount raised was \$2,344.46, or an increase of \$1,000 on the receipts for 1891, the first year of the church's existence. Mr. D. B. MacFarish, Q.C., was re-elected chairman of the board of managers. Mr. James Skrad continues the efficient secretary.

The annual meeting of Knox Church, Embro, was held on Wednesday afternoon, Jan. 10th. Rev. G. C. Patterson, M.A., pastor of the church, presided. The various reports submitted showed that

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there has been much activity and gratifying success in every department. During the year the membership was increased by twenty-three. The Sunday schools reported a considerable increase in attendance and contributions. The W. F. M. Society had a good year—the best in its history. The amount contributed during the year was \$160; a marked advance over preceding years. The district visitors collected for the schemes of the church and Record \$543.34, an amount which is certainly encouraging. The Ladies' Aid expended \$450 in renovating the basement of the church. Their receipts for the year were \$260.30. The Y. P. S. C. E. during the year doubled its membership and the attendance at all the meetings has steadily increased. The trustees' report showed that their receipts for the year were \$3,127.50. The total amount raised by the congregation for all purposes in 1893, including balance from 1892, is \$4,271.25.

The congregations of Owen Sound held their annual meetings on Thursday evening, Jan. 25th. Both were largely attended, and the reports presented summed up a very successful year's work. At Division St., the Treasurer, Mr. Edgar, reported that the debt on the church had been reduced \$500 during the year, and that on the organ \$391.50. Reports were presented by the Ladies' Aid, the W. F. Mission Auxiliary, and the Young People's Society, all indicating a prosperous and progressive year. Indeed the record taken as a whole is the best in the history of the congregation. The ordinary receipts of the year were \$3,862.84. At Knox Church there was also a very encouraging meeting, and most satisfactory reports were presented by all the societies engaged in the various branches of

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Christian work within the church, the report of the treasurer showing a reduction of \$250 on the mortgage debt for the year. The total of the ordinary receipts that passed through the hands of the managers was in round numbers \$3,900, not including large sums received from the Ladies' Association and from other sources.

The congregation of St. Andrew's Church, Orangeville, held its annual meeting recently. The attendance was not large. Rev. D. McKenzie, pastor of the church, presided. The report of the session showed a slight decrease in the church membership, now 300, which was attributed to the fact that the congregation was without a pastor during the greater part of the year. By the treasurer's report the receipts of the year amounted to \$2,001.01, while the disbursements aggregated \$1,966.46, leaving a cash balance of \$34.55. The envelope and plate contributions amounted respectively to \$921.82 and \$325.31. It was announced that the floating debt of \$400 had been reduced by \$250 during 1893. The report was adopted. Mr. Maxwell, Sunday School treasurer, also dealt with the matter of money. The receipts of the Sabbath School were \$242.48, the expenditure totalled \$195.56, and the balance is \$47.52. The membership of the W. F. M. S., instituted in 1885, is now 23. The receipts of the past year were \$50.11, all of which was devoted to the purposes of the society. The Sabbath School attendance averaged 133 and the Bible class 53 during the past year. Collections aggregated \$56.64. Eighty was announced as the present membership of the Y. P. S. C. E., 55 of whom are active and 25 associate members. The Y. P. S. C. E. receipts for all purposes were \$66.13, leaving a balance on hand of \$13.86.

The annual meeting of Chalmers Church, Flesherton, was held January the 11th, Rev. J. Wells, M.A., the pastor, presiding. The various reports presented were of an interesting character. The treasurer's financial statement for the year, including Board of Managers, Sabbath school, Ladies' Aid and Y. P. S. C. E. accounts, all of which showed a satisfactory state of affairs, showed that the finances of the congregation were in a healthy condition, there being a balance standing at the credit of the various accounts, the total revenue of the church for 1893 being \$1,466.21, expenditure \$1,372.75, leaving a balance in the various treasurers' hands of \$93.46. During the year substantial improvements and additions to church property have been made, the commodious basement of the church having been neatly finished, liabilities promptly met and a fine new organ to replace the old one, purchased and paid for. In both of these, assisted by an energetic Ladies' Aid and a willing choir, great credit is due to the liberality and efficient services of the esteemed pastor, who has labored faithfully and successfully for the spiritual and temporal welfare of the congregation. The question of reducing the debt on the church was discussed, and it was agreed that an effort be now made to raise subscriptions for that purpose; the pastor at once offered a very liberal donation, which will doubtless prove a stimulus to the committee and members of the congregation. A harmonious meeting was closed with the benediction by the pastor.—JOSEPH BLACKBURN.

The annual meeting of the Central Church, Galt, was held on Tuesday evening, 16th ult. The annual reports contained the usual financial statement, auditors' report, detailed statement of the receipts from envelope collections and reports from the board of managers and Ladies' Aid society. The income from pew rents, open and envelope collections together amounts to \$4,175.03, as against \$4,222.31 for the year 1892, being a decrease of \$47.28, and showing that the ordinary income has been barely sufficient to meet the ordinary expenditure for the year. During the year a new organ was purchased at a cost of \$3,100, less \$1,000, the amount obtained for the one formerly in use. The amount of unpaid pew rents is \$250, and there is also \$347 due on the improvement fund. During the year the Ladies' Aid Society has raised \$575, which has been applied on the debt for the manse improvement. Eighteen months ago the Ladies' Aid Society undertook the repairing of the manse at an expense of \$1,615.12 and the congregation has shown its ap-

proval by their contributions so that the debt is reduced to \$655.25. A report from the missionary committee showed a balance for distribution amounting to \$502. The collections from subscriptions were, however, a disappointment, being less than any previous year since 1884, to the amount of about \$260. The report was adopted. The report of the Sabbath school committee showed that the school was in a flourishing condition, having 250 scholars on the roll, with an average attendance of 151. This year the school raised \$247.93. The report was adopted, coupled with a hearty vote of thanks to the superintendent and officers of the school.—A. J. COLVIN, Secretary.

The annual meeting of the Tilbury Centre Presbyterian Church was held recently. The past year has been marked by sore trials and great encouragements. The resignation of Rev. N. Shaw as pastor and other circumstances brought upon us a severe crisis. A unanimous call was presented to the Rev. J. Hodges, B.A., who was ordained and inducted as pastor on the 26th, September last. The session recognizes with great pleasure and thankfulness the improvement both in spiritual and temporal matters since the happy settlement of Rev. Mr. Hodges as our pastor. The attendance on the Sabbath at the prayer meeting and the Sabbath School and Bible class is growing weekly, and the C. E. S. has advanced from 16 to 41. The church membership has also increased, ten new members having been added to the roll at last communion; membership now numbers 79. The session would heartily congratulate the managers on the improved condition of the temporal affairs of the congregation. What is best of all, the church is entirely clear of debt. This success is largely attributable to the earnest and able work done by our beloved pastor, under the guidance and blessing of our Heavenly Father. All the reports were of an encouraging character. The managers' report showed that the congregation has contributed a total of \$1,256 during the year, thus clearing off all debt and leaving a cash balance of nearly \$50 in the treasury. The W. F. M. S. has raised \$32 for missions, and the Sabbath School over \$30. The reports were adopted and a vote of thanks tendered to Messrs. James Stewart and J. S. Richardson, the former for a donation of \$100, and the latter for painting, papering and decorating the church at his own expense. The meeting was closed by the pastor pronouncing the benediction.

The annual meeting of Knox Church, Winnipeg, was largely attended. The annual reports were read, Dr. DuVal reading the sessional report, Dr. Bryce the Ladies' Aid and Missionary Society, the Women's Foreign Missionary Auxiliary, the Sunday School and the Girls' Mission Band; K. J. Johnston the Bible class, and J. M. Campbell the junior and senior Christian Endeavor Societies. To the communion roll thirty-four have been added upon confession of their faith and fifty-one by certificate—eighty-five in all, leaving us about 810. It is a matter of sincere joy that the work among the Chinamen of the city is so prosperous, due, under the blessing of God's Spirit, to the tireless labors of Elder Thomson and the faithful company of teachers, who every Sabbath afternoon meet to teach them our language and through it the faith as it is in Jesus. Three more have been received into our communion this year, making seven in all. Ordinary contributions for congregational purposes, church schemes, etc. \$13,321.02, and Building Fund, Manitoba College, \$2,895; total, \$16,216.02. It is gratifying to note that, notwithstanding the financial straits of the times, the ordinary Sabbath offerings are larger by \$183.34 than last year, while the offerings for mission purposes this year are also slightly in advance. These facts show that we are blessed with a people loyal and true to the church and desirous of advancing the kingdom of God. The debt of the congregation has been reduced by payment of \$1,000 on account of the mortgage to the Building and Loan Association, and of \$70.00 to the Merchants Bank, leaving a total indebtedness of \$20,000 to the Loan Association, repayable in twenty equal annual instalments, with interest at 6 per cent. quarterly, and \$4,150 to the Merchants' Bank, payable in six annual instalments, without interest. After the reports were read J. M. Campbell alluded to the work done by Knox members in the teaching of the Chinese every Sunday afternoon in the Y. M. C. A. rooms. On January 14th there were 38 teachers present from the congregation. A few remarks were made by Principal King on "the admirable showing made by the church."

The Orillia congregation held its annual meeting on the evening of the 25th ult. The Rev. Dr. Grant occupied the chair and read the session's report which, after expressing gratitude for the prosperous state of the church, stated that the membership was now 600, being a gain during the year of fifty. Two hundred and ninety families were connected with the church and during the year there had been added by profession of faith 37, and by certificate 31. The collections per Sabbath had averaged \$73.50, an increase over last year of \$3.00 weekly. The total receipts, including \$60 for improvements in connection with putting in a new organ, were \$3,340.44, leaving balance on hand of \$19.94. Out of this sum \$962.50 was paid for interest on church debt. The Building Fund showed that \$1,293.46 had been contributed during the year, that \$1,000 had been paid on debt last March, and that a balance of \$968.70 was still on hand, which would provide for another payment next month. This report contained a recommendation to the effect that the present system of appointing of sittings be abandoned, and that all be free to sit in any seat most convenient. After some discussion this was adopted. The W.F.M.S. reported 61 members on the roll, and an average attendance on meetings of 22. The total receipts were \$256.00. The W.H.M.S. has 51 members and 19 average attendance at meetings. \$165.73 had been contributed, and clothing to the value of \$10.00 had been sent to mission stations in Muskoka. The Couchiching Mission Band has 26 members and an average attendance at the

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

MARRIAGES. At the manse, Blyth, Ont., on Feb. 14, 1894, by the father of the bride, the Rev. Dr. McVicar, B.A., of Dromore, to Margaret Dickson, eldest daughter of the Rev. A. McLean, of Blyth, Ont.

At the residence of the bride's father, 15 Isabella street, Toronto, on the 14th February, by the Rev. Dr. McTavish, assisted by the Rev. Professor Gregg, D.D., of Knox College, the Rev. R. W. Ross, M.A., Glencoe, to Esther M., daughter of G. Ferrier Burns, Esq., and granddaughter of the late Rev. Dr. George Burns, minister of St. Andrew's Church, St. John, N.B.

DEATHS. At her father's residence, 141 College street, on Thursday afternoon, February 15, Eliza, the eldest and beloved daughter of Wm. Wilson.

On Wednesday, February 14th, at her late residence, 48 Stewart street, Elizabeth Irving, wife of Rev. James G. Stuart, of St. Mark's Presbyterian church, Toronto, aged 37 years.

monthly meetings of 22. There were raised \$44.27 and five quilts had been made and sent to the North-west. The Bright Sunbeam Mission Band, a child's organization since March, reported \$20.43 raised. There were 497 scholars on the roll, with an average attendance of 387. 427 was the largest number present on any one Sunday. There are 41 classes and 49 teachers and officers. Upwards of 56,000 verses of Scripture were memorized during the year by the children. A new library is now being provided, and will be opened in February. The amount contributed during the year was \$325.03, \$165.10 of which had been contributed for missions—double the amount given last year. The Bible class treasurer's statement showed \$100 raised by voluntary contribution, for the support of a native mission on the Island of Formosa. The Young People's Society of Christian Endeavor is largely mutual for Bible study, visiting the sick, and looking after strangers. \$60.35 had been contributed to missions by systematic giving. Four members had united with the church during the year. The Ladies' Aid report stated the society had 65 members, an increase of 15 over last year. The society's work had been the putting in of the new pipe organ. The financial statement made the following showing: Balance on hand from last year, \$716.75; raised during the year, \$692.65; raised since 1st Jan., 1894, \$218.20; total, \$1,627.60. Paid on organ, \$1,500; incidental expenses, \$61.54; balance on hand, \$327.78. Only \$1,000 remains to be paid on the organ. The various reports were received and duly adopted.

SIXTIETH ANNUAL MEETING OF THE British America Assurance Company

The annual meeting of the Shareholders was held at the Company's office, Toronto, on Thursday, the 15th February. The president, Mr. Geo. A. Cox, occupied the chair. Among the Shareholders present were Messrs. A. M. Smith, Alex. Nairn, Thomas Long, Geo. A. Cox, J. J. Kenny, Dr. Daniel Clark, James M. Hamilton, A. Myers, S. F. McKinnon, John Hoskin, Q.C., LL.D., B. Jackson, Henry M. Pollat, Robert Thompson, P. H. Sims, John Morrison, John Scott, Robt. Beatty, John Stewart, Wm. Adamson, A. G. Fitzgerald, Jas. O'Hara, Jno. H. Ewart, Geo. Gamble, Walter McDonald, Jno. K. Niven and H. D. Gamble. Mr. P. H. Sims was appointed to act as secretary and read the following

ANNUAL REPORT. The directors beg to submit herewith statements showing the results of the Company's business for the year ending 31st December, 1893. The premium receipts show a considerable increase over those of the preceding year, and afford gratifying evidence of the growth in popularity of the Company, while perhaps the most satisfactory feature of the accounts is the diminished ratio of expense at which the business has been conducted. The general depression in trade throughout the entire continent, and the almost unprecedented financial stringency that prevailed for several months in the United States, have had a marked effect, as might naturally be supposed, upon the fire insurance business of 1893, and to these causes may be attributed, to a considerable extent at least, the large increase in losses which is shown in the returns made by all companies both in Canada and the United States. The total losses reported far exceed those of any year for the past twenty years, and although the losses incurred by this Company are considerably in excess of what might be looked for in an ordinary year, it is gratifying to your Directors to be able to point to the fact that its ratio of losses to premiums is considerably below the average loss ratio of all companies doing business in Canada, and will compare favorably with the general experience of companies in the United States. It is also encouraging to note that during the closing quarter of the year the business showed a decided improvement over the preceding nine months, and with the advanced rates that are now being obtained on many classes of risk, your directors feel warranted in anticipating more favorable results from the business of the current year.

SUMMARY OF FINANCIAL STATEMENT. Total cash income \$1,599,702 40. Total expenditure, including appropriation for losses under adjustment 1,274,729 21. Balance 324,973 19. Dividends declared 848,748 57. Total assets \$1,392,249 81. Total liabilities 170,515 66. Surplus of policy holders \$1,221,734 15.

Dyspepsia. Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Distress After Eating and a remedy like Hood's Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind. "I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, and I did not feel little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAGE, Watsartown, Mass. Hood's Sarsaparilla. Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar.

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as to the Directors, that he should add a few words as to the work that had been done during the term of office and the conditions under which the business had been carried on. Before dealing with the statement itself, he thought it might be interesting to Shareholders to whom general insurance statistics were not accessible, to point out the general result of the fire insurance business for the year 1893 in the fields in which the Company is operating, as shown from the returns which have already been published, for it was by a comparison of these with our own figures rather than by any favorable or adverse balance that we might show in our accounts for one year that the management of the Company can best be judged. He showed that the returns for all companies licensed by the Dominion Government proved that fire insurance in Canada had resulted unprofitably to the companies as a whole, the average loss ratio being about 75 per cent. of the premiums, while this Company's losses in Canada had been under 65 per cent. In the United States, also, the statements of companies, as far as published, show that the transactions of the past year had resulted in a heavy loss to the companies generally; moreover, the statistics compiled of the total losses by fire on this continent showed that they amounted to upwards of \$150,000,000, being some fourteen millions greater than 1892, and far in excess of those of any previous year. In reference to the accounts now presented, the President pointed out that, briefly speaking, they showed an increase of capital of \$250,000 (as authorized at the last annual meeting of the Shareholders); an increase in cash assets of \$376,679; a handsome gain in premium receipts; a reduced expense ratio, and a loss ratio which, although larger than might be looked for in an ordinary year, must still be regarded as favorable when compared with the general experience of the past year, and further, that after providing for all outstanding losses and all other known liabilities, and for the payment of two half-yearly dividends at the rate of seven per cent. per annum, the Company shows a surplus of \$471,934 as against \$427,709 at the 31st December 1892. He felt also that they might further claim for the Company, without fear of contradiction, that it stands well both with its agents and the insuring public, and one of the most gratifying evidences to the Directors of this latter fact is the substantial gain in business in the city of Toronto, which, as the head quarters of the Company and the centre of its influence, should, in the opinion of the Directors, prove one of its chief sources of profit. In conclusion, the President expressed the high appreciation which the Directors felt of the work done during the past year by the officers of the Company and its agents throughout its extensive field of operations. A vote of thanks was passed to the President, Vice President and Directors for their services during the past year. The following gentlemen were elected to serve as Directors for the ensuing year—Geo. A. Cox, J. J. Kenny, A. M. Smith, S. F. McKinnon, Thos. Long, Jno. Hoskin, Q.C., LL.D., H. M. Pollat, R. Jeffrey, A. Myers. At a meeting held subsequently Mr. Geo. A. Cox was elected President and Mr. J. J. Kenny Vice-President.

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"She Looketh Well"

to the ways of her household." Yes, Solomon is right, that's what the good housekeeper everywhere does, but particularly in Canada.

But her ways are not always old ways. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is using



the New Shortening, instead of lard. And this is in itself a reason why "she looketh well" in another sense, for she eats no lard to cause poor digestion and a worse complexion.

CORTOLENE is much better than lard for all cooking purposes, as every one who has tried it declares. Have you tried it?

For sale everywhere.

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

There died last week in the little town of Union Springs in the southern part of Alabama, a man who figured in one of the most interesting events recorded in United States history. Col. John L. Branch. It was he who gave the order to fire the first gun of the late war at Fort Sumter, where he was stationed at the time.

ECONOMY AND STRENGTH.

Valuable vegetable remedies are used in the preparation of Hood's Sarsaparilla in such a peculiar manner as to retain the full medicinal value of every ingredient. Thus Hood's Sarsaparilla combines economy and strength and is the only remedy of which "100 Doses One Dollar" is true. Be sure to get Hood's.

Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently.

Those who believe that 13 is an unlucky number should fight shy of the American 25-cent piece. It has 13 stars, 13 letters in the scroll held in the eagle's beak, 13 marginal feathers on each wing, 13 tail feathers, 13 parallel lines in the shield, 13 horizontal bars and 13 arrow heads.

A PIECE OF HER MIND.

A lady correspondent has this to say: "I want to give a piece of my mind to a certain class who object to advertising, when it costs them anything—this won't cost them a cent.

I suffered a living death for nearly two years with headaches, backache, in pain standing or walking, was being literally dragged out of existence, my misery increased by drugging.

At last, in despair, I committed the sin of trying an advertised medicine, Dr. Pierce's Favorite Prescription, and it restored me to the blessedness of sound health. I honor the physician who when he knows he can cure, has the moral courage to advertise the fact.

The medicine mentioned is guaranteed to cure the delicate diseases peculiar to females, as "Female Weakness," periodical pains, irregularities, nervous prostration, spasms, chorea or St. Vitus's Dance, sleeplessness, threatened insanity.

To permanently cure constipation, biliousness, indigestion or dyspepsia, use Dr. Pierce's Pleasant Pellets

Sand filtration alone has not been adequate to the removal of cholera germs from the Elbe water at Hamburg, although it does not clearly appear from the brief report at hand how extensive the layer of sand was. Dr. Krohnke favors chemical treatment of the water, and recommends chloride of copper for this purpose. Sulphate of iron and lime, already widely used for purification and sterilization, would also be employed; and then, if the water be filtered, no trace of bacteria, iron or copper appears.

No good blood is made by the dyspeptic. K. D. C. makes good blood by restoring the stomach to healthy action. Ask your druggist for it.

British and Foreign.

It has been decided, after ten years' effort, to establish a trial honors school in English at Oxford.

Dr. George Gladstone is of opinion that, at present, the majority of scientific men are Christian in belief.

The copyright of half Dickens' works has run out; that of Bleak House expires next year, of Edwin Drood in 1913.

The Argentine congress has approved the extradition treaty with Britain, which, however, is not to be retrospective.

The relics of the Bronte family, now owned by the brothers Brown, recently of Haworth, are likely to be purchased by the public.

Sir George Elvey, for many years organist of St. George's Chapel, Windsor Castle, died on Saturday morning. He was born at Canterbury in 1816.

The Marquis of Dufferin will furnish a memoir of his mother, Helen, Lady Dufferin, to the volume of her "Poems and Verses" which he is editing.

Aberdeen University has received two payments of £6,000 each as the proportion due to Aberdeen of the £30,000 annually distributed among the four Universities.

Mr. Gladstone is said to be busy with a prose translation of Horace; his "exuberant verbosity" should be pruned in the process; but Robert Lowe would have been more likely to succeed.

The Rev. John Kirkwood, who has been ministering for forty years at Troon, is to be nominated for the Moderator's chair of the Synod of the United Presbyterian Church. It is sixty years since the Synod Moderator was chosen out of the Kilmarnock and Ayr Presbytery.

The Rev. Dr. J. G. Paton, the well-known New Hebrides missionary, who is at present on a visit to Scotland, has addressed an elaborate memorial to the Secretary for the Colonies on the Kanaka labor traffic between the islands and Queensland, which he strongly denounces.

The world's committee of the Young Men's Christian Association, with headquarters at Geneva, Switzerland, have just issued a call for the thirteenth international conference of Young Men's Christian Associations of all lands to meet in London on May 31st next. The conference will continue until June 6th.

"The Metropolitan Tabernacle Pulpit" is, we learn, still read regularly by tens of thousands of subscribers. The sermons in the new volume abound in examples of that fertility and aptness of anecdote and that power of homely and forcible expression with which all who are acquainted with Mr. Spurgeon's pulpit oratory are familiar.

The inventory of the personal estate of the late Mr. Robert M'Nab, Balhousie Bank, Perth, has been returned at £21,296. He leaves legacies to the Perth Infirmary and the Indigent Old Men's Society, Perth, £2,600, to the Free Church schemes, and directs the residue of his estate to be paid over for behoof of the Free Church Sustentation Fund.

The National Lifeboat Institution at present embraces 304 stations, each boat being manned by 13 to 20 men, and costs £80,000 per annum, which includes building of boats, stations, upkeep and everything. The administration expenses are only 6 per cent. of the income. During its 69 years' existence it has the magnificent record of 38,000 lives saved.

The New India Association is a progressive society; they require members not to marry till they can support a wife, and to forbid their sons marrying till there is a prospect of providing for new families. They also appeal to Government to institute penalties for all marriages under twenty-one, to double the penalty in case of bigamy, and to prohibit polygamy.

Lady Haskett, of Belfast, who died recently, was universally respected, and was most active in every good work in the city. There was no scheme having for its object the amelioration of the condition of the poor and afflicted which had not her sympathy and support. In her Sir James Haslett has lost a loving wife, and the poor of Belfast a generous and warm friend.

A vigorous effort is to be made to extend Methodism in Scotland. Mr. Brailsford, in a sermon preached before the Synod, urged that young and enthusiastic ministers should be sent to Paisley, Kilmarnock, Hawick, Galashiels and Port Glasgow. The case of Paisley he especially deplored. Here is a town with 66,425 inhabitants, and not a single Methodist Society in it!

Earl Grey, who has just completed his 91st year, is, with the exception of the Bishop of Chichester (Dr. Darnford), the oldest member of the House of Lords, and there is no other person whose official record goes so far back.

It is now more than sixty-three years since he took office as Under Secretary for the Colonies, and he was sworn a member of the Privy Council nearly six-nine years ago, in the reign of William IV.

The Rev. Dr. Pentecost brought to a conclusion on Christmas Eve, at Marylebone Presbyterian Church, an interesting series of sermons on the parables in Matthew xiii. He has commenced another series of sermons on "The old theology," taking for the subject of the first "The inspiration of the Bible." A Bible class for men has recently been started on Sunday afternoons, and a prayer meeting on Thursday evenings.

Rev. John Pirie, of the Guthrie Memorial Church, Edinburgh, died on the 4th inst. of apoplexy, with which he was seized when on his way to a session meeting. Deceased, who was 67 years of age, was a native of Grange, Banffshire, and was the first minister of Cowgate Church, Edinburgh. He was translated to Norwich in 1878, but returned in two years, and again formed a new congregation. He was a devoted pastor, deeply interested in the working classes.

Sir Monier Williams says: "There exists no word that I know of in any Indian language exactly equivalent to that grand old Saxon monosyllable 'home,' that little word which is the key to our national greatness and prosperity. Certainly the word 'zenana' (meaning in Persian 'the place of women') cannot pretend to stand for home any more than the Persian 'mardana' ('the place of men') can mean home." How much of significance there is in this simple fact!

The New York, Times says:—Archbishop Corrigan is in the midst of another fight against a portion of his flock. This time the insurrectionists are a large body of Polish Roman Catholics, who, at a recent meeting, declared they would "teach the Archbishop his place and fight him clear up to the Court of Appeal for justice." Threats of excommunication have been flying thick and fast, and the Poles are talking of getting out an injunction to prevent the archbishop from excommunicating them.

In the Manchester Fates and Places there is an appreciative sketch of the Rev. W. Rigby Murray, minister of the Presbyterian Church of England, Brunswick Street, Manchester. It says—"When Mr. Murray commenced his labors at the church in 1872, it was in a comparatively feeble state, but by faith and hard work the aspect of things was soon altered, the pews rapidly filled, the membership advanced by leaps, the debt was extinguished, a fine organ was placed in the church, home missions were set on foot, and the minister's stipend was increased by £100."

Mr. Arnold Forster, M.P., who beat Mr. Sexton in Belfast, is one of the younger men who has distinctly made his mark in this new Parliament. As everybody knows, he is a grandson of Dr. Arnold of Rugby, a nephew of the late Mr. Matthew Arnold, and the adopted son of the late Mr. W. E. Forster. He married a daughter of Mr. Story Maske-lyne, ex-member for the Cricklade Division of Wiltshire. Mr. Arnold-Forster has very light blue, almost steely-grey, eyes; is terribly in earnest about everything he takes up; and knows a good deal about the army, the navy, the Irish question, and the Colonies. He is a member of Cassell's publishing firm, and is not an eloquent or amusing speaker—he is too full of facts.

Rev. F. B. Meyer, in an address "To my friends and neighbors connected with Christ Church, Westminster Bridge Road," published in the first number of *The Christ Church Magazine*, remarks—"All the seats in the spacious galleries are free and open. Everything is done to make the services attractive and helpful. There is a cradle for the babies, so that mothers may have a little respite from their charge whilst they attend the house of God. There are meetings, schools, societies of every description. And there seems nothing left to do than, by patient continuance in well-doing, to let this thought filter into the hearts of the people, that the trams on the Westminster Bridge Road are not more certainly prepared for the public use than is Christ Church."

Donald MacKay, the Prince of Wales' piper, died recently from blood-poisoning. He was considered the best piper in Great Britain, and frequently played before the Queen. His loss was greatly regretted by the Prince and Princess of Wales, who were represented at his funeral. The body was met at the gate of the cemetery by eight pipers of the 1st Battalion Scots Fusiliers, headed by Pipe-Major Fraser, who escorted the remains to the grave, playing the plaintive air of "The Flowers of the Forest." The Rev. Dr. Macleod conducted the service. Their Royal Highnesses sent beautiful wreaths, and the majority of their household attended from Marlborough House. Deceased had been 20 years in the Prince of Wales' service.

Minard's Liniment is the Best.

Only the Scars Remain.

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

Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good

Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

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

AYER'S Sarsaparilla

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

Cures others, will cure you

When writing to advertisers please mention THE CANADA PRESBYTERIAN.

The Rev. George Smart, in the School Wynd Church, referring to the late Mrs. Gilfillan, widow of Rev. George Gilfillan, said, "An exceptional man in Mr. Gilfillan occupied this pulpit; but an exceptional woman in Mrs. Gilfillan presided within the manse. He drew many distinguished men to his home, but his real-hearted wife made them feel the warmth of a model Scottish manse. Her versatility in entertaining visitors, in distributing tracts, in teaching large classes, in visiting the sick and bereaved, in assisting the destitute, interesting herself in all and adapting herself to each, was amazing. It is not surprising that she retained to the end her hold of this congregation, even after the death of her deeply lamented husband."

The Congregational Year Book shows that in England and Wales and the Channel Islands there are 4,444 places of worship, providing 1,570,021 sittings to which the addition of the churches and mission stations in Scotland, Ireland, the colonies and on the Continent, make the total about six thousand, with sittings closely approximating to two millions. Of ministers there are 2,203 residing in England (299 located in the district of the London Union), 571 in Wales, 109 in Scotland, 27 in Ireland, 420 in the colonies and on the Continent and 196 in heathen lands, a total of 3,526. During the past year, sixteen ministers have been received from other denominations, against seven who have left Congregationalism for other denominations. There are now in training for the ministry in the sixteen colleges of Great Britain and the colonies 435 students.

The best recommendation for K. D. C. is the cure it makes. It has cured sufferers from every stage of indigestion. It will cure you too.

Professor Koch says that a single cholera microbe in a sample of water may be detected thus. Add a little peptone solution, and let the water stand at a temperature of 100 degrees Fahr. for between six and twelve hours. In that time the bacillus will enormously multiply, and its offspring will accumulate on the surface of the water so as to be visible as a fine film—and a drop of the liquid taken from the top will reveal the germs clearly under a microscope.

Hay, Ont., March 18th, 1893.

The Charles A. Vogeler Co.,

Toronto, Ont.

Gentlemen:—

My wife suffered from childhood with rheumatism, but was cured by St. Jacobs' Oil. Yours truly,

W. H. Johnston,

Hay P. O., Ontario.

It is stated that M. Lippmann has "shown by means of projections, proofs in color obtained by his method" of color photography. From this one might infer, although it is not so announced, that copies and not originals were exhibited; which is doubtful. It is probable, however, that light was permitted to shine through the photographic plate, or through a lantern slide. Usually the Lippmann pictures have been visible only by light reflected from their surface, and reflected at a certain angle.

GOUTTS, ACETOCURA

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

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

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



The New English Perfume
**CRAB-APPLE
BLOSSOMS**
FROM
THE
CROWN
PERFUMERY Co.
OF
LONDON.
ASK YOUR DRUGGIST FOR IT

Sold by Lyman, Knox & Co., Toronto, and all leading druggists.

MISCELLANEOUS.

Molds differ from bacteria, according to Professor Frankland, in their action, and produce an oxidation, or burning up, instead of fermentation.

The gold medal of the Royal Astronomical Society has been awarded to Prof. S. W. Burnham, late of the Lick Observatory of California, but now of Chicago, for his discoveries of double stars and other astronomical work.

The report of the official trial of the cruiser *Olympia*, built by the Union works at San Francisco, show that the vessel developed a speed of 21.69 knots per hour, which will give her contractors a premium of \$300,000, the largest ever earned in the construction of a United States warship.

Electric motors have been tried in opening the gates of a canal lock on the Beauharnois Canal, and work was done thereby in one minute, which four men usually take three or four times as long to perform. Similar apparatus will now be applied to some of the other lock gates along the St. Lawrence.

M. Dybowski, in a recent journey in the interior of Africa, encountered a tribe who have reduced cannibalism to such a system that they have only one object of purchase—slaves to be eaten. They refuse to sell food or any other products of their country for anything else, and the surrounding tribes capture and export canoe loads of slaves for this purpose. —*Popular Science*.

George Bartlett Prescott, one of the pioneers of the science of electricity in America, died at his home, at the Buckingham Hotel, in New York, on Thursday of last week, in his sixty-fourth year. He introduced the duplex and quadruplex systems of telegraphy. He wrote many books on electricity. He married Eliza Curtis, a granddaughter of Gen. Israel Parsons, of Revolutionary fame.

It is not what its proprietors say, but what Hood's Sarsaparilla does, that tells the story of its merit. Hood's Sarsaparilla Cures.

Naturalists assert that a healthy swallow will devour 6,000 flies every day.

To the point—the points of the Esterbrook pens, which are smooth and even, producing pleasant and easy writing.

Dr. Fairfax Irwin, United States Marine Hospital Service, has gone to St. Petersburg to investigate Russian cholera.

IN EVERY CASE.

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

The body of Sir Samuel White Baker was incinerated at the Woking Crematory on January 4.

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

It is estimated that there are about 160,000 negro Catholics in the United States, with 31 sisterhoods teaching in 108 schools over 8,000 negro children.

THE BEST TONIC.

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

French imports decreased 251,330,000 francs in 1893, as compared with those of the preceding year, and the exports decreased 251,116,000 francs.

Don't Wait for the Sick Room.

The experience of physicians and the public proves that taking Scott's Emulsion produces an immediate increase in flesh; it is therefore of the highest value in Wasting Diseases and Consumption.

The average earnings of a seamstress in France are said to be fifty cents per day, and even the most skilled of them seldom receive more than seventy-five cents for a day's work.

EXCELS ALL OTHERS.

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

WM. WRIGHT, Wallaceburg, Ont.

The "foreign trade of Canada was \$245,694,000 in 1893, as compared with \$241,369,000 in 1892. The exports amounted to \$118,619,000, by far the greatest in the history of the Dominion."

OBSTINATE COUGH CURED.

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

JOSEPH GARRICK, Goderich, Ont.

Minard's Liniment for Rheumatism.



INFLUENZA,

Or La Grippe, though occasionally epidemic, is always more or less prevalent. The best remedy for this complaint is Ayer's Cherry Pectoral.

"Last Spring, I was taken down with La Grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete. It is truly a wonderful medicine."—W. H. WILLIAMS, Crook City, S. D.

AYER'S Cherry Pectoral

Prompt to act, sure to cure

Wise men will apply their remedies to vices, not to names; to the causes of evil which are permanent, not the occasional organs by which they act, and the transitory modes in which they appear.—*Burke*.

THE PINE FORESTS.

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

A Sunday school procession numbering over 30,000 children, all either of Hindoo or Moslem parents, recently marched in Lucknow, the scene of the awful Sepoy massacre in 1857. India has eight Christian colleges and 26,000 schools and 3,000,000 pupils.

IMPORTANT TO WORKINGMEN.

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

Russia possesses so-called railway schools in which pupils "receive theoretical and practical instruction in all branches of railway work." There are twenty-eight such schools, "twenty-five of which are direct State institutions."

Are you troubled with bad taste, belching, burning in throat? Take K. D. C.—the King of Dyspepsia cures. It is guaranteed to cure, or money refunded.

Among the guests at a recent diplomatic dinner, given by President Cleveland, were the Chinese Minister and his wife, the latter in court costume. She is the first Chinese woman who has ever broken bread in the White House.

Dr. Ziegler, a German scientist, is of the opinion that it will be possible to predict the weather by means of photographs of the sun far more accurately than by a study of the barometer. Circular or elliptical halos round the orb of day indicate violent storms, especially if the halos are dark in tint or of a large diameter. Lightning and magnetic disturbances may also be expected from these signs.

Careful observers have noticed that a fish hawk, after securing its prey, will often rise very high in the air, drop the fish, quickly swoop down upon and seize it, and then fly homeward. The object of this, as explained by an old skipper in the lower Bay of New York, is to get the fish "head on," as a hawk will never fly with the tail of its prey foremost. So, if it has caught it that way, giving it a twist, it drops it and seizes it again with the head pointing in the right direction. —*New York Sun*.

THE SWINE AND THE FLOWER.

I shrank to meet a mud-encrusted swine,
And then he seemed to grunt, in accents rude,
"Huh! Be not proud! for in this fat of mine,
Behold the source of richness for your food!"

I fled, and saw a field that seemed, at first,
One giant mass of roses pure and white,
With dowy buds 'mid dark green foliage nursed,
And, as I lingered o'er this lovely sight,
The summer breeze, that cooled that southern scene
Whispered, "Behold the source of Cotchlene!"

—*W. S. Willmer*.

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For Family Reading and Reference

The Practical Poultry Keeper.
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Purify the Blood, correct all Disorders of the

LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London.
And sold by all Medicine Vendors throughout the World.
L.B.—Advice gratis, at the above address, daily between the hours of 11 and 4, or by letter.

MISS A. M. BARKER,
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Apply for Circulars.

"To Save Time is to Lengthen Life."


Miscellaneous.

McLAREN'S
COOKS FRIEND
BAKING POWDER.

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.

\$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. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.

Address A. W. KNOWLES, Windsor, Ontario.

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 disorders 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.

A SPLENDID BARGAIN.

270 Acre Farm, 125 acres highly productive bottom land, nice river and road front, orchard and vineyard, seven miles from city. Good market. Price \$2000. on many years time. Write for free farm catalogue.

H. B. CHAFFIN & CO., Richmond, Va.

IMPERIAL BAKING POWDER



PUREST, STRONGEST, BEST.

Contains no Alum, Ammonia, Lime, Phosphates, or any Injurious.

The Great CHURCH LIGHT

Frank's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.

1. P. FRANK, 551 Pearl St., N.Y.

The sower has no second chance. If you would at first succeed, be sure and start with

FERRY'S SEEDS.

Ferry's Seed Annual for 1894 contains the sum and substance of the latest farming knowledge. Every planter should have it. Sent free.

D. M. FERRY & Co., Windsor, Ont.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk.
BARRIE (Special).—At Orillia, on Feb. 20th, at 2 p.m.
BARRIE (Regular).—At Barrie, on March 20th, at 10.30 a.m.
BRANDON.—At Virden, on March 13th.
BRUCE.—At Walkerton, on March 13th, at 1 p.m.
BROCKVILLE.—At Prescott, on Feb. 27th, at 2.30 p.m.
CALGARY.—At Calgary, first Tuesday of March, 1894.
CHATHAM.—In First Church, Chatham, on March 12th, at 10 a.m.
GUELPH.—At Hespeler, on March 19th, at 7.30 for conference; and 20th, at 10.30 a.m.
HAMILTON.—At Hamilton, on March 19th, at 2.30 p.m.
HURON.—At Seaford, in First Church, on March 13th, at 10.30 a.m.
KAMLOOPS.—At Kamloops, on March 14th, at 10.30 a.m.
LINDSAY.—At Cannington, on Feb. 20th.
LONDON.—At London, in Park Ave. Church, on March 13th, at 1 p.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Feb. 26th, at 8 p.m.
MINNESOTA.—At Gladstone, on March 12th, 1894.
MONTREAL.—In Presbyterian College, March 17th, at 9 a.m.
MAITLAND.—At Wingham, on March 20th, at 11.30 a.m.
ORANGEVILLE.—At Shelburne, on March 13th at 10.30 a.m.
PETERBOROUGH.—In Mill St. Church, Port Hope, on March, 20th 1894.
QUEBEC.—At Quebec, in Morin College, on February 27th.
REGINA.—At Indian Head, on second Wednesday of March, 1894.
ROCK LAKE.—At Manitou, in St. Andrew's Church.
SARNIA.—At Sarnia, in St. Andrew's Church, on March 13th.
STRATFORD.—At Stratford, in Knox Church, on March 13th, at 10.30 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.
VICTORIA.—In St. Andrew's Church, Victoria, on March 6th, at 2 p.m.
WHITBY.—In St. Andrew's Church, Whitby, on Feb. 27th, at 10 a.m.
WESTMINSTER.—At New Westminster, on March 20th, at 2.30 p.m.
WINNIPEG.—At Winnipeg, in Manitoba College, on March 13th, at 3 p.m.

Miscellaneous.

PROMPT SERVICE—
Goods Fresh From Our Own Bakery.

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