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Croquettes of Fish.—Separate any kind of cooked fish from the bones, mince fine, season with pepper and salt to taste, beat one egg with a teaspoonful of flour and a little milk. Mix this with the fish and make into balls. Brush the outside with eggs, dredge with flour. Fry nicely in hot lard, being careful to get a nice even brown on them.

Broiled Potatoes.—Cut whatever you may have of cold potatoes into lengthwise slices, about a quarter of an inch thick, dip each in flour and lay them between an oyster broiler. Have the fire clear, and when both sides are nicely browned lay the slices on a hot dish, put a piece of butter on each and season with salt and pepper. This is a very delicate dish.

To wash silk stockings, use tepid water and white soap, ivory or white castile, and wash only one at a time, as on no account must they be allowed to lie in the water. Rinse carefully in cold water and squeeze, lay them flat on a towel, and roll the towel up tightly, and leave to dry. Afterward, to renew the gloss, rub them briskly with a piece of dry flannel. They will look like new.

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Celery.—Many people throw away the outside green stalks of celery; not knowing that it makes a very savory dish when stewed. Take all the fine white stalks, wash well and serve. The remainder break into short pieces, pulling off all the stringy outside. Put the pieces in a stew pan, cover well with boiling water, and boil half an hour. Make a cream sauce (or drawn butter sauce, as some call it), pour it over the celery and serve.

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THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, JANUARY 31st, 1894.

No. 5.

Notes of the Week.

We are glad to notice the name of our honored and devoted missionary to Formosa, the Rev. G. L. Mackay, D.D., proposed for the Moderatorship of the next General Assembly. If the church in this way marks its appreciation of the character and services of those who have served her well, there is no one more deserving of such a mark of grateful appreciation than is Dr. Mackay. In honoring him thus, the church would at the same time be showing the place of warm interest which its foreign mission work and workers hold in the hearts of all her people. The church does not always have it in its power by the presence at home of one of our veteran missionaries to do them honor in this way. As she has it in her power now, now is the time to do it. Then it will come in place to pay a similar tribute to the church's sense of the value of the labors of our devoted home missionaries, of the incalculable importance in every aspect of it of the great work of our church at home.

There can be no more appropriate and beneficent way of perpetuating the memory of good men who have been removed from us, than by establishing some lasting memorial of them in the line in which their activities were exercised while yet alive, and in which accordingly they were known to take a deep interest. We are glad to observe that the memory of the late lamented Mr. Howland is to be kept fresh in this way, one which we believe would have been so wholly congenial to his own mind, had not his modesty led him to decline anything of the sort. It is most fitting that such honour should be paid him. For this purpose, at a representative meeting held some time ago, it was determined to raise \$25,000 to be devoted either to the enlarging and completing of the Toronto Mission Union, thereafter to be called the Howland Memorial Mission, or, as subscribers may direct, to the erection of a hall at the Victoria Industrial School at Mimico, towards which \$2,500 had already in his lifetime been subscribed and which when completed will be called the Howland Memorial.

The death, which took place at Edinburgh last month, of the Rev. Professor Milligan, late of Aberdeen, is much lamented. The *Presbyterian* of London, England, says of him: Dr. Milligan was one of the eminent men included in the ranks of the ministers of the Church of Scotland. After being parish minister, first at Cameron and then at Kilconquhar, he was appointed in 1860 to the then newly-established Chair of Divinity and Biblical Criticism in Aberdeen University. He succeeded Principal Tulloch in 1866 in the office of Chief Clerk of the General Assembly, of which he had been Moderator in 1882. Dr. Milligan was one of the New Testament revisers. He was the author of several theological works which mostly centred round two things—the writings of St. John and the doctrines of the Resurrection and the Ascension. Among his principal works were 'Words of the New Testament as altered by Transmission and Ascertained by Modern Criticism,' written in conjunction with Dr. Roberts; 'The Resurrection of our Lord' (the Croall Lecture, 1881); 'The Revelation of St. John' (Baird Lecture, 1885); and 'The Ascension and Heavenly Priesthood of our Lord' (Baird Lecture, 1891).

A charge of very considerable importance in the organization of British Methodism is set forth in a scheme propounded by the Rev. Dr. Rigg and warmly supported by the Rev. H. Price Hughes. From the leading character of these two men in British Methodism, as representatives of its conservative and progressive sections respectively, it may be regarded as a foregone conclusion that sooner or later the plan proposed will, in its main features at least, be adopted. It is to group the thirty-five Synods in England and Scotland into thirteen divisions, and to appoint a chairman over each of these, who should be relieved of other ministerial duties and devote himself entirely to the administrative work of his division. He will, of course, be chairman of each of the two or three Synods includ-

ed in the division over which he presides. These chairmen will only be appointed for six years, so that they will not constitute a separate class from their ministerial brethren; and the functions they will have to discharge will be simply administrative. It is hoped that the new plan will do much to further the life and progress of Methodism, both in the way of breaking new ground and of reviving its energies in districts where it may have begun to droop.

The cause of temperance, it is gratifying to notice, is making steady progress in the mother country and is now rapidly acquiring that moral momentum which is the augury of still more rapid progress in the near future. An immense and most enthusiastic convention was some time ago held in Covent Garden Theatre, London, which resulted in a very large and strong deputation being sent to Mr. Gladstone, at his residence in Downing street, to urge upon him the pressing necessity of giving the Local Veto Bill a first place in the arrangement of Bills for next session. Sir Wilfred Lawson having introduced the deputation, Sir William Harcourt replied, and was followed by Mr. Gladstone, who said, in effect, that the Government were pledged to the Bill and intended on the earliest occasion to prosecute the measure with all the resources at their disposal to a final and, he hoped, successful issue. At a meeting of the deputation held immediately after parting from the Prime Minister, great satisfaction was expressed at the result thus obtained. The delegates pressed upon all societies, of which thirty-nine were represented, that earnest efforts should be made during the months intervening before Parliament meets in 1894 to render substantial support to pass the Liquor Traffic (Local Control) Bill into law during next session.

"Prosperous Presbyterians" is the heading in the *Hamilton Evening Times* of an account which it gives of the annual congregational meeting of St. Paul's and Central Presbyterian Churches in that city. It might be adopted for nearly all our congregations. A great number of reports of annual congregational meetings has been sent to and published in whole or in part in our columns, and many more have passed under our notice. Without exception almost, the reports are of a favorable and hopeful kind and report an advance on former years. We believe this state of things is general throughout our church and should be very cheering tidings to all interested in its welfare. If this is the state of things regarding the congregational interests of the individual churches which make up the whole body, there is no reason why there should be any large deficit in the schemes of the church connected with its general work at home and abroad. Naturally each individual congregation has a sense of responsibility and self-respect with regard to its own standing which is not generally felt in the case of the schemes of the church. But if congregations, as a rule, have been able to carry on their own affairs not only without falling behind, but to make advance, surely a little effort on the part of the whole church should enable us to close the year without deficit and without retrenchment in our work. Let there be the long pull, the strong pull and the pull altogether and it can be done.

Last week was marked in the city by the large number of congregations which held their annual meetings during the course of it. Among those reported in the daily press were St. James' Square, St. Andrew's west, Westminster Church, Deer Park, Bloor St., Fern Avenue, Old St. Andrew's and Knox Church. It is interesting and encouraging to note that in almost every instance the reports presented, notwithstanding the depression of business or other drawbacks, are encouraging and helpful. In most cases the balance is on the right side as to finances. Membership reported is generally on the increase, and S. Schools and young peoples' missionary and other societies large and doing good work. The growth of the city involving residential changes, while it helps some congregations so that they can-

not but grow, militates against some others, so that if they hold their own they do well. It is very necessary that those churches more in the business parts of the city where they are much needed, should receive the loyal and earnest support of their members both in money and work. A serious matter that almost all of these congregations have to deal with, is the large debts weighing upon them incurred in building, and the large amounts annually needed for interest and to keep large churches and all their fittings in a state of good repair. It is said by some that in view of the millions of heathen to whom the Gospel should be sent without delay, for every dollar, raised and spent at home, there should be one for the spread of the Gospel abroad. If this is a correct ideal state of the church, large as are the sums raised by the churches in this city, much yet remains to be done before this ideal is reached.

A symposium of Roman Catholic dignitaries in the United States on the division of public funds for the support of parochial schools in which the tenets of their church shall be taught, appears in a late number of the *New York Independent*. Such a use of public money we believe to be opposed by the vast majority of American citizens, and they rightly see in it a certain source of danger to the integrity of their system of public schools. If our experience in Canada in this matter is worth anything to them, let them beware of yielding in the smallest particular to the claims of the Romish hierarchy on this subject. If the first step is allowed, it is impossible to tell where or when it shall end. They will do well to hold to the position taken by the *Interior* in a late issue. It says: "Almost without exception the bishops protest that they are not hostile to the public free-school system. Nevertheless, they nearly all desire religious teaching—by which they mean the dogmatic system of the Catholic church—so much of it as children may learn. But that would destroy the free school system. It is impossible to conceive of the two coexisting in this country. The Catholic prelates withdraw the children because their catechism is not taught. How many would remain if it were taught? We would insist upon our Shorter Catechism. The Methodists would withdraw if we had our way, and so all a round. It is preposterous for a man to say that he is not hostile to the free-school system so long as he makes demands which he and every one else knows are destructive."

The opening last week of the magnificent new quarters of the Toronto Athletic Club, constituted an era of its kind in the history of athletics in this city. It was fitting that this event should be signalized by the great gathering which came together in honor of the occasion. We regret to see from the columns of the *Week*, that some members of one organization which took part in the opening ceremonies, have subjected themselves to severe strictures at the hands of that excellent journal for conduct on their part which it describes as "filthy jests," and characterizes as "obscenity at once disgusting and degrading." We would be very far, indeed, from making any sweeping charge against the devotees of athletics in general, that conduct of this kind should have occurred at all is deeply to be regretted. It showed that those who were chargeable with it and who could enjoy it, expected that their audience were like-minded with themselves. In this case, as we would expect, there was prompt disapproval of it. The *Week* deserves credit for its strong and manly condemnation, and we hope its words will be heeded. The pursuit of athletic sports in reasonable measure, is not only harmless but desirable, and nothing could be more fatal to them than the fear that they should be associated with what is low or vulgar and still worse, not pure and clean and of good report. Many young men who delight in athletics are members of our churches, Christian associations and like societies, and it rests largely with them, by resolute discountenance of everything which in the smallest degree savours of filthy jesting or profanity, to keep our athletic sports, as we would fairly believe they now are, safe for the morals of our young men as well as a means of physical training for the good of their bodies.

Our Contributors.

POLONIUS MAKES SOME FURTHER REMARKS ON ECONOMY.

BY KNOXONIAN.

Men of Ontario, you are a thrifty people. You have no House of Lords as the people of our Eastern Provinces have and you manage fairly well without one. Some of you say that you have a tidy little surplus of about \$5,000,000 and others contend that there is no surplus worth speaking about. That surplus is a queer kind of a fund. Its existence and amount seems to vary with the political complexion and necessities of the men who look at it. An elector of a Grit complexion can see \$5,000,000 with the naked eye. A pronounced Tory can hardly see anything in the Provincial treasury with the aid of a powerful magnifying glass. Perhaps, like Lord Nelson, he puts the glass to his blind eye. An elector who does not want to spend any more Provincial money—if there is any such elector in the Province—sees very little in Sir Oliver's strong box; a deputation of any political stripe in search of an appropriation sees millions. But, men of Ontario, whether you have a surplus or not you have no Provincial debt and that is a great thing. Yours is one of the few communities in the world that pays its way. You erect splendid asylums and magnificent Parliament buildings, you open up colonization roads in the new parts of your Province, give liberal grants to your schools, agricultural societies and charitable institutions, and expend money in various other useful directions and yet you keep your Province out of debt. That is well. Very few people can do that. You carried off more honors at the World's Fair than any community of four times your population. You have good schools and colleges. You give your boys and girls a good chance. Carlyle said that there were four millions of people in London mostly fools. There are about two millions of people in Ontario mostly sensible. Sometimes the fools that have a dash of knavery in their make up lead some of the sensible citizens astray, but for the most part Ontario people can take care of themselves pretty well.

Your Legislature will meet in a few days and there will be any amount of talk about economy. That kind of talk is popular just now and will continue popular as long as wheat is sixty cents a bushel. While your legislators are discussing the number of cents per day that should be expended in keeping each patient in the lunatic asylums, the bill for legislation will be running up at a rapid pace. I do not happen to know how much per day it costs to "run" the Local Legislature, but the expense of one day's useless talking would probably board several patients for a twelve month. But economy is a good thing. That is to say, it is a good thing for other people. Your legislators will probably show how highly they value economy in public affairs by cutting down the little salaries of a few clerks, by dismissing an occasional minor official, by sharply criticizing the allowance to each patient in the asylums and last, but by no means least, by spending thousands in worse than useless debates that are intended for no higher purpose than to make party capital for the coming general election.

I hear, men of Ontario, that some of you have hit upon a new and original plan for saving money in public affairs. If I understand your proposal, it is to practice economy by having more elections. You propose to elect the registrars and sheriffs and county attorneys and masters in chancery and other county officials by popular vote. A few people in this country have been of the opinion that elections are a rather expensive part of our system of self-government. They derange business, stop the wheels of commerce for a time, to a greater or less extent, take men away from their work and cost money in many direct and indirect ways. Perhaps an increased number of them might save money. Somebody told an Irishman that a coal stove saved half the expense for fuel. "Why not buy two stoves?" said Pat, "and save the whole of it." Why not elect officials of all kinds by popular vote, and save still more money? Why not extend the

principle to townships, and elect the clerk and the treasurer and the pound-keepers and the path masters and the fence viewers, by popular vote? Why not extend it to school sections and have the rate payers elect the teacher by popular vote? Why not have a popular election in the family and allow the children to take a popular vote on their father? If more popular elections can do this Province any good, we can have any amount of them. Somebody with a turn for statistics, figured out the other day, that every tenth man in Canada is an official or law maker of some sort. If the nine citizens who are out of office would only leave their work and spend more time and money in electing the tenth, business might improve and money become more plentiful. A few people in Ontario may not be able to see how more elections would make more money for anybody, except the high-minded and upright electors who sell their votes regularly, but these people must just be educated so that they can see.

Men of Ontario, you have large county councils in several counties! Some of them take almost as much time to do a little business as an average church court takes. Judging from the joy with which the advent of a second or third deputy reeve is received, I should say the people believe in a large county council. That is all right. Let them have a hundred county councillors in each county if they want them and are willing to pay the bill, but they should not cry out about the expense of government and at the same time joyfully run up the bill.

Looking over the whole Dominion the conclusion of the matter seems to be this: Economy in public affairs is a good thing for the other fellow to practise, especially if he is a weak fellow and has few friends.

Written for the CANADA PRESBYTERIAN.

THE EMPLOYMENT OF ELDERLY MINISTERS.

BY PROFESSOR BAIRD.

It cannot be denied that an investigation into the reasons why so many worthy ministers are cast off, and virtually denied employment as pastors, while still far from being decrepit, is a living issue and any plausible solution of the difficulty should command careful and general attention. And yet it would be rash to admit that the grievance is as general as some people would have us believe. Happily there are within the borders of our own church numbers of elderly ministers who are by no means as strong physically, or as active intellectually as they once were, and who are nevertheless so entrenched in the affections of their congregations that any suggestion of an approaching severance of the pastoral tie would be instantly and strongly deprecated as a thing unnecessary, ill-advised and unfortunate for the people—and that not on the ground of remembrance of past services, but on account of appreciation of present worth. There is no profession where faithful and unselfish service is as sure as it is in the ministry to meet with its full meed of recognition. The family doctor, or the family lawyer may form very real friendship with those on whose behalf they labor, but the feeling is far from being as general, and is not often as deep as that which binds together pastor and people.

And yet no observant eye can be blind to the facts that, in some cases, young ministers are, on account of their youth, preferred to those who, although they have borne the burden and heat of the day, are still willing, with the Master's help, to endure it for a few years longer. Where this is the case, the reason must be either in the pastor or in the people. I do not think it is usually in the people. We do not hear of these people casting off statesmen or doctors because of advancing years, if these show no sign of being unequal to the duties expected of them. And there is nothing in the work of the ministry which makes youth an especially desirable thing in the one who fulfils its functions; rather on the contrary, there is no line of life where that depth of insight and deepening of spiritual experience, which commonly belong only to old people, are more desirable or more charming. There may be some

cases, it is true, where the young people forming a considerable proportion of the congregation, and compactly banded together in a Christian Endeavor Society or some similar gatherings, vote in unison in virtue of such organization, and when the choice of a pastor is under consideration they thoughtlessly, and without malice prepense, but inspired simply by the sympathy of youth, prefer a young to an old man. It is moreover characteristic of our age which Henry Ward Beecher has called "the age of obedient parents," that fathers and mothers often, in cases where their children are interested, suppress their own judgment and follow the wishes of their children—and so it sometimes happens not so much in the case of retaining elderly pastors as when the choice of a new pastor is to be decided upon, that a young man is preferred because the most enthusiastic and best organized part of the congregation is young.

But without minimizing whatever degree of weight there may be in these considerations, the main cause of the prevailing unrest lies, I suspect, with the ministers. There are pastors, neither few nor obscure and of high character, but who with advancing years have allowed themselves to settle into a rut, whose sermons betray but few traces of either the critical or the devotional study of the Word of God, whose quotations of scripture follow a limited and often trodden circle, whose conversation even shows no freshness of thinking or of expression, and whose whole ministrations in the pulpit and in the pastorate, scarcely touch the life-battles and the heart-aches about them. Such a man discharges his public duties with a regularity and a gravity which leave nothing to be desired, his private life is above reproach, and yet the people become weary of him and hail the prospect of a change to a young, an untried, and personally an immature man, because obvious as his failings are, there is a presumption that he will give his whole self to his work. A recent writer in the *British Weekly* calls attention to the comparatively early age at which ministers on the average cease to buy new books. Whatever the case may be on the other side of the Atlantic, who among us has not noted ministerial libraries, in this age of cheap books, with scarcely a volume published within the last ten or fifteen years? Let it be granted that a few of the old masterpieces in theology and literature, well digested, will work wonders for a man's thinking, the fact remains that the most of us dare not neglect any of the avenues by which inspiration and suggestion may come. We must at any cost keep in touch with the life and the needs of our people, both young and old, and if we do, there will be much less heard about ministers being cast off when they are scarcely past their prime.

In the letter, Mr. Editor, in which you ask me to write on this subject, you ask for suggestions as to the remedies which will lessen or do away with this evil. If my diagnosis is correct, these remedies are evidently not to be of a legislative character. Church courts, directly at least, cannot help us here. In the case of the congregation where the young people, by virtue of numbers and organization carry everything before them, much may be done by the tact and well-planned advice of some of the older members who possess the sympathy of the younger people. For the rest, these considerations but emphasize the often preached doctrine that we must never cease to be students. This paralysis, be it remembered, does not strike old men exclusively, although the subject under discussion has caused the emphasis to be laid upon their danger; young men scarce five years out of college have been stricken and have had unmistakable hints from their congregation that they had passed "the dead line." That line is a movable one and it may be kept indefinitely off by drinking at the fountain of immortal youth, which is within the reach of any Christian. I cannot agree at all, however, with the opinion often offered by writers upon this subject: "Let a man but preach the gospel simply and faithfully and the people will rally round him." Do we not know instances where this has not been the case? Something more is

needed than simplicity and faithfulness. There must be the sympathetic, personal element which makes the truth always fresh. "Goodness which makes itself disagreeable, that is, in this case, dull and unattractive by a monotonous stereotyped expression," is high treason against virtue."

Written for the CANADA PRESBYTERIAN.

THE COMING RELIGION.*

BY CHARLES DURAND.

I read in my younger days, a great many books on sceptical subjects, and early came to the conclusion that there was very little instruction, and far less real consolation and comfort in them. I used also, many years ago, occasionally to read some novels, with about the same result, for as to the last, I always thought the world was full enough of romance in real life, tragic and farcical, without the inventions of men and women.

The first, I looked upon as leading to death—giving the various conjectures of men about a God and eternal life—after reading which the soul was left in comparative misery—certainly in great mental darkness, and involuntarily ended with the expression we see in the Bible, no man can find out God by reasoning. The second, I verily believe (always, excepting an occasional good book of the imagination), has led to a vast amount of evil among men and women for the past two centuries in civilized countries. We must have a religion, a belief in a Spiritual Ruler of the universe. A man-made religion is like man himself—necessarily evil.

What comes from God is not so, and is intended not for this earth only, but for the whole universe.

Mr. VanNess mentions three kinds of religion or religious thoughts: 1st—The religion of science—human learning—the pride of intellect. 2nd—The religion of love or that of Jesus. The good Nazarene of Judea only a man, you will recollect in his belief. 3rd—The religion of socialism, the humanitarian, or the essential goodness of human nature. The possibility of making men and women good by their own efforts, apart from God's spiritual interposition. Now, the first was tried in Greece, then in Rome, and in modern times, in France, and partially in other countries. It ended in utter corruption, arrogance and spiritual ignorance. Being wise in their own eyes, they became fools, divided into all kinds of beliefs, epicurean, stoical, lascivious and lustful.

The second is on trial in various shapes and phases of religion, but when properly understood and guided by the Holy Ghost, leads to eternal life. By it Jesus has risen from the dead.

The third is on trial in most civilized countries, especially the United States, and prominently in dear old England, under Gladstone. It is needless to say what are its fruits. In America it leads to confusion, anarchy and abominable vice. Jack is as good as his master. Jack of to-day is master, tomorrow, some other Jack will pull him down. Landlords (even the kindest) are detested by this third religious class. Communism, universal destruction of property, levelling the learned with the ignorant, free love, detestation of sacred marriage, easy divorce, disobedient children, suicides, murder and robbery follow in its wake. God is not in it. His name is hated because He is looked upon as a master. What is its end? Tyranny of the many or of the one. The French revolution of 1793 is a picture of it. What it will now turn into is to be seen from the past.

These are the religions of Mr. VanNess and his Unitarianism. These are the religions that are on trial, and he prefers the first and third, and would have these two commingle, but keep an interposing God out of them, and only use Him as a myth in the second, an imagination, not a reality. The world has tried the first and second *ad nauseam*. Rome was a great sink of vice, murder, ambition and ruin, deservedly eaten of its own vices, finally overrun by Northern barbarians.

* Recently I read a book taken from our Toronto Public Library—a book written by a Unitarian minister, styled "The Coming Religion," by the Rev. Thomas VanNess, of a San Francisco Unitarian church—with a great flourish of language—dedicated to congregations of the same belief in Denver City, and of the State in which he lives.

Greece was beautiful in art, poetry, oratory and statuary, but worshipped itself, vain and unvirtuous. What is France to-day? A gilded sepulchre of vice and selfishness. What is true, virtuous Christianity, honest toward God? It is the only good thing we know of in the world. The character of Jesus shines, and shines the more you examine it. He is love, divine, order, orderly humanity, and His true religion would conduct the world to a paradise, would suit a heaven of angels, and is the product of a divine mind. Speaking of Greece as beautiful, yet St. Paul found it profoundly ignorant of God, and a statue erected in one of its public resorts "to the unknown God." So, now, Mr. VanNess, the Unitarian, and Herbert Spencer, Col. Ingersol, and other agnostics, might erect in Washington, London, or Paris, a similar statue "to the unknown God." If God is only known in theory and speculation, not in prayer and secret communion as Christ and His apostles, and Abraham, Moses and the prophets knew Him, then God is unknown. All the converted Christians make God their friend as Abraham was called, and is not a matter of theory. True Christians believe, and I certainly do, that God answers sincere soul-prayers. We have a proof of this in the establishment of charitable institutions and missionary efforts all over the world. Mr. VanNes' coming religion is not founded on this theory and belief. The coming religion cannot be different from that of Jesus, if it is to make the world better. If it does, say what is it to be, how carried out? Our true object as humanitarians, is to make the whole earth happy; an earth of common brothers and sisters in love and good works. Are missionaries not trying to do this in the present day? Science of itself can never do it, although it is proper in its place; but it does not cure the heart of evil, regenerate the soul, bring consolation to the widow or dying and distressed. We in death want an Almighty friend to whom we can speak in prayer, and confess our sins, unburden the broken heart. Oh, that God may send down in the comfort of the Holy Ghost, that spirit which Jesus showed on earth, and has gone to Heaven to make perpetual. Such a religion is green and beautiful; not coming but here. We need look for no other.

We need in all discussions about religion a large amount of charity; and in anything said about this Unitarian minister, let it be said in deep humility and charity. He cannot see as we do, but it seems to me ridiculous to look upon Jesus as only a man like ourselves, for if so, what was He better than Confucius, Washington, or even than His own Apostles? We must look higher and consider Him as from God directly, as He said Himself, "I came forth from God, now return to God." The best evidence of this is the glorious fact of His resurrection. Impute not Christianity's corruption by bad men to Him—He was great and pure.

Toronto, Dec. 12, 1893.

Written for THE CANADA PRESBYTERIAN.

THE NEW BOOK OF PRAISE.

BY PRESBYTER.

The Presbyteries of our church are now, for the most part, considering the following remit, sent down by the last General Assembly, viz:—"That the Hymnal Committee be instructed to include the entire Psalter in the proposed new Book of Praise."

This question is one that should be fully discussed in our church papers. The time of Presbyteries is so limited that a general discussion there is impossible. Upon this question, there is a great difference of opinion. Let all the arguments *pro* and *con*. be adduced in your widely circulated paper so that as ministers and elders we may cast our votes intelligently.

It is charged by those in favor of the remit, that if the report of the Hymnal Committee be adopted, and selections made, that it is mutilating the Psalter. Those who raise this cry should be very certain of the ground upon which they stand, for even if it has no foundation in fact, it appeals, very strongly, to the prejudices of a Presbyterian community. The very moment the cry of mutilation is

raised, a great many good people will consider that if the church makes selections, she brings upon herself the woe pronounced in Rev. 22: 19. And yet, if selections are a mutilation, a taking from—are not hymns then an unauthorized addition? Are not those who take this position standing upon the very same ground as the old Presbyterians who opposed the introduction of hymns. If, too, selecting some of the Psalms is mutilation, what word will describe the conduct of our Baptist, Methodist, and Congregational brethren who pass them over entirely? The mistake of these brethren is, that they assume that God intended the Psalms of David to voice the praises of His people in all ages, and that every part of them correctly represents the feelings of real Christians at the present day. Such a position cannot be maintained. God has never given any indication that such is His will. The Psalms of David are inadequate to express the full tide of Christian emotion. Hence the church, in all ages, must have her paraphrases and hymns. Besides by the higher, clearer, and more spiritual revelation of Jesus Christ, the church has been brought into such a condition that she cannot sing as her praises some of these Psalms. We cannot, for a moment, think that He who said to his followers: "Love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you," ever intended that they should sing the latter part of the 137th Psalm. Principal Caven, in his very excellent sermon from II Tim. 3: 16, before the Assembly last June, made the following statements which I think every one will be ready to endorse. "It is not said that all Scripture is profitable for the same ends nor that it is of equal value, nor that every part of it is of the same value at all times, and to all people." The italics are mine. Further on he says, "Christian intelligence and the sense of our personal necessities or the necessities of those we teach, must largely direct us in the practical use of scripture." Since, then, it cannot be proven that God intended the Psalms of David to constitute the Book of Praise of His church, the Christian intelligence of His people making appropriate selections therefrom is no more mutilation than paraphrasing a few passages is the mutilation of the New Testament. Our Christian intelligence tells us, that what was very appropriate, to be sung in ancient times and in the condition and surroundings of the then church, may not be appropriate to our times. This is the judgment of the church to-day, the judgment of our ministers and congregations, rendered not in a church court, where men are more or less trammelled by the usages of the past, and where they are expected to be very orthodox, but in their assemblies of worship. It is a fact which cannot be gainsaid that a large part of the Psalms are never sung.

Again, in our church making selections she is dealing with the Psalms of David in metre, which are not in that form the inspired word. Many of them have thoughts expressed which are not in the original, and thoughts expressed in the original are suppressed in the metrical version. Good men, at various times, have attempted to give our English version a rhythmic setting. In many cases they have been successful. In some cases they have completely failed. So that where the thought may be quite appropriate to present experiences, the Psalm cannot be sung owing to a lack of rhythm and to harsh expressions. In some Psalms, we get a few verses with most felicitous expressions. These, however, abruptly terminate and before the minister is aware, the singing is wretched, because the singers have lost their feet. In the future, the verse, and perhaps the whole Psalm, is avoided. The poetic form invariably suffers where there is great anxiety to keep close to the original. For the church, then, to make selections, is only to say, that in many cases our modern poets have failed to give us good metre and felicitous expressions, which would have captivated the ear and moved the heart. Every Psalm has its practical use. They are for reading as well as for singing. For praise and adoration they have never been equalled, but some of them savor more of the old law than of the gospel. To cast them into good English poetry, it is necessary to

enter into their spirit and this is perhaps the reason why our modern poets have failed with a number of them.

Why do we want a selection?

1st. We do not want a book of praise too bulky.

2nd. All the portions which can be sung will then stand out more prominently and thereby secure more attention.

3rd. It will make indexing and arranging of them under proper subjects more feasible and as a consequence enable the pastor more readily to make a choice in harmony with his sermon. This will tend also to their more general use.

PARK AVENUE PRESBYTERIAN CHURCH, LONDON, ONTARIO.

Sixty-two years ago the first Presbyterian congregation was organized in London, and this was the beginning of what is now the large body connected with the Park Avenue Presbyterian Church. On Wednesday, July 2nd, 1890, Rev. W. J. Clark, the present pastor, was inducted. At that time the membership was 183, while now it has reached the number of 364. Over a year ago the question of increased accommodation was mooted. It was at first thought that to remodel the old building, would meet the requirements of the case. Such an idea, however, was not long entertained, and it was finally decided to demolish the existing structure. It was believed, and rightly, that to follow out the renovating process would end merely in a patched edifice, lacking many of the imperative necessities of a modern church. On the 13th of March last, therefore, the congregation bade farewell to its home of thirty years, and immediately afterwards the work of demolition began. The result is that there now stands upon the same site a house of worship which is unequalled in this city in its particular denomination, and, in point of architectural elegance, chasteness of finish and comfort in its arrangement, will challenge comparison with the best buildings of any other body in the city. The outward appearance of the building, pleasing and attractive in its general effect, is an adaptation of the early English Gothic style. The foundation walls consist of blue limestone. The superstructure is built with pressed red brick, and the buttress slopes, belt courses, sills, label moulds, gable copings and finials are formed of Ohio freestone. The roof is slate, and the ridges are finished with copper and galvanized iron cresting. The height of the tower is 110 feet while the main gable is 60 feet. There are three main entrances and two at the side. The former enter into a main corridor running across the whole width of the church. In this lobby are two handsome oak staircases leading to the gallery which only extends from one side of the rear portion of the auditorium to the other. The interior of the audience room is 66 feet wide by 103 feet in length. Transepts extend seven feet on either side of the nave. The ceilings are 38 feet high. The walls are plastered in adamant and tinted in two shades. On either side of the choir and organ loft, which is situated behind the pulpit, are two small alcoves—the one over the minister's vestry, the other over the managers' room—in which the children's choir, led by Mr. John Cameron, will be placed. The organ—a production of the S. R. Warren Company, Toronto—is a finely toned instrument. It has twenty-six stops, is operated by water-power, and cost \$3,500. Mr. W. C. Barron, the organist, is a graduate of the New England Conservatory, Boston, and has besides studied at Leipsic. This is the first church in London to utilize electricity for lighting purposes. The central chandelier is filled with 100 incandescent pendants, while forty additional are distributed throughout the church. The windows are many, large, and stained glass. The total cost of the church will be \$25,000.

INDORE MISSIONARY COLLEGE FUND.

Reported already up to Jan. 18th	\$267.07
W. F. M. S., Seaforth, per Mrs. McDonald	20.45
Mrs. Catharine McKenzie, London	5.00
Mrs. Rowat, London	1.00
A friend, Belleville	6.00
Mrs. Dougall, Hensall	1.00
Total	\$301.12

The three months asked for are now nearly up. The last of these detailed reports will be sent in next Wednesday, Jan. 31st. Money received later will be reported in detail only to the *Record*. ANNA ROSS.

Brucefield, Ont., Jan. 26, 1894.

Christian Endeavor.

BLEST, TO BLESS. (CHRISTIAN ENDEAVOR DAY).

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

Feb. 4. Matt. 10: 7, 8. 38-42, Gen. 22: 2.

This is Christian Endeavor day. Our thoughts naturally turn to our Society and as they do so our perception must be dull indeed if we do not realize that we have been greatly blest. The Sabbath School, the Y.M.C.A. and other kindred organizations have now become mighty instrumentalities for good, but though they have all developed with astonishing rapidity, yet we think it may be safely asserted that no society has made more marvellous progress than the Christian Endeavor. It is only thirteen years since the first little Society was organized in Portland, Maine. But there are now about 28,800 societies with a membership of 1,600,000. More than 1,800 new societies have been organized since the convention was held in Montreal. Branches of this society are to be found now in almost every quarter of the globe. A missionary in South India wrote that he had organized eleven societies in his village congregations there.

But while there has been a wonderfully rapid growth in numbers, there has also been a beautiful development in the spiritual life of many of the members. Many have been led through the pledge to see more definitely their relationship to the Lord Jesus, to consecrate themselves more unreservedly to His service, and to live more wholly to His glory. They have acquired clear views of truth and duty, they have become better acquainted with the Scriptures, they have become more beautiful in character, and in life more earnest. Scores of pastors would willingly testify to this. Whether we look then at the external growth, or at the internal development, we must confess that we have been blessed abundantly.

Why have we been thus blessed? Certainly not that we might boast about our wonderful progress. Certainly not because we deserve to be. But we have been blessed that we may be the means of blessing to others. Jesus told His disciples that, inasmuch as they had received freely, they should give freely. If we are true Christians we shall desire to share our blessings with others, for, as Matthew Henry says, "True grace does not wish to eat its morsel alone."

How may we bless others? There is scarcely any limit to the ways in which we may do this if we are only in earnest about it. We cannot, of course, heal the sick, cleanse the lepers, raise the dead, or cast out devils. But we need not sigh over the impossible when so much of the possible lies within our reach. There are many ways in which we can bless others if our hearts are willing. We can make strangers welcome at our prayer-meetings and at our church services. There is no doubt that our church has lost much in the past by neglecting this simple duty. Strangers are not likely to return to the place where they have not been heartily welcomed. Then we might invite the careless to the house of God. What an abundance of room to labor here! We are constantly reminded that many never darken the church door. Pastors may do something in the way of remedying this evil. But the efforts of pastors are much more effective when seconded by those of a band of consecrated Christian Endeavorers. Again, we should always see to it that we come well prepared to the meetings so that the exercises may be bright and instructive. With the Bible and so many other helps at hand there is no excuse for allowing a meeting to drag. Still further, we might help the sick by visiting them or by sending them little tokens of remembrance. How greatly too we might bless others, especially ministers and missionaries, by praying for them! We might be like Aarons and Hurs holding up the hands of God's struggling workmen. "Kind words can never die." Then be it ours to speak a word of comfort to the afflicted, of encouragement to the downcast, of cheer to the dispirited and of kindness to all.

The above are a few of the many ways in which we who have been blessed may bless others. Other lines of usefulness will readily suggest themselves to those who have eyes to see and a heart to feel. "Oh, the good we all may do while the days are going by!"

Pastor and People.

COURAGE.

If the day's brief pain and passing care
Have seemed too much and too hard to bear;
If under its trivial press and smart
Thou hast failed in temper and lost in heart,
If the undiscouraged, journeying sun,
As it sinks to its rest with its travail done,
Leaves thee all spent with trouble and sorrow—
How shalt thou face the harder to-morrow?

If the things familiar daunt thee so,
How shalt thou deal with an unknown woe?
If conquered by every passing dole,
How build the sinews of thy soul?
To stand and shiver on the brink
Of each recurrent task, and shrink,
Will never harden thee to abide
The waves of the turbulent Jordan tide.

Never a river but brims and fills
By the aid of numberless slender rills;
Never a strength but has grown and fed
With the force of a weakness conquered,
Never a day but is ruled and shaped
By the power of a yesterday escaped,
And never a human soul that grew
By a single resolve to its stature true.

Winter makes ready for the spring
By months of struggle and suffering,
And the victory won from the mortal strife
Strengthens the fibre and pulse of life.
How if the earth in its chill despair,
Felt that the fight was too hard to bear?
Where were the bloom and the vintage then?
Where were the harvest for hungering men?

So, if the now seems cruel and hard,
Endure it with thoughts of the afterward;
And be sure that each task that is clearly set
Is to brace thee for other tasks harder yet.
Train the stout muscles of thy will
In the daily grapple with daily ill,
Till, strong to wrestle and firm to abide,
Thou shalt smile at the turbulent Jordan tide.

—Susan Coolidge.

JOB THE PATRIARCH, OR LESSONS FOR OUR TIMES.

BY GEORGE W. ARMSTRONG, LONDON.

THE POTENCY OF HOLINESS. — Another trait in the character of Job which is worthy of emulation and imitation is: The spotlessness of his life, and his constant dread of offending God by committing any sin.

In reading the record of Job's life how forcefully this is presented to us. I many times think if there is one man above another who possessed that, which, as Christians, we all say we are aiming at, viz, *entire sanctification*, that man was Job.

The testimony God bears to him more than once, is that. He was a man perfect and upright and one that feared God and eschewed evil. But let us examine more minutely how deeply he dreaded sin because it was hateful to himself and displeasing to God. In the 5th verse of the first chapter we read: "When the days of the feasting of his children were gone about, Job sent and sanctified them; and rose early in the morning and offered burnt offerings according to the number of them all, for Job said, it may be that my sons have sinned and cursed God in their hearts. Thus did Job continually."

Thus we see that sin was not only repulsive to him in himself, but that he dreaded its existence in others; and his fear of offending God was so great that he did not even wait to assure himself that his sons had actually sinned, but knowing how prone the human heart is to think evil of God, and how easy it was to fall from strict integrity when engaged in feasting—pleasures which equally promoted physical and mental excitement—"It may be," said he, "It may be that my sons have sinned," and so on the strength of a simple probability he sought to appease God's displeasure.

What a finely constituted and highly sensitive spiritual nature Job must have possessed. He was not only the greatest man in all the east in a temporal sense, but also when viewed from a moral and spiritual standpoint. "There was none like him in the earth, a perfect and an upright man." He was a giant in moral stature, and what wonder that God should with such full confidence hand such a man over to the tender mercies of Satan. God knew how strong was Job's faith and love, and how deeply these principles were engrafted in his being.

Virtue is more potent than vice; holiness

and purity than sin, and a regenerate man with the seeds of sin removed from out of his heart is far superior to a fallen angel, even though that fallen one be "The Prince of Darkness." We meet with people who say they have been subjected to severe trials and temptations from Satan, when, if they would own the truth, Satan has had nothing what to do with their trials at all. Supposing God had placed us in a similar position to the one in which He allowed Job to be placed, I fear the strongest would have succumbed to Satan's superior strength. If God permitted Satan to tempt some of us, I fear we should not be able to stand against his devices a single hour. It is an easy matter when a man does wrong to lay the blame on Satan. Satan certainly is bad, but not so black as some would represent him. He gets credit for a great deal of which he is not guilty. We are taught from our Saviour: "For from within, out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceits, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these things come from within and defile the man."

If men only sinned when Satan tempted them, sin would be of comparatively rare occurrence. For a moment let us reflect upon the reasonableness of this assertion. The Lord said unto Satan, "Whence comest thou?" Then Satan answered the Lord and said, "From going to and fro in the earth, and from walking up and down in it." This, we think, implies the limitability of the individuality of Satan, or that he can only be in one and the same place at one and the same time! Consequently if he were personally to subject each individual Christian to temptation he would have to speed on lightning wings, he would have more to do than he could conveniently attend to. No! Satan knows how deeply rooted sin is in our nature, and so does not give himself much concern about us; he knows it is as much as many of us can do to keep in subjection our own stubborn and rebellious hearts, and therefore he leaves us pretty much to ourselves while he directs his efforts against such as our Saviour, Peter, Paul, Luther and Job; these he knows to be men who may be said to have self, by aid of the divine power, under control, and thus he considers them worthy of his attacks, for he well knows that if they fell, they could not fall alone, for just as they exerted an influence over others for good, so, if he succeeded in accomplishing their overthrow, many might be the reward of his toil.

CALMNESS AMIDST CALAMITY.— The study of the life of Job suggests that the good man is protected on every side, and so long as he keeps within the hedge which God throws around him he is safe. Satan may try to break through the hedge, but it will be in vain: God's protection is proof against Satan's darts. If thoughts of God fill the heart the Christian has little to fear from assaults from without. Our Rock of defence is impregnable and foes without will prove impotent to harm. What we have most to fear are "foes within," and if we yield to evil inclinations and desires, which, as our Saviour says, "are from within, out of the heart," then we weaken our defence, or break through the hedge for ourselves and make way for Satan to enter. The heart we know may be affected by outward influences, but it is the heart that impels the hand. The heart conceives the evil thought, the lips only fossilize it into words.

We are very prone to attribute effects to wrong causes. If a Christian does an unchristian act he generally blames Satan or some other external cause, whereas, if he would only honestly trace the wrong to its right source, in nine cases out of ten he would find that neither Satan nor any other external influence had had anything to do in the matter, but that the real cause from whence such wrong originated was his own heart.

The life of Job further teaches how little in point of fact Satan actually knows about the state of human hearts.

How greatly he erred in his estimate of Job. His idea was Job served God from selfish motives, because God had blessed him with temporal good. "Doth Job fear God for nought?" was his enquiry, but too

impatient to wait a reply he gave his own answer, "Put forth thine hand now and touch all that he hath he will curse thee to thy face." That was Satan's idea, but how superficial it proved. He had wrongly calculated his man. How chagrined Satan must have felt when God having placed Job and all he possessed into his power, and after he had done his worst and stripped Job of all he had as well as of all his domestic comforts and happiness, to hear the good old patriarch exclaim, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." There's something truly majestic in such moral heroism. Job's life had been too much devoted to blessing and praising to turn to cursing now.

Though Satan had wrongly estimated his man, God had not. Satan could not read Job's heart, but God could. What a blessing is this to some of us weak ones. If Satan only knew how weak some of us are it might lead him to trouble us somewhat, but when hearts are placed in God's keeping He keeps them in safe shelter, "He keepeth them in perfect peace whose mind is stayed on him." And if we are ever exposed to Satan's or any other outward temptation, it must be by our own doing or by God's permission; and of this we may rest fully satisfied that it will never be the latter until God shall have satisfied Himself that our faith is strong enough to resist.

"Satan trembles when he sees,
The weakest saint upon his knees."

And though he may desire to have us that he may sift us as wheat, if the Satanic sifting process be too severe, let us remember Christ has said under such circumstances, "I have prayed for thee that thy faith fail not." With Christ's help what need we fear? We can resist the devil and he will flee from us, or we can by faith and prayer rid ourselves of his presence; but from the presence of Christ we can never flee. "Lo, I am with you always, even unto the end of the world." So that wherever we may be, His help can be obtained; and if we, like Job, are "perfect and upright," then nothing can harm us. In our past considerations we find words of warning and words of encouragement, words of warning because of Satan's vigilance, words of encouragement because of God's protection.

We may be surrounded by strong moral influences or forces which are antagonistic to spiritual growth, but let us ever remember it is "not that which goeth into the man, but that which cometh out that defileth him." If we fall we are the authors of our own destruction, for if we cling by simple faith to the promises of God and get them deeply rooted into our natures as the sole foundation upon which our loftiest aspirations are based, then the winds of adversity, the waves of sorrow, and the temptations of Satan will beat against us in vain, and we, like Job, shall stand firm on the rock of God's everlasting love.

(Concluded.)

TWO GREAT QUESTIONS.

Dr. William King, in his "Anecdotes of His Own Time," tells us that he was one of a party dining with the Duke of Ormond when Sir William Wyndham, in the course of a conversation regarding short prayers, said the shortest prayer he had ever heard of was that of a common soldier just before the Battle of Blenheim: "O God, if there be a God; save my soul, if I have a soul." The telling of this anecdote was followed by a general laugh round the dinner table. There is something ludicrous in the story, it must be admitted; but there is also in it something very deeply pathetic. The heart of the poor soldier, on the perilous edge of battle, like that of the devotee who erected the altar. Paul beheld at Athens, was seeking after the UNKNOWN GOD, if haply he might feel after Him and find Him. There is an inner voice in man that whispers to him of God. That voice may long be hushed in silence; or when it speaks we may refuse to listen; but the moment comes when the truth it utters fills the spirit with awe, perhaps with fear and bewilderment, perhaps also with hope. Often does the soul appear to seek after Him in vain. "Behold, I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand where He doth work,

but I cannot behold Him; He hideth Himself on the right hand that I cannot see Him." Yet He is "not far from every one of us; for in Him we live, and move, and have our being." The soul of man carries in itself some likeness to God, and tends in its deepest instinct towards God as its true happiness and home. With this is conjoined an instinct of immortality, some assurance, however dim, that there awaits us a life beyond the tomb. But till we comprehend the revelation made in Christ we remain without any true knowledge of God or sure hope of a life to come. "No man hath seen God at any time," not only by the bodily eye, which cannot behold what is spirit, but by the eye of reason, which is baffled by the mystery of the Divine Being. But "the only begotten Son, which is in the bosom of the Father, He hath declared Him." God can only be understood in Christ, according to His word "he that hath seen Me hath seen the Father." God in His eternal power and Godhead may be learned from His creation, but God in His infinite holiness and mercy is taught us only in Jesus. There do we see the glory of the double revelation that "God is Light" and that "God is Love." And this revelation carries with it the assurance of life eternal, for Christ has abolished death and brought life and immortality to light by the Gospel. Christ is risen from the dead and become the firstfruits of those that slept. He has gone to prepare a place for us, that where He is there we may be also. To the believer death has become the gate of life. The Dark Valley is only the place of passage to the Paradise of God. The Christian does not speak with doubt and hesitation either of the God whom he addresses or of the soul for which he prays. His language is, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." "Thou wilt show me the path of life, in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."—*The Presbyterian.*

THE PRICE OF A SOUL.

"I recollect how Mr. Rowland Hill once held an auction over Lady Anne Erskine, who drove up in her carriage to the edge of the crowd, while Mr. Hill was preaching. He said: 'Ah! I see Lady Anne Erskine.' A careless, thoughtless woman she was then, and he said: 'There is a contention about who shall have her. The world wants to have her. What wilt thou give for her, O world! I will give her fame, and name, and pleasure. And sin wants to have her. What wilt thou give for her, O sin? A few paltry, transient joys. And Satan wants to have her. What wilt thou give for her, Satan? And the price was very low. At last Christ comes along, and He said: 'I give myself for her. I give my life for her, my blood for her.' And turning to her ladyship, Mr. Hill said: 'You shall have her, my Lord Christ, if she does not object. My Lady, which shall it be?' he said, and she bowed her head, and said that she accepted Christ's offer, and would be sold to Him, and be His forever."—*C. H. Spurgeon.*

We don't know why it should be that church attendance, and prayer meetings, and Sunday School teaching and missionary societies and social temperance work and personal care for the needy—why all this should be so largely remanded to the Christian women. We feel like exclaiming with the Prophet, "The fathers, where are they?" And is it an indication that the religion of the home also, as well as of the church—the family altar, thoughtfulness of vows taken at the baptism of children, the Christian instruction and nurture of those children, and indeed nearly all that pertains to parental responsibility in the things of God—are we to understand that in these respects, too, all the joint duties of the "united head," as we sometimes hear parents termed, are to be borne by the devoted mother alone? It is refreshing to read of the man, the father of a family, who during a revival service, rose and said: "I have heard a good many tell in these services about the prayers of their mothers being answered; but no one has said anything about praying fathers. It is a good thing that there have been so many praying mothers, but I am determined, by the help of God, to live so that my boys shall say they had a praying father."—*Mid-Continent.*

Missionary World.

KHAMA, THE ENLIGHTENED AFRICAN CHIEF.

While the career of African chiefs has generally been stained with vainglory, rapacity, and blood, it gives us pleasure to be able to point to one who is worthy of admiration for what he is as a man and for what he is doing for his people. I refer to Khama, ruler of the Bamangwato, in British Bechuanaland. He is about sixty years old, tall and thin, dresses in European fashion, and has a countenance expressive of great refinement and intelligence.

Shoshong, for many years the largest native town in South Africa, was his capital until lately. A Christian native first acquainted him with the great salvation. He was afterward taught by a Moravian missionary, baptized, and received to Church fellowship. But he is chiefly indebted to Rev. Messrs. McKenzie and Hepburn, of the London Missionary Society, for thorough instruction and faithful watchfulness. It is the emphatic testimony of those brethren that Khama leads a consistent Christian life and is always ready to co-operate with them in their work. He loves Christ's servants without regard to denominational differences, especially those who make sacrifices for the good of his race.

When F. S. Arnot, the brave young Scotchman, reached Shoshong, en route to the Barotsi kingdom, he was nearly destitute of means, but he found a true friend in Khama, who placed at his service a waggon, guides, and carriers. Arnot gratefully alludes to this in his published journals.

The father of Khama lived and died a heathen. He wished his son to become like himself. Purchasing for him a second wife, he said: "Take that woman." The son replied, "I refuse, on account of the Word of God. Lay the hardest task upon me with reference to hunting elephants for ivory, or any service you can think of as a token of my obedience, but I cannot take the daughter of Pelutana to wife." How unlike other African chiefs! Amid a political storm that occurred in which a succession to the chieftainship was involved, the father sought to slay his son; but Khama behaved wisely and humanely. At one time it would have been as easy for him to put out of the way his paternal adversary as it was for David to kill Saul in the cave of En Gedi.

On the death of his father he was joyfully welcomed to the chieftainship, and then commenced that legislation which has given him the name of "wise and brave Christian ruler." Trading and travelling on the Lord's Day were stopped. Natives were not obliged to attend divine service, but the chief showed by his example that he wished them to do so.

Education was attended to, schools were established throughout the country, and native teachers who were Christians were expected to conduct religious services in the school-houses.

But that which has distinguished Khama above all other rulers in South Africa is his prohibitory law. No ardent spirits are allowed within his jurisdiction. Unprincipled traders from without made one or two attempts to smuggle in rum, gin, and brandy, but were unsuccessful. Spies are stationed on the borders of the Bamangwato district, with orders to report at headquarters every attempt to evade the law. Here is "prohibition that prohibits." Would that all rulers in Christian as well as heathen lands were disposed to imitate this noble chief, and thus prevent the spread of intemperance! Khama has gone even farther. He has put a stop to the manufacture of native beer. He assembled his people, and said to them: "You take the corn that God has given to us in answer to prayer and make stuff with it that causes mischief among you. Make beer no longer." This command excited considerable opposition at first, for beer is the national beverage; but, so far as I can learn, it is enforced.

The seat of government has lately been moved from Shoshong to Palapwe, in the northern part of Bechuanaland, a place rich in agricultural resources, well watered, and in all respects better adapted to the natives. One of the acts of the Bamangwato on reach-

ing their new place was to build a sanctuary that will seat five thousand, at an expense of more than \$13,000, all contributed by themselves. This town bids fair to become a model African city, as its chief is a model chief.

British officials, especially Sir Sidney Shippard, Her Majesty's High Commissioner in Bechuanaland, have found Khama exceedingly helpful in their efforts to develop British South Africa, extend telegraphic wires, railroads, etc.

"Wise ruler," "perfect gentleman," "Christian and a hero," are expressions continually on the lips of traders, travellers, miners, and others who have formed Khama's acquaintance. The religious enthusiasm manifested at the new capital has called forth the following from a missionary visitor: "Here are hearts beating with divine life under black skins. The Bamangwato are in dead earnest. The attention at service, the absence of anything like *cant*, the four hours' prayer-meetings, and the general demeanor of chief and people assure one of this." What a beautiful illustration of the power of the Gospel to elevate and bless we have in the life of Khama! That he may continue "immovable, always abounding in the work of the Lord," is our earnest prayer.

Tidings have lately reached us that his wife, who aided him many years in Christian and philanthropic work, has died. I am sure that deep and genuine sympathy will be felt for him in this bereavement.—Rev. Joseph Tyler, in *Missionary Review of the World* for Feb., 1894.

The annual meeting of the W. F. M. S. in connection with the Presbytery of Orangeville, was held in St. Andrew's Church, Orangeville, on Tuesday, Jan. 9th. Delegates were present from sixteen Auxiliaries and two Mission Bands. At the morning session Mrs. Crozier, of Grand Valley, who has been president for three years, retired, and Mrs. Campbell, of Cheltenham, was elected in her place. Mrs. Campbell then took the chair and the reports of the secretary and treasurer were read and adopted. A minute prepared by Mrs. Fowlie, of Erin, and Mrs. Elliot, of Hillsburg, expressing the great regret of the society at the loss sustained by the removal of our energetic secretary, Mrs. D. C. Hossack, was read by Mrs. Elliot, and the secretary instructed to transmit it to Mrs. Hossack. The money collected during the year, \$728.27, was dedicated to the Lord in prayer, by Mrs. Campbell. Mrs. Elliot read a very able paper on "Systematic Giving," which received interested attention. After a beautiful duet by Mrs. Geo. Aiken and Miss Jennie Clark, Messrs. Orr, of Mono Mills, and Harrison, of Dundalk, conveyed the congratulations of the Presbytery to the Society on the work done during the year. Dr. Robertson then addressed the Society on his work in the North-west. A large audience in the evening was edified and entertained by Mr. Elliot's address, the pastor of the church, Rev. D. MacKenzie, presiding over the meeting. Miss Turnbull rendered a solo, "Speed Away," with fine effect, and Dr. Marion Oliver delighted the audience with her address on "Signs of the Times in India."

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

The severe restrictions of the seraglio, the harem, and the zenana, forbid a man to approach eastern wives and mothers, even in the capacity of a physician.

There are 300 millions of Buddhist women, with no hope of immortality unless in some future transmigration they may be born again as men.

There are perhaps 40 millions of women, who if reached at all with the gospel, must be taught by Christian women.

No race has ever risen above the condition of its women, nor can it ever do so in the history of the world.

PULPIT, PRESS AND PLATFORM.

Dr. Momerio: Agnostics deny the existence of their souls because they cannot see their own eyes.

Christian Register: It is one thing to fill a vacant pulpit and quite another to fill a vacant congregation.

Ram's Horn: There is one instance of death-bed repentance recorded in the Bible—that of the thief on the cross—one, that none might despair; only one, that none might presume.

Christian Index: Man's strength may be stronger than woman's, but his weakness is weaker than hers. A strong man is stronger than the strong woman, but weaker than a weak woman is the weak man.

Herald and Presbyterian: We have known men whose greatest danger in discussion was not from the arguments of their adversaries, but from the recoil of their own over positive, rash or harsh utterances.

Archdeacon Farrar: Mr. Gladstone may add to his splendid service a crown of lustre, such as even he has not yet achieved, and leave his name as a standard of all that is good and righteous, by helping to deliver England from her deadliest enemy, her most intolerable curse.

Mid-Continent: Learned professors in colleges and seminaries teach the "Evidences of Christianity" very well indeed, but to a few thousand students. The churches of America have, this hard winter, the opportunity of opportunities to teach them to the whole land. Are they doing it?

Rev. Hugh Price Hughes: So far as men abstain from discharging political duties because that discharge involves annoyance or perhaps loss of business, or introduces some painful element into life, they are cowards. They are treacherous to Jesus Christ; they are deserting the post of duty.

T. Fenwick: "I have fifty years to live yet, for I have got a new lease of life," said Mayor Harrison. Instead of living fifty years longer he did not live as many hours. On a Thursday he uttered the words which I have quoted. The following Saturday Prendergast's revolver sent him into the presence of his Judge. What is your life?

Rev. E. B. Knowles: I am not ashamed to be found in the ranks of prohibitionists. To be on the side of prohibition is to be on the side of humanity, of patriotism and moreover of reason. The most eminent jurists, the most devoted clergymen, have been the advocates for extinction of this personal, domestic and national foe.

A story is told by a Calcutta paper which has a point that should be specially thought of in view of the praise of Hinduism that was celebrated in the late "Parliament of Religions":—"A young Brahmin came to the house of a missionary seeking an interview. It was, of course, granted and during the conversation that followed the Brahmin said: 'Many things which Christianity contains I find in Hinduism; but there is one thing which Christianity has and Hinduism has not.' What is that? the missionary asked. His reply was striking: A Saviour."

Mid-Continent: The heads of the New York police force are trembling. When they turned the scarlet women of the city "out into the streets to die," they expected to stir up public opinion against Dr. Parkhurst *et al.* But public opinion refused to be stirred that way. The police told these girls and women to go to Dr. Parkhurst; he must feed them. And he did feed them. They found in him and his associates true friends. What did they do in return? Just the thing the police authorities are quaking over. To wit: gave evidence to convict the police black-mailers and Tammany leaders.

Teacher and Scholar.

Feb. 11th] GOD'S COVENANT WITH ABRAHAM (Gen. 1894) [xvii, 1-9

GOLDEN TEXT.—He believed in the Lord, and he counted it to him for righteousness.—Gen. xv, 6.

Some time after Abram's entrance into Canaan, famine drove him to Egypt, where fertility is not dependent on the same conditions as Palestine. Here God mercifully preserved him from the consequences of his sinful concealment of Sarai's relationship. He soon returned to Canaan. Both he and Lot were so prospered that difficulty arose in finding pasturage. Quarrels arose between their herdsmen, which were the more unseemly and dangerous from the presence of Canaanites and Perizzites in the land. Abram proposes separation, and generously waiving his right, giving Lot the choice. Lot failed to reciprocate this generosity, but chose from considerations of worldly advantage, disregarding spiritual surroundings, and indifferently giving up his share in the promise which is again renewed to Abram. This choice soon involved Lot in the defeat and capture of the neighboring chiefs. From this he and they were rescued by Abram and his retainers, aided by three allies. The natural depression Abram might feel at having made enemies of the powerful eastern kings, is met by a further revelation, in which God ratifies the covenant, and makes known more definitely the migrations of his posterity and the limits of the promised land. After ten years' waiting, Abram instigated by Sarai, sought in his own way to hasten God's purpose, and for a time his hopes centred on Ishmael as the promised seed.

I. Renewal of the Covenant.—After a significant silence of thirteen years the Lord appears again to Abram. He is awakened to a sense of larger things in the promise than an Ishmael by the words, "I am God Almighty" (Ex. vi, 2, 3). The name carries with it all power and sufficiency. The resources of which it gives assurance are so inexhaustible that Abram has no need for anxiety, much less for taking the management of the case into his own hands. The brightest ideal that the words of promise can suggest is able to be realized by the Almighty. On the ground of this divine omnipotence, Abram on his part is called to walk before God perfectly. Such a walk carries with it the consciousness that God is unfailingly present, that everything in the life takes place under His personal inspection. But such a walk would be intolerable unless this were known as a loving, helpful presence, inviting the confidence of the heart. The perfection called for devotes through uprightness, all absence of insincerity. It is Abram's part thus to walk guilelessly before God, leaving with entire confidence the fulfilment of His promise to the Almighty, from whom the covenant comes as a gracious gift (lit. I will give my covenant.)

II. Change of the Name.—To aid Abram in realizing the terms of the covenant his name is changed. The name Abram which is found in Assyrian inscriptions probably meant "exalted faith." The new name "which is formed by introducing into the old the fundamental letter of the word Jehovah, means "father of multitude." It would thus keep ever before him the promise, "Thou shalt be a father of many nations." Since the change was divinely appointed to represent and witness a special grace and blessing, it became a permanent pledge that this would be bestowed. Even in a natural way the statement proved true. Many nations claim descent from Abraham. Paul teaches us to see a higher fulfilment in the innumerable company of believers, of which he is the father—Rom. iv, 16, 17.

III. Everlasting Duration of the Promises.—What is founded on God is enduring as His eternal being. So Abraham is reminded that this covenant, which is with his posterity as well as himself, is everlasting. The possession is to be sure for ever to the seed. It may be long ere they enter on that possession. Their unfaithfulness may prevent the fulfilment taking the form they would actually look for. But not even man's unfaithfulness will prevent God from realizing His covenant. In the assurance, "I will be their God," is an intimation that all the resources of the Almighty will be used in establishing His promises to the covenanting people. That assurance, moreover, carries with it the crown of all blessing, "God tabernacled with men," whose realization was announced to the inspired seer of Patmos (Rev. xxi, 3)

THE CANADA PRESBYTERIAN.

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN STREET, TORONTO.

Terms: Two Dollars Per Annum, Payable in Advance.

SUBSCRIPTIONS are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of subscribers.

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

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JANUARY 31ST, 1894.

JUST why people assembled to protest against Romish aggression and defend Protestantism should register under assumed names and addresses and sit behind closed doors, is one of those things few people can explain.

IT was rather rough on an ex-alderman of Toronto to refuse him admission to the Protestant Protective Association Convention because he had taken an office from Sir John Thompson. The number of people who would not take an office these hard times is small. Perhaps the Toronto man was not the only member of the order that would gladly take a good thing.

THE French papers that abuse Mr. Papineau for turning Presbyterian are doing a narrow, stupid thing. Perhaps they might reply that some Protestants abuse Sir John Thompson for turning Catholic. True. And both are wrong. Mr. Papineau had a perfect right to turn Protestant if he wished, and Sir John Thompson had an equal right to join the Catholic communion if he so desired. There is no use in talking about liberty of conscience if we do not practise it all round.

FROM some of the reports of congregational meetings we learn that Sabbath Schools, Missionary Societies and other organizations have considerable balances in their treasuries. Why was not that money put where it would do some good? The contributors who gave it never intended that it should lie for the greater part of the year in the congregational treasury while the church is paying interest for money needed for current expenses. No congregation should feel proud of an unexpended balance. The balance should have been used for some good purpose. A congregation should be a money-giving, not a money-hoarding institution.

DR. TALMAGE has given his congregation notice that he intends to resign in Spring. Several such notices have recently been served upon the people and if the business goes on they will soon get used to it. The Brooklyn Tabernacle may yet furnish another illustration of the folly of trying to build up a congregation around a man without a close connection with any denomination. Talmage is a Presbyterian, but, as the boy said about his father, he "never did much at it." The Tabernacle is deeply in debt and the crowd that attend either cannot or will not raise necessary funds. By the way, when did a crowd raise funds for any good purpose? The heavy end of the paying has always been done, and always must be done by solid church-going people. Notwithstanding all that has been said against denominational-

ism the world may be challenged to produce a congregation that has long prospered outside of a denomination. It is easy to talk against Presbyteries, Synods, Assemblies, Conferences and other church courts. What congregation gets on well for any length of time without a church connection?

ADMIRERS of uniformity in things ecclesiastical must have noticed the almost infinite variety of congregational meetings that are held each winter. Some congregations review the entire work of the past year. Reports are received from the session, managers, Sabbath School, Missionary Societies, Christian Endeavor and every other organization in the congregation. These are discussed and the years' work reviewed. Others spend the greater part of the time on the finances and little on missionary or other work. A third class do nothing but discuss and pass the congregational accounts. Some go minutely into the items and spend the whole evening on the budget. It is a suggestive fact that the congregations that spend all the time on the money question generally have the least money, while those that give attention to the Sabbath School, missionary operations and other work of that kind have the most. There is some humour in the fact that while many excellent people ask for uniformity in public worship, uniformity in the election of professors of theology and other matters, their own annual meeting, the one meeting absolutely under their control, is the most diversified thing in the whole church. And yet there is nothing in the church more important than the congregational meeting. If the congregations go wrong everything else soon goes wrong.

NOT so long ago a church "scandal" of some kind was about the only thing connected with the church that many newspapers ever published. Now the large city dailies report congregational meetings as fully as they report parliamentary proceedings and give as much attention to ecclesiastical affairs as to any other. The country weeklies report nearly everything the churches in their vicinity are doing. Some of them have a regular church column filled with ecclesiastical items. Anniversary services, church openings, Presbytery meetings, calls, inductions and other church matters receive quite as much attention from many journals as political movements receive. There is no divorce between the church and the bulk of the Ontario press. Ontario is one of the few countries in the whole world in which the press, taken as a whole, is friendly to the church. Of course there are a few journals whose ill-concealed hostility occasionally shows itself, but not many. The press being friendly as a whole, and having immense power and unrivalled facilities for reaching the people, might not the church make more use of it than is now made. Is there any reason why a minister should not give the local press an occasional extract from his sermons and thus reach a much larger congregation than the one he preached to from the pulpit. Is there any reason why a minister or any other good man should not send the local editor an occasional fresh news item. We abhor puffing, and above everything else clerical puffing, but an occasional striking paragraph from a sermon or a news item is not puffing. There is a proper as well as an improper use of the press. One of the worst varieties of improper use is badgering the local editor to insert dead-head church notices. Never do that.

THE PROTESTANT PROTECTIVE ASSOCIATION CONVENTION.

ACCORDING to a city contemporary, many members of the Protestant Protective Association which has lately been holding its sessions at Hamilton, entered themselves in hotels registers under assumed names. If this be the case, it does not speak well either for those who did so or for the P. P. A. Why should men belong to any society which they feel, for any reason, renders concealment of their names as members desirable or necessary? What is there in the nature of the P. P. A. as an organization, or in the objects it is seeking to attain, that should make honest men afraid or ashamed to acknowledge their connection with it? It is on the face of it a condemnation of the P. P. A. by those who are its professed friends. While we say this, and have no sympathy with the methods or aims of this association, so far as we know them, but understood generally to be the

boycotting, to a certain extent, of the members of one religious body purely because of their ecclesiastical connection, we would also say that, the members, and especially the dignitaries of the Roman Catholic Church are largely, if not solely, to blame for the existence of the P. P. A. and for the objects it is generally understood to have in view. There is no secret organization against Methodists, Presbyterians or Anglicans as such. Why? Because they are purely spiritual organizations, existing for purely spiritual ends, the instruction and upbuilding of men in Christian doctrine and life. While the Roman Catholic Church does this also, it aims besides at other objects of a political or semi-political nature, whereby it seeks to obtain for itself power and privileges in the state which no purely religious society seeks. This leads it continually to interfere either openly or secretly in its organized capacity through its leaders, in government and political affairs, and thereby to acquire power for itself which its past history shows it not only as willing to use for its own aggrandizement, but which it sets before it as a definite and persistent object so to use at the expense of those who have equally as good claims to every privilege which good citizenship implies. This is so well known that to give specific instances of it is wholly unnecessary. So long as this is the case there will arise periodically organizations of men, and women as well, who will not have patience to wait for the more slow but more sure way of meeting the spirit and the doings of popery by the spread of intelligence and the power of truth, but will hasten to employ as a means to counteract them the apparently more speedy methods now followed by the P. P. A. The leaders, it may be added, of our political parties must also take their full share of blame, who for the sake of power and office will make concessions to obtain the Roman Catholic vote, always to be paid for in some way, sooner or later; concessions of which a very large number of voters disapprove, although for the time being they may not be able to shake themselves free from the trammels of party so far as, because of these concessions to cast their vote against either or both parties, or abstain from voting altogether.

COMMUNION SEASON.

WE know not how it may be among other bodies of Christians, or why it should be different with them from what it is amongst Presbyterians, but certain it is, that with us the communion season and communion Sabbath are always times of peculiar solemnity and sacredness. Though much, we are aware, may be said in favor of more frequent communion than is usual amongst us, yet no doubt its being set apart from all ordinary religious acts of worship by being observed only at an interval of some months, contributes in a measure to give it its special sacredness. But this is only one, and not a very important, one of the elements which go to make up its distinctively sacred character. There is the anxious anticipation of it in the hearts of Christian parents, pastors, Sunday school teachers and other members of the congregation. There is the serious thoughtfulness of those who desire for the first time to make public profession of their faith in Christ by sitting down at the table of the Lord. There are the mingled feelings of those who have severed old and dear church ties to form new and untried ones. There is the usual prayer meeting taking on a special character suited to the occasion, the public reception very possibly of new members, the tender and loving counsel to them of the pastor spoken in sympathetic tones, feeling that he himself is compassed about with infirmity. Naturally on such an occasion also there recur to the mind the blanks that time and death, or change of home has made, to those shut up in sick rooms, or whom the growing infirmities of age keep from the place of prayer. "The touch of the vanished hand, and the sound of the voice that is still" are missed especially at such seasons. A deep and tender interest is lent to the whole scene. Later on is the day of preparation marked by the sermon specially fitted to reach the conscience and life, to encourage, to warn, or inspire; the prayers are marked by an unusual unction and tenderness, and tokens are distributed to "intending communicants" coming forward in due order with serious mien. In the quiet, spare hours that intervene before the Sabbath, the thoughts naturally turn to the day and its sacred feast. When it has come it has several features which mark it off from the usual routine. The elders are seen moving about and more engaged than on other days with the arrange-

ments of the house of God. The table in a prominent place, on which are set the sacred emblems, covered, as is meet, with a pure snow-white cloth, attracts the eye. The congregation devoutly take their places and prayer and praise seem inspired and filled with greater fervor and emotion than at other times. The scriptures read will in all likelihood direct the heart and mind pointedly to that great personage in the world's history, whom ages waited for, and in whom they are all summed up, God incarnate, and to the death, with all its tragic surroundings and deep and far-reaching meaning, which took place ages ago on Calvary. By such means, not employed for effect, but natural and appropriate to the occasion, the mind and heart have been prepared, made receptive for and responsive to the sermon to which the preacher has given more than the ordinary amount of prayerful thought and feeling. The wise and sympathetic pastor having been himself on the mount, bears his people onward and upward, and by loving words of encouragement, warning, or counsel leads his people forward to the table worthily to eat and drink, and be strengthened spiritually by partaking of the memorials of their Saviour's dying love. As the sacred emblems pass from one communicant to another, the common brotherhood of all in Christ is manifested, becomes very real and is sensibly felt. At the table, when all hearts are subdued and under holy influence, the words spoken come with power and find a lodgment there which by the Holy Spirit's blessing make them fruitful and strengthening in the daily conflict, toil and temptations of coming days. As penitence and humiliation and confession were the natural antecedents to the holy supper, so thanksgiving as naturally follows and with what fulness and warmth and elevation of feeling is this thankfulness poured forth in the language of some psalm, rich with the hallowed associations of past generations of God's people who on similar occasions have used it, in lands far and near and under all varieties of circumstances, or in the words of some more modern hymns which have flowed spontaneously from a heart filled so to overflowing with the love of Christ that it must needs break into a song.

What shall we say of such seasons? How necessary they are, how wisely appointed and adapted in divine wisdom to our needs, how fruitful in holy living, what means of renewing Christian strength and hope and faith and courage! Let the church prize her sacred times and seasons, look forward to them, prepare for them, sacredly guard them, cherish them, faithfully observe them, and thus be so filled with the spirit of them and with that of Him who has given them, that she will reflect with ever-increasing clearness and fulness and beauty His life and spirit who is her life, and so His kingdom come and His will be done on earth as it is in heaven.

A DEFECT OF PRESBYTERIANISM.

THE following from the last issue of the *New York Evangelist* is so appropriate to a subject at present under discussion in our columns, that we reprint it entire:

A recent letter calls our attention to what is one of the great defects of our ecclesiastical system—the uncertain tenure of office by pastors, so that they are often turned out of place and the means of support, with no way of relief. The Methodist Church has an organization so perfect that it provides a place for every man, and a man for every place. In the Episcopal Church, a bishop, who has the oversight of a whole diocese, can see that there are no fields unoccupied and no laborers unemployed. But in the Presbyterian Church there seems to be no rule but that every man should look out for himself, a service that is very painful to one of modest disposition, who does not like to push himself to the front, and which therefore leaves many of excellent qualifications to rust in idleness. It cannot be said that they are unwilling to work. They are not only willing, but anxious, yet their sense of self-respect forbids them to obtrude themselves upon vacant churches. How shall the defect be remedied? Some attempts have been made by the appointment of Presbyterial Committees to keep a look out over the field, exercising a sort of Episcopal oversight, and by means of friendly communication to the one and the other, to bring together vacant churches and unemployed ministers. How far it has been successful we cannot tell. Only this we know, that many cases still remain of men who are compelled to stand all the day idle because no man hath hired them. Who will provide a mode of relief for a state of things which in many cases makes of no avail the long years of training for the ministry, and thus neutralizes the learning and the piety of many in the Presbyterian Church, who might be filling spheres of usefulness.

In our issue of Jan. 24, in the article a "Polyglot Festival," a mistake was made by our correspondent in giving as treasurer, Mr. Sutherland, music-dealer. It should be Mr. D. Sutherland, book-seller, treasurer.

AFTER THE PLEBISCITE—WHAT?

This is the practical question now—What next? "Why! prohibition, of course!" Well, yes, after the plebiscite, prohibition, but not *next*. It will take some time to get prohibition, even with the least possible delay, but what of the time that must necessarily come between the plebiscite and prohibition? That time may be short or long, during which we must wait; but we must not—we cannot wait in idleness. There must be action. There certainly has been unusual activity and the danger to be avoided now is a reaction to inaction. Our enemy never rests. We have the right on our side, but the right must be zealously guarded—must be vigorously pressed forward.

Of the many things that should come after the plebiscite, we would emphasize these

EDUCATIONAL WORK MUST BE CONTINUED

with increased earnestness. Neglect this most important part of our work and valuable ground will be lost. Let all the churches and the different temperance organizations redouble their efforts along this line, so that when we get prohibition it may be made all the more effective.

The Presbyterian Church has continually emphasized the importance of this plan of the work, and has recommended Sessions, Sabbath Schools, and Christian Endeavor Societies to appoint committees for the purposes of interesting the people in temperance work, and of securing signatures to the total abstinence pledge, especially from among the young. We desire, now, to remind congregations of the importance of this work, and to urge all that have not yet taken any action in this direction, to do so at once—to lose no more time. Fortify the young by sound Christian teaching, and a solemn pledge against the deceptive temptations of the saloon—yes, and also against the hidden danger of the social glass. Send to the Rev. Stiles Fraser, Convener of the General Assembly Committee on Temperance, for pledge books, pledge cards, etc., and do not let inactivity come after the plebiscite in any case.

PRESS THE DEMAND FOR PROHIBITION

at the earliest possible date, upon our rulers. While the educational work must be carried on with greater vigor than ever, there must be no relaxing of the demand for prohibition legislation of the strongest type. The voice of the people in the matter must be heeded. It cannot be ignored nor treated even with indifference. Speaking in Toronto, on the 4th October last, the Hon. G. W. Ross said: "The advanced prohibitionists contend that the country is really for prohibition. Good and well. The vote if favorable, will not only be a vindication of their contention, but will be a mandate to the Legislature of which there can be no evasion." The vote has been decidedly favorable. Mr. Ross is right, and right again when he said: "Did you ever hear of a legislature that refused to bow to public opinion? Such legislatures are known by their epitaphs, not by their legislation. . . . There was a House of Commons that taxed the bread of England's millions in the interests of the agricultural landlord. There came up from the battle fields of public opinion, a House of Commons that said: 'It is not meet for us to tax the children's bread for the sake of the landlord,' and bread was made free."

The soundness of Mr. Ross' position is further illustrated by a member of the House of Commons, from Wales, who in speaking at the great temperance convention held in London last month, he said: "Gallant little Wales has placed temperance in the forefront of its battle at the last elections, the result being that in thirty-four contests for Parliamentary members, only two survived to tell the *Licensed Victuallers' tale*."

By such action we now see the British Government committed to support Temperance legislation, and another M.P. in speaking at the same meeting said:—"So far, the Government has kept faith with the Temperance party, and it is to their interest to continue to do so; the Government has everything to gain by being faithful and true, and everything to lose by being fickle. In 1891 the Government crossed the Rubicon, in 1893 they have burned their boats, they have earned the eternal hatred of the liquor power." As far as I can discuss the signs of the times, the Government of Canada is approaching pretty near to the Rubicon,—nearer than some of them like—the Royal Commission has been sent out to explore, and now the courts are to examine the crossings—yes, the Rubicon must soon be crossed. The way is being rapidly prepared, and when once

crossed the boats must be burned. There can be no more going back. We must press on for the Rubicon, with all our might, and if the Government won't go *over*, then it must go *under*. Of course, if the decision of the courts should show that the Provinces have the power to pass a prohibitory law, then the Provincial Government will be in this position. In the meantime the Dominion Government is the only recognized source of prohibition.

The third thing we would emphasize in this connection, is that Prohibitionists must unhesitatingly declare that

WE WANT NO REVENUE FROM RUM AND RUIN.

Then it will be the duty of the Finance Minister to get the revenue from some other source. That is his business, not ours. Minister Foster does not need to be told this plain truth. He knows it now. He is reported to have lately said: "It makes no difference so far as revenue is concerned whether it be raised on tea, coffee, direct tax, or liquors. This is a people's matter for them to decide." This is certainly right. Now immense majorities in Manitoba, P. E. Island, and Ontario have said, and others will yet say as plainly, that "We want prohibition. We do not want you to raise any revenue from liquors. Get it where you can, or where you choose, but do not get it from liquors." We all know that revenue must be raised; but to ask the Temperance people to raise it, or to say from what source it should come, is nonsense; we pay our Finance Minister to do that work for us. Our voice now is, *Do not get any revenue from liquors*. He, or his successor, must soon obey that demand. We understand perfectly well what it means, and are not afraid of the consequences, for we fully agree with Mr. Foster when he says, "Personally, I have no doubt, and never had any, if the waste, expense, and ruin entailed by drink were done away with the country could well afford to pay three times the taxes in a different way."

We have no doubt either, and we must press our demand that our revenue shall be obtained in "a different way"—and the sooner the better.

The Rev. Dr. Cochrane, convener of the H. M. Committee, desires us to intimate that he has received £150 sterling from the Presbyterian Church in Ireland for North-west Missions. Also, \$200 from the Farrington Independent Church, Brantford, to aid in the support of a missionary in the North-west, and \$90 additional to be divided between Home and Foreign Missions. Also, \$150 from the St. Andrew's Mission Band, Perth.

A meeting in the interests of the McAll Mission will be held in Old St. Andrew's Church, corner of Carlton and Jarvis, on Wednesday, 31st inst., at 8 p.m. The Rev. Charles G. Greig, M.A., Paris, who has been connected with the mission for fifteen years and has been appointed Dr. McAll's successor, will speak of the work of the mission. Fresh from the field, the address will be most interesting. We bespeak a good audience.

Books and Magazines.

DR. BRUNO'S WIFE. A Toronto Society Story. By Mrs. J. Kerr Lawson. London: Simpkin, Marshall, Hamilton, Kent & Co. Anstruther: Charles S. Russell. Toronto: The Toronto News Company.

Mrs. Lawson has been better known to Canadian readers as a popular contributor to the press than as a novelist, yet even as a novelist she is not unknown. Several of her stories have appeared with the *imprimatur* of well-known old country publishing houses and have been received with general acceptance. "Dr. Bruno's Wife" might just as well have been called by another name so far as the gist and motif of the story are concerned; and the reason why it is so called is disclosed only in the very last sentence of the book. The subtitle, too, is misleading and possibly detrimental, for the incidents and characters, so far as they are recognizable as incidents that may have happened and people that may have existed, might have been with just as much propriety attributed to any Canadian or American city as to the city of Toronto. Apart from these and some other less noticeable defects arising chiefly from careless revision and proof-reading, the work has merits which the reader will cheerfully recognize and appreciate. The plot is ingenious, and the characters are drawn with a bold, vigorous, artistic hand, showing, if not as yet perfect skill, a facility that is more than promising and a capacity that has not yet touched its highest limit. The satire of the story is trenchant and severe. Much or all of it may be well-deserved. Social shams, like other shams, deserve little consideration, and it is a matter of taste or temper whether they should be gently or rudely picked up and thrown aside. Mrs. Lawson evidently thinks that, in some cases, they should be also trampled upon.

DEERHURST; OR, THE RIFT IN THE CLOUD. By Julia Douglas. Boston: A. I. Bradley & Company.

A wholesome, entertaining story, neatly printed and very aptly illustrated.

The Family Circle.

FOLDED HANDS.

BY ANNA HARCLEY.

Pale, withered hands, that more than three-score years
Had wrought for others, soothed the hurt of
tears,
Rocked children's cradles, eased the fever's
smart,
Dropped balm of love in many an aching
heart;
Now, stirless folded, like wan rose leaves
pressed,
Above the silence of her breast,
In mute appeal they told the labors done,
And well-earned rest that came at set of sun.
From the worn brow the lines of care had
swept,
As if an angel's kiss, the while she slept,
Had smoothed the cobweb wrinkles quite
away,
And given back the peace of childhood's day,
And on her lips, the faint smile almost said:
"None know life's secret but the happy
dead."

As gazing where she lay we knew that pain
And parting could not cleave her soul again.
And we were sure that they who saw her last
In that dim vista which we call the past,
Who never knew her old and laid aside,
Remembering best the maiden and the bride,
Had sprung to greet her with the olden
speech,
The dear pet names no later lore can teach,
And "welcome home" they cried, and grasp-
ed her hands.
So dwells the mother in the best of lands.
Pomeroy, O. —*Lutheran World.*

PHIDA'S SHEAF.

BY M. S. NORTIMER.

"Mother, Mr. Wray wants each of us girls
to bring a new scholar to school, during the
first three months of this year and all our class
promised; who shall I invite?"

"Why Jessie, all the girls you know are
Sunday scholars, are they not?"

"All the nice ones, mamma, but there is
Daisy Martin; I wish she would come, but
I wouldn't like to be the one to introduce her
to Mr. Wray; you see the pupil we take will
be a representative of us, mamma, and I, for
one, don't want to feel ashamed. Now Daisy
is so rough, although the Martins are rich and
live in such a pretty home, yet Daisy seems to
lack all refinement of manner, and I feel posi-
tive, would not object to going so far as to
accost her associates with 'Halloa Ned,' or
'Jim' (whichever the case might be) while in
my company."

"I perfectly understand you dear, and
agree with your sentiment. We cannot be
too careful regarding our friends, moreover,
I should not approve of your becoming at
all intimate with the Martins. Look around,
dear, and I also will interest myself among
our own set, in order that your scholar shall
do you credit, and be one of whom you may
justly feel proud."

"Why are you so grave, my daughter, you
have not spoken for half an hour. Do you feel
ill?"

"No, thank you, papa; I was thinking."

"Now I know of what, Phida?"

"Yes, papa, I shall be glad of your help
and advice. Mr. Wray made an appeal to
each of us to-day, asking us to bring one
new scholar to Sunday School, and then, make
that one our special object of prayer, so that
we may each, this year, bring an offering to
the Lord, or if we liked the idea better, Mr.
Wray said we might call them 'Our Sheaves,'
and when you spoke, papa, I was wondering
whom I should ask. O father! the harvest
is indeed white and the laborers are so few."

"Well, Phida, you know where to seek
help and guidance, daughter."

"Yes, papa, I hope so, but there is one
girl I know who ought to be in school, but
how to win her, that is the difficulty."

"Then you have some one in view,
dear?"

"As soon as Mr. Wray spoke, papa, I
thought of Daisy Martin; I fancy she is not
far from the kingdom."

"A suggestion from God's Spirit, daughter,
turn not aside, but follow His leadings, for He
alone knows what may be accomplished. If

that one bright girl is enlisted on the Lord's
side, such an army of young friends as she has,
and many of them so willing to follow her
leadership! Let us ask God's blessing on
this undertaking at once."

It would be interesting to follow Mr.
Wray's eight girls to their respective homes
and hear how each discussed his proposal.
Beside being their leader, he was also their
pastor, and all were anxious to please him.
But for the present we will confine ourselves
to Jessie Upton, and Phida Walters, both pro-
fessing Christians, but only one year old, in
the Christian life, both anxious, as we have
heard from their conversations, about Daisy
Martin.

On Monday morning as Jessie was wend-
ing her way to school, Daisy again presented
herself to view, not only in thought but in tan-
gible form. What was she doing? Nothing
more or less than throwing snowballs at the
boys she knew, as they passed her home on
their way to the Academy. Hidden behind
a large evergreen, with a pile of balls, Daisy,
to use her own words, was having 'lots of
fun.' 'I had almost resolved to speak to her,'
mused Jessie, 'but what unladylike deport-
ment. No, I could never be seen entering
'our school' with Daisy, besides she would
disturb the entire class; mamma has often said
one bad apple will in time destroy a barrel of
good ones. How thankful I am that I know
what is right, and not only know, but per-
form."

Soon after Jessie had passed, Daisy re-
turned to her home.

"O, mamma, what fun I have had. I know
I shocked Jessie Upton this morning. She
gave me such a look. 'It needed not the
power of words, her deep regret to show.'
Now mamma shall I go out and make the
purchases for the day?"

"Yes, dear, and call at the post-office."

"No danger of me forgetting that place,
mamma; do you think we will hear from father
to-day?"

"I hope so, dear."

An hour later Daisy re-entered the pleas-
ant sitting room, exclaiming: "O, mother, I
am tired with all this mail; four for you, two
for aunt and only one little local for me," and
Daisy pretended to cry.

The despised local read thus:

"My Dear Daisy: I have made a prom-
ise, and it rests with you to help me execute
it. Will you come over this afternoon, that
we may both consider this important matter.
Papa will see you safely home, so come pre-
pared to spend the evening with your loving
friend?"

'PHIDA WALTERS.'

The result of this interview was manifest
the following Sunday, when Daisy very dem-
urely followed Phida into school; and as the
latter introduced the former she whispered to
Mr. Wray, "My sheaf."

Before three months had expired a "Bible
class" for young men was formed, and six
months in succession a "Harry," "Tim," or
"Ned," followed Daisy to school. As Mr.
Wray watched his new pupil, he took courage
and one day Phida Walters received a note
from her pastor and also a lovely card with
the words: "He that goeth forth weeping,
bearing precious seed, shall doubtless come
again bringing his sheaves with him."

Daisy never disgraced "our school" or
class, and only six months later when the
air was laden with perfume of the flowers and
nature seemed to rejoice in her Maker, one
beautiful Sabbath morning it was Mr. Wray's
privilege and joy to welcome not only Daisy
Martin but the six young men she had been
instrumental in bringing into school, to the
fellowship of West Street Church, Phida's
tears flowed fast.

"Dear papa," she said that night, "how
good God is to permit us to be co-workers
with Him."

"Mother," said Jessie Upton, "I felt so
ashamed to-day, as I saw Daisy Martin with
her two brothers and their four friends stand-
ing before the pulpit, of what I remarked only
six months ago. I felt they might have been
'my sheaves' and that through pride I had
let Phida take my crown."

"Ah, my Jessie, you have expressed my
feelings also, and I deeply regret having felt
that any one for whom Christ died should be
an unfit associate or friend for you to intro-

duce to Mr. Wray. We have seen this evil in
our hearts; and "may he who was made in all
things like us and yet without sin" forgive us.
Surely if He is not ashamed of us, it ill behoves
us to be ashamed of those for whom He died.

Jessie never forgot this lesson, and in due
time God rewarded her, as a family from the
city moved in their immediate vicinity, and
the mother being ill, asked Jessie if she
would call on Sunday morning and take her
three little boys to Sunday-school, adding,
"I am sorry to trouble you, but I do not want
them to miss one Sunday."

"Please do not think it a trouble," replied
Jessie, "I am so glad to do it," (and some-
thing, she could not tell what, caused her to
tell Mrs. Walton the story of Phida's sheaf,
"and so long I have been waiting I felt
afraid," continued Jessie "that I should have
no 'ripened sheaves' and now here are three
at once. I feel so happy."

"Weeping may endure for a night, my
child," repeated Mrs. Walton slowly, "but
in our Father's love, 'Joy comes in the morn-
ing,' and 'they that sow in tears shall reap in
joy.' —*Interior.*

GO SLOW.

This is a fast age; sometimes too fast.
"Great haste makes waste." "The more
haste the less speed." Do not be in a per-
petual rush and fidget; wait till you know
what to do, and then do it.

Rest is often a duty, and we may need to
study to be quiet both in spirit and in act.
Perfect machines run quietly, imperfect ones
rattle and bang. Rest when you can rest, that
you may work when you must work. When
you have opportunity, conserve your strength.
Walk slow, talk slow, sit down, lie down, and
thus gain strength. Unstring the bent bow;
take one day's rest in a week; and if you can-
not get it on one day get it on another.

Some of the most efficient workers are men
who school themselves in quietness and relax-
ation. Men look upon them as dull, sluggish,
sleepy—and so they are at proper times; but
when emergencies arise they are as wide awake
as any one, and every nerve and fibre of their
being is alert and instinct with life. The
martinet who strains to keep himself contin-
ually on dress-parade is not the most efficient
soldier; and when the supreme emergency
comes it is best met by some man who has
made much less parade, who sleeps or dozes
when it is safe to do so, but is on deck when
needed, and is ever equal to the occasion.
When some of these calm, quiet, reserved men
wake up, there is business on hand which your
fussy, fidgety men could never attend to.—*The
Christian.*

GOOD SPEAKING.

There is a class of speakers who always
attract me, who stand squarely on their heels,
hold their heads up steadily and speak right
out with ease and confidence. Their faces
move in expression to the sentiment they are
voicing. What gestures they make are the
product of feeling, not for purpose. And what
they say comes out in orderly manner, and
they stop when they have ended their subject.
They do not need to apply it. It applies itself.
It seems impromptu, but it is too good to be
so. It is a long way from cant, and as far from
prudery. It is studious but free. It has all
the advantages of books and conversation at
once. It respects itself because it is the pro-
duct of honest work, and it wins respect be-
cause it honors the occasion. Too much
public speech limps, or hops; uses a cane or
goes on a crutch. What it lacks is a little
more work or confidence, often only a little.
How many speakers are almost delightful.
If they would only go a little further in their
preparations; only complete what is so nearly
satisfying.—*The Advance.*

SNOW IN SWITZERLAND.

Some of the mountain railroads in Swit-
zerland find it advantageous to open long be-
fore the snow melts on the upper parts, and to
do this an enormous amount of snow has to
be shovelled away. One May, when the road
from Gilon, on Lake Geneva, up to Rocher de
Naye was opened, the cars ran for some dis-
tance between walls of solid compressed snow
12 to 20 feet high.

When the work began, one of the upper
stations had disappeared, and it was supposed
that it had been swept away by the winter
storms. A rounded elevation was recognized
as the site of a tank, and from this the posi-
tion of the station was determined, and exca-
vations were begun. After digging down six
feet the shovellers struck not the foundation
but the roof of the station, which was in its
place intact.

Doctor Kellogg, as is known, is in India
laboriously engaged in the work of preparing
a version of the Scriptures which shall be in-
telligible to a hundred millions of our fellow-
beings in that land. In the current number of
the *Church at Home and Abroad*, he relates an
instance which has an amusing side, illustrat-
ing the difficulties and perplexities attending
the task of rendering the Word of God into
an unfamiliar language in a heathen land.
A former Brahmin helper he had, once ex-
pressed great admiration for the word the Doc-
tor had found in the dictionary. "It is a fine
word," said the native in great admiration
"It is a great thing that you have got it."
"And every one will understand it," said the
Doctor, highly delighted. "Every one under-
stand it!" exclaimed the Brahmin in astonish-
ment: "Why scarcely any one will under-
stand it, except now and then may be a learn-
ed man like myself. It is a splendid word,
and every reader when he comes to that will
say: 'What a very learned man this Padri
must have been!'" The "splendid word"
had to go out of the sentence, but against the
earnest remonstrances of the helper at the
foolishness of displacing such a fine word with
one which "any old woman could under-
stand." This recalls a story told of one of the
early professors in Princeton Seminary, known
both for his learning and at the same time for
his remarkable simplicity of style. In some
school-house, where both he and the young
theologues of the seminary had officiated, the
people put them in sharp contrast. "These
students" said they, "must know a great deal
more—when they preach we don't understand
more than half they say; but when the old
Doctor preaches we understand every word."
So it is told, too, of a humble serving woman
in England, who cherished great veneration
and awe for the clergy, that full of praise of
her rector's preaching she was asked if she
understood it all. "Understand it!" ex-
claimed she in amazement, "Would I be so
presumptuous!"

Dr. Paton knows all about savage nations,
and about converts from heathenism, and he
relies on what he has seen of the power of the
Word of God to regenerate men and re-mould
society. In the midst of the doubts and heres-
ies which confront him as he comes back to
the churches and Christian institutions, of
Christian lands, he is surprised, but not dis-
mayed. In Exeter Hall, London, he said:
"Down in the South Sea Islands we have no
doubt as to the inspiration of the Bible; we
have no advanced views to shake the faith of
the people in the Word of God, or in the grand
old truths that have been handed down to us,
and, I trust, are dear to every Christian here.
When we see the Bible, and the truths it un-
folds, converting savages of the lowest grades,
bringing them to become sons and daughters
of the Lord Jesus Christ, and enabling them
to live pure and peaceful lives, we adore God
for the light and power of His own Holy Word,
and we believe that the Book will go on con-
quering and to conquer, and that the waves of
criticism and doubt, which now shake the
faith of so many, will pass away, while the
Gospel will be proclaimed, according to Christ's
command, 'to every creature; and so will the
nations be disciplined by it.'"

It is well known that Queen Victoria is a
bit of a Presbyterian when she gets into Scot-
land, that is, she is wont to receive the com-
munion in the parish church of Crathie. It
is not quite so well known that her kindly
sympathy with those who dwell around her, as
evinced by joining in their acts of worship,
"has met with disapproval from successive
archbishops and from other Anglican digni-
taries. Dr. Longley went so far as to remon-
strate, but Her Majesty met him with such
Elizabethan plainness, that none have ventur-
ed to resume the topic."

Our Young Folks.

FATE OF THE ILL-NATURED BRIER.

Little Miss Brier came out of the ground ;
She put out her horns and scratched every-
thing 'round.

"I'll just try," said she,
"How bad I can be ;
At pricking and scratching there's few can
match me."

Little Miss Brier was handsome and bright,
Her leaves were dark green and her flowers
were white ;

But all who came near
Were so worried by her,
They'd go out of their way to keep clear of the
Brier.

Little Miss Brier was looking one day
At her neighbor, the Violet, just over the way.
"I wonder," said she,
"That no one pets me,
While all seem so glad little Violet to see."

A sober old Linnet, who sat on a tree,
Heard the speech of the Brier, and thus an-
swered he :

"Tis not that she's fair,
For you may compare
In beauty with even Miss Violet there.

But Violet's always so pleasant and kind,
So gentle in manner, so humble in mind ;
E'en the worms at her feet
She would never ill-treat,
And to Bird, Bee and Butterfly always so
sweet."

The gardener's wife just then the pathway
came down
And the mischievous Brier got hold of her
gown,

"O dear, what a tear !
My gown's spoiled, I declare ;
The troublesome Brier has no business there.
Here, John, dig it up ; throw it into the fire."
And that was the end of the ill-natured Brier.
—Mrs. Anna Baché.

A LESSON IN TIME.

"Oh mother, won't you please put a stitch
in my glove? I've got the other one on, and
I don't want to wait to take it off.

Helen hurried into her mother's room on
Saturday morning, holding up the ripped
glove.

"Are you going out this morning?" asked
her mother. "I was hoping you would be
able to stay and help me a little."

"Why, mother, it's the only day I have to
myself. What do you want me to do?"

"The mending is all behind, and Willie is
so restless he doesn't let me settle to anything
long."

Helen loved her mother and her little brother,
but this did not prevent a slight scowl from
gathering on her pretty, fair forehead. Her
mother looked in vain for sewing silk of the
required shade in a drawer.

"Things are all sixes and sevens here,"
said Helen, as she aided impatiently in the
search.

"Yes, I should like to get my drawers set
in good order," said mother, with a sigh.

Willie held out his arms to Helen as she
drew on the mended glove.

"No, not now, Willie. Sister'll take you
by-and-by."

"Couldn't you stop for a few moments in
the kitchen, and tell Annie about making
something for a dessert?" asked her mother.

"Can't she do that much without being
looked after? I'll send her to you. I'm in a
great hurry."

Mother made no answer as she turned to
the piled-up mending basket.

"Here's Uncle Herbert coming. I'm glad,
for he always cheers you up when you look so
doleful. Good-bye. I'll be sure to come back
early.

Helen went off with a light step in the un-
conscious selfishness characteristic of so many
young girls, utterly forgetting to observe that
her mother stood sorely in need of her kind-
liest ministrations. Uncle Herbert was a
great favorite with Helen. He was a young
clergyman, so young that it seemed a joke for
so large a girl to call him uncle, and so full of
good spirits and energy as to make his com-
pany always acceptable to both old and young.

"I'm glad you are come to see mother,"
she said, gaily, as she passed out.

Two hours later, on her way home, Helen
tapped on the door of her uncle's study.

"I can't stay a minute," she exclaimed,
"I promised mother I'd get home as soon as
I could. I just ran up to ask you if you
wouldn't call and see Mrs. Hunt's little
Charley, who is sick."

"Is this one of our busy days?" asked
Uncle Herbert.

"Well, I'm not in school, it being Satur-
day, but there always seems something to keep
me running. I went away down to Mary
Sheldon's to take her a book she wanted—
she's lame you know, poor thing. Then I
went to help Ruth March with her missionary
report. I was secretary last year, and she is
now, and she didn't know how to go to work.
Then I took a bunch of flowers over to Mary
Lane. All good work, you see, uncle."

"All good work," he repeated, a little
seriously. "I wonder if you have time to add
to it one other piece of good work?"

"Of course I can do anything you wish,
uncle."

"But you were in a hurry to get home."
"Oh, I was going to help mother a little,
but she'll wait."

"It is an errand in behalf of some one who
is worn out in body and discouraged in mind.
I really think the case is a serious one, and
that the worst results may follow if things are
allowed to go on as they are now."

"How shall I begin?" asked Helen, proud
of being sought as her uncle's coadjutor.

"Well, what I want of you first is to go
down to Cedar Street. There is a smart little
girl that needs employment, and I have agreed
to send her to this person. It will be a great
kindness if you do this errand for me. There
is the address to which the girl is to be sent,"
he said, placing a folded paper in her hand.

"What shall I do next?" she asked, slip-
ping the paper into her pocket.

Uncle Herbert took both her hands and
looked earnestly into her eyes.

"I think," he said gravely, "I can leave
that to one so quick of perception and so full
of a real desire to do right."

Helen left the house wondering a little at
her uncle's serious tones. Reaching Cedar
Street, she easily found the young girl and
made the arrangements for going to the place
spoken of.

"Here is the address," she said, taking from
her pocket the slip of paper. "It is M:s.—
Why?"

A look of surprise came to Helen's face as
she read the address.

"My uncle must have made a mistake," she
said, with a flush, recalling the details of their
conversation. Was there a hidden meaning
in the grave look with which he had bidden
her good-bye?

"And isn't the place open for me, ma'am?"
asked the girl.

"I'll see," stammered Helen. "I'll let you
know very soon."

She went out and hurriedly walked in the
direction of home. Her mother's address was
on the card. What did it mean? Was it
there merely as the result of absence of mind
on the part of her uncle? But he was not at
all given to absent-mindedness, and it was
evident that his whole attention was involved
in laying before her the case. Her mother
was the "poor woman," "worn out in body
and discouraged in mind."

"I might have seen it if I had thought," said
Helen, in bitter self reproach. "The case is
a serious one! Does he mean that mother—
oh, what does he mean? He never looked at
me so soberly before."

She hurried home and found the family
just rising from the dinner table.

"Your dinner is keeping hot for you, dear,"
said her mother.

"Don't bring it yet, Annie," said Helen.

"Come, mother, I want to see you lying down
before I touch it. I'll see to Willie. And it's
strange if I'm not equal to him and the mend-
ing basket, too."

"You can do anything when you try,"
said her mother, with a fondness which
brought a stab to Helen's heart with the
thought of how little her trying had been put
forth in behalf of this dear one.

"Mother," she said, as she bent over her
pillow for a loving kiss, "did Uncle Herbert
say anything to you about a girl to help you?"

"Yes;" and Helen knew from the tone
that there was no double meaning in her

words, "he thinks I ought to have some one
to lighten the work a little. But I dread an in-
experienced stranger."

"Wouldn't I do, mother?"

"Indeed, my darling. I don't want any
better help than you can give me, if you will."

"Some girls learn too late," said Helen to
herself as her mother's pale face dwelt on her
mind. "Thank God, I have learned it in time."

—Ex.

THE HAPPIEST LITTLE BOY.

"Guess who was the happiest child I saw
to-day?" asked papa, taking his own two little
boys on his knees.

"Oh, who, papa?"

"But you must guess."

"Well," said Jim, "I guess it was a vewy
wich little boy, wif lots of tandy and takes."

"No; he wasn't rich; he had no candy
and no cakes. What do you guess, Joe?"

"I guess he was a pretty big boy," said
Joe, who was always wishing he wasn't such a
little boy, "and I guess he was riding a big,
high bicycle."

"No," said papa; "he wasn't big; and of
course he wasn't riding a bicycle. You have
lost your guess, so I'll have to tell you. There
was a flock of sheep crossing the city to-day;
and they must have come a long way, so dusty
and tired and thirsty were they. The drover
took them up, bleating and lolling out their
tongues, to the great pump in Hamilton Court,
to water them; but one poor little ewe was too
tired to get to the trough, and fell down on the
hot, dusty stones. Then I saw my little man,
ragged, dirty and tousled, spring out from the
crowd of urchins who were watching the drove,
fill his old leaky felt hat, which must have be-
longed to his grandfather, and carry it one
two, three, oh, as many as six times, to the
poor suffering animal, until the creature was
able to get up and go on with the rest."

"Did the sheep say 'Thank you,' papa?"
asked Jim, gravely.

"I didn't hear it," answered papa. "But
the little boy's face was shining like the sun,
and I'm sure he knows what a blessed thing it
is to help what needs helping."—*The Christian
Observer*

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hospital at Brantford, where I remained for
some time, and while there I felt somewhat
better. The improvement, however, was only
temporary, for scarcely had I returned home
when I was again as ill as before. I had spent
a great deal of money in doctoring without
benefit and I felt discouraged and began to
look upon my condition as hopeless. A friend
advised me to try Dr. Williams' Pink Pills, but
I had already tried so many alleged "curo
cures" that I did not feel like spending any
more money on medicines. Finally, however,
I was persuaded to give Pink Pills a trial, and
as you can see have reason to be thankful that
I did. I purchased a box and began using
them with grim hope of recovery. To my
intense satisfaction I noticed that they were
doing me good, and you may be sure it
required no further persuasion to continue
their use. After I had taken a number of
boxes, the cough which had troubled me so
much, entirely ceased, and I could eat a work-
ingman's hearty meal, and before long I was
able to go to work. I am now in excellent
health, and I believe that Dr. Williams' Pink
Pills have saved my life. I would not be
without a supply in the house and I warmly
recommend them to others who may be
ailing.

The reporter called on Mr. Wm. Colclough,
the well-known druggist, who said he was
acquainted with Mr. Friday's case and had
every confidence in the statement made.
Interrogated as to the sale of this remedy
about which everybody is talking, Mr. Col-
clough said that so far as his experience went,
he knew the sales to be very large, and that
the remedy gave general satisfaction. In fact
although he handled all the best proprietary
medicines, he finds Dr. Williams' Pink Pills
the best selling remedies on his shelves.

Dr. Williams' Pink Pills are an unfailing
specific for all diseases arising from an
impoverished condition of the blood, or from
an impairment of the nervous system, such as
loss of appetite, depression of spirits, anemia,
chlorosis or green sickness, general muscular
weakness, dizziness, loss of memory, locomotor
ataxia, paralysis, sciatica, rheumatism, St.
Vitus' dance, the after effects of la grippe, all
diseases depending upon a vitiated condition
of the blood, such as scrofula, chronic erysip-
elas, etc. They are also a specific for the
troubles peculiar to the female system, cor-
recting irregularities, suppressions and all
forms of female weakness, building anew the
blood and restoring the glow of health to
pale and sallow cheeks. In the case of men
they effect a radical cure in all cases arising
from mental worry, overwork or excesses of
any nature. These pills are not a purgative
medicine. They contain only life-giving
properties, and nothing that could injure the
most delicate system.

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 and should be
avoided. The public are also cautioned
against all other so-called blood builders and
nerve tonics, put up in similar form intend-
ed to deceive. They are all imitations,
whose makers hope to reap a pecuniary ad-
vantage from the wonderful reputation achiev-
ed by Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills may be had of all
druggists or direct by mail from Dr. Williams
Medicine Company from either address, at 50
cents a box, or six boxes for \$2.50. The price
at which these pills are sold make a course of
treatment comparatively inexpensive as com-
pared with other remedies or medical treat-
ment.

TAKE - NOTICE.

During the year the space devoted to ad-
vertising MINARD'S LINIMENT will con-
tain expressions of no uncertain sound from
people who speak from personal experience as
to the merits of this best of Household Rem-
edies.

C. C. RICHARDS & Co.

\$7.97 on hand. \$561.91 had been given to missions direct from twelve societies, and 375 members are giving on the "Fulton plan," two cents per week to missions. After the transaction of business Rev. Wm. Patterson of Cooke's Church, Toronto (a man beloved by all Endeavorers), was introduced and received with cheers. Mr. Patterson gave a very practical address, taking as heads for his subject, "All of self and none of Christ"; "Some of self and some of Christ"; "None of self and all of Christ."

PRESBYTERY MEETINGS.

The Presbytery of Guelph met in St. Andrew's church, Guelph, on the 10th of January. In the absence of the stated Moderator, Mr. A. M. Hamilton, M.A., took the chair. Sympathy was expressed with the Moderator under his present affliction, and supply was provided for the pulpit by the brethren over the 25th March, each one volunteering a Sabbath till that date. A committee was appointed to visit Hawkesville and Linwood in connection with the grant they are receiving from the Augmentation Fund. It was left with the city ministers and their representative elders to arrange for holding a missionary institute in Guelph on such a day as may be found most convenient. Deputations were appointed to wait upon the County Councils of Waterloo, Halton and Wellington, and suggest certain improvements in gaol accommodation for different classes of prisoners on the lines proposed by the Prisoners' Aid Association, of Toronto. The committee to arrange for conferences gave in their report recommending that for the present year these be held in Hespeler, beginning on the evening of Monday the 19th of March. A detailed programme was submitted and adopted. The clerk, as convener of the committee on Systematic Benevolence, reported the steps he had taken to procure information from congregations regarding their practice in raising funds for the support of the Gospel among themselves and of the schemes of the church. On motion of Dr. Torrance, seconded by Dr. Wardrope, it was unanimously agreed to nominate Dr. MacKay, of Formosa, at present in Canada, as Moderator of the General Assembly. At the request of the congregation at Eden Mills, Mr. Strachan was continued as pastor for another year. Mr. Armstrong laid on the table his resignation of the pastoral charge of the congregation at Hawkesville and Linwood, and was heard state his reason for the step. It was agreed that his resignation lie in abeyance in the meantime, and that the committee already appointed to visit those congregations make all inquiry into the circumstances, with a view of learning whether they are such as may not be satisfactorily dealt with without requiring a dissolution of the pastoral tie. Dr. Wallace gave a statement regarding what had been done by the congregation at Alma to provide themselves with a new place of worship, the cost of the building and the provision for the furnishing, with the liabilities still existing and the assets on hand. The Presbytery agreed to record its gratification at the prosperity of the congregation, and its hope that there will soon be the settlement of a stated pastor. Inquiry was made and information given as to the long existing vacancy in the Eramosa congregation. A long time was spent considering the report of the Presbytery's committee on a proposed new hymnal. The Presbytery approved of certain principles suggested by the committee as proper to govern any engaged in preparing a book for the worship of God by praise. After long discussion it was carried by a large majority that the Psalms of David, according to Rouse's version, be published in their entirety, without selections from any source, in one volume with the hymns that may be sanctioned by the Assembly. It was also agreed that the paraphrases be incorporated with the hymns and that some of the present hymns be dropped and others added, and, also, that the hymns for children be bound up with those for congregations. The further discussion of the report was postponed to an adjourned meeting to be held in the same place on the 23rd January, at 10 o'clock forenoon.

The Presbytery of London held a conference on the state of religion, on the afternoon and evening

of the 8th inst., in Knox Church. Rev. T. Wilson, of Dutton, presided. The chief subject was the mission work of the church, and the problem was how to awaken interest and stimulate liberality. Several of the speakers spoke of the need of wise organization and continual instruction. The injury done to legitimate work by irresponsible beggars was referred to. Rev. Dr. Robertson, superintendent of Northwest Missions, was present, and spoke of the work under his charge. The Northwest work has grown very rapidly, but not nearly all the ground is occupied. This year the harvests in some parts were destroyed and the missionaries will suffer. The church cannot retire from any one of the fields occupied without loss and disgrace. The country needs religious institutions, and already the influence of work done is being felt. Dr. Robertson's address was very stimulating. Others followed with suggestions as to ways and means for collecting funds. The Presbytery met for regular business on the 9th. A request was read from residents of Ilderton, asking to be organized as a congregation in connection with the English settlement congregation. The matter was referred to interested sessions. A letter was read from the Presbyterial Woman's Foreign Missionary Society, asking that Rev. J. A. Macdonald be appointed to represent the Presbytery and deliver an address at the annual meeting of the society, to be held in Glencoe in February. This appointment was accordingly made. Rev. A. Henderson presented the Home Mission report of the Presbytery, and deputations were appointed to visit augmented congregations. Calls from London East to Rev. D. M. Robertson, from Glencoe to Rev. R. W. Ross, from Delaware to Rev. Hugh Brown, and from Port Stanley to Rev. J. H. Courtenay, were reported, and will be disposed of this afternoon. The chief business before the Presbytery in the afternoon was the disposal of calls. Four came up and were sustained. Rev. J. Ballantyne presented a call from London East, signed by 141 communicants and forty-eight adherents in favor of Mr. D. M. Robertson, a recent graduate of Knox College. At a subsequent stage, Mr. Robertson accepted the call, and his ordination and induction were appointed for the evening of January 23rd. The second call was from South Delaware and Tempo in favor of Rev. Hugh Brown, of Havelock, Presbytery of Peterboro. The call will be forwarded to the clerk of that Presbytery, and Rev. J. K. Smith of Port Hope, asked to support it there. It is expected that Mr. Brown will accept. Rev. J. A. Macdonald presented a call from Port Stanley in favor of Rev. J. H. Courtenay, of St. Thomas, a recent graduate of Knox College. The call was entirely unanimous and very hearty. The representatives of the congregation supported the call. Mr. Courtenay accepted the call and his ordination and induction appointed to take place at Port Stanley on Wednesday, Jan. 24th, at 2.30 p.m. The fourth call, presented by Rev. A. Henderson, was from Glencoe, signed by 167 members and 47 adherents, in favor of Rev. R. W. Ross, a college classmate of Messrs. Robertson and Courtenay. Mr. Ross was not present, but provisional arrangements were made for his ordination and induction at Glencoe on Monday, Jan. 29th, at 2 p.m. The congregation of St. James' Church, London, obtained leave to borrow \$1,000 additional, in order to consolidate their debt. Rev. A. Millar and Rev. D. Kelso obtained leave to moderate calls at Wardsville and Dunwich respectively. Rev. W. P. Clark presented the report of the Committee on Temperance. Rev. J. A. Macdonald moved the Presbytery to nominate Rev. Dr. G. L. Mackay missionary to Formosa, now in Canada, as Moderator of next General Assembly. The Committee on Remits reported against the proposed new Book of Praise. Considerable discussion arose over a motion to make a large selection from the Psalms rather than incorporate the entire Psalter. The Presbytery decided to recommend the incorporation of all the Psalms, using better versions where obtainable, increasing the number of hymns, omitting the paraphrases as a separate collection, but incorporating selections from the paraphrases in the Hymnal. Other minor changes were also recommended. The Presbytery will consider the hymns proposed to be added at an adjourned meeting in London on January 23rd, at 10.30 a.m. The various licentiates will also be examined at that meeting.

CONGREGATIONAL MEETINGS.

The annual meeting of St. Andrew's Church, Lindsay, was held on Wednesday evening, 17th inst. Rev. Robt. Johnston, B.A., pastor of the church, presided. There was a large attendance and the proceedings were marked by much cordiality and interest. The pastor read the address of the session, expressing gratitude to God for all that has been accomplished in the past, hopefulness for the future and urging renewed consecration to the work of the Lord. Reports were presented and read from the Board of Managers, the Sunday School, Woman's Foreign Mission Society, Mission Band, Visiting Committee, Ladies' Aid Association and Young People's Christian Endeavor Society, all of which showed that active and successful work had been done during the past year. A significant fact respecting the Sunday School is that the attendance has quite outgrown the accommodation in the school-room, it having become necessary to teach seven classes in the church. The membership of the congregation is now 498. The amount raised during the year 1893, for all purposes, was \$6,925. Included in this amount is \$1,243 for missions and benevolent objects, \$545 being contributed by the congregation generally, \$268 by the Woman's Foreign Missionary Society, \$51 by the Mission Band, and \$79 by the Sunday School. Of the revenue \$2,600 was for the reduction of the debt. When all subscriptions have been paid the liabilities will be reduced to \$8,600, a most gratifying condition of affairs, when it is remembered, as was stated, that within the past eight years \$49,000 has been expended for land, build-

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DEATHS.

At the manse, Clifford, on Saturday 13th Jan., Annie Mason, second daughter of the Rev. S. Young, aged 24 years.

At her late residence, 20 Cecil street, on the 19th January, of la grippe, Lizzie Chambers, daughter of the late Capt. Chambers, Woodstock, and beloved wife of the Rev. W. A. Hunter, of Brnkline Church, Toronto.

ings and furnishings. Grateful reference was made to the fact that although the pastor has twice been called to the charge of other congregations since the beginning of last year, he is still with his people in Lindsay, prosecuting the work of the Lord with great zeal and even greater power than in the past, and to the continual increase in the attendance at the Sabbath services and at the prayer meeting.—The Canadian Post, Lindsay.

The annual meeting of the various social and religious organizations of St. Andrew's Church was held on the 17th inst. The pastor presided and there was a large attendance. The first report considered was that of the schemes of the church, which showed a financial improvement on the last year. The Missionary Societies next came under review—the Women's Foreign Mission Society, the King's Messengers and Sunbams. These reports were all satisfactory and were adopted. Mr. A. M. Gunn reported in the Fort Pelly Mission; the Central S. School (St. Andrew's), the London North, the London West, and the St. Andrew's Bible Class next reported and these reports were also received. The Woman's Visiting and Aid Society submitted their report, which showed the society to be in a more flourishing condition than at any previous time. The money aid rendered to the poor had been the source of great blessing. The Young People's Society of Christian Endeavor reported a healthy, active condition, and the future prospects of usefulness were most encouraging; these reports were accepted. The choir also reported, and the prayer meeting committee through its chairman. The meeting was most harmonious.—London Free Press.

The annual meeting of the congregation of the Church of the Redeemer, Deseronto, was held in the church on the evening of Thursday, 11th inst. The report of the Kirk Session showed that during the year 50 members had been received, 32 by the profession of faith, and of these 10 had come from the Sabbath School. One member had died during the year and 18 had left with certificates or had been retired, leaving 177 active members on the roll at the end of 1893. There are 122 families connected with the congregation. Treasurer's statement appended showed that the congregational collections for the schemes of the Assembly, etc., aside from the offerings of the societies, amounted to \$185.63; for the Session Fund \$36.45 had been collected. The Board of Managers reported that the revenue for the year was \$1 613.45, of which \$1 391.65 was from envelope offerings and \$155.67 plate collections. The expenditures were \$1,693.37, leaving a deficiency of \$80.12, which has since been wiped out. The Ladies' Missionary Society, few in numbers, had by monthly offerings raised \$48.69. The steady Gleaners had raised \$144.57 by different events held during the year. The Christian Endeavor Society reported a year of successful work and collections to the amount of \$67.01. The Golden Rule Mission Band had by hard work on the part of its members raised \$113.52. Mr. G. A. Lowe submitted a very encouraging report of the West End Mission. The total amount raised by the congregation for all purposes was about \$2,750. An adjournment was then made to the lecture room where cake, sandwiches and aromatic coffee were discussed. The meeting was subsequently dismissed with the doxology and benediction.

The annual congregational meeting of Carmel Presbyterian Church, Virden, was held on the afternoon of the 9th inst. The pastor, Rev. W. Beattie, took the chair. The report of the managers showed the church to be in a healthy condition financially. The pastor's salary was paid in full and other incidental expenses could be fully met by subscriptions yet to come in. The management start out with good prospects for the coming year. In place of the retiring manager, Mr. Mahill, Mr. P. McDonald was appointed, Mr. James Rothnie being elected for another term. The report of the Sabbath School showed that it was in a most prosperous condition. The Woman's Help Society presented a report which showed that the church was largely indebted to the ladies for the present encouraging financial state of the congregation. The Young People's Christian Endeavor Society report proved that the work among the young people of the congregation had been carried on vigorously. Before closing, the pastor, in a few suitable words, in the name of the congregation presented Mr. Bremner with a sum of money in recognition of his valuable services as leader of the choir. Mr. Bremner thanked the congregation for their kindness and said he always felt it to be a duty, and a pleasant duty, to help on church work. After partaking of the hospitality of the ladies and managers the meeting was brought to a close by singing the doxology and the pastor pronouncing the benediction.

The annual business meeting of Zion Presbyterian Church, Carleton Place, was held last Wednesday evening, the 10th inst., and was largely attended. The reports presented were all very satisfactory, and show the congregation to be making steady progress. The following facts were given: Members on the roll, 357; added during the year,

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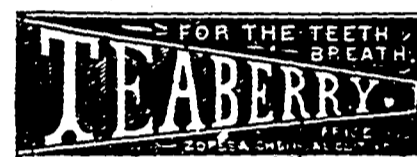
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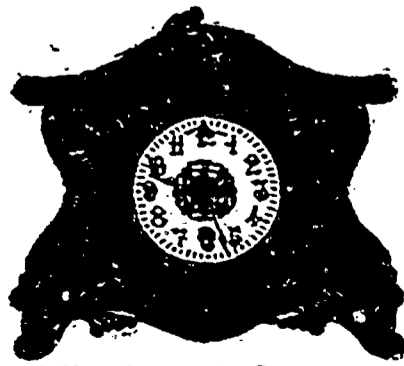
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10; contributed for mission purposes, \$915.81; Congregational Fund, \$1,905.14; Building Fund, \$537.17; Ladies' Aid Society, \$125.20; Sunday School, \$145.24; a total of \$3,628.56. The Woman's Foreign Missionary Society raised \$240, the Mission Band \$35, and the Ladies' Aid \$125, (\$100 of which was granted to the Manse Fund). Every fund showed a good surplus, after all liabilities had been met, and the manse debt had been reduced to \$1,500, against which there are cash and subscriptions amounting to over \$500. A motion was carried unanimously raising the pastor's (Rev. A. A. Scott) salary from \$1,000 to \$1,200. After the business had been disposed of, refreshments were served by the ladies of the Woman's Foreign Missionary Society, after which one of the most successful meetings in the history of the congregation was brought to a close by the singing of the doxology and the pronouncing of the benediction.

The Presbyterian congregation of Winchester held its annual meeting on the evening of January 10th. The treasurer's report showed the finances of the congregation to be in a prosperous condition. The following are a few items from the report: Collection for the schemes of the church, \$176.50; collection by Sabbath School for Jewish Mission, \$10; thank-offering for Missions, \$69.50; collections by Sabbath School for Pointe aux Trembles School, \$50; raised by Woman's Foreign Missionary Society during the year, \$85; by Young Ladies' Diligent Band, \$86; by Willing Workers' Society, \$250. The congregation contemplates building a new church next season.

The annual congregational meeting of Ormiston C. P. Church, Lucan, Ont., was held on Wednesday evening, the 17th inst., and was larger than usual and the financial and other reports were very encouraging. One of the pleasing incidents of the meeting was the unanimous vote to increase the stipend of the pastor, the Rev. John Campbell, as a mark of their appreciation of his labors, and their esteem for himself personally.

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British and Foreign.

Rev. Dr. Parkhurst announces a weekly paper in New York, to aid the fight against Tammany and vice.

Rev. Guinness Rogers has presented a copy of 'The Heroic Age of Independency' to each of the students of Bangor College.

A notable circumstance is the fact that the late Dr. Beggs' congregation has, at last, agreed to admit "human hymns," as they have been called, into the service of the sanctuary.

The Cambridge University Press has issued a large type edition of 'The Cambridge Companion to the Bible,' which will be widely welcomed.

It is reported that about 2,000,000 of the natives of India can now read English, and the desire to know it is extending, and in some districts amounts to a passion.

Rev. Dr. Newman Hall has been conducting a mission in Morningside, Edinburgh. One Sabbath evening lately he conducted the service in the Free Church (Rev. A. Martin's.)

The native Protestant Church in Spain has a hard struggle, and it is still the day of small things in that land of superstition. But steady growth is hoped on the part of all reforming agencies there.

The Town Council of Glasgow, by a casting vote of a chairman, have resolved to consider a request by a friendly society for the use of one of the city halls for a Sabbath evening concert on behalf of its funds.

The *Church Missionary Intelligencer* for November, speaking of the death of Dr. Henry in Nyasaland, says: "Such men are a loss, not to the mission alone which owns them, but to the whole Church which claims them as her glory and her strength."

At a great meeting to be held in Pembroke Baptist Chapel, in February, the Lord Mayor of Liverpool (Rt. Hon. W. B. Bowring) will attend in State. This is the first time that a Mayor has so attended in the history of the chapel. Hymns specially composed for the occasion will be sung.

We learn that Dr. George Smith is engaged in the preparation of a work on "The Conversion of India," in which he will describe the efforts of the Nestorians, the Jesuits, and the Dominicans, and the progress of other missions, and discuss the work going on in India and Southern Asia generally.

People who secede to the Church of Rome often find out their mistake. One of those who have thus learned wisdom by experience is Lady Evelyn Moreton, sister of the present Earl of Ducie, who was formerly a member of the Church of England. She has now left the Roman Catholic communion, which her ladyship joined about seven years ago.

The work of the British and Foreign Bible Society is being carried on in Madrid with much hopefulness by the Rev. John Jameson, a member of the Presbytery of Spain and Portugal. He writes: "You will be glad to know that I am succeeding beyond all expectation in making the Society known in the social circles of the capital, and believe that we are in a fair way to break down the long-standing prejudices against evangelical Christianity which so badly hinder the work in this country."

The *Chicago Tribune* recently sent a number of reporters, disguised as very poor folk, to some of the leading churches of that city to find out how they would be treated. While in one or two places of worship no marked courtesy was shown, in the majority of the churches, the ushers generally took special pains to make the shabby strangers feel at home. The result seemed to prove that one of the popular fallacies of the day, that poor people are not wanted in large city churches, is only a fallacy.

Stambourne, in Essex, is famous among villages for its association with the boyhood of Charles Hadden Spurgeon, whose 'memoirs' of the place was his last literary occupation. The present pastor of the little Congregational church, which has been the village centre of religious life since 1662, is the septuagenarian Rev. John Cooper Honein. He has just published what he calls an 'essay in plain verse,' entitled *Stambourne Maase; or Religion among the Lowly: a recognition of the godliness of the labouring poor.*

Mrs. Lewis, of Cambridge, who was accompanied by her sister, Mrs. Gibson, has been telling the story of her discovery of the Syriac Gospels on Mount Sinai to an audience assembled in the hall of the Presbyterian College, London, under the auspices of the Students' Theological Society. The lecture was entitled "Through the Desert to the Library of Mount Sinai," and it was illustrated by lime-light views. Specimen pages of the manuscripts were thrown upon the screen, and Mrs. Lewis mentioned that the entire text will shortly be published.

A recent advertisement in an English church paper for a priest to work in an interesting "slum parish" brought only five applicants; another advertisement for a private chaplain on a year's yachting cruise was answered by no less than five hundred men.

The Rev. W. S. Swanson, of Lochmaben, is to be called to Melville Free Church, Aberdeen, vacant by the removal of the Rev. David Seaton, to Glasgow. Mr. Swanson is the oldest son of our own lamented missionary, and is himself well known in London.

There are two Chinese girls studying medicine in the University of Michigan who mean to return to their country as missionaries. They have exchanged their Chinese names for those of Mary Stone and Ada Kahn. There are three young Chinese men also studying medicine in the same institution.

The spiritual head of the Serbs residing in Hungary, Croatia, and Slavonia, Patriarch Georg von Brankovics, recently visited Bukovar for the purpose of consecrating a church. After receiving several deputations, including the chief rabbi of the Jewish community, the patriarch, with his retinue, paid a visit to the synagogue.

The Free Church is not to escape further discussion on the Declaratory Act even through the secession of its most determined opponents. The Presbytery of Dingwall has passed an overture demanding the repeal of the Act; and though only four members constituted the Presbytery, this will, of course, suffice to reopen the question.

Mr. Heath, in a recent book entitled "The English Peasant," writes as follows:—"The Northumbrian peasant is largely influenced by a form of Christianity that not only recognizes that he is a man, but that without ceasing to be a laboring man, tend to sheep, or follow the plough, he can be chosen, and is chosen if found worthy, an elder of the church."

The Southern Presbyterian Church, U.S.A., elected a layman as Moderator of its last General Assembly, Judge Lapsley, of Alabama, an honor conferred partly, at least, in recognition of the fact that the judge was the father of a brave young missionary—Samuel Norwell Lapsley—who died on the Congo in 1892, one of the noble martyrs of the deadly climate of Central Africa.

The affairs of the *Scottish Leader* have again been before the Court of Session. Though its financial condition only emerged piecemeal, sufficient was brought to light to prove the immense loss it has proved to its proprietors: £60,000 was already gone, and there will be "more to follow." The Gladstonian whip was appealed to for help, but his success did not appear to have been great.

That part of the Babylonian Talmud called "Sanhedrin" was lately translated into German by Dr. M. Rawicz and published in Frankfurt-on-the-Main by Hoffman. This is the fourth Tractatus of the Talmud rendered in German. In French Messrs. Rabinowitz and Schwab have done better, the latter rendered the whole Jerusalem Talmud in French. In English no work has been done in this direction.

Rev. John Thomson, retired minister of Greyfriars Church, Aberdeen, and the oldest minister of the church, died on the 4th, in his 91st year. A son of Rev. Dr. John Thomson, of Greyfriars, Edinburgh, he came out in 1843, giving up his church at Shettleton, Glasgow, and becoming minister at Leven. He was afterwards translated to Montrose, and finally to Aberdeen. He retired from active work 20 years ago.

Thirteen bishops of the Methodist Episcopal (American) Church have given their opinion upon the effects of the Higher Criticism on Methodism. Their unanimity is remarkable. None of them has any fear, and the opinions of all might almost be expressed in the words of Bishop Warren—"The new theology does not teach us at all. We haven't formulated anything with which its developments might come into conflict. It does not enter our domain; we are out of its reach."

The annual congregational meeting of the Scotch Presbyterian Church, Jersey City, New Jersey, U.S., of which Rev. David Mitchell, formerly well-known in Canada, is now pastor, was held lately. The report of the trustees showed a gratifying result of the income, meetings and expenditures. The Y.P.S.C.E., Literary Society, Girls' Brigade, Missionary and Aid Ladies, the Sabbath school societies, made reports of valuable work done. The session reported eight infants baptized, fourteen persons received on profession of faith, and eight by letter.

The Committee of the British and Foreign Bible Society has just appointed Mr. James Gordon Watt, M.A., of Mansfield College, Oxford, as Assistant Secretary. In the first instance, the appointment will only be for one year, but it is intended, in the event of its proving suitable, that Mr. Watt should eventually become the Nonconformist Secretary of the Society, when the present Secretary, Rev.

Only the Scars Remain.

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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."

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W. Major Paul, who has for so many years ably served the Society, resigns. Mr. Watt has had a distinguished academic career, and will bring fresh vigour and learning to the Bible House.

The New College in Edinburgh continues to attract a large number of foreign students, besides receiving the majority of the Scotch ones. It has this session 90 regular students, very equally distributed over the four years. Out of 47 irregular students 15 come from Ireland, 1 from Wales, 5 from Canada, 2 from New Zealand, 1 from the West Indies, 6 from the United States, and 1 from each of Switzerland, France, Holland, Bohemia, and Asia Minor. The number of students at Aberdeen is 31, of whom the first year provides 6. In Glasgow there are 74 regular students, of whom 13 are in the first year. On the whole it would appear that the supply is not so great this year as it has been for some years past.

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A prize of \$50,000 has been offered by the Metropolitan Traction Company of New York City for a system of street car propulsion which will be superior or equal to the overhead trolley, without possessing the objectionable features of the trolley for crowded thoroughfares. The president of the company, Mr. John D. Crimmins, says that the general idea is to encourage some sort of underground trolley system.

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

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As the untaught accident is guilty of what we wildly do, so we profess ourselves to be the slaves of chance, and fleet of every wind that blows.—Shakespeare.

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It cannot be denied that the influence of climate upon health is great, and it is in recognition of this fact that physicians send patients suffering with pulmonary diseases to great distances for "change of air." But when the sufferer happens to be too poor to act upon the advice his lot is hard indeed. But it is not necessarily hopeless. Dr. Pierce's Golden Medical Discovery can be had at any medicine store, and to it thousands whose cases were considered desperate owe their lives.

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We do not like our friends the worse because they sometimes give us the opportunity to rail at them heartily. Their faults reconcile us to their virtues.—Hazlitt.

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MISCELLANEOUS.

They make bottles of paper now, and rims for machine pulleys of the same material.

Buffalo claims to have more miles of streets paved with asphalt than Paris, Washington, or any other city in the world.

Compressed air has been found more efficacious in cleaning cushions and upholstery in railway cars than beating, and makes the work less costly, according to *Locomotive Engineering*.

M. Routan, a French scientist, who is a practiced diver, has succeeded in taking a photograph of his surroundings when standing on a bed of the Mediterranean at Banyuls-sur-Mer, near the Spanish border.

The senior class at Yale numbers 185 students; of these 54 wear glasses, the necessity of such aids to vision having, in 25 of the cases, arisen since the students entered the College. The average age of the members of the class is twenty-two.

The next meeting of the American Medical Association will be held at San Francisco, on the first Tuesday in June, 1894, instead of on the first Tuesday in May, in order to permit of a discussion of the Code by the various State societies that meet just before the meeting of the National Association.

The bee works harder than most people would believe. There are about sixty flower tubes in every head of clover, and only a tiny morsel of honey in each. In order to get enough sugar for a load the bee must visit about six thousand different flowers, and each bee makes, on an average, twenty trips a day.

The obituary columns of a London paper on the morning of December 12th contained thirty-five deaths of persons over seventy years old. One of them was a centenarian, three were over ninety, and twelve over eighty. Twenty of the thirty-five over seventy; the centenarian, two of the "nineties" and seven of the "eighties" are women.

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The first duty towards children is to make them happy. If you have not made them happy you have wronged them; no other good they may get can make up for that.—Charles Buxton.

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

Some persons follow the dictates of their conscience only in the same sense in which a coachman may be said to follow the horses which he is driving.—Wheatley.

GORED BY A COW.

A fine colt belonging to Mr. Peter Lindsay, of Nixon, Ont., was badly hooked by a cow. Two bottles of Hagyard's Yellow Oil cured it. This invaluable remedy should be in every house. It cures cuts, sprains, bruises, burns, and all pains and aches in man or beast.

If you would relish food, labor for it before you take it; if you enjoy clothing, pay for it before you wear it; if you would sleep soundly, take clear conscience to bed with you.—Franklin.

PERFECTLY CURED.

SIRS,—I have been greatly troubled with headache and bad blood for ten or twelve years. I started to take Burdock Blood Bitters in July, 1892, and now (January, 1893), I am perfectly cured.

HUGH DRAIN, Norwood, Ont.

The *Neue Freie Press* of Vienna believes that Russia's object is to put an end to the stoppage of the Dardanelles by Turkey and to obtain supremacy in the Mediterranean. The Austrian organ adds: "Let England take care. It is that country which is the aim of Russian ambition, that is working to destroy her naval supremacy in the inland sea."

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Be very slow to believe that you are wiser than all others; it is a fatal but common error. Where one has been saved by a true estimation of another's weakness, thousands have been destroyed by a false appreciation of their own strength.—Colton.

ALTOGETHER DISAPPEARED.

GENTLEMEN,—About two months ago I was nearly wild with headaches. I started taking B.B.B. took two bottles and my headaches have now altogether disappeared. I think it a grand medicine.

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Says **CARRIE E. STOCKWELL**, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."



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With the Bank of England, the destruction of its notes takes place about once a week, and at 7 p.m. It used to be done in the daytime, but made such a smell that the neighbouring stock-brokers petitioned the Governors to do it in the evening.

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Within the large house in Washington occupied by Archbishop Satolli there is not a woman to be seen. All the servants are men, speaking Italian, and only his interpreter talks English. M. Satolli has but one fad, and that is a fondness for birds.

TORONTO TESTIMONY.

DEAR SIRS,—Two years ago I had a bad attack of biliousness and took one bottle of Burdock Blood Bitters, and can truly recommend it to any suffering from this complaint.

MRS. CHARLES BROWN, Toronto.

It is the experience of workers among the poor in New York that the wonderful size and number of our generously endowed public charities is wrongfully used by men of moderate means as an excuse for not doing their share of relieving poverty and distress.—*New York Herald*.

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DEAR SIRS,—I had a very sore throat for over a week and tried several medicines without relief until I heard of Dr. Wood's Norway Pine Syrup which I tried with great success. I think it a fine medicine for sore throat, pain in the chest, asthma, bronchitis, and throat and lung troubles.

MARIA MIDDLETON, Bobcaygeon, Ont.

A Boston newspaper man speaks of Hon. Josiah Quincy as the best listener he ever knew, and says that he is not always giving interviews nor speechifying on all occasions, as some men do, but he "saws wood, and his woodpile is a big one."

Coughs and Colds are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. BROWN'S BRONCHIAL TROCHES are offered, with the fullest confidence in their efficacy, giving almost invariably sure and immediate relief. 25 cts. a box.

Three out of four of all the electors of Prince Edward Island who voted on the prohibition plebiscite were in favor of prohibition, and the total majority in its favor was 7,200 in a total plebiscite vote of under 14,000. The city of Charlottetown gave a majority of 300 for prohibition, and only two districts, who believe, gave majorities against prohibition.

Some three hundred and odd cats are maintained by the United States Government, the cost of their support being carried as a regular item on the accounts of the Post Office Department. These cats are distributed among about fifty post offices, and their duty is to keep rats and mice from eating and destroying postal matter and canvas mail sacks.

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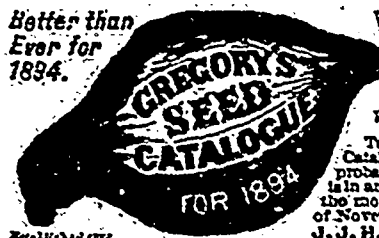
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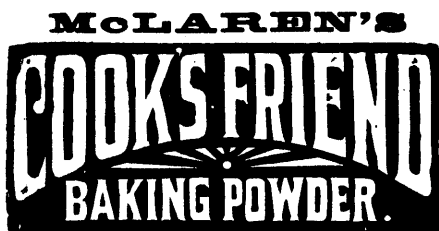
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MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk. BRUCE.—At Walkerton, on March 13th, at 1 p.m. BROCKVILLE.—At Prescott, on Feb. 27th, at 2.30 p.m. CALGARY.—At Calgary, first Tuesday of March, 1894. CHATHAM.—In First Church, Chatham, on March 12th, at 10 a.m. GUELPH.—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. LINDSAY.—At Cannington, on Feb. 20th. LANARK AND RENFREW.—In Zion Church, Carleton Place, on Feb. 26th, at 8 p.m. MINNECOSA.—At Gladstone, on March 12th, 1894. MONTREAL.—In Presbyterian College, March 17th, at 10 a.m. MAITLAND.—At Wingham, on March 20th, at 11.30 a.m. ORANGEVILLE.—At Shelburne, on March 12th at 10.30 a.m. OWEN SOUND.—In Knox Church, Owen Sound, on Feb. 13th, at 10 a.m. OTTAWA.—At Ottawa, in St. Andrew's Church, on February 6th, 1894, at 10 a.m. PARIS.—In Dumfries St. Church, Paris, on Feb. 8th, at 10 a.m. PETERBOROUGH.—In Mill St. Church, Port Hope, on March, 20th 1894. QUEBEC.—At Quebec, in Morin College, on February 27th. REGINA.—At Indian Head, on second Wednesday of March, 1894. ROCK LAKE.—At Manitow, 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. WESTMINSTER.—At New Westminster, on March 20th, at 2.30 p.m. WHITBY.—In St. Andrew's Church, Whitby, on April 17th. WINNIPEG.—At Winnipeg, in Manitoba College, on March 13th, at 3 p.m.

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