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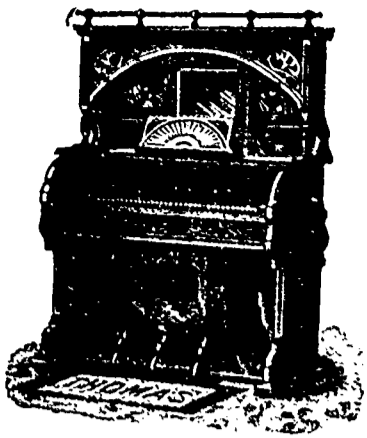
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HEALTH AND HOUSEHOLD HINTS.

Canned tomatoes are more delicious baked than stewed. About ten minutes before removing from the oven spread buttered bread crumbs over the top.

The best way of treating a stove that has not been blacked for some time is to rub it well with a newspaper, adding just a little clean grease of almost any kind. It will soon take a polish after a few treatments of this sort.

To make a really delicate dish out of that coarse vegetable, cabbage, it should be sliced and simmered slowly in milk enough to cover it, over a slow fire for two hours. Add a lump of butter and a little nutmeg or mace, as preferred, and serve hot.

When oiled walnut furniture begins to grow dingy it can be made to look as fresh as new by re-oiling. Linseed, or even olive oil, may be used, but pure, good kerosene oil is much the best. Rub it well in with a soft woolen rag and polish with clean, dry flannel.

When the mice have found their way by gnawing holes in the wall, just drop into the holes chloride of lime made extra strong by mixing with muriatic acid and then plastering up the holes. Then set mouse traps and engage the services of a good-natured cat and the mice will make their way to more hospitable quarters.

A ripe, sweet, juicy apple is pleasing, nutritious, medicinal, and, being aromatic and vitalizing, is supposed to aid in developing physical, mental and spiritual beauty. The teachers of expression in art think so; the vocal teachers say it will clear the voice; a vegetarian says it will excite muscular action along the alimentary canal, and the housekeepers ought to know that it will save the bread and butter. Broiled sour apples served with powdered sugar and cinnamon and bits of hard butter before the coffee is a very fascinating breakfast dish.

A room should be thoroughly fumigated after having been occupied by a patient having any of the serious contagious diseases. A writer in the *Journal of Health* gives directions for fumigating with sulphur: "Close the doors, windows, fireplace, etc., pasting strips of paper over all the cracks. Fumigation by burning sulphur is most easily accomplished. Two pounds of sulphur should be allowed for every room from ten to twelve feet square. It is better to divide it and put it in several pans, rather than to burn the entire quantity of sulphur used in one pan. To avoid the danger of fire these pans should be set on bricks, or in other and larger pans filled with water or sand. After pouring a little alcohol on the sulphur, and properly placing the pans about the room, the furthest from the door of exit should be lighted first; the others in order. The operator will need to move quickly, for no one can breathe sulphurous fumes with safety. After closing the door, the cracks around it should be pasted up, as was done within the room. Six hours at least are generally necessary to fumigate a room properly; at the end of that time it may be entered and the windows opened; and they should be left open as long as convenient, even for a week if possible. After fumigation, a thorough process of cleansing should be instituted. At least the walls and ceiling should be rubbed dry. Much the better way is to whitewash and re-paper. The floor and wood work and the furniture should be scrubbed with a solution of carbolic acid or some other disinfectant."

Devilled Oysters.—Drain large oysters from the liquor; cover them with vinegar, melted butter and a little cayenne and ground cloves; let them remain in this about half an hour; turn them occasionally; dip them then into beaten egg and fine cracker crumbs, salted, and fry in deep, hot fat.

Chocolate Pudding.—Soak a third of an ounce of gelatine in milk. Dissolve four ounces of vanilla chocolate in a pint and a half of milk and boil in a clean pan for ten minutes, stirring all the time; flavor with a very little vanilla essence and sugar to taste; put into a jug to cool. Put the soaked gelatine into a pan to dissolve; let it also cool, add it to the chocolate and mix well. Pour when almost cold, into a mold previously wet with water. When set turn out and serve with whipped cream round it. This pudding should be made the day before it is required. If liked a cup of strong coffee can be used in place of chocolate and is very refreshing.

Broiled Bacon.—Remove the skin and dark outside edges and cut the bacon in very thin slices; lay them on a wire broiler close together, and place the latter in a



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dripping pan, then put the pan and broiler together on the upper grate of a hot oven. Watch the bacon carefully, as it will soon need turning, and will generally be broiled in four or five minutes. This is a much easier method than to fry it in a pan on top of the range, and there is no smoke or burned fat as a result. If liked very dry the bacon may be drained on paper, but I generally find that it drips quite sufficiently into the pan. Do not forget that the handles of the broiler will be extremely hot after being shut in the oven.

THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, JANUARY 23rd, 1895.

No. 4.

Notes of the Week.

Stepniak, the Russian author, is about to publish a new work, and purposes to call it "At the Dawn of the New Reign." It will be appropriate to the times which have given Russia a new ruler.

So far as the work of Municipal Reform in New York city is concerned the outlook is full of hope. Mayor Strong's message in its thoroughly non-partisan tone, and its expression of a purpose on his part to administer the affairs of the city in a thoroughly business way, is indeed only what was expected from him, but it is, in view of the revelations of the past, cause for profound satisfaction.

As is known to many, a Plan for the Federation of the Reformed Churches in America, holding the Presbyterian system, has been proposed. At a late meeting of the Presbytery of Cincinnati, resolutions unfavorable to the adoption of the plan were unanimously carried. We give only the last: "It has either too little or too much authority. If it is to give any practical effect to its recommendations, it ought to have more than a moral and advisory power. Such power is already lodged in the Alliance, and need not be duplicated. If, on the other hand, the churches desire to retain the final authority within themselves, to grant even such restricted influence to the Federal Council will be the beginning only of a supreme body, whose authority will be certain to grow."

Moukden lying in the path of the Japanese in their present war with China is a centre of missionary activity. The Roman Catholics, who began their propaganda early in the seventeenth century, have a pretty church and an orphanage in the city. The Irish and Scotch Presbyterian missionaries laboring in the same field number a round half dozen. There is a medical mission, which has been conducted with remarkable success by Dr. Christie, and which combines preaching the gospel with healing the sick. In one year upward of ten thousand out-patient visits were made to the dispensary connected with the mission, over a hundred in patients were received, two hundred and fifty operations of different kinds were performed, and many visits paid to sick people in the town.

We would very heartily and most earnestly commend the following words of Mr. S. H. Blake to the attention of all our readers, spoken last Thursday evening at the Evangelical Alliance annual meeting at which he presided. They point out a danger to which we have again and again referred, namely the danger to our Sabbath, for the preservation of which no very systematic, continuous and persistent efforts are apparently being made:—I should like to see a far greater union in regard to this question of the observance of the Sabbath day. There are such a number of matters that all Christians of all denominations should be as one man upon—they should be united in defence of these great truths. What with our Sunday papers, what with what is almost as bad, our large Saturday papers, which it is known perfectly well cannot be read on Saturday and must be read on Sunday,—with this going on and unpreparing the mind of the people for the reception of the truths to be given on the Lord's day, should we not be as one in defence not only of God's day but of God's word, and more particularly as it has been attacked in the house of its friends by ministers who openly attack God's Word? Should we not as one man stand up for God's house and seek once more to have it as a house of prayer instead of a house of entertainment? Should we not as one man stand up in the temperance cause and in all those matters that will promote spiritual growth?

It is a hopeful symptom of the times that in connection with the Christian Endeavor has sprung up, and there is making headway, a good citizen movement. In general its objects are: First—To promote through the agency of the several societies a general interest in "good citizenship" among its members, and among those whom it can influence, by the distribution of "good citizenship" literature; by calling attention to the duty of voting and registration; by giving information as to when and where and how registration can be effected and votes cast. Second—To secure the attendance at political meetings for nominating candidates for office as well as at the elections of the better element of citizens, so that good men and only good men may be nominated for office. Third—In case the first two forms of effort should prove unavailing, to secure the nomination of good men for office, then, and in that case, to exercise in some approved method the power of united effort against bad men who may have been nominated, and in favor of good men. The movement is essentially non-partisan, and has no affiliation with any political party, nor is it to be run in the interest of any person or persons, party or creed.

The Duke of Argyle has long been a prominent figure in public, literary, social and political life in Britain. He is now well advanced in years, and a sudden fainting fit, which he took lately while speaking in Glasgow, is probably, at his time of life, a somewhat serious indication of something wrong. It is announced that he has cancelled all his lecturing and other engagements, and will retire from public life. The latter statement may be premature and merely an inference too hastily drawn from the fact of his sudden attack of weakness. Although of late years he has some what changed his political course, men in Britain in such a case as his are believed to be actuated only by a sense of duty, and consequently retain the full respect due to such a motive. The name of Argyle has long been an honoured one in the annals of Scotland, and England as well, and should the present Duke retire from public life because of the pressure of physical weakness, he will leave behind him a record worthy of the great house of which he is the head. It will be the wish of all Canadians that the Marquis of Lorne, should he be spared to succeed his father, may prove himself in every way worthy of his noble inheritance.

Events move rapidly in France. A president of the Republic is chosen, holds office a few months, becomes disgusted, throws up the sponge, resigns one day, and the next almost another is chosen and takes his place. However the French may be able to do that, or to enjoy it, it would not at all suit our Anglo-Saxon ideas of what we like to feel is the stability and dignity of government. Were the operation to be frequently repeated it would bring government into contempt and the end must be anarchy or despotism. It will be unfortunate for the French Republic should that happen soon again. One cannot help feeling in view of Casimir Periers resignation either that he was too sensitive, or self-indulgent, or despite the tears it was said he shed when he was elevated to the Presidency, he assumed the office with too much levity, or was wanting in patriotism and a high sense of duty. Contrast his conduct at such a time with that of the lamented Carnot, or that of Lincoln or Grant or Garfield, or that of many English or German or Italian statesmen, who in foul weather as well as fair stood manfully at their post, animated only by a strong sense of public duty, and the late President of the French Republic appears very small and unworthy in comparison.

Ottawa appears to be all agog about its grand winter carnival. The ice castle is just about finished, and has a light green color, we are told, supposed to typify the jealousy of the western Ontario cities, where ice castles are only a dream. They who love it are most welcome to all the ice

which Ottawa can furnish, and we envy it not in the smallest measure. The carnival programme has been completed, even to the route of the allegorical parade, upon which \$10,000 will be spent. For instance, the Canada Atlantic cars will cost them \$500, and there will be several hundred cars, and much of the same sort. We are not enemies to any kind of National amusement, but it does appear to us a bitter satire on the hard times which we hear complained of on all hands that so much money, only a small fraction of the total amount which will be spent, should be devoted to such a purpose at the present time. Of course, the argument will be used that it has given, and will give employment to a great many who otherwise would be idle. No doubt, but that class will get only a small fraction of what will go into the pockets of hotel and saloon keepers, railway companies and such like, who stand in no particular need of the assistance which a carnival will bring to them.

The losses caused by our recent disastrous fires in Toronto are by no means confined to the city. Sympathy and fellow-feeling are drawn out towards the sufferers in many country towns and villages; in some by actually sharing in the loss, in many more on account of relatives and near friends in the city who are among those who have lost. Among practical men, the feeling, we understand, is common and strong, that some thorough system of inspection of large buildings erected should be insisted upon, as well as better equipment provided, so that, in cases of fire, the lives of the brave men in our fire department should not be unnecessarily exposed to danger. As the buildings destroyed will undoubtedly be speedily restored, and probably on a larger scale than before, now would be an opportune time to inaugurate a system of thorough inspection. There could be no better illustration of the pluck, push and loyalty of the press, employers and employees to each other, than the fact that the daily *Globe* did not intermit its issue for a single day, and has since been going on as if, so far as the outside world knows, nothing special had happened, thanks to the courteous, magnanimous spirit of the city press, which so handsomely and promptly came voluntarily to the rescue of their great rival. It was a goodly sight.

The wrongs and atrocities which the Armenians are said, according to a very general agreement of accounts too truly said to have suffered at the hands of the Turk, have led to public action in Toronto. On Thursday evening last the annual meeting of the Toronto Branch of the Evangelical Alliance was held, and the sufferings of the all but helpless Armenians was the main subject before the meeting. A strong, calm, but most earnest address was given by Rev. Principal Caven, who was the chief speaker in support of a resolution which, after referring to the reports "seemingly only too authentic" of atrocities perpetrated, went on to say:

"We desire with humane and Christian people everywhere to lift up our voices in reprobating the actors in this fearful tragedy, and the Government under which such proceedings are possible; in urging that a thorough investigation of the facts shall be made by the Christian nations which propose to conduct an impartial inquiry, and demanding that measures shall be adopted by Europe and America effectually to prevent the recurrence of such horrible exhibitions of wickedness and cruelty, a course to which the great European powers are bound not only by the claims of humanity, but by treaty obligations."

Others, including Rev. Dr. Potts and Mr. Baghdasarmi, an Armenian gentleman, preparing himself for the Christian ministry at MacMaster University, spoke in support of the resolution. A copy of it is to be sent to the committee of the Evangelical Alliance in London, England, to be used in connection with others in securing some speedy and effectual measures to be taken by other nations, especially England, France, Germany, America and Russia, in putting a stop once for all to such cruelties practised by the Turkish Government against its Christian subjects of whatever name.

Our Contributors.

THE FOREMAN ON THE WESTERN FOUNDATION.

BY KNOXONIAN.

Two men are well known all the way from Winnipeg to the Pacific Ocean. The name of the one is Van Horne: the name of the other, Robertson. Van Horne reigns in railway matters; Robertson presides over a limited ecclesiastical monarchy, the limitations being put on by the Presbyteries and the Home Mission Committee.

Dr. James Robertson was sent from his quiet parish in the Presbytery of Paris in December 1873, to supply Knox Church, Winnipeg, for six months. To whom the honor of finding him belongs we cannot say. Perhaps his neighbour, Dr. Cochrane, saw in the Norwich pastor the right material for a superintendent of missions. The raw material for distinguished men was so plentiful in the Paris Presbytery in those days that a much poorer judge than Dr. Cochrane could hardly fail to select a suitable man for almost any kind of work. As Max O'Rell said in a lecture the other evening, after he had administered a strong dose of taffy, "I'm glad that's over."

To go to Winnipeg in 1873, in the month of December, was anything but a pleasure trip. The future Superintendent took a train at St. Paul that ran a hundred miles in day light, but the iron horse that drew it rested at night, just the same as any other well-regulated horse should do. A heavy storm set in and it took four days to travel 200 miles. From Breckenridge Mr. Robertson went by stage 250 miles, and the incidents of that journey and of the return journey in the following year, when the Red River Valley was under water, would furnish ample material for a volume sensational enough to satisfy anybody. There was a case of "sticket minister" at many points along the route.

After supplying Knox Church, Winnipeg, for six months Mr. Robertson was called to the pastorate and the call accepted for him by the Presbytery of Paris. That Presbytery always had original ways of doing things. In the autumn of 1874 he was inducted and remained pastor of the congregation until 1881, when the General Assembly appointed him to his present position. At the beginning of his pastorate the membership of Knox Church was 52; when he left it was 446. A new place of worship had been secured with a seating capacity of about 900, and everything was left in a good condition.

During his pastorate in Knox Church, Mr. Robertson did not confine his labours to Winnipeg. With Prof. Bryce, Prof. Hart, Dr. Black, and other foundation men, he took an active interest in foundation work wherever it was found. The Church will never know how much it owes these men for the firm hold that Presbyterianism has in Manitoba and the North-west.

While pastor of Knox Church, Mr. Robertson taught mental and moral philosophy, logic and theology in Manitoba College. He was clerk of the Manitoba Presbytery; Convener of the Home Mission Committee, first of the Presbytery and afterwards of the Synod. In short, he was a sort of all round foundation man.

As already stated, Mr. Robertson was appointed Superintendent of missions for Manitoba and the North-west in 1881. Perhaps the best way to convey an idea of the work done under his supervision is to put the figures for 1881 and 1894 in parallel columns:

	1881.	1894.
Synods.....	0 ...	2
Presbyteries.....	1 ...	9
Self-sustaining congregations.....	2 ...	51
Augmented congregations.....	0 ...	28
Missions.....	28 ...	163
Preaching stations.....	116 ...	765
Communicants.....	1 153 ...	15 944
Revenue for all purposes.....	\$15 100 ...	\$234 300

	1881.	1894.
Ministers, Professors and Missionaries to white people.....		250
Total ordained and unordained employed in the service of the Church between Lake Superior and the Pacific.....		284
Churches built by, of Church manse fund		222
Manse.....		49
Value of them about.		\$400 000

Now, there is a tidy bit of work done largely under the supervision of one man, and for which he should have ample credit along with the Home Mission Committee, the noble self-sacrificing men on the field, and the good people who supplied the funds. Whatever the future may bring to the Presbyterianism of Canada, there will always be one bright chapter for the future Gregg to write up, and that will be the foundation work done in Manitoba and the North-west.

Perhaps Dr. Robertson's wisest move—we call him Doctor now for he was made a Doctor by the Montreal College about this time—was the establishment of the Building Fund that has helped the work in the North-west so much. If we rightly remember the Church did not give him much official backing in that work, but the people put down the money as Presbyterian people generally do when they see a live man trying to do a good thing.

Dr. Robertson was born in Dull, Perthshire, Scotland, something over fifty years ago, began his education in the parish school, in Dull, and had learning put into him by the various appliances then used in Scottish schools. In 1855 his father emigrated to Canada and settled in the County of Oxford, Ont., where the future Superintendent wielded the birch for five years himself. In 1863 he matriculated in the University of Toronto, and in 1866 went to the front in the University Company of the Queen's Own to drive the Fenians off Canadian soil. He smelt powder and heard the bullets whiz at Ridgeway. His rear rank man, Malcolm McKenzie—also an Oxford boy—fell at his side. Finishing his arts course in the University of Toronto, he took two sessions in Princeton and one in Union Seminary New York, under Dr. H. B. Smith. Dr. Hitchcock, Dr. Shedd and Dr. Skinner. In 1869 he was ordained and inducted pastor of the Norwich congregation where he displayed his genius for Home Mission work by opening four or five new stations, all of which have since, if we rightly remember, become parts of self-sustaining congregations.

It has sometimes been said that Dr. Robertson is arbitrary in his methods. *Aggressive* would perhaps be a better word to describe this quality of the Superintendent than arbitrary. Aggressive men often seem arbitrary. Working a certain amount of machinery necessarily produces a certain amount of friction. That Dr. Robertson may have made some mistakes nobody would admit more readily than himself. What man ever did as much work as Dr. Robertson has done without making mistakes. The only man who never makes mistakes is the man who does nothing at all and his whole existence is a mistake. As the Presbyteries become stronger and have a large number of self-sustaining congregations, there will be less need for interference on the part of the Superintendent of Missions. The office of the Superintendent is outside of the constitution, but the Church created the office and put a highly aggressive man into it, and the wonder is not that there should be a little friction occasionally, but that there has not been more.

Through the kindness of Mr. Thos. Kerr, Chief Inspector of the Standard Life, we have received the very handsome calendar issued by that Company. Most certainly it is "a thing of beauty," and that it will be a "joy" for at least a year goes without saying. In many offices this calendar will be a strong rival to the diary annually published by the Standard. We have no doubt that there are still a few of them left for those desirous of being possessors.

THE OLD WELL.

BY DENARIUS.

A man on horseback riding slowly through the pine woods of the State of Washington, raises himself in the saddle and waves his hat in the direction of a small cabin, at the door of which a woman and three children stand returning his parting salutation. A turn in the mountain path hides him from their sight and the woman heaves a sigh as she contemplates the loneliness of her surroundings.

The cabin is built on what is known on the Pacific Coast as "bottom land." A deep valley, hills surrounding it on all sides, clothed with the magnificent Western firs and pines. Beyond, and above these, the tops of snow-capped mountains rear their heads.

John Ferris had taken up land in this valley about two years before our story opens. Late and early he had worked in order to clear a few acres and build a cabin before he could send for his wife and little ones to leave the old land across the Atlantic and join him in making a new home in Western Washington.

Mrs. Ferris has been about six weeks in the country and this is the first experience she has had of being left alone. Her husband is going to a ranch about fifteen miles distant to assist the farmer with his haying in return for help given while building his cabin. No wonder Mrs. Ferris sighs as she finds herself alone with the children and a feeling of homesickness creeps over her as she contrasts the solitude in which her lot is now cast with her Irish home. There neighbors were plenty and the weekly trips to market, or "the fairs" at stated intervals gave many a *diversion*, as Paddy would say. Here the nearest ranch is six miles distant through the dense forest—

"And past those settler's haunts the eye might roam,
Where earth's unliving silence all would seem
just a wagon trail through the woods where the sun seldom penetrates, trees fallen a century ago piled on top of each other and so covered with moss and fungi that there is no resemblance to logs left. Trees of later growth tangled and grown into all sorts of fantastic shapes. Great knobs covered with many colored mosses on huge trees protrude in all directions. Then suddenly from all this gloom the path leads up and up a hill, winding at times to the edge of a precipice where nothing can be seen but the dark trees and damp rank ferns below, the hill rising sheer to the sky apparently on the other side. Then on to the top where one involuntarily holds the breath as the matchless beauty of the scene spreads before the gaze. The Olympic mountains, their snow covered peaks looking like a gigantic sea of ice spread along the horizon, the valley below with the streams leading from the mountain rushing into the river in places through deep canyons or gorges, gaining strength and force till they meet the ocean miles below. And in all this grandeur of scenery "no sign of travel, none of toil," the pure air braces the listless nerves and one feels that here indeed is liberty, health and happiness.

But to return to the valley where the signs of thrift and industry are apparent in the garden, wheat field and rows of young fruit trees which give promise of good things in the future.

The cloudless July day and the pungent air from the pine trees reminds Mrs. Ferris of a promise made to the children to take them to gather blackberries while their father is away. So, finishing her housework, and putting a liberal lunch in a basket, they set off for the woods. Bino, a brown and white retriever dog, leaps and jumps about evidently pleased to be one of the party. After they have gone a short distance Mrs. Ferris thinks it will be better to leave Bino at home, so that, in case of any one coming to the house, he will give the alarm and she can return as she does not intend to go beyond the limits of their own settlement. But Bino is determined not to miss his day's en-

joyment and in no way can he be lured back to the cabin. He carries his point and barks furiously to show his delight. The sun is flooding the valley with his warm light making the dense woods appear more dark and sombre, and gilding the tops of the distant mountains, while old Mt. Tacoma looks like a huge Cameo in relief against the cloudless sky. Through the paths the little party go, in some places over moss yielding soft and cool to the touch of their feet, overhead grey moss dropping like ribbons of banners from the boughs of the trees. Then out to a prairie-like strip with few large trees, but quantities of Oregon grapes with their glossy leaves and clusters of green fruit growing close down to the ground; Salal still in flower, the rosy blossoms nestling among the begonia-like leaves, and blackberry vines trailing every where covered with the ripe luscious fruit. Shrubs that in the Eastern States would be cultivated as garden beauties grow in profusion. Spirea, Syringia, Orange Lillies and Honeysuckle with here and there a dogwood tree which in spring time had looked as if hung over with silver dollars but now is covered with the seeds which attract the squirrels and black birds to feast upon them.

A bluff rises abruptly from this strip of prairie land and numberless streams of water trickle down and form a little pool below. Maidenhair and adder's tongue ferns grow in great quantities all up the bluff while some wild roses are still in bloom overshadowed by large shrubs and trees. At some time past this prairie patch has been a cultivated ranch but the settlers have evidently become tired either of hard work, or of the loneliness and solitude and have betaken themselves to "other pastures new."

A cabin of logs shows that Washington cedar defies wind and weather as it is sound and rain-proof still. Near this cabin Mrs. Ferris and the children eat their lunch. While thus engaged a squirrel darts past them, followed by Bino. Almost immediately they hear him utter a sharp cry as if in pain. Mrs. Ferris at once follows the sound of his voice and comes to what seems to be a heap of logs all overgrown with vines and berry bushes. Coming closer she sees Bino fast among a quantity of debris which has filled an old well or excavation of some kind. Telling the children not to come any nearer she leans over and is able to move the log which holds the dog fast; with a pleased bark he leaps over the edge but the rubbish upon which Mrs. Ferris has leaned is rotten, the logs give way and she is precipitated into the depths of the well. The children seeing that their mother is gone begin to cry and beg her to come back. Bino whines and runs to the edge of the well, and then, seeming to understand that he can do nothing, howls at the top of his voice. After some minutes of unconsciousness she opens her eyes and tries to move but finds that she is covered with brush, bark, broken pieces of wood and vines. She calls Lena, the eldest girl, as loudly as she can, but the poor children are crying so frantically that it is some minutes before she can make herself heard. Bino hears her first and comes to the edge of the well barking and tearing the ground with his paws. She tells the children that she is all right but that they must not come to look over while she tries to discover if there is any way in which she can extricate herself. She finds that the logs have formed a sort of flooring under her, that she is about eight or nine feet from the top but of the depth below she can form no idea. She understands that her safety lies in remaining quiet, for the least disturbance may cause the mass of logs and rubbish upon which she is to sink further down. The question which passes through her mind is, will it be possible to remain in this painful, cramped position till her husband returns and searches for her and the children? What is to become of them? The afternoon passes. Mrs. Ferris feels her limbs benumbed and stiff but anxiety for her little ones makes her forgetful of her painful position. Afternoon deepens into twilight, the glory of a Washington summer day. Mrs. Ferris tells Lena to give the children

the food still remaining in the basket, then to say their prayers and sing their evening hymn where she can hear them. Sweetly the little voices sound on the still evening air:

"Jesus tender Shepherd hear me
Bless Thy little lamb to-night,
Through the darkness be Thou near me,
Watch my sleep till morning light."

She tells them to go to the empty cabin, to keep close together and Bino will not leave them.

Who can tell the feelings of the mother as her little darlings leave her. She breathes a prayer that the eye which neither slumbers nor sleeps may watch over them during the night.

The twilight lingers long and the harvest moon is shedding her soft, silvery light full over the tree tops before the sunset dies out in the West. The stillness is only broken as Mrs. Ferris moves her hand or foot gently to try to ease her position and some twigs crack, a bit of earth rolls down the side of the well or a tree frog makes a chirping sound among the shrubs. Time passes and at last, utterly exhausted from cold and pain, Mrs. Ferris falls into a troubled sleep from which she is aroused by hearing Bino whining. She calls him and he barks quietly. She says, "Good dog, go back to the children." This he repeats at intervals all night, apparently anxious to keep up a communication between his charge and their mother. Morning dawns and the children once more gather within talking distance of the well where Mrs. Ferris lies. But she feels her strength is failing. She does not seem able to conquer the drowsiness which creeps over her, she cannot move hand or foot, the children fret, Bino whines and scrapes about the edge of the well, but she does not take any notice nor speak to him. Finding that there is no response he runs a short distance, comes back, making short, sharp barks, pulls Lena's dress and licks her hands, finally goes off at the top of his speed and is soon out of sight. The children become very restless, but Lena gathers berries and endeavors to still their cries for food. At last they fall asleep under a tree and Lean is left to her lonely vigil. She hears her mother talking, but to her repeated calls she gets no reply. Mrs. Ferris' mind wanders and she imagines herself back in her childhood's home; she hears the church bell ringing and joins the familiar throng as they wend their way to the old grey stone church over which the ivy grows thickly; she sees the clergyman in his surplice walking towards an open grave and hears him say "I am the resurrection and the life." She asks who is being buried, and a man says, "Kate Ferris." On she seems to wander to the seashore and listens to the roar of the waves as they sweep in from the broad Atlantic, the water seems to come nearer and nearer till she feels herself lifted and carried whither she knows not—on and on till all is black.

We will now follow Bino and see where his instinct has prompted him to go. Just here it will be necessary to explain that once a week a man on horseback passes a road leading to the Ferris' cabin to receive or deliver any mail matter which may be intrusted to his care, a box is nailed to large fir trees at different places about ten or fifteen miles apart and in this primitive manner the settlers on remote ranches get their news from the outside world. Bino seems to have remembered that this is the day the postman will pass and taking his stand beside the tree upon which the mail box is fastened he awaits the coming of Sandy. The man appears in sight, the dog makes the most frantic endeavors to urge him to the path leading to the woods. Sandy Blackburn is a Scotchman, tall and angular, his face rough and brown from exposure to wind and weather. Though many years a resident of the States his manner of talking leaves no doubt of the fact that he is "frae the hielands." Fastening the mail bag over his back with the characteristic cannyness of his country he does not follow the dog, but takes the road leading to the Ferris' cabin where he finds the place locked up

securely. Two cows are lowing pitifully in the field near by. Convinced that something is wrong he returns to the road where he has tied his horse, calls the dog, who seems wild with delight to find that he is understood, races on a few yards in advance of Sandy, looking back and barking approvingly. On they go till the open bit of prairie comes in view and Sandy finds the two children asleep under a tree while Lena is trying to look over the edge of the well. Taking in the situation at a glance and knowing that he is perfectly powerless to extricate Mrs. Ferris with out help he decides to ride in the direction Lena tells him her father went yesterday and ask assistance from the neighbors along the way. Sandy has a few biscuits in his pocket, which he gives Lena for the children and once more making an ineffectual attempt to attract Mrs. Ferris' attention he hurries back to the road, mounts his horse and rides with all haste to the nearest ranch. There is only a woman at home, but she knows where Mr. Ferris is working as her husband is at the same place. She is a tall, raw-boned woman, her hair is drawn tightly to a knot at the back of her head; her nose seem to have been broken off and stuck on again at not exactly the right angle; her mouth is large and looks as if the tightness of her hair prevented her lips from covering her teeth; her eyes are bright and dark, tender and sympathetic, so utterly out of keeping with the rest of her features that one forgets the almost grotesqueness of her appearance in the kindness that beams from them. When she hears of the accident that has befallen Mrs. Ferris all the womanly sympathy in her is aroused. "For the land sake Sandy, hurry on to Patterson's after Ferris and my man, and I'll get a few things that will come kind o' handy for the poor critter. To think of them three young'uns a settin' that and their ma in the well." With many ejaculations she make her preparations, putting into a basket a supply of cooked victuals, a bottle of raspberry cordial and some "camp-hire." She then goes to a field near the house and whistles. An Indian pony comes to her and she quickly saddles him. Just then Sandy, Mr. Ferris and Mr. Ridley come in sight; the latter says, "I telled yez Bess would be ready for the road." He takes her basket and they set out. As the paths are rough they cannot ride fast and Mr. Ferris tells them that he had not intended returning till the next day, but that he had such a presentiment in a dream that something was wrong at home that he could not rest and was coming back with all the haste he could when Sandy met him. He said he dreamed that he saw his three children buried to their necks in sand and his wife trying to dig them out, but the faster she removed the earth the more it caved in upon them. This so preyed upon his mind that he persuaded Mr. Ridley to accompany him home with the result seen above. After about an hour's riding they came in sight of John Ferris' cabin. Leaving the horses here they follow the foot path through the woods. Bino hears them first, barks and rolls over and over beside the children, who are hardly able to show the joy they feel at the sight of their father, so exhausted have they become. The men have brought ropes from the house. One of these they tie round John Ferris and lower him into the well. Clasp ing his wife in his arms he gives the signal and the men carefully draw them to the top. Mrs. Ridley applies her restoratives and gradually consciousness comes back and Mrs. Ferris opens her eyes. Her husband speaks and she knows him. Making a litter of shawls they carry her through the woods down the path to the cabin. Mrs. Ridley proves herself to be a thorough nurse and bustles about making the children comfortable. She will not think of returning to her home that night and says she "will see the critter on to her feet again before she will leave her." After a night's rest and refreshing sleep Mrs. Ferris feels much recovered and is soon able to go about her household duties, though as long as she lives a feeling of horror comes over her when she thinks of the hours she lay in the well and realized that there was but a step between her and death.

T. W. RHYS DAVIDS, LL.D.

BY REV. LOUIS H. JORDAN, D.D.

Last evening, in one of the chambers of the Carnegie Music Hall, Professor Rhys Davids delivered the first lecture of his present course on "The History and Literature of Buddhism." The occasion was in every way a notable one. The audience was large, closely attentive, and at times enthusiastic. The entrance fee and the theme chosen by the lecturer conspired effectively to exclude the mere dilettante listener; most of those who gathered in front of the platform were accustomed to think and were eager to learn. The guest of the evening had certainly no reason to feel dissatisfied with his reception. His hearers were in evident sympathy with him, they were in no wise loath to place themselves under his skilled and cautious leadership. For myself, before the hour had slipped away, the spell of other days had strongly reassorted itself. Returning to my hotel and spending a fruitful hour with the Professor's *Hibbert Lectures* for 1881, and thereafter devoting an hour to a re-perusal of Dr. Kellogg's able critique, "The Light of Asia and the Light of the World," I could almost have fancied that I was again in Leipzig or Berlin or Oxford.

Dr. Rhys Davids' presence in America marks a very important epoch, on this continent, in the promotion of the study of Comparative Religion. Until recently, both here and abroad, this subject secured for itself all too little the attention of scholars. Isolated workers there have been, and successful workers, and the diligence they have exhibited has been worthy of a larger reward; but the materials for study have very often been practically inaccessible, and the sources, where accessible, have in many cases been but imperfectly understood. The recent publication, however, in a reliable English translation of "The Sacred Books of the East," the establishment of the Hibbert Lectureship, and of other similar foundations in England and in Germany; the endowment from time to time of professorial chairs which are to deal exclusively with this particular department, these, and kindred undertakings, within the last two decades, have completely done away with the old hampering conditions under which scholars were compelled to work. The aggressive enterprise of Modern Missions, moreover, worldwide as it now is in its aim, has rendered this study imperative; for Christianity, if propagated successfully, must be propagated intelligently. Hence, in these closing years of this nineteenth century, facilities for studying the faiths of the world are being rapidly and most wisely multiplied; and very markedly is this the case in the United States. It is in connection with the latest advance in this direction that the speaker of last evening was invited to visit America. He had the honor of delivering the inaugural lecture of an important annual series, which are now to deal systematically with the History and Philosophy of Religion.

This new foundation—for an endowment for this Lectureship will certainly be provided before long—was brought about in the following manner. In 1892 a little group of American Professors, interested in these studies, formed themselves into a committee and began to make inquiries as to the possibility and promise of establishing a course of lectures in this department; a course which would be delivered annually, in several of the largercities of the Union, by some eminent and available expert in the Science of Religion. Harvard, Columbia, Cornell, Johns Hopkins, the University of Pennsylvania, and Brown University threw themselves with ardor into this project, and, as a result, the scheme has already taken definite and practical shape.

As regards the present occupant of this new post, a place at once honorable and difficult, no better selection could well have been made by the committee. Dr. Rhys Davids is Professor of Pali and Buddhist Literature in University College, London. He is not specially notable in appearance; he is slight in build and of medium height, about forty-five years of age, and, save for his spectacles, he seems too youthful to have accomplished his chief great feats in learning. He is not specially notable in his platform appearance, fluent and accurate in speech, he adheres very closely to his carefully prepared manuscript. The Professor, nevertheless, is one of the most distinguished

scholars in Britain to-day. Already, and yet only as the tribute of a tardy recognition, he has been awarded an honorary grant from Her Majesty's exchequer. In the special department of Buddhist Literature, he has few equals and probably no superior in Europe. Formerly a resident in Ceylon, where he held the important position of a judge, he has had excellent opportunity for studying this complicated system of faith and ethics at first hand, and at its oldest and purest fountain. His contributions towards an exposition of the doctrines of the Buddha are numerous and weighty; and hence all who have ever been piloted by so patient and competent a guide cannot but be moved by a very strong desire to come to know him more intimately. This privilege was gladly taken advantage of by several hundreds of persons last evening.

The present course of lectures will extend to but six in number, and will deal with the following topics: Religious Teachers and their Teaching in India and the West; Buddhist Books and their History; The Life of Buddha; The Buddha's Secret (The Circle of Life); The Four Truths; The Noble Eight-Fold Path; The Buddha's Secret (The Mystic Trance and Arahatsip); The Ideal of the Later Buddhism. One lecture only, each week, is being delivered to any given audience; but the course is being carried forward in several cities in the same time, viz.: in Boston, in Baltimore, Brooklyn, Philadelphia, Ithaca, and New York. In some cases the lectures are given under the auspices of a literary association—as, e.g., the Lowell Institute, the Peabody Institute, and the Brooklyn Institute; but in others, they are announced as being given under the auspices of a University. President Low acted as chairman last evening, and he expressed very graciously the pleasure which Columbia College felt in being able to welcome so highly distinguished a stranger to New York City.

The first lecture of the course was purely introductory—a slight disappointment to some, inasmuch as but five lectures are to follow. The speaker dealt exclusively with the antecedents of Buddhism, the circumstances and surroundings out of which Buddhism grew. Even a second disappointment was added, for the sketch was done only in mere outline; the definite factors, which influenced and colored the system of thought which ultimately emerged, were not sufficiently emphasized. Hence, this opening lecture, while valuable to those whose acquaintance with these facts could not fairly have been assumed, make one at times a little restless to push on. The deep things, the subtle mysteries, the paradoxes even—all these things lay still in advance of us; and since our interpreter could remain only so very brief a time with us, it was but natural that some should feel anxious to plunge at once into those dark and treacherous labyrinths which were already within view.

At the close of the lecture I had the pleasure of making the acquaintance of Rabbi Gottheil, whom I first heard speak a little over a year ago at the Parliament of Religions in Chicago. He kindly introduced me to his son, Professor R. J. H. Gottheil, of Columbia, who is one of the moving spirits on the local committee which has these lectures in charge. As the result of our conversation, it is possible that in future Canada will become a sharer in the advantages derivable from this lectureship. The gentleman who will probably be asked to deliver the course in 1896 is an eminent British Professor, whose name is synonymous with strenuous and gorminant scholarship. At least Toronto and Montreal must see to it that the hundreds of thoughtful young men who congregate at these centres every winter shall not miss the opportunity of coming into contact with a few of the foremost intellectual leaders of our age—and leaders, more particularly, within that domain where thought and research busy themselves with subjects as intensely interesting as they are supremely and profoundly important.

I feel like saying something to-day about this huge and wonderful city, to which Dr Rhys Davids' presence in it has contributed to bring me. Verily it is a study in itself. It acts as a veritable tonic to one who has ceased to be a stranger in it, to move observantly through its ever crowded thoroughfares, and to allow oneself to be drawn somewhat into the whirl of its ceaseless and remorseless life. I have been to my old home at Union Seminary, and feel half envious of its happy and privileged guests. They have fallen in some respects on better days than when it was my lot to be a resident in those old buildings, which look strangely lonely to-day as they still stand and stand still in Washington Place. Next Sabbath I am to spend in Princeton, where, likewise, both University and Seminary will recall many a treasured memory.

New York, January 16, 1895.

Pastor and People.

THE DAYS GONE BY.

O the days gone by! O the days gone by!
The music of the laughing lip, the lustre of the
eye;
The childish faith in fairies and Aladdin's magic
ring,
The simple, soul-reposing, glad belief in every-
thing,
When life was like a story, holding neither sob
nor sigh,
In the golden, olden glory of the days gone by.
—James Whitcomb Riley.

LIFE'S BROKEN MEASURES.

"Life is full of broken measures,
Objects unattained:
Sorrows intertwined with pleasures,
Losses of our costliest treasures,
Ere the heights be gained,
"Every soul has aspiration
Still unsatisfied:
Memories that wake vibration
Of the heart in quick pulsation,
At the gifts denied.
"We are better for the longing,
Stronger for the pain:
Souls at ease are nature wronging;—
Through the harrowed soul come thronging
Seeds, in sun and rain!
"Broken measures, find completeness
In the perfect whole:
Life is but a day in fleetness;
Richer in all strength and sweetness,
Grows the striving soul."
—Selected.

THE EVANGELICAL MOVEMENT IN ENGLAND.

CONDENSED FROM AN ARTICLE BY THE
RIGHT HON. W. E. GLADSTONE.

In the *Evangelical Magazine* of the Congregational Church in England for January appears an article from the pen of that wonderful, as well as grand old man, upon the "Evangelical Movement (in England, that is); its Parentage, Progress and Issue," which, coming from the source it does, has naturally attracted a good deal of attention. We propose to give here for the benefit of our readers, the substance of the first and second heads of the article, as it is full of interest as a piece of present day Church history.

The aggregate influence of the Church upon society, which Mr. Lecky says was enormous at the close of the seventeenth century—from that time, Mr. Gladstone says, progressively declined; sceptical and subversive opinions in religion spread with rapidity, and there was a gradual decline of the religious life until it passed almost into general paralysis. To a certain extent, and, naturally, this also affected the Nonconforming sections of the community; but the mischiefs were, if not confined to the Church, much more general, intense and scandalous within its borders than beyond them. Such was the state of things when the Evangelical movement took its rise.

Its parentage Mr. Gladstone traces first to John Wesley, and his course took its origin from the bosom of devout, but high Anglicanism, in which as a youth he was bred, and which long and rather obstinately, though varyingly, held its ground within his interior mind in spite of circumstances the most adverse. And this high Anglicanism, should still, perhaps, be regarded as having given the main impulse out of which sprang the Evangelical movement. That which Wesley did not supply is to be traced in a great degree by an indirect line to Whitfield. In addition to these two men may be mentioned as the fathers of the movement, Hervey, Berridge, Romaine, Toplady and those associated with them, but of less note. The main characteristic of the movement was a strong, systematic, outspoken and determined reaction against the prevailing standards both of life and preaching. It aimed at bringing back on a large scale, and by an aggressive movement, the Cross, and all that the Cross essentially implies, both in the teaching of the clergy, and into the lives as well of the clergy as the laity. The preach-

ing of the Gospel a hundred years ago had disappeared, not by denial, but by lapse, from the majority of Anglican pulpits. To bring it back again was the aim and work of the Evangelical Reformers in the sphere of the teaching function. They preached Christ largely and fervently, where before, as a rule, He had been preached but little and coldly. This, then, in substance, Mr. Gladstone regards as the parentage of the Evangelical movement.

Before speaking of its progress we may anticipate a little by quoting the opinion of Mr. Lecky as to what it did, as given in his history of the eighteenth century, a work of which Mr. Gladstone speaks in terms of very high praise. "The clergy of the English Church," he says, "infused into it a new fire and passion of devotion, kindled a spirit of fervent philanthropy, raised the standard of clerical duty, and completely altered the whole tone and tendency of the preaching of its ministers." He continues: "Before the close of the eighteenth century, the Evangelical movement had become dominant in England, and it continued the almost undisputed centre of religious life until the rise of the Tractarian movement of 1830" (1833).

In opposition to this latter opinion of Mr. Lecky's, Mr. Gladstone holds that the Evangelical movement never became, properly speaking, dominant in England—never held anything like the position which the corresponding party held in the Established Church of Scotland at the time when the great controversy of patronage and the Veto Act began—but that it did, by infusion, profoundly alter the tone and tendency of the preaching of its clergy. It is in sustaining this position, as against that of Mr. Lecky, that Mr. Gladstone traces the progress of the movement as follows:

Until the close of the reign of George III., Jan. 1820, he holds that the evangelical clergy were numerically in a considerable minority of the whole clerical body, not exceeding one in twenty, if they touched that proportion. But in activity and moral influence they counted for a great deal more. The vessels of zeal and fervor, taken man for man, far out-weighed the heroes of the ball-room and the hunting-field, or the inert, half-animated minds, and perfunctory performers of a minimum of stipulated duty, who composed so considerable a number of the clerical host. The evangelical clergy increased, however, pretty rapidly in numbers, and the entire body was roughly estimated before the close of the reign of George IV., June 1830, at fifteen hundred or about one-eighth of the whole clergy. To sustain the counter proposition to that of Mr. Lecky as to the dominance of the evangelical clergy at the time mentioned, 1830 or 1833, Mr. Gladstone traces the degree of their extension at various local centres during the reign of George IV.

In the University of Oxford, about 1830, they could hardly be said to subsist, except in the persons of four or five scattered individuals of the teaching or officiating body. In Cambridge, led by Mr. Simeon, the movement had something more of visibility. In addition to a strong organizing faculty, he used his liberal fortune with abundant sagacity and extraordinary effect in opening the way for his followers, through the purchase of advowsons, to benefices in the large towns. The possession of these seats of power immensely extended their parochial influence, and the number of his academic partisans was considerable among the young.

This, then, was the state of things at that time in Oxford and Cambridge, and half a century ago they told almost conclusively the tale of the whole country, so far as the colour and character of its clergy were concerned. Mr. Gladstone, after referring further in support of his contention to the state of this movement as represented by the clergy in London, Liverpool and such towns as Carlisle, Hull, Huddersfield, Leicester, Cheltenham, and the great public schools like Eton, concludes that the party as a party was the very reverse of dominant. It was active, useful, respected, healthy and

thriving, but it was also repressed and struggling, and in some sense rebellious. Yet to it the Church of England at large is profoundly and vitally indebted for having roused her from her slumbers, and set her vigorously about her work. Mr. Gladstone next refers by way of test to the place this section of the Church held then in the two comparatively ancient Church societies, which have now each nearly completed their two centuries—the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel. In these he finds them to be nowhere, or at least so weak as not to be able to prevent themselves being ridiculed and misrepresented. Still because of the activity and zeal of the party, a change was taking place in the clerical body at large, which it cannot be doubted was due, in part at least, to the influence of the Evangelical clergy. Beyond the precinct of the school the number of clergymen who were in earnest about their profession, and whose life betrayed on the surface no inconsistency with it, was increasing during the reigns of George IV. and the first years of William IV.

We now reach the epoch when the "Tracts for the Times" were born, and here Mr. Gladstone is principally concerned to notice the fact, which he takes to be unquestionable, that since the date of the Tracts—since and not before it—the juice and sap of the Evangelical teaching has, in a very remarkable manner coursed through "the natural gates and alleys of the body" of the English Church, meaning by its juice and sap, the positive and not the negative part of its teaching. With regard then to the progress of this Evangelical movement, so vitally affecting the whole public and private life of England, Mr. Gladstone concludes with a comparison of the state of things religiously, and in the teaching of the Church, as it was in his own early days with what those have now become largely because of this movement. In his early days it was common for morality to be taught without deviation from, or reference to, the Person of Christ. It was still more common that—if the method of the gospel for our salvation from sin and its penalties was the theme—it was dealt with as a sort of joint-stock transaction, to which man was to contribute repentance and faith, as conditions previous, and thereupon God would mercifully grant all that we stood in need of, surely a very false method of presenting the true doctrine. The dogmatic relation of faith and works, in the system of the Church of England remains what it was, but it hardly ever happens now that we hear the doctrine of justification so terribly treated in the pulpit. Is not the great reason of this that our teachers have learned, and have become used, to ascend from the theme of justification to the yet greater and higher theme of the Justifier, and to take the setting forth of Him in His Person, Life and Work as the source and substance no less than the model, of our life: as their never-ceasing, never-wearying task, the perpetual office of the Church on earth, corresponding with her perpetual offering of praise in heaven. He records, evidently gratefully, the fact as it now is, and as showing the progress and present standing of the Evangelical movement, that the faith and life of its teaching, as it consists in the re-introduction of Christ our Lord as the woof and warp of preaching, was its great gift to the teaching of the Church, and has now penetrated and possessed it on a scale so general that it may be considered as pervading the whole mass.

H. W. Beecher: A Christian man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs; and in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and high colors.

Christian Endeavor.

ADVANCE, ENDEAVOR!

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

(Christian Endeavor Day.)

Feb. 3rd.—Ex. xiv. 15-31; xv. 1-7.

We have reached another anniversary in the history of our Society. The past fourteen years have been crowned with great and peculiar blessings—indeed, we might not be wide of the mark, if we asserted that God has honored and blessed this Society as He has honored and blessed no other organization. But though the past years have been fraught with blessing, this is not the time to rest upon our oars. Now is the time to plan for a forward movement.

"Men my brothers, men the workers, ever reaping something new:
That which they have done but earnest of the things that they shall do."

We have reason to cherish the hope that God will bless us even more abundantly in the future than He has in the past. If we are faithful to Him; if we are true to our motto: "For Christ and the Church," our expectations shall not be cut off:

"Not in vain the distant beacons; forward, forward let us range.
Let the great world spin forever down the ringing groves of change."

Advance Endeavor! Let the Look-out Committee go forward in the glorious work of winning souls for Jesus and members for the Society. Are there not some in the community who have never yet been approached? Are there not some who, though spoken to, are still undecided, and who, by a little judicious advice or direction might be brought to a decision? Are there not some associate members who have been thus distantly connected with the Society long enough, and who should have been encouraged to take another step, and identify themselves more closely with the Society by taking the active member's pledge? Are there not some who were once members, and who are now drifting away because they have not been kindly and lovingly encouraged? Let us remember that the most effectual work is done by the individual dealing with the individual. "Hand picked fruit is the best."

Advance Missionary Committee! The kingdoms of this world are to become the kingdoms of our Lord and of His Christ. Our own Church keeps steadily in view the fact that the Gospel is to be preached to every creature, but it is no secret that she is sadly crippled for lack of funds. At present there threaten to be deficits in the treasuries of the Committees on Home Missions, Foreign Missions and French Evangelization. The books for the ecclesiastical year will soon close, therefore, whatever is to be done ought to be done speedily. Besides, the demands for next year will not likely be less—indeed, they are likely to be greater, for the Church should be an expanding organism, and, if she increase in numbers and strength, she ought to devise more liberal things. Let missionary committees then see to it that some good plan is regularly and systematically pursued. The "Two cents a week" system may not be the ideal, but it is good, and has been productive of excellent results in many places where it has been followed. Let this, or some better plan, be adopted, so that the chariot wheels of Christ may not be clogged.

Advance all committees! Advance the whole army of Endeavorers! Trusting in the Lord Jesus Christ, go forward and win new trophies for him! Advance against the hosts of infidelity! Advance and supplant evil literature with what is pure and wholesome! Advance against wickedness in high places; take earnest hold of the duties of good citizenship, and let municipal and national politics be purified. Advance in defence of the Sabbath, and the rights of the labouring classes! Advance and stem the tide of intemperance which, like a devastating flood, roll over the land and annually destroys so much that is noble in manhood, and so much that is promising in childhood. Advance and cope with the practice of worldliness which in many places is gnawing at the vitals of Christianity and enervating its virile virtues. Advance with loyalty to the pledge; with firm, unshaken confidence in the ultimate triumph of the truth, with unswerving fidelity to Christ and with renewed consecration to His service. Advance, for "The Lord of us hath mindful been and He will bless us still."

We have seen great things; we expect to see greater. Who is she that looketh forth as the morning, fair as the noon, clear as the sun, and terrible as any army with banners? The Church, flanked on the right by the active members of the Christian Endeavor; flanked on the left by the associate members, and with the Sabbath-school bringing up the rear.

Missionary World.

A CENTURY'S CONQUESTS IN THE PACIFIC.

In this ocean in the latter part of last century, Captain Cook made his most numerous discoveries; and the story of his travels excited the greatest interest throughout the British Isles. His terrible death, at the hands of the savages of Hawaii, in 1775, intensified the interest; and Christian men, awakening to the full force of the Master's last command to evangelise the world, began to inquire if this was not a sphere for gospel effort.

But the Christian conscience of Britain was now stirring towards the inhabitants of the South Seas. As soon as the London Missionary Society was launched, in 1795, its first effort was directed towards the Pacific. The ship *Duff* was secured, and thirty missionaries set sail on 9th August, 1796.

Many scouted the proposal, and deemed it a mad venture. The natives of Tahiti, among whom they landed, seemed of a mild and cheerful disposition. A closer acquaintance revealed a people sunk in the lowest depths of vice. They were indolent and licentious, vindictive and malevolent, with social habits repulsive and obscene, and religious rites that mingled human sacrifices with abominable debaucheries. There was no settled government, although there was a king and numerous chiefs. Lawlessness prevailed. Wars were incessant and bloody and the slaughter spared neither sex nor age. Infanticide was practised. Drunkenness, learned from the scum of civilisation that settled in their midst, numbered its victims. And it seemed as if the island would be speedily swept of its population. The Tahitians themselves confessed they were "the remnant of men and the end of the people." Step from one island to another in these twenty-four groups, and a similar condition of things is presented. The frightful descent of man was humiliating in the extreme, and the hopelessness of any effort to raise him seemed written across the task as with a pen of adamant.

But what appears after a century of the Cross in the Pacific? It is well our vision ranges over ten decades instead of one. For the first ten years scarcely a break appears on the horizon of all this heathen darkness. Amid twelve years of labour, anxiety and peril these messengers of peace toiled in Tahiti. Everything they possessed they lost, except their faith in God. Even with some that faltered; and all once quitted the island except two, who bravely stuck to their post. In three years more their faith was rewarded. The king embraced Christianity; his chief priest publicly burned his idols and sought instruction from the missionaries. Natives were found to be praying to the living God. In 1817 the mission was reinforced by the arrival of John Williams and others of like devotion. It was well; a fierce struggle was about to begin. The heathen party were in the majority, and tenaciously clung to their idols. They raised the standard of revolt, and proclaimed extermination of all Christians, missionaries included. They were defeated, and the clemency of their conquerors melted them more than their eaching. They expected to be slaughtered, but were spared and treated with kindness. The religion that begat such unheard-of mercy appealed to them. But it was not till 1819—two-and-twenty years after the missionaries landed—the first Christian baptism was celebrated. Theyear following, 1,600 was added to the Church. The idols disappeared, churches and schools were erected, and the natives now yearned to carry the message of "peace and good will" to other islands of the Pacific.

Cross to Tongatabu, in the Friendly Islands, and there is even a fiercer struggle in those early days. The battle is not won till three missionaries have laid down their

lives, and the others are stripped of all they possessed and left to perish. They sought shelter in a cavern by the seashore, and were rescued by the timely arrival of a ship. But, undaunted, they returned and remained. At last they saw the hard heathenism yield, and the cross wave its banner over the land.

If north we pass to the Sandwich Islands, where dwell the murderers of Britain's fearless navigator, Captain Cook, it is to like scenes of jealousy, bloodshed, and obscenity we are at first introduced. But here is an instance where God causes "the wrath of man to praise Him." The people of Hawaii had struggled and fought and groaned under the oppression of their idolatrous and superstitious system. And when an all-powerful king—Kamehameha—died, they rose in revolt, destroyed their idols, razed their temples, abolished the priesthood, and condemned human sacrifices. A Hawaiian youth had gone to America in 1795. His appearance and his story awakened the sympathy of the Presbyterian Church, and, in 1820, missionaries were despatched to labor in these dreaded Sandwich Islands. When they landed, they found the people actually waiting to be led in the way of truth. With hope and vigour was the work undertaken, and ere long the whole group was Christianised.

In the Hervey Group John Williams is found laboring, combating, with two fellow-laborers, a most formidable savagism. The licentiousness of the natives was so brutal that the wives of the first teachers were afraid to live among them. Yet here, in Aitutahi and Rarotonga, which he discovered, he achieves his greatest victories. But not one reef of the Pacific satisfies him. The New Hebrides, reported to be blood-thirsty and cruel, attracts him. At two of the islands he meets a warm welcome, but the Erromangans lure him and his companions ashore, and then butcher them with their clubs, and pierce them with their arrows, little more than fifty years ago. Five-and-twenty years later, these same savages reddened their soil with the blood of the three Gordons. But to day this cannibal race are reckoned among the most gentle, kind-hearted, and willing of Christian people. Two sons and a nephew of the man who murdered John Williams, and an old man who killed a teacher the day James Gordon fell a martyr, are amongst the most earnest and devoted members of the Christian Church.

In Samoa, where Mr. R. Louis Stevenson has taken up his abode, a friendly reception was accorded by the chief, Malietoa, to the gospel heralds when first they landed. But an insight into the character of the people they came to regenerate, they received the first weeks of their stay. An intertribal war was in process; the district of Aana was in flames. A long sanguinary conflict ensued, and Malietoa triumphed. Then the missionaries were the helpless and unwilling witnesses of one of the most horrible scenes of native warfare. Furnaces were prepared, four hundred of the vanquished were seized, cast into them, and consumed. Such was the pristine purity and innocence of a people without Christianity.

But instances multiply. Dr. John G. Paton has made us familiar with the scenes in Tanna, Rev. James Chalmers with those in New Guinea. Elsewhere there has been, and there is, the same conflict, with greater or lesser intensity. The heroism of the men and women who have nobly borne it must ever stand in the highest rank. To front the savage club and hold on through years of peril and gloom, oftentimes alone—and yet not alone—reveals a fortitude, a daring, and a faith of a truly heroic mould. The roll of martyrs is by no means small. Few are the islands that have not their monuments. But to-day the testimony is borne, at the close of nearly a century's labor, that in all the groups, from Tahiti to New Guinea, Christianity is established, with the exception of a few islands in the west and north-west.—*Rev. Robert MacKenzie, M.A., in U. P. Missionary Record.*

(To be continued.)

PULPIT, PRESS AND PLATFORM.

Donner: The truth is not so much that man has conscience, as that conscience has man.

Ram's Horn: The prayer that does not bring us closer to God takes us farther from Him.

The Interior: That is no gospel preaching which leaves out righteousness, temperance and the judgment to come.

Lutheran Observer: Church membership is one thing, but saving faith and personal godliness is quite another thing.

Young Men's Era: The courage which we need to cultivate is not the sort that faces giant enemies but the sort that walks undisturbed among the little difficulties of a day.

Theo. L. Cuyler, D.D.: God never has built a Christian strong enough to stand the strain of present duties and all the tons of to-morrow's duties and sufferings piled up on top of them.

Bible Reader: It is a good thing to hold the tongue when it is about to run away, but it is folly to spend one's whole life holding it when it might be trained to a proper and safe gait.

Jeremy Taylor: No man can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar.

R. S. Storrs, D.D.: A debt which the church does not rise to pay is a rope about its neck with an anchor at the other end, and will drown it. But if it rises to pay it, the debt becomes a necklace of pearls, a tiara of diamonds.

Dr. A. McLaren: To pursue joy is to lose it. The way to get it is to follow steadily the path of duty, without thinking of joy, and then, like sleep, it comes most surely unsought, and we "being in the way," the angel of God, bright-haired joy, is sure to meet us.

Dr. A. T. Pierson: In 1866, when I was first in Europe, I could not carry a copy of the Bible inside the walls of Rome. Last year there were twenty-nine Protestant chapels in the city of Rome, and preaching openly carried on in them with impunity, the Pope and cardinals finding it impossible to interfere.

Presbyterian Witness: Successive generations ought to be improving. Our opportunities are ampler, our advantages greater. Schools and colleges more numerous and far better equipped; better houses to live in; better roads to travel on; more time for reading and thinking, more books, more periodicals and papers,—such are some of our advantages and privileges.

S. S. Times. Work for others is the best work for ourselves. If we exert ourselves unselfishly for others, we may be of service to them; but, whether we are or not, we ourselves are sure to be benefited in the effort. The man who lives wholly for himself is of no use to anybody. Only the man who includes others in his plans and efforts is of service to others or to himself.

The Congregationalist: There is something in the reply of a minister who was asked why he stayed on in an uncongenial field when he might easily have found an opportunity for change. "I wish to raise the average duration of the pastorate," he replied. It is not to be gainsaid that many ministers spend their energy in seeking a better place, and that many pastorates are too short for the good of either church or minister.

Teacher and Scholar.

Feb. 3rd, } THE TRANSFIGURATION. { Luke ix. 18,5. }
 Read also Matthew xvii. 1-13; Mark ix. 2-13.
 GOLDEN TEXT.—Mark xvii. 5.
 CATECHISM.—Q. 7.

Scriptural Readings: *M.* Matthew xvi. 24-28; Luke ix. 23-27—Losses and Gains Compared. *T.* Deuteronomy xxxiv. 1-12—Death of Moses. *W.* II. Kings ii. 1-15—Translation of Elijah. *Z.* Luke ix. 28-36—The Transfiguration. *F.* Matthew xvii. 1-8—The Voice from the Cloud. *S.* John i. 1-14.—We Beheld His Glory. *St.* II. Peter i. 1-21—Eye-witnesses of His Majesty. *Tim.*—Sun set of A. D. 29, a week after last lesson. *Place.*—Uncertain; some say Mt. Tabor in Galilee; some Mt. Hermon.

I. The Mountain Prayer-meeting. V. 28.—In last lesson Jesus told His disciples of His coming sufferings and death. Its full significance they could not understand, but it must have filled them with anxious fears and questionings. To sustain their faith and hope, and cheer them, Jesus asks Peter, James and John to a high mountain, apart to pray. This is how God's children are to be supported in darkness and fear, by prayer. Four only were at this meeting, but now honored and privileged the three disciples were. Jesus still meets with two or three. It does not take numbers to procure the blessing, but the way to get it is to be where Jesus invites us. This special season of prayer prepares for some new and special divine manifestation.

II. The Transfiguration of Jesus. V. 29.—1. "His face (Mt. xvii. 2.) did shine as the sun." 2. "His raiment was white as the light." The sun and the light for glory and beauty could alone express the radiant glories of Jesus' face, when His heavenly nature shone through the veil of His flesh, giving us a hint, perhaps, of the resurrection body. Moses' face shone with reflected glory when he came down from Sinai, but the face of Jesus did so with innate, inherent light. Christ's people often in prayer have had sorrow turned into joy, darkness into light, have had all things transfigured as it were.

III. The Attendants at the Transfiguration. V. 30-33.—Two from heaven, Moses and Elias, three from earth, Peter, James and John. Elijah did not die, but was translated, Moses died in circumstances of special solemnity and honour. Now both appear in glory, as regards their bodies, like that of Jesus, but less radiant. This was calculated to cheer the disciples. If Moses and Elias were so glorious, what would Jesus be after His death. Moses was the representative and giver of the law, through whom had been instituted the sacrifices which Christ fulfilled, and which explained His sacrifice upon the cross, which so greatly troubled the disciples. Elijah represented the prophets who foretold the coming of Christ. Now the appearance of both with Him strongly attests that He was the promised Messiah to whom all the law and the prophets bear witness. Peter, James and John were the earthly attendants whose vision of the future life and glory had to be cleared, and their faith confirmed that they might be His witnesses (2 Peter i. 16-18). Only something exceedingly important could be a sufficient reason for the appearance on earth of Moses and Elias with Jesus. It testified to the deep interest all heaven, and especially the church of the redeemed, took in Jesus and His mission. They spake of His decease which He should accomplish at Jerusalem. The very thing that Peter could not bear to think or hear of was that which brought back Moses and Elias to earth. Many things would never be the same to the disciples as before. Jesus would not, the question of the resurrection of the dead would not, the impossibility of suffering and at the same time of glory would not, the reward of God's suffering saints would be a certainty, and that heaven though unseen may be lying about us. Peter said unto Jesus, "Master, it is good for us to be here." The company of God's people is good for us. They saw His glory; the whole thing was a reality, it was not a dream or vision.

IV. The Voice from Heaven. V. 34-36.—In the midst of their conversation a bright cloud (Mt.) overshadowed them; and they feared etc. The strangeness and glory of all over-awed them. It recalls the Shekinah of the wilderness wanderings, an incarnation of the ineffable light of God, veiling its glory, yet making it visible to man, as the clouds that veil the sun enable us who cannot see into his face, yet to see his beauty and glory (v. 35). "And there came a voice out of the cloud," etc.; the same voice which had once before been heard at His baptism, and again now as He stood on the threshold of His passion. Hear Him. God speaks to us now by His spirit in the word (2 Pet. i. 19, 20). Let us hear and heed Him speaking there. "They kept it close," etc. If it was hard for the twelve to understand His death, others were still less prepared for it yet. A fit time would come and did to tell all that men might believe and be saved by this death. (Mark.) They questioned one with another, what the rising from the dead should mean. The tidings of His coming sufferings and death and this glorious light gave them much food for thought. It gave them a new and wider outlook in all things. So still the scriptures open up ever new and widening themes for thought which lifts the soul and give glimpses of and longings for higher, fuller, more glorious life.

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O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JANUARY 23RD, 1895

THE worst enemy of voluntaryism is the man who defends voluntaryism run mad.

JUDGING from the disclosures made at a recent election trial it does not take a new party long to fall into some of the worst habits of the old ones.

PRESBYTERIAN people cannot meditate too long or too seriously on Principal Rainy's late saying that the Free Church of Scotland has "more influence" and "less authority" than it ever had. To try to exercise ecclesiastical authority without intellectual, moral and spiritual influence is the shortest and surest way to wreck a church or congregation.

DR. WHYTE, of Edinburgh, says in one of his recent lectures that no kind of reading matter should make a pastor more anxious or more humble than his own visiting list and communion roll. There is no kind of literature published in Canada that should make a Presbyterian more thoughtful than the Blue Book, especially the column that reports the additions by profession of faith, and the vacant columns that report no collection.

THE Presbytery of Toronto did a highly proper thing the other day when it nominated Dr. Gregg as Moderator of the next General Assembly; but we are not so certain that it was quite right when it allowed the Doctor to withdraw his name. In the Church, as at present constituted, Dr. Gregg has never been Moderator of anything larger than a session. We are quite aware that Dr. Gregg cares nothing about such honors; but we are equally well aware that he has many influential friends in the Church, some of whom think that he has been passed over in the distribution of honors, because he is a modest, humble-minded, Christian gentleman, who never pushes himself nor allows others to push him. The Church cannot afford to allow any such feeling to exist in regard to a minister of Dr. Gregg's character and standing.

WE have reason to know that some of our readers enjoyed a quiet chuckle over the clever letter of "A Country Reader" published in these columns a fortnight ago. There is no little force in some of the points made by our racy correspondent; but in one particular his letter may be a trifle misleading. He says he is working as best he can "under a shower of seventy-five outside appeals, and as many inside ones." That may be all true, and his congregation may be wrestling heroically with the hundred and fifty appeals; but the

hard fact remains that the Church answers all the appeals with one dollar and sixty-nine cents per annum. What difference does it make if there were a hundred and fifty thousands appeals if the giving keeps below a dollar and seventy cents per member. The amount given, not the amount asked is the true measure of liberality.

STRANGE is it not that the two most attractive nationalities in the civilized world should be the two that constantly raise doubts about their capacity for self-government. There is no more attractive man in the world than a Frenchman, except it be a well bred Irishman; and yet there is grave doubt on the minds of many thoughtful people as to whether Ireland and France can govern themselves. Self-control is absolutely essential to self-government; and that is the quality in which both nationalities seem to be lacking when on their own soil. Many people are willing to give Home Rule a fair trial but the Home Rule members by dividing and sub-dividing killed Home Rule themselves. France may have a revolution any day. Ulster men might govern themselves if alone; but Ulster and the South in one parliament house might make things as lively as they did in the French Chambers the other day.

THE Home Mission Committee (Western Section) have asked the General Assembly to enact that all graduating students and ministers received from other churches be required to give one year's service in the mission field before being eligible for a call. Opposition to this proposal will come mainly from students and from vacant congregations. At bottom the question is whether students and vacant congregations rule the Church. The question is an old one, and, during all the time it has been discussed, we have never heard half a dozen fairly good judges say the arrangement would not be highly beneficial to the Church as a whole. It should be remembered, too, that the best students always carry out loyally and enthusiastically any reasonable regulations the Church may make. It would be easy to name ministers now occupying influential positions in the Church who voluntarily gave more than a year after graduation to Home Mission work. Let the regulation be made, and students who do not like it can apply any remedy they deem proper. The best students will always be willing to do what the Church needs to have done. As regards ministers from other churches, if they do not like our regulations they can remain away. There is no special need for good men on the Home Mission field. The opposition that comes from vacancies—some of them may have evicted their old pastors—should not be considered very formidable. The Church should not be ruled by its vacancies; and, anyway, a graduate with a years experience in the mission field is likely to make the best pastor.

ANNUAL CONGREGATIONAL MEETINGS.

AT this season of the year annual congregational meetings are very much in evidence. During the past ten days those of many of the city churches have been held, and many more over the country generally. It is a time of much anxiety to ministers, members of sessions, boards of managers, and those at the head of the many organizations now found in all our congregations. It is pleasant to observe that a spirit of harmony and goodwill is generally reported as prevailing at these meetings, and a wide-spread interest is shown for the most part in congregational work, evidenced by the large attendance usually present. In many cases the meetings combine business with social good cheer, which, where it can be conveniently done, makes a happy combination. Without almost an exception the city churches report an increase to membership already, in many cases, quite large, so large, indeed, as must make anything like efficient pastoral oversight by the minister alone, added to all his other congregational and public duties, a most formidable, and, in many cases, an impossible undertaking. Only the most thorough and efficient organization of sessions, aided by other pious and qualified men and women in a congregation, can overtake this department of work. Judging from the reports presented the inference would be warranted that the spiritual life of the congregations is generally in a healthy state.

In evidence of this it is satisfactory to observe that, although the past year has been one, according to general reports, of great depression in many kinds of business,—yet deficits in the ordinary revenue of congregations are comparatively rare, and the contributions to the benevolent work of the Church at home and abroad have not only been kept up, but, in many cases, are in advance of last year. It is a good evidence of the power of religion when it reaches the purse, and, even in years of depression, not only keeps up, but increases the sums given to religious and charitable objects. The number and variety of the good works engaged in by most of the congregations cannot fail to strike every reader of their reports, and call for large sums of money. In Toronto alone these run up into many thousands. Mortgages to a very handsome amount, which many of the churches are privileged to possess, are, for the most part, judiciously kept in the back-ground. Their exact amount, in some cases, is stated; in a much greater number a discreet silence respecting them is observed.

Large Sunday Schools, Bible Classes, Christian Endeavor Societies, Bands of Hope, Mission Bands, Ladies' Aid Societies, and Home and Foreign Missionary Societies, Mission Churches and other Christian activities are maintained some or all of them in connection with most of the congregations. When one reflects that the pulpit, the man in the pulpit, the regular return of the Sabbath and its observance as a day of sacred rest and worship, are the main outward agencies by which all this good work is set going and kept going, the value of these—their unspeakable value—becomes very evident. For if our pulpits should cease to be occupied and become silent; our Sabbaths turned into a day, not of worship and holy activity but of simple cessation from toil, or of pleasure-seeking,—can any one believe that these beneficent, elevating and heaven-born, as well as heavenward-leading, labors of disinterested love and goodness would be continued? The pulpit losing its power! In the broad sense in which this term is usually understood, the pulpit never had so much power as now. And this blessed power is growing, because, in spite of all drawbacks and antagonising forces at work, it is being more and more supported by an ever-increasing body of Christian people to whom, under God, it supplies constant energising force, and from which again it draws encouragement and support. May the Spirit of God descend in large and still larger measure upon all our ministers and congregations, and multiply and bless their labors manifold and make them more blessed and still more a blessing.

THE SUPREME COURT'S DECISIONS ON THE PROHIBITION ISSUE.

THE suppressed and anxious interest with which the advocates of Prohibition have for months been awaiting the decision of the Supreme Court upon the test case submitted to it has, at last, by its recent decisions, been relieved. This decision is probably such as many expected, though it is not that which those who have wrought so long and hard in the cause of Prohibition in Ontario would most desire, since Sir Oliver Mowat promised to bring in a prohibitory act for the province should it be found that the local legislature had the power to enact such a measure. It does not follow, of course, that it would have been carried in the Provincial Legislature had it been introduced, although it cannot be doubted that, if not now, it soon would have carried, for the force of public opinion is so strongly in favor of Prohibition, as shown by the plebiscite, that if the present Legislature would not pass Prohibition, another would soon have been elected which would. The wisdom of the course pursued by Mr. Mowat and his government for the cause of temperance, in refusing to pass a prohibitory measure until the question of authority was settled, is now abundantly evident. For had he done so, and it had been found, as it has been, in the opinion of the Supreme Court, that it was ultra vires, and the whole system of license set aside, as would have been the case, what a high carnival of free selling of drink we should now have had.

The decision which has been rendered furnishes a beautiful illustration of the old saw that "doctors differ." In only two of the questions submitted to it was the decision of the Court unanimous, namely that the Provincial Legislature has not the power to prohibit the manufacture and importation

of intoxicating liquors. The other five questions submitted to it were all decided by three against two in favor of the Dominion Government against the Provincial, and in every one of the five the weighty opinion of the Chief Justice, Sir Henry Strong, backed by that of Judge Fournier, was in favor of the Province as opposed to the Dominion. For this reason and others the case can hardly be expected to rest in its present shape. The division of opinion in the Court, being so marked, might be used by the Dominion Government as a pretext, though this legally would not stand, for doing nothing, and it affords some ground for hope that the Privy Council may decide that the local Legislature has the power to prohibit. Neither of the Governments, nor the people, can well rest in the decision which has been given, or act for or against prohibition with that weight of authority and confidence which are eminently desirable, all but indispensable indeed, in a matter of so great importance. The question, accordingly, is to be appealed to the decision of the Privy Council of England for final adjudication. This stage it may reach by July next, and until that time, as while the matter has been pending here, no general public action can be taken to press the question upon the Dominion Government by the friends of prohibition.

But the cause need not, as indeed it will not, stand still in the meantime. Whatever further can be done to perfect and increase restrictive legislation and administration should be done. This is an important part of education in temperance, and leads in the direction of Prohibition. The enlightenment of public opinion, and ripening it for an advance in legislation, by means of the pulpit, the press and the school, should not be slackened, but carried on with vigorous, if it should also be quiet persistence. The better day is coming; it is within sight. It behoves every friend of Prohibition to be watchful, to be vigilant, so that as soon as it is finally decided where the power to prohibit really lies, action may be taken so prompt, so general and unmistakable that neither the Provincial, nor the Dominion Government, will find that it can dare much longer to refuse to give effect to the will of the people so emphatically expressed as it has been in favour of a prohibitory liquor law.

A STANDING HINDRANCE TO GENERAL PROSPERITY.

POLITICIANS whose salaries are safe, and whose cribs are full, may protest as much as they please that Canada at present is prosperous, and that dull times are absolutely unknown within our fair and favored Dominion, but the average bread winner has a different story to tell, and a sadly different protest to enter. He feels where the shoe pinches, and knows whereof he speaks when he reckons up how hard he finds it to make ends meet. It is quite true that things have been worse in the States, and that this may be something to say and some painful comfort to gather. But such comfort is cold and such encouragement is of the weakest. With the vast majority of Canadians, as well as of their neighbors, ninety-four has been a time of anxiety and struggles, a time in which the honest have been worried in trying to meet their obligations, and the dishonest have had free scope for repudiation, under the old, old convenient plea that times are hard. And the cloud is not as yet by any means away though the hopeful begin to protest that it gets to have something of a silver lining. Well if it does. But why those clouds at all? Why dull times in ever recurring cycles? Are they unavoidable, and to be submitted to as death is? Wise men and philosophers tell us that hard times are simply the headaches which come as blessings when men in prosperous days throw caution to the winds and go on the debauch. The old saw is still trotted out. Let every one live well within his income and the thing is done. Less spent and there may be less business done, but it will be safe, snug and ready for every eventuality. Ninety-nine cents out of the hundred spent; result, comfort, peace and sleep. One hundred gone, spent, consequence unrest, worry and bad fits of insomnia.

All right, make this rule universal and have it honestly carried out and the results would be blessed. But what is to be done when so many are resolved that, come what may, this plan shall not be followed? Every one knows that it is not the absolutely poor that are cursing the common-

wealth the world over by not paying their debts, and by living above their means. The old man of the sea which society seems to think it must carry, come what may, is neither the pauper, the drunkard, nor the outcast. All these combined are a light load compared with those who *will* at all hazards eat the fat and drink the sweet, and who, clothed in purple and fine linen, blandly plead "hard times" as the one all potent excuse for cheating their grocers and letting their tailors and butchers go unpaid. Take Toronto, or any other place one likes to mention and the same blighting curse is manifest. Ask any of the scores of tradesmen that are continually going to the wall what is the great cause of their misfortunes, and they will all tell one story and all indulge in one wail. They can't get their money from those who hold their heads high, and who think they honour them by living at their expense. Appearances have to be kept up. Summer trips and winter carnivals are indispensable. Social duties must be discharged. Society functions attended to. Let the caterer wait. Let the carpenter and grocer do as best they can. We, at present, can't afford them even a cheque, the more especially as it would be dishonored at any rate.

It is not, we repeat, the working man that fills the merchant's books with bad debts. It is not the tramp that impoverishes society and makes bad times chronic. It is the man with a thousand dollars who must live as if he had two. It is the woman who must have all "the delicacies of the season" though her "tradespeople" have only dry bread and protested bills. And these dead beats are often members of churches; flaming professors; "workers" with the most active; great at "after meetings" when religious fervor is at fever heat; and not seldom patrons of charities as well as "slummers," coal dispensers when the fit is on them and much else. Such people are thieves of the very worst description and ought to be treated as social outcasts, instead of being petted as they frequently are as society's darlings. Why should bank clerks or any other clerks "bilk" their tailors, or why should civil servants, who can reckon on their money to a day, be allowed by their superiors to sponge upon the community and live as if they were, as they are, common frauds and cheats? Many of these are doing so, and many others as well. And yet their employers too often laugh and say nothing. Why should not every one who either cannot or will not pay his debts be dismissed from the country's service and from that of every honest man? He ought to be. He is a thief and as such ought to be ticketed and cast out.

Tramps, paupers, thieves and drunkards, society could, we repeat, carry without difficulty, if dead-beats and genteel parasites could only be made to live within their incomes and pay their debts or die. Sir Arthur Helps in one of his suggestive books indicates what we have said very plainly. What he means by such an apostrophe as the following is not far to seek: "Throw down your blankets, man. Cease to fuss about coal and clothing for the poor. For pity sake give up your charity balls, and your Christmas dolls, and go up that lane and lay hold on that pinched little wretch of a boy or girl—your own flesh and blood whom you have so heartlessly thrown aside to grow up a waif and a burden—clean it, clothe it, feed it, train it—lift it from society's back to your own and thus make some amends for all your past iniquity and heartlessness." All this and a good deal more of what is indicated in the above, is found in this new world as in the old, and all involved in this one fact that men are not paying their debts—the debts they owe to society, to those they have wronged by their lust, and their self-indulgence, by their every day forgetfulness of the one great Sermon on the Mount law of rendering unto all their due, and having continually and practically in remembrance that what God the Lord has required of every one is "to do justly, to love mercy and to walk humbly with God." Many of the plans propounded with a great deal of pretence, for social amelioration and man's highest good, have been and are no better and no more reasonable than the child's idea of transmuting a cent into a gold dollar by a woollen cloth, a little whiting and a due amount of rubbing. But this will not fail if men and women will see to it that for Christ's sake they shall owe no man anything but love. When that time comes round the dead-beat will disappear and hard times, as a consequence, if not unknown, will neither be so severe nor so long continued.

Books and Magazines.

AT LAST, by Mrs. Marie Elise Lauder, author of "Toffie in Europe," "Legends and Tales of the Harz Mountains," etc. William Briggs, Toronto.

This book, which is a true story, is written in the interest of the Women's Christian Temperance Union, is dedicated by permission to Her Most Gracious Majesty, Margherita, Queen of Italy. The author of this interesting book is a Toronto lady, and although in the course of it the reader is carried far afield it begins in Toronto. At once one's sympathy and interest are enlisted in the heroine and try-hero of the tale, and as the style and treatment are lively one is carried on from chapter to chapter. No doubt the good aims of the writer to promote the cause of the W. C. T. U. will be realized through this work.

BENEDICTUS' STRANGER. The Religious Tract Society, William Briggs, Toronto.

Few, if any societies have done more to provide popular reading of the most healthful kind than the Religious Tract Society. This is a story of home life intended for the young and will be popular and useful in the family circle.

The illustrations of the *Missionary Review of the World* will add to its interest, great although that has been. The contributions to the first part of the February number are Rev. Dr. Pierson, "No. XXIII.—Miracles of Missions"; Rev. Arthur H. Smith, "Foreign Missions and Sociology in China"; Rev. Dr. Gordon, Boston, "Three Missionary Ambitions"; a condensed article from Victor Von Strauss, "The Chinese Philosopher, Lao-tse"; Rev. Gilbert Reid, China, "Scriptural Reference to the Higher Classes"; Rev. John G. Fagg, Amoy, "Rev. William C. Burns, Pioneer Evangelist to China"; Rev. Dr. Pierson, "A Half-Century of Faith Work," being an account of the Muller Orphanages and Scriptural Knowledge Institution (illustrated); Mrs. A. C. Jamieson, "Missionary Success in North Formosa." The International department is specially interesting as it treats fully of matters of living immediate interest in connection with China, Japan and the Armenians. The other departments are up to date as usual. Funk & Wagnall's Company, 30 Lafayette Place, New York.

The January *Cosmopolitan* continues in its first article a series of striking sketches, with good illustrations, on "Great Passions of History," the subject of this one being Francesca Di Rimini; "Pasteur," with illustrations by Jean Martin Charcot, and "The Pasteur Institute." In the "World of Arts and Letters" department are articles replete with interest. "The Theatrical Season in New York," with pictures of beautiful women; "The Cathedrals in France," very richly illustrated; and "The Bamboo" are all of varied interest. Continued stories are "A Parting and Meeting," "The Story of a Thousand," and "A Three Stranded Yarn." "The Young Man and the Church," by Edward W. Bok, deals in a free and outspoken way with what all clergymen feel to be a most important subject, and whether the opinions expressed are agreed with or not, it is well worth their reading. *The Cosmopolitan*, Irvington-on-the-Hudson, New York.

The contents of the *Presbyterian and Reformed Review*, for January, indicates a number dealing with many important subjects. They are the following: "Origin and Composition of Genesis"; "Apostolical Sanction the Test of Canonicity"; "The Testimony of the Holy Spirit to the Bible"; "The Mind of a Child"; "The Relations of Science and Faith"; "The History of Clement"; "The Earliest Quotation of the New Testament as Scripture"; "The Unwritten Law of God"; "Principal Alexander McKnight, D.D.," by Principal Caven; "Dr. McCosh and Dr. Shedd," by Dr. Warfield; "Caird's Evolution of Religion"; and many valuable notices of recent Theological Literature. MacCalla & Company, 237-9 Dock Street, Philadelphia, U.S.

The *Presbyterian Quarterly* for this quarter is just out. It is an able quarterly. Among the men whose pens lend interest and value to its articles are those of Dr. Dabney, Warfield, Laws, Hoge, Beattie and others. The first of these contributes "Idealistic Monism"; the next, "The Latest Phase of Historical Rationalism." "The Inspired Anticipation of the Valid Conclusions of Modern Science" is by Dr. Laws. "The Doctrine of Judgment in the Fourth Gospel," is by J. Ritchie Smith. Peyton H. Hoge, D.D., contributes "Earlier Licensure"; and "Licensure and Ordination," is by Eugene Daniel, D.D. Criticisms and Reviews, and Notices of Recent Publications, make up an able number. Whittet & Shepperson, 1001 Main Street, Richmond, Virginia, U.S.

The Pulpit begins its tenth volume under most favorable auspices, having purchased the subscription list and good-will of the *Living Words* magazine, and consolidated the two. Besides others, the current number contains complete sermons by Rev. Dr. Noble, Congregationalist, on "Bad Mothers"; Rev. J. E. Lancel, Methodist, Barrie, Ont., on "A Poor Policy"; Rev. Dr. Eytton, Episcopalian, on "The Useless Christian"; Rev. Dr. Hoge, Presbyterian, "The Fulfillment of Joy"; Rev. Dr. Brown, Baptist, on "Cold Courtesy"; and Rev. Dr. Cuyler on "Practical Praying." *The Pulpit* gives every evidence of prosperity, and at the reduced subscription price it deserves success. Edwin Rose, Publisher, Buffalo, N.Y.

Recent events lend special interest to the leading article in *Harper's Magazine* for this month which is "The Fortunes of the Bourbons," whose last hope of regaining its importance was lost by the death of the late Count of Paris. Other special features are "Charleston and the Carolinas," twenty seven illustrations; "With the Hounds in France," the story of a hunt, illustrated; "Tugisan," Japan's famous mountain peak, eighteen illustrations; "New York Slave Traders," an episode of Colonial history; "Shakespeare's Americanisms"; "Hearts Insurgents"; "The Princess Aline," a novellette by Richard Harding Davis, and five short stores. Harper Brothers, New York.

The Family Circle.

THE BELL OF JUSTICE.

There was a king long years ago;
His name historian doth not know.

He lived beneath Italian skies,
A noble monarch, just and wise.

That he might serve his people well,
In a high tower he hung a bell.

He who was wronged had but to ring
The bell of justice, for the king

Was bound to make the humblest prayer
The subject of his royal care.

At first men rung it every day;
Dotted at last the rope away.

And, growing shoter by degrees,
Swayed lightly to each passing breeze.

For many a month it idle hung,
No longer needed. No one rung

For justice. Men had learned to fear,
And dreaded now the bell to hear.

At length a wandering grapevine clung
Tight to the rope that idle hung,

And firmly held it, sweetly grasped,
As if one hand another clasped.

A starving horse, turned out to die,
One summer day was passing by.

And browsing where the grapevine hung,
The bell of justice loudly rung.

Straightway a royal herald came,
And saw the horse half-starved and lame.

He told the king who rang the bell;
The monarch answered: "It is well.

"The brute for justice doth appeal,
For starving brutes I pity feel.

"Go seek his owner out for me,
And tell him this is our decree:

"Long as he lives his horse must fare
On oats and grass of his. Beware

"If he again for justice call
My wrath shall on his owner fall."

Would God to-day there was a bell
That brutes could ring and thereby tell

The story of their cruel wrongs,
And win the justice that belongs

To every creature, great and small,
For God, their Maker, loveth all.

—Robert L. Bangs

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER XVII.—CONTINUED.

But Dr. Ramsay saw no improvement yet, and one afternoon, when Marjorie returned from school, Marion met her with the sad intelligence that her father had come home from a consultation with scarcely any hope of Ada's recovering from the utter prostration of her present condition. While there was life there was hope, of course, but no one could tell at present how much power of rallying she possessed, and the end might come at any moment.

Marjorie was almost stunned. She had never realized before the idea of death in connection Ada, notwithstanding her anxiety. In the rush of feeling that came over her, the predominant thought was that she must see Ada once more, even if she might not speak to her. If she only could tell her how sorry she was for what now seemed to her her unkind speech about illness, which also seemed to her to have been an ill-omened harbinger of evil.

She did not wait to take counsel of any one, but hurried off to Mrs. West's house; and instead of the usual query, asked if she could see Mrs. West, or any one. The servant said she did not know. Mrs. West did not see any one, but she would see if Mr. Gerald was in, and she showed Miss Fleming into the library. The room seemed empty, but Marjorie stepped quietly in over the soft carpet, for the house seemed so hushed that she instinctively tried to move silently, not to break the prevailing stillness. Suddenly she perceived that Mr. West was standing with his back to her, leaning on the back of an easy-chair, his head bowed in his hands, while a tempest of grief shook his frame. Marjorie was startled and almost frightened. She had never before seen a man so overpowered with emotion, and it was difficult to realize that Mr. West, whom she had always associated with riches and

prosperity, should be in such a depth of distress, though the cause was surely quite sufficient. Ada was the apple of her father's eye, the centre of all his hopes and affections, and her removal from his life would make his prosperity itself seem valueless. Marjorie could not bear to remain there, even as an unseen witness to his grief, and she retired as noiselessly as possible to the drawing-room, where the sumptuous luxury of the surroundings, and the glowing bloom of the conservatory seemed in such mocking contrast to the heavy cloud of sorrow that darkened the luxurious home.

In a few minutes Gerald came in, looking pale and haggard. Marjorie eagerly told him her wish. He looked very grave as he said that probably she might see Ada for a minute or two, but that Ada would not see or notice her, as she was apparently unconscious. He would ask the nurse, as his mother was lying down, quite worn out with grief and watching.

He soon returned and asked Marjorie to follow him upstairs to Ada's room. How vividly the recollection flashed upon her of the day when Ada, bright and joyous, had led her into it first. The canary in his gilded cage was banished now to the conservatory and the room was darkened, so that at first Marjorie could hardly see the pale little face on the pillow. But how changed it was since she had last seen it. Wan, colorless, all the bright sunny locks banished—for they had been cut off in the beginning of her illness—Marjorie could scarcely realize that it could be Ada. She lay with closed eyes, and one might easily have doubted whether she still lived. Marjorie stood at a little distance, fearful lest she might disturb the patient, by whom the nurse was keeping close watch. The tears soon dimmed her sight, and it was only by a strong effort that she could restrain her sobs. But it was of no use to stay here. Ada seemed further away from her than before. So she turned sadly away, almost wishing that she had not come. She could not bear to think of remembering Ada like this, if—but she would not think of such a possibility just now, or she would break down and distress Gerald. He followed her silently down the stairs, and as she bade him good-by, not venturing on any expression of sympathy, he half-murmured the words: "Pray for her, Marjorie!" and turned away, choking down a sob; for he, too, was fonder of his sister than of any other member of the family.

Marjorie hurried on, too much excited to walk slowly or think calmly. She was possessed by one over-powering thought. If Ada died was she ready to pass to another life? She remembered vividly the words Nettie Lane had used about her father, and though applied to him they seemed absurd, they now appeared to her filled with a terrible meaning about Ada. She could not think that Ada was a Christian, and if she should die in this condition! Why had she not tried harder to lead her to think of the things that now were the only things that could matter to her? She felt as if she had been false to her duty and cruel to her friend, and that she would give any thing in her power for an opportunity of retrieving her neglect. Feeling as if she could not bear the burden of such thoughts alone, she was seized with the impulse to go to Miss Matilda Mostyn with her trouble. She felt that she would sympathize with her trouble, and that she might throw some light on the problem that was perplexing her. Fortunately, she found Miss Matilda alone, with the sweet and peaceful expression that always made her face so attractive, even to those who did not know its secret.

Miss Matilda understood Marjorie's trouble at once, without much need for explanation. She had, indeed, been thinking a great deal about Ada; had been taking her anxiety about the child where she took all her burdens, and laid them down. And she had a soothing balm ready; even her soft and gentle tones seemed to carry it in advance to the sorrowful heart.

"Yes," she said, "it's an anxious thought,

I know; many a time I've had it myself! But remember, Marjorie, God loves Ada infinitely more than you can. Can't you leave her in his wise and loving care?"

"Yes; but O, Miss Matilda! if she were to die unprepared! And she has never had any one to make her think of such thing."

"My dear," said Miss Matilda, "people talk a great deal too much about being "prepared" for death. If they would think a little more about being prepared for life! It's all a part of the one thing, for time can't make such a difference in God's sight. It is a terrible thing, if one realizes it, for any one to be living in any corner of God's universe and not be friends—be reconciled with the God of infinite love and wisdom; not be the true child of the loving Father. But then he has such infinite patience, as well as infinite love and wisdom. And he has many a way that we know not, to bring his "banished" home; banished, of course, by their own wayward will. So, my dear, just trust poor little Ada in her Father's hands, and don't think that you could do more for her than he can."

Marjorie went home much comforted, though she cried half the night. And Alan looked as if he had not slept much either; in fact, he had been very different from the usual Alan ever since his father had been called in for consultation in Ada's case. No one took any notice of his depression, knowing that he would shrink from and resent it. Even Millie had sympathy and tact enough to refrain from seeming to observe that he was not in his usual spirits; and the progress of affairs in the northwest, and the mustering of the Volunteers always furnished a timely relief from the topic which was too painful in its interest to permit of discussion.

But, as the April days passed slowly by, and the piles of snow were insensibly melting away from the streets, Ada's condition seemed to improve a little; and Dr. Ramsay, who visited her daily, began to dare to hope that she had, as he said, "turned the corner." But he warned them all, when they expressed their delight, that it would require the greatest care and most judicious nursing to bring her back to health and strength, and that any relapse would probably prove fatal. As the orders were that she was to be kept perfectly quiet, Marjorie had no expectation of seeing her for a long time. But one day Gerald came over to say that Ada had taken a fancy to see Marjorie, and that she would fret if it were not gratified; only, if Marjorie came, she must not let Ada waste any of her strength in talking. Marjorie willing promised to try to keep Ada from getting excited by the interview, and accompanied Gerald at once, her heart beating quickly at the thought of seeing her friend again after this long season of suspense, which had made her feel how strongly she had become attached to her kind-hearted, though thoughtless little friend.

Ada looked a little more like herself than she had done when Marjorie had last seen her, but the absence of the cloud of bright hair and the soft wild-rose color made a very great difference. She tried to smile when she saw Marjorie, who only took her hand quietly, as if she had seen her the day before, having been strictly charged by her uncle to show no feeling in the interview. Ada was not allowed to talk yet, nor indeed was she disposed to do so; but she did summon strength enough to say to Marjorie, with a rueful attempt at a smile:

"Haven't they made me a fright? All my poor hair gone!"

Marjorie only smiled, and said that it wouldn't be long in growing again; but in her heart she felt almost as much regret as Ada. It did seem like a pretty picture spoiled; and yet she wondered how she could think of such things when Ada had been restored, as it seemed, from the very grave.

Mrs. West sat beside Ada this time, though the nurse was still on duty; and Marjorie was shocked by the great change in her, too. She looked ten years older;

indeed, it was hard to believe that this worn and faded-looking woman could be the much-admired Mrs. West. For she had a heart, after all, and, next to her eldest son, who had been adding recently to her load of anxiety, his idol was her pretty daughter; and when trouble and threatened bereavement came, she found no help or comfort in the things that ordinarily satisfied her selfish heart. After all, as Marjorie's father had once said to her, people did not always have to lose their riches to find out that they are not "enduring habitations."

Ada begged Marjorie to come again soon, and Mrs. West endorsed the request; for weakness and inactivity made Ada very fretful, and her mother was glad to catch at anything that seemed likely to entertain her a little. So she came frequently to sit with her in the afternoons, not, however, quite deserting Louis, who was getting on nicely, and now had Millie and Jack for his more frequent visitors; though Jack had to carry on most of his conversation with him in dumb show. Marjorie had to give up all thoughts of drawing the head she had been ambitious to do for her father; but she felt that Ada needed her, and that her father would be much better pleased with her doing the kindness to a friend than he would be with the most successful drawing. And, indeed, it made no small difference in the rapidity of Ada's improvement that Marjorie came to sit by her almost daily for two or three hours; talking to her when she was disposed to listen, and sometimes reading to her bits of Mr. Fleming's letters, containing lively descriptions of the West India Islands, which he was visiting; and occasionally a part of one of his printed articles about the Southern life, which had now begun to appear, much to Marjorie's delight, for it seemed to her a visible token of his re-established health.

But one afternoon Gerald insisted that Marjorie should go down with him to see the "ice shove"; that is, the curious massing and piling up of the cakes of ice along the shore when the river bursts its icy barriers. It occasionally causes a flood, but at this time it was not so violent, though the jagged masses, with which the shore was heaped, bore witness to the strength of the current that drove them before it and landed them in picturesque confusion along the river bank.

"You must go to see the Lachine Rapids some day," Gerald said, "and then you won't wonder at the effects of such an irresistible force."

Marjorie described it all to Ada, on her return, but Ada listened without much interest. She had never been taught to enjoy nature much in any form, and did not see anything particularly interesting about an "ice shove."

Presently she asked Marjorie how the little French boy was getting on. She seemed to have only now recollected him.

Marjorie told her, adding that Millie and Jack went to see him often, now that she could not go so frequently.

"O, dear!" said Ada; "how tiresomely good you all are! Even Jack and Millie, too!"

Marjorie said nothing, only smiled a little. But Ada had got into an unusually thoughtful mood. The two girls were quite alone, and the air of a very balmy spring day came gently through the ventilator, while the spring sunshine, softened by the rose-tinted curtains, flooded the pretty room.

"Marjorie," began Ada, very seriously, "I suppose I came very near dying?"

"I suppose so," Marjorie replied. It was the first time that Ada had seemed conscious of having been in such danger.

"Well, if I had died, what do you suppose would have become of me?"

This question completely puzzled Marjorie. She did not know what to answer, even to herself.

"You know ministers always say that people can't go to heaven unless they are Christians, and I know very well I'm not a Christian, though I believe you are! So I couldn't have gone to Heaven, could I?"

(To be continued.)

Our Young Folks.

A CHILD'S PRAYER

The morning bright,
With rosy light,
Has waked me from my sleep;
Father, I own
Thy love alone
Thy little one doth keep.

All through the day
I humbly pray,
Be Thou my guard and guide,
My sin forgive,
And let me live,
Dear Jesus, near Thy side.

BUILDING.

We are building every day,
In a good or evil way,
And the structure as it grows,
Will our inmost self disclose—

Till in every arch and line
All our faults and failings shine;
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask what building this,
That can show both pain and bliss,
That can be both dark and fair?
Lo! its name is Character.

Build it well, what'er you do;
Build it straight, and strong, and true,
Build it clean and high and broad;
Build it for the eye of God.

—Selected.

LEONIDAS AND THE THREE HUNDRED SPARTANS.

Many centuries ago there was a city called Sparta, or Lacedæmon, the capital of Laconia in ancient Greece. Xerxes, the renowned Persian conqueror, desired to take possession of Greece, and for this purpose advanced with an immense army against the Spartans, who were the most determined of all the Greeks to defend their country from the invader. The men of Sparta were very brave, and were trained to warfare from their boyhood. Still they were far too few to meet the Persian host in the open field. So they resolved to await the approach of Xerxes' troops in a pass of the mountains through which they must come, called the Pass of Thermopylæ. Here a small body of soldiers could make a stand against a much larger force.

At first Leonidas, who commanded the Spartans, had the support of five thousand Greeks besides his own men. But gradually these withdrew, and the Persians having, through the treachery of a Greek, obtained an entrance at the other end of the pass, Leonidas found himself so hemmed in that there was no possibility of defending his position. Still he did not think of yielding, and his Spartans, who were just three hundred in all, were resolved, like their king, upon resistance to the last. This handful were able, with their long spears, spreading shields, and close ranks, to repulse many times the attacks of their enemies. But though they fought with the greatest valour and determination, the vastly superior numbers of the Persians at last prevailed. Leonidas himself was slain, and the weary little band, now much reduced by the arrows of the foe, were overwhelmed, and all who were left put to death. Yet Leonidas and the three hundred Spartans will never be forgotten for their heroic though vain attempt to defend their native land at the Pass of Thermopylæ.

Now fighting is a horrid and hateful thing, whether there be only two men who are trying to hurt each other, or thousands of men in a field of battle. Even when it is waged in self-defence it is most lamentable. It becomes all God's people to work and pray for the blessed peace of Messiah's reign, when "nation shall not lift up a sword against nation, neither shall they learn war any more." Yet there is a warfare in which Christians must take part. They do not war "against flesh and blood," nor with weapons which can wound the body. They are to fight against evil both outside of them and in their own hearts. For the conflict we are provided with a suit of armour called

the armour of light, or of righteousness, or the *panoply*—that is, "the whole armour of God." In the battle of life our "shield," our best defence, is faith. Believe with all your heart in the Lord Jesus, and sin cannot overcome you. And by using "the sword of the Spirit," by taking counsel of God and by obeying his will, you shall certainly be able to withstand and to beat back the enemies of your soul.

Christians are often in great danger, not only of life like missionaries and other servants of God among wild men and in plague-stricken places, but in danger from temptations which may seem as many and strong as the host of Xerxes, and they as unequal to their adversaries as the three hundred Spartans. But Christ their King is always with his people. Unlike Leonidas, he cannot be slain, and makes his "good soldiers" "more than conquerors." You too may be "good soldiers of Jesus Christ;" and remember that the fight of faith is far nobler and more glorious than the battle of Thermopylæ.

KEEP RIGHT WITH GOD.

A child of God should not leave his bedroom in the morning without being on good terms with his God. We should not dare to go into the world and feel, "I am out of harmony with my Lord. All is not right between God and my soul." In domestic life we are wise if we square matters before we separate for the day; let us part with a kiss. This method of unbroken fellowship should be carefully maintained toward God. Be at perfect rest with Him. "Acquaint thyself with Him, and be at peace, for thereby good shall come unto thee." If you cannot get rest with God, perhaps some fault of character may prevent you enjoying that perfect rest. See where that flaw is. Are you living in any sin? If so, the sun may have risen, but there is a bandage over your eyes; you will still be in the dark. Get rid of that which blinds you. Or are you trusting yourself as well as trusting in Christ? Are you relying on your experience? Then I do not wonder if you miss the rest of faith. Get rid of all that spoils the simplicity of your faith. Come to the Lord and rest in Him; tell out your grief to Jesus, and He will breathe on you, and say, "Peace be unto you."—*Our Young Folks.*

SAVE THE BOYS.

In dealing with the temperance question, we are not to think only of the drunkard. It is a noble thing to work for his reformation, but it is a greater work to strive to throw around the young those safeguards which will prevent them from becoming victims of strong drink. But there are many who do not seem to think of the children at all. In speaking of license, people argue sometimes that as much liquor is sold under prohibition as when licenses are granted. "It is sold on the sly," they say. No doubt many an old toper will have his liquor anyway. He will dodge in at back doors and through dark alleys, if by so doing he can get a drink. But this back door trade does not tempt the young. The open saloon is a constant menace to the young people of the community in which it exists. For the sake of the children let us battle with this evil, never thinking of such a thing as a compromise, but with all our might and our power labor for the utter extermination of the drink curse. Save the children of to-day, and you save the men and women of to-morrow.—*Messiah's Herald.*

THAT LAST WORD.

A young girl once heard a bit of wisdom from the lips of a very aged woman—a woman who had rounded the full term of ninety years, and with eyes still bright and clear looked out upon the inrolling waters of eternity. The girl was impressed by the emphasis with which the venerable dame said to her, "Bessie, never insist on having the last

word." The determination to have the final word leads to more quarrels and more bitterness of feeling at home than almost anything else in domestic life. The fact is, that one may so control her tongue and her eyes that she may allow her opponent the pleasure of this coveted concluding thrust and yet placidly retain her own opinion, and in the homely colloquial parlance of the up-country, where one finds strong-willed people living together in great peace with the most pronounced diversity of characteristics, "do as she's a mind to."—*Harper's Bazar.*

FOR LAW-MAKERS.

HERE IS A SUBJECT WORTH THEIR SERIOUS CONSIDERATION.

It Affects the Public Health, and Whatever Affects Health Should be Investigated—Cold Facts Bluntly and Truthfully Stated—Let the Truth Be Known No Matter Whom It Hits.

To the close observer it often seem as though the days of the secret and worthless compounds are numbered. Every time the worthlessness of a secret mixture is exposed by the medical profession there is a public reaction in favor of the legitimate preparations which really have merit. The public is also gradually awakening to the possibilities, not only of fraud, but of actual harm in many preparations whose proprietors hide behind the inability of the chemist to trace the elements in their nostrums. The result is that people are becoming more cautious about buying new preparations, or old ones that are shrouded in mystery.

If the truth were known, there are surprisingly few remedies in the market that would stand legislative investigation. This is made apparent, even to a layman, whenever it is proposed to require all proprietors to give information about their preparations before they will be allowed to offer them for sale. This suggestion, although prompted by public welfare, is as a bomb thrown in the midst of many remedies. This fact shows only one thing, which anybody can understand. The public has a right to demand thorough investigation of everything sold to benefit health. If there is any reason whatever why any preparation should be taken only on a doctor's prescription, for the sake of public health, this fact should be made known. If, on the other hand, a preparation is utterly worthless and will not do what is claimed for it, the public should not be allowed to be deceived.

One fact will surely stand. The proprietors who are afraid to have a public investigation of their preparations by a national health board, created for the purpose, have some reason which makes it all the more imperative for such an investigation.

When the time comes for the public to demand action in this matter on the part of national legislators there is one preparation which will come out with flying colors. This preparation is Scott's Emulsion. For twenty years Scott's Emulsion has had the highest endorsement of the medical world. The formula for making it has been published for years in the medical journals, and as for there being anything secret about its ingredients, that is impossible, for any expert chemist can find out by an analysis everything that is in it.

Scott's Emulsion is both nourishment and medicine. It presents the medicinal properties of Cod-liver Oil in a form that is easy on the most delicate stomach and sweet to the taste. Scott's Emulsion is good for a dyspeptic person, for it aids the digestion of other foods, and to all persons who suffer from any wasting condition Scott's Emulsion offers the most effective cure.

For all affections of Throat and Lungs, like Coughs, Colds, Sore Throat, Bronchitis and Consumption, Scott's Emulsion is invaluable. It soothes the Throat, cures Coughs and Colds, relieves inflammation and possesses the power to overcome the wasting of Consumption up to the last stage of the disease. Persons who have been so far gone with Consumption that they have raised quantities of blood, have been entirely cured by this great remedy.

For weak babies and children with wasting tendencies Scott's Emulsion has been prescribed by physicians until it is a household word in hundreds of thousands of families.

Scott's Emulsion gives strength. It enriches the blood, makes healthy tissue, restores a healthy action of the vital organs and nourishes a weakened system back to health and strength. All druggists sell Scott's Emulsion at 50 cents and one dollar. The only genuine Scott's Emulsion is put up in "salmon-colored wrapper" and has our trade mark of a man carrying a fish on his back. Refuse inferior substitutes.

Mr. W. A. Reid, Jefferson street Schenectady, N. Y., 22nd July, '94, writes:—I consider Acetocura to be very beneficial for La Grippe, Malaria and Rheumatism, as well as Neuralgia, and many other complaints to which flesh is heir, but these are very common here." Ooutts & Sons, 72 Victoria St., Toronto.

THE BARBER'S STORY.

LONG HOURS AND CONSTANT STANDING BROUGHT ON KIDNEY TROUBLE.

Forced to Quit Work and Feared that He Would Have to Drop His Trade How He at Last Found a Cure. From the Stratford *Beacon.*

Among the residents of Stratford there is probably none better known or more highly respected than Mr. James E. Smith, the Ontario street tonsorial artist. Mr. Smith is also well known in Toronto, in which city he worked for several years in a Yonge street barber shop. To a reporter of the *Beacon*, who is a customer of his, the affable barber recently told of his recovery from a late very severe illness. He had, he said, for some years been afflicted with a weak back, so much so that at times if he stooped he could not regain an upright position unassisted, and as for lifting anything, that was out of the question. "For years" to use Mr. Smith's own words, "I could not carry a scuttle-full of coal." He had, so the physicians whom he consulted told him, disease of the kidneys, but they failed to cure him. He grew weak at length and rapidly lost flesh. Quite frequently he would be obliged to give up work for a week and take to his bed. He lost his appetite, was pale and so unnerved that he could not possibly hope to continue longer at his trade. "Customers of the barber shop," he remarked, "do not care to be shaved by a man whose hand trembles." He had been in bed for some time undergoing treatment, when one morning his wife said to him, "Jim, I've got a new medicine I want you to try." It was Dr. Williams' Pink Pills she had. He objected to more medicine, as invalids will do, but at length, as sensible men usually are, he was guided by his wife. "But mind you," he said, "I had no faith in the pills; I only took them to please my wife." It was fortunate he did so, for he was soon back at work, and after taking several boxes of the medicine was stronger than he had been for several years. Within two months after beginning to take Pink Pills he felt like a new man, and had gained over twenty pounds in weight. There is certainly no healthier looking man in the city to-day than Mr. Smith. Since his restoration to health by Dr. Williams' Pink Pills he has recommended the remedy to many of his friends and has yet to hear of a case where the remedy faithfully tried was found wanting. In cases like that of Mr. Smith, Pink Pills furnish a speedy and effective cure, as indeed they do in all cases dependent upon a poor or watery condition of the blood or impaired nervous forces. Dr. Williams' Pink Pills cure when other medicines fail. Sold by all dealers or sent by mail postpaid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Under no circumstances are the genuine Pink Pills sold in bulk, but only in boxes, the wrapper around which is printed in red ink and bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." Pills offered in any other form, no matter what color, are worthless imitations.

A Frenchman, M. Greville, is the founder of a community in the mountains of Auvergne which has as its object a return to the customs of primitive man.

It is stated that Thomas A. Edison has already expended nearly \$1,000,000 in his experiments to find a commercial method of reducing low-grade ores by electricity. Should he finally succeed, he says it will be his greatest electrical invention.

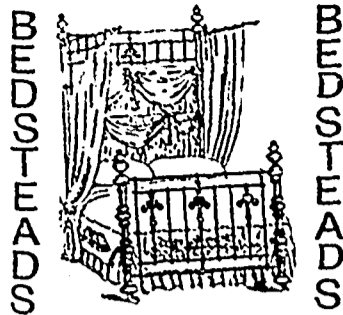
Mortality tables show that the average duration of the life of woman, in European countries, is something less than that of men. Notwithstanding this fact, of the list of centenarians collected by the British Association a fraction over two-thirds were women.

To clean feathers let them lie for three or four days in a solution of sodium carbonate. Throw them upon a netting, and pass clean tepid water through them until it comes away neutral and clear. Let them dry on the netting, giving them an occasional turning-over and stirring up to hasten the process.

They seem to have a superfine article of Dells in England. Chesholm Robertson, a chief leader in the great Scottish coal miners' strike, is said to speak French with a Parisian accent, to read German, to write two systems of shorthand and to read Carlyle and Schopenhauer. He wears a velvet jacket a la Whistler, a stove-pipe hat of 1884 model, and copious jewelry, while his cane weighs seven pounds.

An officer of the Japanese Navy has written a letter to a friend in this country, in which he speaks highly of the efficiency of several American electric search-lights used in the fleet to which he is attached. These lights stood the test of actual service better than the English and German apparatus, which will be doubtless condemned by a board of survey. He also states that the best maps of the Yellow Sea and Korea are from the United States Hydrographic Office in Washington. These maps and charts are compiled with the latest data, and the principal roads in Korea are clearly indicated.

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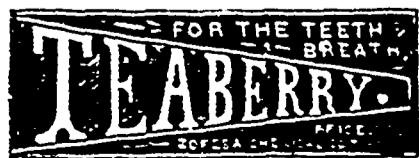
All Disorders of the Liver.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fulness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fulness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25c. per Box. Sold by Druggists.

Send to DR. RADWAY & CO., 4 St. James St., Montreal, for Book of Advice.



Ministers and Churches.

The Presbyterian Church, Madoc, was destroyed by fire on the night of the 14th inst. Loss about \$10,000; insurance, \$6,000.

The congregation of Knox Church, Listowel, have decided to extend a call to Rev. Wm. Cooper, B.A., of Melbourne. It is understood that he will accept.

The Rev. Professor Baird, of Manitoba College, Winnipeg, visited the Montreal Presbyterian College recently and addressed the classes. Dr. Baird emphasized the importance of Church work in the West.

The Provincial conference of the Y.M.C.A. associations of Ontario and Quebec will be held in Belleville from the 24th to 27th inst. Mr. James Gibson, of Ottawa, will read a paper on the association Bibleclass.

Owing to pressure of work Miss Bertha Wright, of Ottawa, has decided to withdraw from the Dominion Y. W. C. A. and the International Association of Christian Workers. Miss Wright will retain the presidency of the Y. W. C. A.

The call addressed to Rev. A. Graham, of North Williamsburg, from Lancaster has been accepted. Probationers wishing to preach at North Williamsburg and West Spring should correspond with the Rev. Hugh Cameron, of Morrisburg.

Rev. Calvin E. Amaron, of Montreal, editor of the *Aurora*, lately delivered an interesting and instructive lecture in the lecture room of St. Andrew's Presbyterian Church, Three Rivers. The subject discussed was "The French Problem in Quebec."

A large number of friends of Mr. John Stuart Thomson, a student of the Presbyterian College, Montreal, and writer for *The Week*, gathered at Bonaventure station a few evenings ago to bid him farewell. Mr. Thomson expects to spend the remainder of the winter in Florida and Cuba.

The annual meeting of the congregation of Bank Street Church, Ottawa, took place on the 15th inst. The financial statement, general fund, showed last year's deficit of \$500 had been wiped out and a small balance still remained. The mortgage debt had been reduced by \$1,000.

The Rev. R. Campbell, D.D., of Montreal conducted the services of the communion on the 13th in St. Andrew's Church, Huntingdon, Que. He was assisted by the Rev. P. T. Hutchinson, M.A., who gave the post-communion address. The day being fine, there was a good congregation, and 150 members partook of the sacrament.

At the annual meeting of the Knox (Presbyterian) church, Belmont, on Wednesday evening 9th inst., the treasurer's report showed the receipts of the Building Fund to be \$1,178 \$1 and the expenditure \$1,175-47. The church is free from debt and a balance of \$3-34 is on hand from this source. The schemes of the church show an increase of about 60 per cent. over last year.

A special meeting of the Presbytery of Owen Sound, was held on the 15th inst. A call to Mr. Arch. Thompson, B.D., from Chatsworth congregation was sustained and arrangements made for his inunction on the 25th inst. at 11 a.m. Markdale and Berkeley congregations extended a call to Mr. J. Hunter which was sustained. The inunction will take place in Markdale Jan. 29th at 2 p.m.

The annual congregational meeting of the Egmondville Presbyterian Church, was held on Thursday January 3rd, and was well attended. Encouraging reports, from all departments of the church work were read, showing that the past year has been one of growth and progress. The treasurer's report stated that it was the most successful in the history of the congregation. The prospects for the coming year are bright.

The W. F. M. S., of Georgetown, was favored by a visit from Mr. Gosforth on the 2nd inst., when a public meeting was held. He delivered an earnest and inspiring address which will no doubt be productive of good results. There are twenty-one members. The officers for the present year are, Mrs. Perrin, president; Mrs. McKay, first vice-president; Mrs. Gillies, second vice-president; Mrs. McLeod, treasurer; Miss J. S. Pringle, secretary. The amount raised during the past year was \$84.

The programme for the sixth annual convention of the Young Men's Christian Associations of the Canadian West to be held at Brandon on February 7, 8, 9 and 10, has been issued. C. K. Ober, international secretary, of Chicago, is expected to be present and will deliver an address on the evening of February 7th on "The Place of the Y. M. C. A. in the Church's History." T. D. Patton, general secretary, Winnipeg; J. H. Morgan, J. F. Boyd, G. D. Wilson, Rev. G. M. Leigh, L. J. Ashby, Rev. A. McD. Haig, Geo. Fleming, J. A. Hall and others will deliver addresses.

A very pleasing and profitable recital was given in the Egmondville Presbyterian Church, Monday evening, January 14th, by Miss Martha Smith, B.E., of Toronto. She was assisted by the best local musical talent. Miss Smith proved herself to be an elocutionist of rare ability. Her selections are all sacred and specially adapted for church entertainments. The audience were de-

lighted with them all, but especially with: "A Week's practice in Mr. Parke's Congregation," "The Lady Judith's Vision," "King Oswald and the Artist," and "Nearer My God to Thee," as given by deaf mutes.

On Sabbath, the 6th inst., St. Paul's Presbyterian Church, Thornbury, was re-opened after being closed two months for repairs. Services were held morning and evening. The pastor, Rev. J. L. Simpson, preached at both services to crowded congregations. The communion of the Lord's Supper was dispensed at the close of the morning service. Nearly 200 communicants partook, the largest in the history of the congregation. Eleven new members were received upon profession of faith. On Monday evening a social was held in the basement and after tea the large gathering of people repaired to the body of the church where an appropriate meeting was held. The chair was taken by the pastor at 8 o'clock and interesting addresses were delivered by Revs. C. McCrae, of Collingwood, and J. M. Simpson, of Thornbury. The proceeds were devoted to the Repairs Fund. The past year has been a very successful one in all branches of the congregation.

The re-opening services in connection with the Presbyterian Church at Cresswell, (formerly Congregational) was a decided success. The services on Sabbath, Dec. 30th, were well attended, the church being filled to its utmost capacity. The Rev. Dr. Smith's of Queen's University, Kingston, preached eloquent sermons at 2.30 and 6.30, p. m. The services were continued on Monday 31st., by a platform meeting in the afternoon, the chair being taken at 3 p. m. by Rev. P. A. McLeod, of Sonja, pastor. An address was given by Rev. D. G. Ross, of Cannington, after which the meeting adjourned and the audience wended their way across the street to a building secured for the occasion to partake of the good things provided them by the ladies of the Presbyterian Church, when the programme of the afternoon was continued. Thereafter speeches were given by Revs. Hassard, of Manilla; Currie, of Sonja; Cameron, of Wick; Stewart, of Sunderland. Proceeds \$90.

On Sunday 23rd. ult., the Rev. A. T. Love, B. D., minister of St. Andrew's Church, Quebec, in the course of his sermon, referred to the completion of a ten year's pastorate on the 15th of December. Among other interesting things, he said: St. Andrew's is the oldest organization of the Presbyterian Church in Canada, services having been conducted with more or less regularity since 1759. Its ministers have been the Rev. Mr. McPherson, chaplain of the 78th Highlanders, from 1759-1761; Rev. Mr. Henry, 1763-1784; Rev. Dr. Sparks, 1784-1819; Rev. Dr. Harkness, 1820-1835; Rev. Dr. Cook, 1836-1854; Rev. A. T. Love, 1854-1894. Ten years is quite a long time in one's life, and it is interesting to note what has been accomplished during this decade. Although the Protestant population of Quebec has diminished by 1,500, during the past ten years, by death and removal from the city, St. Andrew's congregation is larger to-day than ten years ago, and attendance at services has very much increased. Fifty-nine new families have been added, so that notwithstanding the large exodus of English-speaking people, there is a net gain of thirty-five families. The roll of communicants had increased. In addition to meeting all ordinary expenses creditably from year to year, over \$10,000 of debt had been wiped out, and handsome contributions had been given annually for missionary objects, while \$1,500 was in hand towards the erection of a new building for benevolent objects, Sabbath School purposes, etc., He had performed 79 marriages, 224 baptisms and buried 143 persons. It is worthy of remark that 61 out of the 143 dying were over 70 years of age. Friendship and loyalty existed between the late Dr. Cook and Mr. Love up to the time of the Doctor's death at a ripe old age. Affectionate mention was made of the names of office-bearers deceased during this period, viz: Nathaniel Ross, Dr. Weir and James Henry, Elders; Farquharson Smith, Michael Stevenson, J. W. Henry, Trustees; McLean Stewart, Daniel McGie, Alex. Fraser, John Dick, D. C. MacKeddie, Dr. Rowand, Wm. Home, Joseph Cowan, Thomas Craig, who had served on the Board of Management. These names and many others were worthy of being held in remembrance. Altogether the service was deeply interesting and instructive, and St. Andrew's is to be congratulated upon its continued prosperity, and its esteemed pastor upon the blessing and success attending his labors.

The annual meeting of the Central Church congregation, Toronto, was held on Monday evening, January 14th. Tea was served by the ladies from 6 to 8 o'clock, after which the business meeting was held in the school-room which was crowded. Rev. Dr. McTavish, the pastor, opened the proceedings with praise and prayer, after which Mr. Richard Donald, chairman of the Board of Managers, was called on to preside. The report of the managers, which had been printed and circulated previous to the meeting, was adopted. It gave great satisfaction, and called forth congratulatory remarks from several members. The revenue on ordinary congregational account, for the year, was \$6,159.13, and there is a deficiency of \$189.45. This was regarded as a very favorable showing, considering the prevailing business depression. There was received during the year, on account of floating debt account, a total of \$483, which leaves a balance due on that account of \$4,556.95. It is expected that this amount will be greatly reduced during the current year, by subscriptions already promised. The reading of the treasurer's statement of the Missionary Association evoked no small degree of thankfulness. It showed that there had been col-



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lected for missionary purposes \$3,562, which is \$440 in excess of the previous year's givings. Mr. George Anderson, superintendent of the Sunday School, read the report for the year, which showed the average attendance throughout the year to have been 173, with a staff of 30 teachers. The Sabbath School collections, which go to missions, aggregated \$260.83, which is in excess of last year's receipts by \$50.94. The report of the session showed the present membership of the church to be 612. The report of the Elizabeth Street Mission showed the total attendance at the services here to be 116. It was announced that Mr. Neil Currie, who died recently, had left the church a generous legacy, \$1,000 of which is to be paid at once and the balance, \$9,000, at a future time. This amount will be applied towards reducing the debt. The following were elected members of the Board of Management, viz: C. P. Petry, G. H. Meldrum, W. Campbell, Donald Bain, F. C. L. Jones, R. Haslett, A. H. Crawford and S. R. Windrum. A proposition to introduce solo singing into the church was broached by Mr. Bernard Jennings, and created some discussion. The congregation showed clearly that they were not prepared to come to a decision upon so important a motion without maturer deliberation, and accordingly the matter was, on motion of Rev. Jno. Mac-

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Ewan, laid on the table. An adjourned meeting will be held on the first Monday in February to further discuss Mr. Jennings' motion, and another motion by the same gentleman to change the name of the church. Motions were passed thanking the ladies for the bounteous repast furnished to Mr. A. T. Cringan, the retiring leader of the choir, to Miss Dallas, the organist, and the other members of the choir for their faithful services, and to the auditors Messrs. John Ferguson and Peter McCulloch, who were re-elected. The meeting was then adjourned.

ANNUAL CONGREGATIONAL MEETING AT STRATHROY.

The annual meeting of St. Andrew's Church, Strathroy, for the review of the year's work and for the transaction of business was held recently. There was a fairly good attendance of those who take a deep interest in the life of the congregation. Rev. G. W. Jordan, B.D., Moderator, occupied the chair, and after conducting devotional services declared the meeting open for the transaction of business. Reports of the various societies were called for. The Moderator presented a report on behalf of the session, which reviewed the work for the year. In it regret was expressed for the removal of Mr. W. W. Sutherland, and the hope that by the action of the congregation the session might soon be restored to its full strength. The report of the Board of Management was read by Mr. Jas. Noble; it showed a deficiency on the current account for the year of over \$100, and money on hand toward the Debt Extinction Fund of \$1,035. After a short discussion on the best way of avoiding a deficit in the future the report was adopted. Mrs. R. P. Smith read a report on the work of the Ladies' Aid Society, and the treasurer's statement was read by Mr. J. R. Geddes. From this report it would seem that the work of the society is flourishing, as after paying \$250 towards the debt they start the year with close upon \$100 on hand. Mr. Jordan read the secretary's (Miss Hill's) report of the Helping Society, and Mr. J. H. McIntosh read the treasurer's (Miss McBeth's) statement. In this case also the financial report was encouraging, showing a balance to the good of over \$40 after paying the \$200 promis-

ed to the debt. On behalf of the Missionary Committee, Mr. J. R. Geddes showed that about \$250 had been subscribed and allocated to the various schemes of the church. The report of the Woman's Foreign Missionary Society was cheerful and proved that this association had lost none of its strength or interest. A short report having been given on behalf of the Band of Hope, the Christian Endeavor Society's report was taken as read, and ordered to be printed. This part of the business being concluded, the meeting proceeded to the election of officers. The cordial thanks of the congregation was tendered to the Ladies' Aid Society, the Helping Society and the choir. A pleasant and harmonious meeting was brought to a close by the singing of the appropriate hymn, "God be with you till we meet again," and the benediction.

ST. PAUL'S JUBILEE SERVICES, SMITH'S FALLS.

Sabbath, the 13th inst., and the following day will long be remembered and noted in the history of St. Paul's Church, Smith's Falls. It is now half a century since the congregation, formerly known as Union Church, now St. Paul's, was formed, and the pastor Rev. Thomas Nixon, and his people determined to appropriately commemorate an event so interesting to them and important in the religious history of the place. Very careful and complete arrangements had been made, so that everything passed off admirably, and the whole celebration was most successful and very encouraging to the whole congregation. Rev. Principal Caven, of Knox College, preached to large congregations, morning and evening, taking as texts 1 Kings ix, 3 and John i, 29. In the afternoon Rev. Professor Ross, of Montreal, who, during his pastorate in Perth, had become well known in the congregation, preached from Mt. x, 35. It is needless to say that all three discourses—suitable, instructive and helpful in every way—were much enjoyed by the large numbers who attended.

On the Monday two meetings were held, one in the afternoon at three o'clock, presided over by Mr. Frank Frost, an elder and active member, and another in the evening. In addition to appropriate devotional services, the chief feature of this meeting was the reading of a most interesting historical sketch of the congregation compiled from the session records and other sources by the Rev. John Crombie, M.A., its late pastor. Great praise is due to Mr. Crombie for the care, taste and skill shown in this sketch, which, though necessarily somewhat lengthy, was listened to throughout with the closest attention and interest. It is hoped that it may be put into pamphlet form and preserved as a valuable portion of our Church's history. Addresses followed by Rev. W. D. Ballantyne, B.A., of Toronto, editor of THE CANADA PRESBYTERIAN, whose forefathers took an active part in the formation of the congregation and who was long connected with it himself. George Foster, Esq., one of the very few still surviving original members, and the only surviving elder of the first session, gave some interesting reminiscences of the congregation's early struggles and of the late Rev. William Aitkin, who was the first pastor and laboured there for over twenty years. The Methodist Church was represented by Mr. Garret, an active member of that body in the town. This was due to the fact that in the early days before the Presbyterian congregation had any place of worship, the Methodists then kindly placed their church at its service frequently and the good feeling thus kindled still continues.

In the evening, from 5:30 to 7:30, tea was served in the school-room, which was a perfect model of tasteful decoration. The pastor, Rev. Thomas Nixon, M.A., presided in the Church, and excellent and suitable addresses were given by Rev. Messrs. Crombie, A. A. Scott, of Carleton Place and A. H. Scott, of Perth, appointed to represent the Presbytery, of Lanark and Renfrew. Rev. Messrs. Patterson, of Cooke's Church, Toronto, a former fellow-student of Mr. Nixon, and Rev. William Burns, Toronto, formerly intimately associated with the congregation, gave congratulatory and interesting addresses. They were followed by Rev. Mr. Cooke, of St. Andrew's Church, the first Presbyterian Church in the town, and Rev. Mr. Brown, of the Methodist Church. The music at all the services was specially good and in perfect harmony with the occasion, rendered with sympathetic feeling and good taste. The arrangements in every detail were admirable and admirably carried out by all who took part, and it is believed the congregation whose history has been a most happy and instructive one will long feel the good influence of its semi-centenary celebration.

MISSIONARIES VISITING CONGREGATIONS.

MR. EDITOR.—In a paragraph in the last number of THE CANADA PRESBYTERIAN it was stated that missionaries give special attention to city and town congregations along the railway lines, whilst other congregations more remote are neglected. That remark is in line with complaints that frequently come to me in correspondence, and accordingly justifies a word of explanation as to the policy of the Foreign Mission Committee. It is probably known that our missionaries, when at home, are under the direction of the Committee and that therefore the Committee is responsible, if there is any just cause for complaint. The missionaries are not to blame. I think when the facts are known that you will acknowledge that there is no ground for complaint.

There are just three methods of employing these returned missionaries: Either allowing

them to respond to as many as possible of the invitations that come for their services, or arranging a systematic visitation of all congregations in the Presbyteries continuously, or a combination of these two. We have been trying the latter course. There are a great many special and urgent occasions when a missionary's presence is extremely important, such as the many Presbyterian meetings of the W. F. M. S. now being held. At one such gathering a missionary will touch more congregations than in a month's systematic visitation.

There are then these persistent people who are ever asking, and sometimes show signs of displeasure unless their claims are liberally responded to. Probably the most profitable way is to yield to their solicitations as freely as possible, and instead of being angry with them to feel thankful that they are so earnest in their desires for the education and stimulation of their people. On the other hand there has been regular Presbyterian visitation. Mr. MacVicar went straight through two or more Presbyteries besides much occasional visiting. Mr. Jameson is at present doing this in Quebec. Mr. Slummon is now going through the Presbytery of Stratford, visiting every congregation, and he has, so far as could be arranged, visited one or two of the Eastern Presbyteries. Mr. Goforth who has done far too much work since his return—and the Committee seems unable to restrain him—has, I believe, visited the greater part of the Maitland Presbytery, besides numberless other promiscuous calls. Mr. Campbell is making an effort to visit and address Presbyteries at their regular meetings thinking he can do most good in that way, during the short time he expects to be in Canada. He is constantly visiting congregations in the intervals. Dr. MacKay, made an effort to touch the leading points from East to West, for the cry for him was universal; and if he had been continued too long to one corner, visiting every Church, there would have been a rebellion. Unfortunately the Canadian winter proved too severe for even his constitution, after twenty-two years in a tropical climate so that the Committee requested him to desist and protect himself from dangerous exposure. At present he is otherwise engaged by request of the Committee, and is consequently not visiting continuously. These are the lines upon which the Committee is endeavouring to work, and I think they will be generally approved. It will also be admitted that as the interest in missions awakens and the demand increases there is danger of overwork, and that the furlough instead of being a rest and help to the missionaries may become a positive hindrance.

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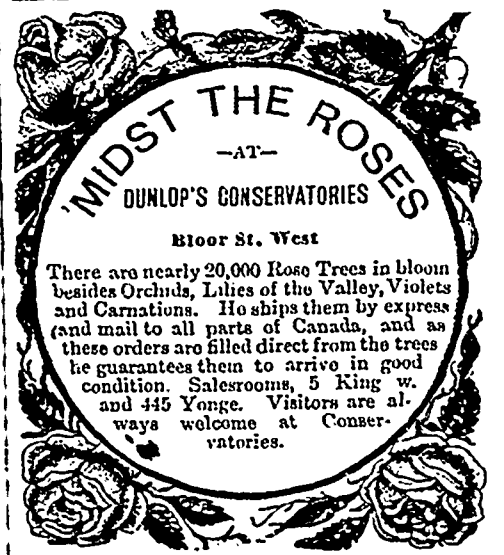
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This sale will be subject to an upset price and the right to authorize the cutting and removal of timber of other descriptions by Indians is reserved by the Department.

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Ottawa, 3rd Dec., 1891.

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British and Foreign.

There are 42 Roman Catholic peers of the United Kingdom, and 52 baronets and 16 privy councillors of that faith.

In the military schools of Germany, French is being dropped from the course of instruction and English substituted.

A Spanish explorer is said to have been offered large bribes by the Turkish government to minimise the massacres he witnessed in Armenia.

It is stated that the buying and selling of young boys and girls, chiefly the latter, is regularly carried on at Tripoli under Turkish rule.

The revenue for the last quarter indicates a revival of trade, and the Chancellor of the Exchequer may have a substantial surplus at the close of the financial year.

Rev. R. M. MacInnes, of Darlington-place U. P. Church, Ayr, has passed away, in his sixty-fourth year, after a protracted illness. He was ordained in 1857.

A mural tablet, with medallion portrait, is to be placed in Kirkconnel Church to the memory of Rev. John Donaldson, who was minister of the parish for many years.

A cave belonging to people who lived anterior to the Christian era has been discovered at Obau by men while blasting a rock. It contained human bones and shells.

Last year 61,919,077 pieces of coin were struck at the Mint, including over six millions' worth of sovereigns and half-sovereigns, £942,856 of silver, and £33,485 of bronze.

The Rev. Professor Rentoul, D.D., of Ormond Theological College, Melbourne, has been elected Moderator of the General Assembly of the Presbyterian Church of Victoria.

Rev. J. H. Wishart, B.A., a probationer of the London Presbytery, has been appointed assistant to Dr. Munro Gibson, and occupied the St. John's-wood pulpit on Christmas Day.

It is asked by Rev. Dr. William Balfour, of Edinburgh, what right have Principal Donaldson and Prof. Knight to negotiate for an affiliation of Blair's college to St. Andrew's university.

Excessive tea-drinking is said to be on the increase in America. Of the patients applying in one week at a dispensary in Brook'yn, 10 per cent. were said to be teadrunkards.

Rev. W. Westwood, of Johnstone, has declined the call to Frederick-street Church, Glasgow, and Rev. D. M. Forrester, of Logiealmond, that to Overnewton congregation in the same city.

It has been stated at a meeting in the City Temple, London (Rev. Dr. Parker's), on the subject of the Armenian atrocities, that Mr. Gladstone has promised to see the business through.

Baron Hirsch's land of promise, in the Argentine Republic, for the persecuted Jews now extends to 444,780 acres, and hundreds of families have been conveyed thither. Already the Baron has expended £376,369.

The Empress-Dowager of China has made valuable presents to the foreign ladies resident in Pekin in return for their gift of a New Testament, and the Emperor has given special orders for the protection of Christian places of worship.

Perth U. P. Presbytery have resolved to visit Newburgh Church to inquire into the strained relations between Rev. J. D. Brown and the congregation, which seem to have originated by the preaching of a strongly-worded Temperance sermon.

The Marquis of Bute has written a very long letter narrating his connection with the proposed removal of Blair's college to St. Andrew's. He admits that for a time he was confounded the two ideas, affiliation with transference and affiliation without it.

At a meeting of the Presbytery of Munster, after the death of Rev. Dr. Wilson, of Limerick, it was moved by Mr. Murray, seconded by Mr. Holmes, and passed, that the members of Presbytery present be appointed a commission of Presbytery to take charge of the congregation of Limerick during the vacancy, Rev. John Holmes to act as convener. Moved by Mr. Murray, seconded by Mr. Wark, and passed, that the Rev. John Holmes be appointed *interim* Moderator of the session of Limerick.

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FRINK'S Patent Reflectors give the Most Powerful, the Most Economical and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and theatres. L. W. FRINK, 651 Pearl Street, N. Y.



Jacksonville, Fla.,
18th August, 1894.

To whom it may concern—and that is nearly everybody—This is to certify that I have used Coutts & Sons' "Acetocura" on myself, my family, and hundreds of others during the past fifteen years for headache, toothache, rheumatism, sciatica, sprains, cuts, boils, abscesses, scarlet fever, chills and fever, and also with good success on myself (as I was able) in an attack of yellow fever. I can hardly mention all the ills I have known its almost magical power in curing, such as croup, diarrhoea biliousness, and even those little but sore pests to many people—corns. The trouble is with patients, they are so fond of applying where the pain is—and not where directed, at the nerve affected. And the trouble with the druggists is that they also want to sell "Something just as good," which very often is worse than useless.

Wishing you every success in your new establishment, and that a more enlightened public may appreciate the blessings of your Acetocura, is the fervent wish of Yours truly,

CAPT. W. M. SOMERVILLE,
Late of U.S. Engineer Service, and formerly of the Marine Department, Canada.
To Coutts & Sons, 72 Victoria St., Toronto.

Mr. W. H. Stephenson, Mayor of Newcastle, has published statistics to show that Newcastle, which has fewer public-houses than some localities, is the most drunken town in the kingdom, being 22 convictions per 1,000 of the population against 19 in Liverpool.

Mr. Gladstone has written an article for the *Church Monthly* in favour of Sunday observance.

RHEUMATISM CURED IN A DAY.

South American Rheumatic Cure, for Rheumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. It removes at once the cause and the disease immediately disappears. The first dose greatly benefits. 75 cents.

The Rev. John Watson, of Sefton Park Presbyterian Church, Liverpool, who preached the missionary sermon for the Baptist Union in the Autumn, has consented to perform the like service for the Wesleyan Missionary Society at Great Queen Street Chapel in May next.

RELIEF IN SIX HOURS.—Distressing Kidney and Bladder diseases relieved in six hours by the "GREAT SOUTH AMERICAN KIDNEY CURE." This new remedy is a great surprise and delight on account of its exceeding promptness in relieving pain in the bladder, kidneys, back and every part of the urinary passages in male or female. It relieves retention of water, and pain in passing it, almost immediately. Sold by druggists.

In connection with the proposal to make an experiment in Aberdeen in the municipalisation of the drink trade, Rev. A. Stewart has published a pamphlet (Wyllie, Aberdeen, 2d.) entitled "Is it Right and Christian to Municipalise the Drink Trade?" The author is wholly opposed to any such proposal.

A monument has been erected at Buda-Pesth in memory of Semmelweis, who, in 1847, made the first suggestion in reference to the antiseptic methods of surgery.

See This Dress?

Surprise Soap

Washed it.



SURPRISE SOAP

LASTS LONGEST GOES FARTHEST. 180

READ the directions on the wrapper

About one-sixth of the voters at the recent parochial elections in England were women.

HEART DISEASE RELIEVED IN 30 MINUTES.

Dr. Agnew's Cure for the Heart gives perfect relief in all cases of Organic or Sympathetic Heart Disease in 30 minutes, and speedily effects a cure. It is a peerless remedy for Palpitation, Shortness of Breath, Smothering Spells, Pain in Left Side and all symptoms of a Diseased Heart. One dose convinces.



SEE THAT MARK "G. B." It's on the bottom of the best Chocolates only, the most delicious. Look for the G.B.
Ganong Bros., Ltd.,
ST. STEPHEN, N.B.



To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty, WYETH'S MALT EXTRACT gives most gratifying results." It also improves the quality of the milk.

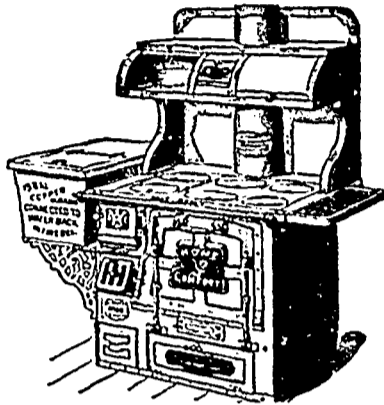
It is largely prescribed To Assist Digestion, To Improve the Appetite, To Act as a Food for Consumptives, In Nervous Exhaustion, and as a Valuable Tonic.

PRICE. 40 CENTS PER BOTTLE.

HOME COMFORT

ROLL OF HONOR.

- THREE GOLD and ONE SILVER MEDAL THE WORLD'S INDUSTRIAL and COTTON CENTENNIAL EXPOSITION, NEW ORLEANS, 1884 and 1885.
 - HIGHEST AWARDS NEBRASKA STATE BOARD OF AGRICULTURE, 1887.
 - DIPLOMA ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.
 - AWARD Chattanooga Valley Exposition, Columbus, Ga., 1888.
 - HIGHEST AWARDS 25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.
 - SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
 - HIGHEST AWARDS WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.
 - SIX GOLD MEDALS MIDWINTER FAIR, San Francisco, Cal., 1894.
- ABOVE HONORS WERE RECEIVED BY WROUGHT IRON RANGE CO., MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces. OFFICES, SALESROOMS AND FACTORIES, 70 to 76 PEARL STREET, TORONTO, ONTARIO, and Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U. S. A. Founded 1864. Paid up Capital, \$1,000,000.



STEEL HOTEL AND FAMILY RANGES.

CARVING AND STEAM TABLES, BROILERS, MALLEABLE WATERBACKS, ETC., ETC.

Above Style Family Range is sold only by our Traveling Salesmen from our own wagons at one uniform price throughout Canada and the United States.

Made of MALLEABLE IRON and WROUGHT STEEL and will LAST A LIFETIME if properly used.

SALES TO JANUARY 1st, 1894, 277,188.

MISCELLANEOUS.

Damage estimated at \$3,000,000 has been done to the orange and other crop in Florida by the severe cold.

"My Optician," of 159 Yonge street, says that many so called nervous diseases are caused entirely by defective vision. Go and have your eyes properly tested, free of charge, at the above address.

The loss to the New York banks by the thefts of their own officers during the past ten years has amounted to within a few pounds of £1,100,000.

NO EQUAL TO IT.

As a cure for Frost Bites, Chilblains, Burns and Scalds, Chafing, Chapped Hands, Inflamed Breasts, Sprains, Wounds, Bruises, Hagedard's Yellow Oil is the most reliable remedy on the market.

Any one of the 71,000,000 population of Bengal can obtain a five-grain dose of quinine at the nearest post-office for one farthing.

OBSTINATE COUGHS.

Obstinate Coughs yield to the grateful soothing action of Norway Pine Syrup. The racking, persistent Cough of consumptives is quickly relieved by this unrivalled throat and lung remedy. Price 25c. and 50c.

Berlin is one of the most cosmopolitan of European cities. Though it is the capital of Germany, only 37 per cent. of its inhabitants are Germans by birth.

THE PLAIN TRUTH TELLS.

Constipation, Headache, Biliousness and Bad Blood are promptly cured by Burdock Blood Bitters, which acts upon the stomach, liver, bowels and blood, curing all their diseases.

The total amount of beer drunk in the world during 1893 is estimated by a German statistician at 4,500,000,000 gallons. Enough to float a navy.

AFTER LA GRIPPE.

After la Grippe obstinate coughs, lung trouble, etc., frequently follow. There is no remedy so prompt, and at the same time effectual and pleasant, as Milburn's Cod Liver Oil Emulsion with Wild Cherry and Hypophosphites, which is the latest and best combination of anti-consumptive remedies. Price 50c. and \$1.00 per bottle.

It is said, says Cosmos, that women's voices do not give results in the long-distance telephone; their high notes, excellent in short lines, as all city telephone subscribers know, are an obstacle to clear transmission in lines of considerable length.

SKIN DISEASES.

Skin diseases are more or less occasioned by bad blood. B. B. B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples, and Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrofulous Sore.

An electrical mail-box, the invention of J. W. Coe, Jr., of Chicago, sends a signal to the occupant of the building on which it is placed whenever a letter is put into the box. It can be placed in the same electric circuit with a call-bell.

A Good Reputation.—Brown's BRONCHIAL TROCHES have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles.

Mrs. S. H. Elliott, Ridgefield, Conn., says: "I have never been without them for the last thirty years. Would as soon think of living without breath."

They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price, 25 cents. For sale everywhere, and only in boxes.

An inclosed park of about 100,000 acres is proposed by certain English naturalists and sportsmen for the preservation of South African mammals, such as the giraffe, zebra, eland, gau, koodoo and other antelopes, that are now threatened with extermination.



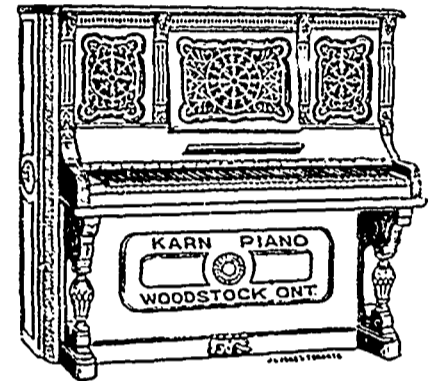
Dr. Wood's Norway Pine Syrup

A Perfect Cure for COUGHS AND COLDS

Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obstinate coughs which resist other remedies yield promptly to this pleasant piny syrup. Beware of Substitutes. Sold by all Druggists. Price 25 & 50c.

DALE'S BAKERY, COR QUEEN AND PORTLAND STS TORONTO. BEST QUALITY OF BREAD. Brown Bread, White Bread. Full weight, Moderate Price DELIVERED DAILY. TRY IT.

KARN PIANO



CANADA'S FAVORITE PIANO ADMIRER AND PRAISED BY ALL. CONTAINS NO DISAPPOINTING FEATURES, WARRANTED SEVEN YEARS.

KARN ORGAN - "BEST IN THE WORLD" - OVER 35,000 IN USE.

Catalogues and Prices furnished on application. D. W. KARN & CO., Woodstock, Ont.

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will find our Stock well assorted in FINE, DURABLE AND STYLISH GOODS.



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If you want a really good foot Boot or Shoe, call and examine our stock

Stylish and Durable Goods at Reasonable Prices. The J. D. KING CO., Ltd., 79 KING STREET EAST.

HEALTH FOR ALL!! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all complaints incidental to Females of all ages. For children and the aged they are priceless.

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

STAINED GLASS WINDOWS

OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF JOSEPH McCAUSLAND & SON 76 KING STREET WEST TORONTO.



BIG MONEY Easily made by Ladies introducing our Fine TOILET Articles among friends: we allow 50c. on the dollar. Send 2c. stamp to-day for particulars before some one gets ahead of you. Continental Toilet Co., Dept. C.P., Cincinnati, O.

\$3 A DAY SURE Send us your address and we will show you how to make \$3 a day; absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully; remember we guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write today. TRIPPLER SILVERWARE CO., Box 43 Windsor, Ont.

The Sanatorium

NO. 107 O'CONNOR ST., OTTAWA, ONT. A medical and Surgical Institute with baths, massage, and scientific electric treatment. Homelike, inexpressive, efficient. For terms, and further particulars, please address, ROZELLE V. FUNNELL, M.D., Resident Physician.

A RECENT BOOK BY Miss A. M. Machar, (FIDELIS). Roland Graeme: Knight. W. Drysdale Montreal; Williamson & Co., Toronto; Messrs. Ford, Howard & Hulbert, New York.

WANTED 5000 MORE BOOK AGENTS Hundreds of men and women are now earning \$100. every month canvassing for the world famous best selling new book Our Journey Around the World By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings. The King of all subscription books and the best chance ever offered to agents. One sold 200 in his own township; another, a lady 64 in one Endeavor Society; another 145 in 15 days—all are making money. 250 thousand. Now is the time. No distance no hindrance, for the Jay Knight, Give Credit, Premium Copies, Free Quills, Extra Terms, and Exclusive Territory. Write at once for Circulars to A. D. WASHINGTON & CO., Hartford, Conn.

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THE most successful farmers and gardeners buy their seed directly from the growers; for this reason we raise largely the most risky kinds, especially Cabbage and Onion Seed. This latter is extra fine this season. No catalogue contains more varieties of vegetable seed, and none more of the new that are really good—see outside cover for an illustrated selection from our new specialties, which we will sell at half rates. Catalogue free. J. J. H. GREGORY & SON, Seed Growers, MARLBOROUGH, MASS.

