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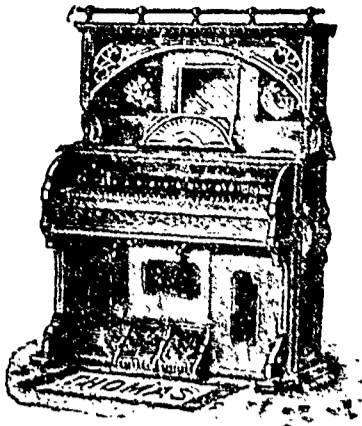
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For stewed pears peel the pears thinly cutting them into halves or quarters, according to size, and leaving a part of the stalk on each portion. Place them in a deep jar with two ounces of sugar and half a pint of water to every six pears. Cover the jar closely, and place it in a slow oven either all night or for four or for five hours.

For stewed apples procure some large cooking apples, peel them, and remove the core. Lay them in a stewpan with sufficient water to cover them, and fill the centre of each with white sugar. Let them stew very gently or they will break. Serve in a glass dish, with a spoonful of red currant jelly in the centre of each, and stick them with quarters of blanched almonds.

In cold weather people require more substantial food than they do in summer. Warm soups, meat, or its substitutes—such as beans, lentils and peas—should be taken in order to increase the heat of the body. Haricot beans are, weight for weight, more nourishing than butcher's meat; they are by some people more easily digested than meat is, and they are certainly much cheaper. They need soaking over-night, and should simmer two hours to cook thoroughly.

Beefsteak pudding is a very good winter dish. Cut two pounds of tender steak into pieces and dip each in flour, season highly with pepper and salt. Line a pudding basin with light suet crust, place the steak in it, and add a gill of good stock. Cover the basin with crust, wetting the edges so as to prevent the gravy escaping, tie over with a cloth, and boil the pudding gently for two hours. If allowed to boil fast the meat will be hard, however tender it was to start with. Send the pudding to the table in the basin, which must be covered with a neatly folded napkin.

The following method is a simple, inexpensive and efficient mode of ventilating a room, without a draught, by means of the windows:—(1) Raise the lower window sash two or three inches from the bottom. (2) Insert a bar of wood below the window so as exactly to fill or close up the opening left at the bottom of the window. The air will now flow in through the narrow opening between the sashes at the middle of the window, taking an upward direction before it begins to mix up with the general air of the room, thus refreshing the air of the room without producing a draught.

Rye Biscuits.—One cup of rye meal, 2 cups of flour, 1 teaspoonful of lard, 2 small teaspoonfuls of baking powder, a very little salt, stir up with milk to a soft dough, have a very hot oven, form into biscuits and bake; if you like them sweet, add one tablespoonful of molasses

Fried Mush.—Take enough corn meal with about two quarts of water to make a smooth mush; boil half an hour, add a little salt, and stir briskly; place in a pan well greased, and allow the mush to cool over night; cut in slices in the morning, and fry in pan well greased with beef dripping or butter.

Vegetable Soup.—Take two pounds of beef, three onions, sliced, two or three stems of celery; cover meat with water, and boil altogether; soak two tablespoonfuls of rice in water, with one half a tablespoonful of salt; boil the meat and vegetables until meat is cooked, then add the rice and boil ten minutes.

Fruit Pie.—One pint of cranberries, ½ pound of raisins, 2 cups of water, ½ cup of flour, 1½ cups of sugar, bake with two crusts. Directions: Put the raisins in chopping bowl, wash the cranberries, and while they are wet put the sugar on; add ½ cup of flour and chop fine, the last thing add 2 cups of flour; this will make three good sized pies.

Broiled Mackerel.—Take the fish, wash it thoroughly, and split it down the back. Take a small bunch of mint and parsley and put them in a pan and boil almost ten minutes; then take it out and chop fine, mixing with it a little butter, pepper and salt, dredge over this mixture a little flour; grease the fish and stuff it with the mixture; grease your gridiron and broil until quite brown; occasionally turn the fish carefully, so as to cook the fish evenly.

English Plum Pudding, which will keep for weeks.—Take one and a half pounds of raisins, half a pound of currants three quarters of a pound of suet, eight eggs and a wine glassful of brandy. Stone the raisins and cut in halves; wash, pick and dry the currants; mince the suet, and pound in some bread crumbs (about three cupsful) adding a pinch of salt and a teaspoonful of ground cloves, mix all together and moisten them



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Glasgow Established Church Presbytery has resolved that ministers wear gown and bands at ordinations. Rev. Robert Thomson protested, and appealed. A motion by Rev. P. Antoa, of Kilsyth, that the whole subject of ecclesiastical vestments be remitted to the life and work committee, found no second. He advocated the adoption of an out-door dress that would distinguish the ministers of the church from dissenting ministers.

THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, JANUARY 2nd, 1895.

No. 1.

Notes of the Week.

The receipts of the Monte Carlo gambling den were much reduced last year, but now comes the news that the Communal Council of Ostend has granted facilities for gambling in the Kursaal there on certain conditions, involving a yearly disbursement of £25,000 a season. The devil dies hard. If he cannot keep up the pace in one place in his work of destruction, he will seek a new field of labor.

Over twenty-five members of Congress, it is said, have writtento the Sergeant-at-Arms of the House, asking that their mileage for this session be forwarded to them, as they do not wish to come to Washington this winter. Replies have been sent that no mileage can be paid to members, except to those who actually attend the session of Congress. In nearly every instance this request has been preferred by a defeated member, and it indicates a small attendance of that class at the short session.

Rev. Dr. N. D. Hillis, of Evanston, Ill., who has been called to succeed the late Professor Swing, of Chicago, has been for some time a prominent member of the liberal wing of the Presbyterian Church. He makes the following statement of his views. "I shall not endeavor—provided I go to the church—to lead the Central Church toward Presbyterianism. The congregation is composed of Baptists, Methodists, Jews, Episcopalians and representatives of all sects, so that orthodoxy has no basis there. I shall try to keep my work along the lines of extending the organization's influence as a Christian church. Character construction, the betterment of humanity, and the dissemination of all good principles of religion are the chief things an institution like the Central Church ought to consider."

The terrible atrocities perpetrated upon the Armenians have aroused the civilized world, and it may well be hoped that the civilized nations will visit these murderers with speedy and deserved punishment and the government under which it is possible for such deeds to be done. The European powers, under the treaty of Berlin, have the right to see good government maintained throughout the Turkish empire, and even if that right did not exist, the claims of humanity upon them would establish the right. The American Board of Foreign Missions more than other missionary organization in America is interested in this matter, because it has centralized its work in the behalf of the Armenians in Asiatic Turkey. Its western, eastern and central Turkish missions comprise fifteen stations, one hundred and eighty-eight out stations, forty-six missionaries, forty-two married women, seventy-eight unmarried, together with seven hundred and ninety-one native laborers.

Mr. Norwood, one of the best known of the agents of the American Bible Society in Central and South America, and who has spent many years in traveling through these countries distributing Bibles, was last summer appointed by the Society to go to Venezuela, to engage in his work there. On October 8th last, while pursuing his calling in the station of Mendoza, he was arrested by one of the officers of police, and was placed in a cell, the prison being one of the foulest and most unwholesome he has ever seen. Mr. Norwood was able to communicate with the United States Minister at Caracas, who demanded the American's immediate release from the authorities of the State Department of the Republic, the detention of the prisoner being in direct violation of the Constitution of Venezuela, which guarantees religious liberty both to natives and foreigners. As soon as the Government heard of the outrage, the Minister of the Interior dispatched an official telegram marked urgent, ordering his release.

Rev. Dr. Schaufler, at the meeting of the Presbyterian Union held in New York city last week, referring to the large number of eminent citizens who belong to the Presbyterian communion, brought to notice the interesting fact that as many as seventeen of the great banking institutions of the city have chosen Presbyterians for their presidents. There are in the city about seventy Presbyterian Churches, which gives one bank president for every four churches. Dr. Schaufler also gave another interesting fact, namely, that "thirty of the most important city institutions also have Presbyterians for their presidents." That is something for Presbyterians to be proud of. How is it in the city government? That is quite another matter. An armless man, it is believed, could count them all on his fingers and thumbs! How many Roman Catholic office-holders are there? It would take the fingers and thumbs of a man with as many hands as Argus had eyes to designate them. But bide a wee: a few weeks will tell a different story.

In the Armenian massacres it is told how, while Gorgo led his troops out on a sortie for food, the women defended Anjakh for twenty-four hours against the Turkish siege, but finally yielded to numbers. Gorgo's wife, finding escape impossible, stepped on a rock and cried. "Sisters, you must choose between falling into the hands of the Turks and forgetting your husbands, home, religion and honor, or follow my example." With these words, holding her babe in her arms, the woman dashed herself from a rock into the abyss. Other women and children followed her example, until the ravine was filled with corpses. The last woman, who threw herself down, fell unhurt upon the bodies of their companions. The scene struck the enemy with horror. About fifty women and 100 children were taken prisoners and endured torture rather than betray Gorgo and his brave followers. Gorgo's heroic wife was called Schakhe, and it is declared that the name deserves to be known throughout Europe. Yes, and the world.

The ceremonies in connection with the removal, on board the *Blenheim* of the remains of the late Sir John Thompson were simple and impressive and attended with marks of very high respect and sympathy on the part of Her Majesty, the Queen, and the Imperial Government. "Blood is thicker than water," and, as Canadians, such attentions to and marked appreciation of the services of a Canadian statesman cannot but strengthen the bond which unites us to the Mother Country and draw us still closer together, for, in the person of the deceased, they are a tribute to the whole Canadian people. As we write the body is on its way across the Atlantic, to be laid, as is meet, to its final rest in the land of his birth, which he served and in whose interests, it may be said, that he died. Since the Mother country has been so deeply moved by this tragic event, and shown such regard to the departed Premier, it is doubly more meet that our own government and country should show its respect and appreciation by the public funeral which will take place in Halifax, the native city of the distinguished public servant, where he was best known and among those who loved him best and longest.

The Presbyteries of the English Presbyterian Church are now discussing with great interest a proposal felt to be of very vital importance to that Church's wellbeing, namely, that of the removal of its Theological College from London to Cambridge, on behalf of which two wealthy lady members have made a very liberal offer. The South London Presbytery has been the first to open the discussion. At a late meeting it was moved, "That, upon the whole, the removal of the college from London would not be in the interest of the Church." It was moved in amendment, "That, considering the case as now submitted, the Presby-

tery is of opinion that it would be advantageous to remove the college to Cambridge." In further amendment it was moved, "That, in view of the many uncertainties and serious difficulties connected with removing the college, the Presbytery deems it *inexpedient at present* to accept the generous offer made on that condition; and expresses the hope that, trusting to the judgment of the Church, the liberal donors will graciously remove this condition, so that, unbiased, the Church may be left free to consider, on its own merits, the question of the future seat of the college." The discussion was eventually adjourned until next meeting of Presbytery.

The *Quebec Telegraph*, referring to the flood of petitions which has been poured into the provincial Legislature of late, asking for the separation of the liquor and grocery trades, says: "These documents chiefly emanate from Montreal, the Eastern Townships and Ottawa Districts, and are evidently the work of a concerted movement originating with the Women's Christian Temperance Union. The day when the broad moral demands of these ladies were sneered at as visionary is over. In this country and in England such demands have come to be an important part of practical politics, and the weighty influences behind them steadily gather force. Twenty years ago the great mass of respectable people believed in their heart of hearts that liquor selling could not be controlled in a great city, that certain streets must be surrendered to a vile traffic, that society would always enforce one code of morals for men and another for women, and that legislation intended to protect girls and women was of little practical value. All this is over. The public conscience is bestirring itself about demoralizing exhibitions. Lotteries have been suppressed. Gambling and pool-selling will go the same way. The moral horizon is incalculably brighter than twenty years ago. This has been the work of Christian women more than all other causes combined, and there never has been a time when it more behooved such women to make no social compromises with evil in all its forms than at the close of a period in which the moral crusade of women is so visibly arousing the moral forces of society.

Nothing of its kind could be more interesting than the notices which have appeared in all the leading daily papers of our cities and larger towns of the bounties and good cheer dispensed on Christmas Day so plentifully as it was in all our charitable establishments, and to all classes of the destitute and needy, and those suffering from bodily ills, to the undeserving we may truly say, as well as to the undeserving. The charity which for the time over-looks ill-desert, is only that which is being constantly extended to ourselves by Him who opens His hand and satisfies the desire of every living thing. It has a good influence upon the heart which exercises it, and for the time being it cannot also but for the day at least, and in some cases it may be permanently, awaken good and helpful thoughts and upward desires among some who may have become hopeless of better things. If we ask for the source of all these kindly impulses and that gracious helpful conduct toward those from whom the dispensers of this kindness hope for nothing again, there is in reality only one answer. It is the practical outcome of Christianity and the precepts and teaching of that gospel which was heralded into our world by "peace on earth and good-will to men." Selfish and unworthy as individual professors are to be found in all our churches may be, the continually extending range of this and other forms of practical benevolence testify in a manner which no one can gain-say to the humanizing ennobling, in a word, to the Christianizing effect, making more Christlike, of the spirit and action of society at large, moulding it more and more after the pattern of Him Who gives rain from heaven, and fruitful seasons filling our hearts with food and gladness."

Our Contributors.

A MEETING THAT MAY PROVE USEFUL.

BY KNONONIAN.

We may suppose that a number of loyal Presbyterians met on the first day of the New Year to consider the financial condition of the schemes of the Church, and, if possible, to devise measures for increasing the contributions for such good objects as Home and Foreign Missions, Augmentation and Theological Education. The meeting was earnest, the speeches short and to the point, and the conclusion come to by all present was that what the church needs is more spiritual life. After devotional exercises which were marked by much earnestness and fervour, Mr. Hopeful was chosen chairman. He made a few remarks in the present condition of the Church, and asked those present to give frankly their views on the situation.

MR. PRO RE NATA was the first speaker. He said that he had been at work in many Presbyteries, but had accomplished very little in the way of developing the liberality of the people. In fact, he was perfectly powerless for any permanent good. He could not move the hearts of men, and he was much astonished that people who profess to believe that the hearts and wills of men can be moved only by power from on high should expect him to accomplish so much. He was willing to do any reasonable thing within his power, but he was powerless to regenerate and sanctify human nature.

MR. IN HUNE EFFECTUM was then introduced by the chairman, but before he began his address the Rev. Mr. Smallbore rose to a point of order. He said the speaker's proper name was *Ad Hune Effectum*, not *In*. Valuable time was being lost over the point when the chairman, with considerable warmth, requested Mr. Smallbore to take his seat. Nibbling and pettifoggery of this kind, he said, had done much to bring the schemes of the Church into their present crippled position. If Mr. Smallbore thought it of more importance to display his small wares than to work for the good of the schemes, let him keep the display for his Presbytery. The meeting seconded the remarks of the chairman with hearty applause, and the speaker was allowed to proceed. The only point he made, was that he could not do anything to change the nature of men and make them willing to give.

MR. HOMOLOGATE was the next speaker. He said the meeting must not consider that he had power in proportion to the length of his name. He had frequently been used in the church courts, but he was not aware that he had ever added a cent to the funds. He was a favorite with some clergymen, but positively he had no power and was perfectly harmless. He could not do anything for the schemes.

MR. ORGANIZATION said he had been used by some congregations with fairly good effect, and he was willing to go on with his work provided the people supplied him with motive power. He could not run himself. He knew of no machinery that did run itself. There must be power somewhere. If he had sufficient power given him he would do his best.

MR. USE AND-WONT said he had been harshly used. People tried to make him work in conditions that he never was accustomed to. He was old and objected to being hammered through this young country. He could do nothing for the schemes. Besides he was very much afraid that some people professed respect for him merely because they wished to hide behind him when the collector came around.

MR. OVERTURE said he had been more harshly dealt with than any man in the Church. Time and again he had been sent up to the Assembly on business, only to be put on or under the table. He had been buried hundreds of times under over-

whelming majorities. He had been discussed until there was no flesh left on his bones. He had been foot-balled about by young ministers and aspiring church legislators, and self-elected reformers, and various other kinds of people until his bones were as sore as the bones of a Queen's footballer the morning after a match. Once for all he wished to say that he had no power to move the hearts of men and induce them to give money. In fact, his usefulness was gone.

MR. CIRCULAR was afraid his usefulness was gone, too. Congregations that gave liberally, apportioned their money according to their own judgment. He had no power to make people liberal, especially when he was buried in the waste-paper basket. He might do a little good in the way of giving information, but he had no motive power.

MR. MOTION, MR. AMENDMENT and MR. FURTHER AMENDMENT said they were powerless. To expect them to move the hearts of men was as useless as to expect a mosquito to move a railway train.

MR. REFER-IT TO-A COMMITTEE-TO-REPORT AT-THE-NEXT-MEETING said he was worked to death.

After further deliberation the meeting came to the conclusion that what the church needs most is increased spiritual life. Each man went home determined to begin with himself.

PRESBYTERIANISM IN KINGSTON: A CHAPTER IN ITS HISTORY.

BY REV. S. HOUSTON, M.A.

About a year ago, soon after the Kingston Historical Society was formed, the writer was requested to prepare a paper on the history of our Church in the city and vicinity. This work was carried out as well as the materials then at hand permitted. The paper was printed in full in two successive issues of the CANADA PRESBYTERIAN in September last. Since then more material, at least as regards one department of the subject, has come to light. The publishing of the paper led to a correspondence which is still going on with an old resident of Kingston, who was himself, in the third and fourth decades of the century, closely connected with the cause now to be detailed with more fulness and accuracy than before; more than that he was an active participant in that cause. Although now a very old man, he shows in his letters great intelligence, judgment, and a wonderfully retentive memory. In addition to that, the writer has obtained from the clerks of two Presbyteries in the States official extracts so far as a congregation here was under the care of these courts. It will be seen how reliable such information is to the historian.

It was in the year 1818 that the congregation of St. Andrew's Church in the city began to assume visibility. In that year the grant of land on which to erect a house of worship was made. The land then granted was part of what is now occupied by the congregation and which contains their church and manse. The grantees numbered nine, whose names we know, and we have some knowledge of the men that bore the names set down there. Soon after, the Presbytery of Edinburgh was constituted patron of the congregation and asked to appoint them a minister, and this in time was done. A place of worship was, however, erected before the first pastor appeared on the field. It was in 1822 that the Rev. John Barclay arrived and took charge of the flock.

All, however, was not smooth sailing in getting a minister from Scotland, and in the congregation identifying itself so intimately with the National Church there it embraced the traditions and usages of the old land. Part of the worshippers were themselves Scotch or of Scotch parentage, perhaps the larger part; but part also were of the U. E. Loyalist stock. Of the original grantees,

four of the nine were of the latter origin. Now while the Loyalists were passionately in favor of British connection, they were not rigid followers of the ecclesiastical traditions of the old land. Any observant person can see that churches on this continent assume a type of their own. There is an advantage in this. It is better that there should not be an external uniformity of too rigid a kind. So pronounced were the differences over this point that a separation resulted about the time of Mr. Barclay's coming here, and another cause was formed having sympathies with the type of Presbyterianism that had grown up in the States. It is on record that in 1822 a lot of ground on the corner of Wellington and Johnston streets was purchased in order to build a house of worship. The names of the trustees appearing in the deed were William Dalton, Thomas Whittaker, Smith Bartlett, and Dr. E. W. Armstrong. Most of these are not typical Scotch names. Mr. Bartlett had been one of the original grantees of St. Andrew's Church. Here an edifice for worship was soon erected, and the name by which it was known was the Union Presbyterian Church. Our venerable correspondent, to whom reference has been made, writes me that he was present when the church was dedicated for sacred use. It was two brethren from Auburn, N. Y., that officiated on the occasion, the date being 1822 or 1823. Their names were Rev. Messrs. Lansing and Ruyn. Mr., afterwards Dr. D. C. Lansing, seems to have been a minister of considerable note. He held pastorates in Boston, New York, Utica, and a number of other places, and at the time he assisted in opening the Church in Kingston he was pastor of the First Presbyterian Church in Auburn and also honorary professor of sacred Rhetoric and pastoral theology in the Theological Seminary in the same city. Some time after the edifice was dedicated and the congregation had started on its career, the services of Mr. Horatio Foote, a probationer of the Church in the States, was secured, and, after a time, he was ordained and inducted as the first pastor. The minutes of the Presbytery of Cayuga (that was, and still is, the name of the Presbytery that includes Auburn in the field of its jurisdiction) bear testimony that in the summer of 1825 the Union congregation of Kingston, Upper Canada, prayed said Presbytery to take it under its care and to ordain and install over the congregation Mr. Foote. The prayer was acceded to, and, on the 1st of September of that year, the Presbytery came over and made the settlement. Three brethren of the Presbytery were present, Dr. Lansing being one of them, and Mr. John G. Parker, elder in Kingston, was a member of Presbytery that day. There were corresponding members there also, one of whom was the well known Mr. R. McDowall, of Fredericksburg, who is entered on the minutes as a minister of the Reformed Dutch Church. It was at a somewhat later date that he identified himself with a Presbytery on this side of the line. He took a part in the solemn services of the day. Mr. Foote continued to be pastor of the Union Church in Kingston for about two years and a half, and then returned to the States, where he was pastor of several congregations in succession. In 1846 the degree of D. D. was conferred on him, and in 1877 he was living at Quincy, Illinois.

The venerable friend that was connected with the congregation all through that decade and the next writes that in Mr. Foote's time it was prosperous in numbers and in spiritual life; that the Sabbath School was the best in the town. The Bidwells, father and son, were successively superintendents of the Sabbath School, and after the latter had to spend much of his time in Toronto in Legislative duties, Mr. John G. Parker, a member of session, succeeded to the superintendency. For some two years after Mr. Foote went away the pulpit was supplied from various sources, sometimes by preachers from the States, sometimes by brethren from nearer home, from Canada. A brother

of Mr. Foote, Luins by name, supplied for some months. In 1830 at the request of the congregation it was for the sake of convenience transferred from the Presbytery of Cayuga to that of Watertown.

In the last named year the Rev. John Smith, who had been a missionary in China, came from Scotland and became minister for a time. It is said that he was to act as professor as well, and that he had some young men, candidates for the ministry, under his care. Mr. Smith was a Congregationalist, but the church was still amenable to the Presbytery of Watertown. Gradually however, though there does not appear that any definitely official action was taken to change the ecclesiastical complexion, the congregation drifted away from Presbytery to Congregationalism. The last link with the former seems to have been cut when in 1834 at its own request the congregation was dropped from the roll of the Presbytery of Watertown. Mr. Smith was succeeded by a Mr. Ransom, and then came Mr. Baker who was the last pastor of the congregation that began its career in 1822. It is alleged that the break up came because of the Rebellion of 1837-8; as many of the leading people that worshipped there were either sympathizers with the rebellion or were believed to be. At all events it was about that time that the congregation ceased to have a visible existence.

There is no doubt that in its day the Union Congregation exercised a good deal of influence in the religious life of the community. Among its more prominent members were Smith, Bartlett, the Bidwells father and son, John G. Parker, and Dr. Armstrong. The Bidwells were prominent in the political movements of the time. The father of that name was elected by Lennox and Addington to represent that constituency in the House of Assembly, but was prevented from taking his seat because it was alleged that he was an alien and that he had held a State office in the States. The son was then elected by the same constituency and sat for nearly a dozen years and was speaker of the House a large part of that time. That high office he filled with credit to himself and in the interests of the liberties of the people. Those were exciting days in the Province. There was a keen struggle between those that were known as the "Family Compact" and those that were contending for Responsible Government. That Marshall Spring Bidwell was forced to expatriate himself from Canada is an ineffable blot on the Lieutenant-Governor of the day. It carried with it its revenge for he was recalled because of it. The people's victory was not entirely won in Bidwell's day here, but it came soon afterwards.

Some time after the church was closed the pulpit, Bible and some other things were stolen. The missing articles were eventually found in what was called the "Priest's field," near the building now known as the Regiopolis. The Bible had suffered from exposure to the weather. For more than half a century it was in the possession of the venerable correspondent to whom we have referred more than once. It is now in the care of the Kingston Historical Society, a much prized relic of the olden time, and, considering the trials it had to bear, is in very good condition still.

A word now is to be added as to the fate of the house of worship in which that congregation met for so many years. In the early part of the Forties it was rented by the Methodists for a time. Meanwhile there had started a new society of Congregationalists under a student named Fenwick, afterwards Professor Fenwick, of Montreal, who is still alive. Towards the end of that decade the church in question was bought by them. The deed of the property when transferred was signed by Dr. Armstrong, then of Rochester, one of the original trustees in 1822. When the new cause came to build, the old structure was sold and removed. It stands a short distance off on Wellington street, and is known as St. Patrick's Hall. On the old site stands now the place of worship of the

First Congregational church, a most commodious and comfortable audience room with other rooms besides. Here is a prosperous church under the pastorate of the Rev. Dr. Jackson, one of the most respected ministers of the city.

THE CALLING SYSTEM.—III.

BY REV. JOHN BURTON, B.D.

Though I fain would trust that there are many of my brethren whose intense spirituality of heart would suppress the candidating spirit such as I confessed to in my last, yet, seeing misery loves companionship, it has been a kind of consolation to me that some, who, in the course of events, have been in a similar position, have experienced the like tendencies. May we hope that they who voluntarily offer themselves as candidates escape the humiliation altogether!

But what is the effect of the candidating tendency upon the people. Of this one whose sphere is the pulpit can only judge by the echoes of the voices that come from the pew; yet echoes are frequently very distinct. I have heard a few. Here is a large Christian Endeavor Society. Of course, the candidate must present himself there. He has made his bow and done his best. The members are requested to remain for a few moments after the meeting has closed. "Well, how does this one do? Oh! I don't like him; nor I, why does he not shave decently? I don't like the way he stands when he speaks; it is not as nice as Mr. —. No, and there is a squeak in his voice." Verdict: "He won't do"; and the after-meeting is over. There are thirty votes there, and they count as many as thirty of the most experienced and wise heads of that congregation. Fact, gentle reader, all of it; and much more of a similar kind. "I shall be glad," says a thoughtful elder, "when this business is over. Every form of criticism from a creaking boot to the parting of the hair." "He tells a story well, I like that," etc., etc., etc. I remember a story, heard in youth, of a good woman's opinion of a candidate: "Oh! it was grand! How sweetly he pronounced that word Beelzebub." And on such lines some majorities are gained. Not always. "Did you see Mr. —; he is not much as to character, but he made a lot of money and has influence," and he may be a good man with a hobby. Good men possessed with hobbies or fads and money have influence, and their influence may determine the balance of honest difference of opinion; the candidate knows this, so do the people, and judge accordingly. "We cannot afford to lose him, we are more than satisfied that you are our man, but unless you win him over we cannot manage it." Here again, I would say, I am not making an universal charge—far from it—but stating facts that indicate tendencies, and these tendencies show how needful it is at times that the old order should change, giving place to the new, lest one good custom should corrupt the world. If candidating has a degenerating tendency upon those who are supposed to speak as Christ's ambassadors, it is equally pernicious in its results upon those who hear, who professedly come together for worship, hear as critics, and separate as judges, not of the Word, but of the dress, features, parts of the man who is supposed to lead them in devotion. I have no desire to be father confessor to any people, still I would like to know how often in the selection of a minister the standard given to Titus by Paul, is kept in mind: "In doctrine, uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you."

To bring these notes to a close, the system of calling has followed the abuse of presentation, and was needed to preserve the spiritual liberties of the Church. It has served a good purpose, and has in it elements of permanent value, but it has largely degenerated into a system of "candidat-

ing," which is strictly un-Presbyterian, as it is pre-eminently self-seeking, and self-pleasing. Could the spirit which all our forms of calling imply be generally realized, we would say, leave things as they are, there are spots on the sun, and all things human will show defects; but in all honesty we know that "calling" exists largely but in name, and "candidating" is fast becoming the rule, and of candidating my verdict emphatically is that it is evil only and that continually. During the entire period in which candidates are being heard, the preacher is virtually an actor playing as best he can his part, and the congregation "the gods" in the theatre gallery who are preparing to applaud or otherwise as the humor affects them. I know that these words to many may appear strong, I know, too, that over all human vagaries the Lord God omnipotent reigneth. He can make man's folly to praise Him, I also, most firmly, believe, to use the words of the Assembly, that "modifications in the present practice of the church" are imperatively called for; and if these utterance of mine only tend to deepen the interest of the Church at large in the question now in the hands of an able committee, my humble task will have been accomplished meanwhile. Some other day, as opportunity occurs, further notes may be added.

Gravenhurst, Ont.

ANOTHER WEAK CONGREGATION.

BY REV. THOMAS NAIFERSS, B.A.

In the issue of December 12th, of THE CANADA PRESBYTERIAN, the Rev. Dr. Dickson describes a congregation that is essentially weak. Perhaps it would not be uninteresting or without profit to tell of another that is weak in a different way, accidentally weak. It is to be hoped there are not many like it in the Church, but without a doubt there are some besides this one, and a more intimate knowledge of them would help to explain why funds in greater amount are not forthcoming from certain quarters for certain purposes always rightly kept before the attention of congregations by Presbyteries and Assembly's committees.

The congregation in question has session records dating back to the twenties, and long time before that it existed as a mission. It has about one hundred and four *bona fide* members, and has hitherto been reported as having some eighty families. It is, therefore, a small congregation. Let us analyze it and consider the circumstances, which it is affected.

To begin with, it has sixteen remnants of families, with only one person left in each; five parts of families with more than one person, the other part of each family, with one exception, being Roman Catholic; and sixty families,—four of them Church of England and one Methodist, leaving fifty-five Presbyterian families, twenty-one of whom are either hereditarily non-church-goers, or, as in some cases, non-church-goers of very long standing on their own account.

Then, the community in which this congregation is found is one two-thirds of which is made up of French Roman Catholics, who are the old settlers. The consequence has been mixed marriages without number, with the resulting divided families, indifference to one church or both, and loose ideas about the keeping of the Sabbath Day, and mistaken ideas about much besides.

A congregational element introduced in days long gone by has never properly assimilated with the congregation. Numerous families were alienated from the church many years ago, also, by a church heresy, and the most of these have never identified themselves actively with any other religious body although lost to us. Hence the old bitternesses rankle still, and only death and time can efface their marks.

There are in this congregation twelve young people (a considerable proportion) not connected with families, withdrawn from home influences; twelve widows and three

widowers, with some six or eight young people all told in their homes and no children; and some forty families altogether who have no children of Sunday School age.

The congregation is made up in part of townspeople and partly of farmers living at from three to seven miles from town. Seldom is a congregation so made up found to be a success. There is no discord,— "but, but." A union Sunday School (and a good one) in the country divides the forces, whilst the church Sunday School (proper) has a large percentage of children from the Church of England and Methodist Church who do not attend their own church schools, and are yet not sufficiently amenable to discipline in ours in the matter of preparing their lessons, the parents not being particularly interested. Up to five years ago, the catechism was not taught in the schools for many years. Even those who are teachers now had not studied it.

There is no manufacturing done in the town, so that young men are obliged to look elsewhere for a livelihood. Quite a number take to sailing. Several families—a representative part of the congregation—are absent every winter; whilst some twenty sailors and lake men, whose church home (if they would claim it) is in this congregation, are here in winter only. And if there is any man who needs the help of the church nine months of the twelve instead of the two or three he is at home in the course of the year, it is the sailors—such is his exposure to temptations and spiritual dangers.

One of the strong points of our noble Presbyterian Church, one that, amongst others, places her easily at the forefront and at the same time *in medias res* in relationship to the other branches of the Christian Church, the fact, viz., that the Baptist, the Churchman, the Methodist, and who not besides, flock to her for shelter and remain for her sound teaching when estranged from their own church for any reason, or temporarily absent from her, has for once proven a weakness. She has not been firm enough in requiring substantial support from Baptist, Churchman and Methodist alike, who, having sought temporary shelter, have remained with her these many days. Moreover, such has been the notoriety of the cause for the temporary and prolonged absence of some of these from their own church home that they have been largely a source of weakness rather than of strength to the churches among whom they have been scattered; including our own. In any such instances, if these people are not given to understand that they must bear their share of the burdens of the church along with others, they will prove a source of weakness.

It remains only to be mentioned that this congregation has been a stranger to discipline at times when there was flagrant cause for discipline to be exercised in years past.

For reasons that will be quite obvious the writer of this sketch signs himself simply.—One who has had the heart fairly crushed out of him sometimes by the conditions determining his congregation, but who has as often sought courage again by an analysis of the case.

Ram's Horn: Every Christian ought to determine that he is going to follow Christ every day of his life, no matter what it will cost.

Philadelphia Presbyterian: A remark which was not credited to any one, but which deserves consideration by the great host of people in this land, who gather in churches every Lord's Day, is put pointedly in the following sentence: "Doubtless we need better preaching, but our greatest need at the present time is better hearing."

Mr. A. P. Cockburn, ex-M.P., an esteemed elder of the church at Gravenhurst, was banqueted the other evening by his friends in the districts of Muskoka and Parry Sound. Liberals and Conservatives alike joined in doing honor to Mr. Cockburn for his thirty years of labor in the interests of the district. No man in Ontario deserves such an honor more.

Christian Endeavor.

SOUL HUNGER AND SOUL FOOD

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

JAN. 13—PS. 84: 11-2.

Wherever there is life we expect to see growth. But there can be no growth unless food is provided for the living organism. The living, growing plant draws nourishment from the soil, the sunshine, the rain; the animal partakes of that food which will nourish it—the herbivorous partakes of herbs, the carnivorous of flesh. When we have been renewed by the Holy Spirit and endowed with spiritual life, we naturally hunger for spiritual food, and unless we partake of it regularly there can be no growth, no progress, no development. It is natural, and it is even desirable, that we should long for this food, for the hungry soul is filled with good things. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." (Matt. v. 6.)

What food is provided for the soul that hungers?

The Bible. "This is the nutriment of faith; from it and it alone does faith draw its strength. Man shall live by every word that cometh from the mouth of God." In the Bible there is "sincere milk;" and of this the youngest and most inexperienced child of God may partake and be nourished. Paul told the Corinthians that he fed them with this because they were not able to bear stronger food. (1. Cor. iii. 2). "Young Christians are exhorted to desire the sincere milk of the Word that they may grow thereby" (1 Peter ii. 2).

But there are Christians who are far advanced in knowledge and experience, and for them stronger food is necessary, hence there is provided for them what the Bible calls "meat." Just as a full-grown man who is engaged in active duty requires nourishing food, so the Christian who would exert a powerful influence for good must partake of such food as will strengthen him for his work. How soon a man who set to work without his breakfast would experience a sense of weakness! And yet it is to be feared that a great many undertake the duties of the day without first feasting upon the sweet truths of Holy Writ. Is it any wonder that they soon feel weak and dispirited?

The one who hungers for, and feeds upon God's Word finds it very satisfying. It is said that "hunger is the best sauce." David found the Word of God sweeter than honey in the honey-comb, but this was because he longed so ardently for it (Ps. cxix. 103; Ps. xix. 10; Ps. cxix. 20).

We should be on our guard lest we read the Bible professionally—i.e., read it only with a view of edifying and comforting others. Let our first aim in the study of the Word be, not to prepare something to say to others, but to have our own soul nourished with sacred truth. When we have been nourished and blessed by feeding upon the Word, we are prepared to help and edify others. Moody tells us that he once read the Bible to help others, now he reads it for his own spiritual profit. Doubtless one reason why he handles the Word so effectively is that his own heart is nourished by it.

Though every Christian may have this food at home, there is a place where it is specially served. The Church is the banquet-house. There each is given his portion in due season. It may be that some do not find themselves much strengthened by attending, but the fault is much more likely to lie in themselves than in the food which is served. They come so full of self that they have no relish for what is offered. It is the hungry who are filled with good things; the rich are sent empty away. "The full soul loathes a honey-comb but to the hungry soul every bitter thing is sweet." This Psalm indicates how earnestly the writer longed for the house of God, and doubtless one reason why he was so anxious to be there was that he expected his soul to be abundantly satisfied.

The Sacrament of the Lord's Supper furnishes pleasant food to the hungry Christian. He can say:—

Hail sacred feast, where Je us makes
Rich banquet of His flesh and blood;
Thrice happy he who here partakes,
That sacred stream, that havenly food.

Pastor and People.

A PSALM FOR NEW YEAR'S EVE.

A Friend stands at the door ;
In either tight closed han I
Hiding rich gifts, three hundred and three-core ;
Waiting to strew them daily o'er the land
Even as seed the sower.
Each drops he, treads it in, and passes by .
It cannot be made fruitful till it die.

O good New Year, we clasp
This warm shut hand of thine,
Losing forever, with half sigh, half gasp,
That which from ours falls lik: dead fingers
twine.

Ay, whether fierce its grasp
Has been, or gentle having been, we know
That it was blessed: let the old year go.

O New Year, teach us faith !
The road of life is hard :
When our feet bleed, and scourging winds us
scathe,
Point thou to Him whose visage was more mar-
red

Than any man's ; who saith,
"Make straight paths for your feet," and to
the oppress,
"Come ye to Me, and I will give you rest."

Yet hang some lamp like hope
Above this unknown way,
Kind year, to give our spirits freer scope
And our hands strength to work while it is day.
But if that way must slope
Tombward, O, bring before our fading eyes
The lamp of life, the hope that never dies.

Comfort our souls with love—
Love of all human kind ;
Love special, close—in which, like sheltered doves,
Each weary heart its own safe nest may find ;
And love that turns above,
Adoringly contented to resign
All loves, if need be, for the Love Divine.

Friend, come thou like a friend ;
And whether bright thy face,
Or dim with clouds we cannot comprehend,
We'll hold out patient hands, each in his place,
And trust thee to the end,
Knowing thou ledest onward to those spheres
Where there are neither days, nor months, nor
years.

Dinah M Craik, in the Treasury.

HOW TO IMPROVE OUR SUNDAY SCHOOL.

BY REV. J. MONRO GIBSON, D.D.

[Rev. Dr. Gibson, of London, Eng., needs no introduction or commendation from us to our readers. Both will always speak for themselves, but we are glad, indeed, to be able to lay before and to commend to the serious attention of all the following admirable address.—ED]

The subject is one which to many seems poor and very common-place. Yet there is no question more urgent, none more deserving the best thought our best men can give to it, none that has more need to be lifted out of the common-place and put into the first rank. All Christians have read the 21st chapter of St. John's Gospel, and none can be ignorant of the fact that the first charge of the risen Lord to His premier Apostle was, "Feed My lambs." But how few feel the force of this, or recognize that the Church's very best are called as a first duty to see to the training of the young people for the service of Christ.

The Sunday-school movement having begun as an effort to reach neglected children, the idea survives to this day that only neglected children need to be thought of, as if when Christ said, "Feed My lambs," He meant only waifs and strays ; and as at first the main purpose was to teach reading and writing, the idea still survives that anyone can do all that is required—as if Christ would have laid the charge on Peter if any young disciple could have done it quite as well ! It is true that larger ideas now prevail among those who are interested in the work, and there is much to encourage us in the marvellous extension of the Sunday-school movement—much to fill us with enthusiasm and with hope in the stupendous statistics which run teachers into myraids and scholars into millions ; but we are apt to forget that parallel with this development there has been the discontinuance of old methods, such as the catechising by the minister as he visited the homes of the people ; and though the work done under these old methods was not tabulated and made up into statistical returns to be collect-

ed by some secretary of a World's Convention, and issued in an imposing report, it is just possible that more may have been accomplished, both in securing and in supplementing parental instruction, than is now achieved by the methods which have superseded them.

We cannot return to the old methods ; but we can and ought to see to it that the new ones be efficient—to make sure, not only of the quantity but of the quality our work. We ought not to rest content with numbers on the roll and on the staff, without the evidence that our teachers do teach, and that our scholars do learn. We ought not to be satisfied unless we see a fair percentage of the immense numbers under our charge becoming true and faithful disciples of the Lord Jesus, pillars of the church of to-day, and corner-stones of the church of to-morrow. How sadly we come short in the efficiency of our work is only too obvious. Many of the young people who have passed through our hands are so poorly grounded that they fall an easy prey to infidelity in its very shallowest forms ; and it is well known that only a very small percentage of the vast numbers in our schools become strong and useful Christians. No doubt there are many shining examples—enough to justify the enthusiasm which is happily expended in so good a cause ; but the many become few when put alongside of the multitudes who slip through our hands, and pass on to swell the ranks of the ignorant, the indifferent, the hostile, the vicious, and even the criminal classes. Seeing that these things are so, what question can be more important than how to improve our Sunday-schools ?

But is not parental instruction the great thing ? Is not the home of far greater importance than the school ? Unquestionably ; but nothing can relieve the church of her duty, and it is the duty of the church we are now considering. We may be reminded that "an ounce of parent is worth a pound of parson," and there is some truth in it, as in all these catch-word proverbs. But what if the parson wake up a hundred parents to their duty, or double their efficiency in the doing of it ? What if the parson can say, "Lord, thy pound hath gained ten pounds of parent ?" And then, if the proverb be true, every ounce of the ten pounds gained should be worth the original pound. That would be more than 100 fold. It would be, to speak quite accurately, 160 fold. But it is not the parson only we are thinking of : it is the whole church. And while an earnest minister can do much in the way of awakening parents to their duty, a church thoroughly in earnest can do a very great deal more. And anyone who will think carefully on the subject will see that there is no way in which the church can more efficiently inspire and direct parents than by having an efficient staff of earnest and qualified teachers constantly engaged in the work.

A great deal of nonsense has been talked about the Sunday-school superseding parental instruction. As if the only possible time for parental instruction was between 3 and 4 on a Sunday afternoon ! As if it would do a child positive harm to have it at any other time ! Are there not twelve hours in the day ? and are there not seven days in the week ? If parents are really in earnest in the training of their children for Christ and His Kingdom, they will not allow the Sunday-school or anything else to supersede them ; if they are not in earnest about it, they will not do their duty in any case.

The most earnest parents are those who are most anxious to get all the help they can in the training of their children. While it is true that no stranger—no, not even the most intimate friend—can take the place of a father or mother, there is an immense advantage in having a friend, even a stranger, to come in as a helper, that "in the mouth of two or three witnesses every word may be established. There are a thousand things which a parent can do better than anyone else, but there are some things—and these of the highest importance—in which one out-

side the family has a great advantage. There are few who fully realize the unspeakable value to the child of an earnest, sympathetic teacher in things spiritual and eternal.

But it is not so much the influence of particular teachers I am thinking of, as the general influence on the minds and hearts of parents, of activity and earnestness on the part of the church in the teaching and training of its young people. It must not be imagined that every parent is an efficient teacher of his own children. Very many need guidance, help, encouragement, stimulus ; and where would they be more likely to get what they need than from an institution in which, week by week, the best minds of the church were devoted to doing the very best they could for the little ones ? But, here again, to accomplish anything, the Sunday-school must be efficient ; so again we come to the urgency of the question how to improve our Sunday-schools.

I have been dwelling on the urgency of the question, because it is only by realizing its urgency that there is any hope of its getting an answer. Not only so, but as soon as the church at large is thoroughly awake to its urgency, we shall have the answer. For we have in the church now, intellect and heart enough to furnish as many first-class teachers as we need, if only we could bring it into requisition. We do not forget that only consecrated ability is available ; but there is enough of that which is truly consecrated, if only the church would call for it. Christ calls for it, as we have seen, from Heaven, but it is a far-away voice to most. It needs to become vocal and resonant in the atmosphere of the church. As things are, instead of taking up the call of Christ and repeating and echoing it, the church practically contradicts it. He has said, Make it the first thing ; she says, Make it the last thing. He calls on the foremost ; she says, Let it go a-begging to anyone who will condescend to take it up. We need an awakened public opinion—an aroused sentiment throughout the church. We want the summons, "Feed My lambs," and the plea, "Whoso shall receive one such little child in My name receiveth Me," made so resonant that every *Peter* shall hear it ; that those who have special talents will feel that there is no higher use to which they can be put ; and not only so, but that the work is so important that it is worth while, not merely to use in it the best talents the best of us have, but to give time and thought and hard work to training for it, so as to secure the very highest possible efficiency.

We must magnify the office of a teacher. The first thing needed is to let it be an office at all. It was a distinct office in the early Church. The teacher was not merged in the pastor, and, wherever the office is mentioned, it evidently ranks high. Is there any reason why the teacher of youth should not be as carefully sought out, and as solemnly set apart to his office, as any other dignitary of the Church ? Is there any reason why the teacher should be of small account compared with the deacon ? If an Apostle has said, "It is not meet for us to leave the Word of God and serve tables," why should we be so careful in the choice and ordination of those who are to serve tables, and make nothing whatever in the way of official recognition of those who are called to minister the Word, simply because the ministry is not to ordinary people, but to those who are the first objects of the Shepherd's care ?

We do not want the Church to make less of its preaching or its episcopal functions, but we do want it to make far more of its teaching. We want far more of the mind of Christ, who, when asked, "Who is the greatest in the Kingdom of heaven ?" took a little child and set him in the midst of them, who preferred the small scale to the large, who did not grudge His time or strength even for a class of one, and who, to give all possible encouragement in this greatest of all works for Him, said, "Whoso shall receive one such little child in My name receiveth Me."

Suppose now that the Church could be aroused to the acknowledgment of the paramount importance of this work, if the office of a teacher were thus magnified, and the rendering of this service regarded as the summit of high and holy ambition, what would be the consequence ? First, we should

certainly have the very best talents the Church can command devoted to it. As a result of this, the best methods would be adopted. There would be as definite a curriculum as in the best schools in the land. Classification would not be according to size, or age, or chance, but according to attainment ; and there would be honor in promotion from a lower to a higher class. There would be a careful testing of results, and a standard of graduation which it would be the ambition of our young people to attain at as early an age as possible.

Next, such persons would not tolerate the Babel of twenty classes in one room. And they would not have to do it long. They would have an influence in the counsels of the Church which scarcely any body of teachers has now. It would be impossible for the deacons to put their claim last in the Financial Budget. No Building Committee would venture to ignore them. Instead of a lecture hall which the Sunday School is graciously permitted to use, there would be a Sunday School hall, which could be utilized for lectures and social gatherings when not needed for its primary purpose. There would be an abundance of separate classrooms ; and all necessary arrangements would be made to ensure that no teacher should disturb another in his work.

When these reforms were accomplished it would be found that the classes might in some cases be considerably larger than is customary at present—a change which, so long as it did not interfere with the personal intercourse of the teacher with his scholars, especially at the critical age for decision, would bring with it many advantages. First, fewer teachers would be required, and so higher efficiency could be insisted on ; and then each class could be organized, and the young trained by similar methods to those which have been found so efficient in Christian Endeavor Societies. The number of premier teachers of the Peter type would be reduced, but the number actually engaged would be as great as before, for the natural leaders of the larger classes would be drawn out, and become pupil-teachers, not only giving efficient help, but receiving the best of training, having afterwards classes of their own. Further, there would be full scope for the development of enthusiasm and esprit de corps ; the teacher would not be always stooping down and murmuring in a low voice ; he could be on his feet, alive and alert. With a blackboard at his side, with maps when needed, he would have the opportunity of kindling up when his subject admitted of it, and putting his whole soul into his work ; and the scholars, having their own room and their separate organization, would take pride in their class, and in the furnishing of their room with whatever would make it more attractive and better equipped. Each separate class would be a family, while, meeting together as they would for opening and closing exercises, there would still be unity in the school.

Such as these would be the results that would follow the devotion to this work of the very best talent the Church possesses. And does anyone suppose that if efficient work like this were done by the Church, the parents would remain as apathetic as some are now, and as helpless as others are ? They would be roused, they would be inspired, they would be guided, they would be encouraged : home training would receive an immense impulse ; and the great majority of our young people would be well grounded in the truth, and ready, not only to hold their own, but to carry the war into the enemy's country. Oh ! it breaks one's heart to think of the multitudes of young men and young women now drifted far away and lost to the cause of Christ who might have been won if the Church had only been faithful to this, her first and highest duty.

There has been happily of late years a great awakening as to the duty of the Church to evangelize the people. But how hard it is to reach those who have already drifted off ; how hard it is to get any chance at them. But we do get at the young people—yes, at the most of them. The bulk of the people are not in our churches. But the great bulk of the people of the next generation are in our Sunday Schools. We have them. We have them under our influence for years, and that at the most impressionable period of their whole life. What a splendid opportunity. If only the Church would rise to it ; if only the Church would put heart and soul and strength and mind into it ; if only the Church at large would make it her first charge, and with all the power of prayer and pains and patience would give herself to the winning of these young hearts and the training of these young lives for Christ, we should begin to see from afar the dawning of the day when the whole round world would be "bound with gold chains about the feet of God."

Missionary World.

FRENCH EVANGELIZATION.

The General Assembly Committee on French Evangelization has issued a circular in which it says:—"With the advent of the season when Congregations, Christian Endeavors, Young People's Societies, Missionary Societies, and Sunday-Schools meet to distribute their gifts, we humbly ask them to remember French Evangelization, in common with the other great and needy claims of our Church's work.

"A million and a quarter of our fellow-Canadians of French origin know practically nothing of 'the good tidings of great joy to all the people.' It is a sad and appalling fact. They are victims not abettors. They have been brought up in the Church of Rome and are still more or less under her influence."

It refers to the trying conditions under which the agents of the committee have to prosecute their work, the discouragements, threats, persecutions, and also, in spite of these, the great encouragements.

The work, it says, in the Mission day-schools is very encouraging, fully one-half of the attendance coming from Roman Catholic homes.

About one hundred and eighty applications for admission to the Pointe-aux-Trembles Schools were accepted, the majority being Roman Catholics. The present sessions promises to be the best in the history of these schools.

The congregation of Inverness invited the French people to their October communion service. Twelve of them were present, two of whom sat at the Lord's table.

The congregations of Glengarry Presbytery undertook last spring the full support of a French missionary to labor within the bounds, in addition to their contributions to the Scheme. The missionary has been able to do much good work. Some of the first fruits were gathered on the 9th inst. when five French Canadians were baptized and received by the Session of Knox Church, Cornwall, of which Mr. Hastie is pastor. The communion service was conducted in both French and English. The missionary says, "We are forming a French Congregation in Cornwall with 11 French Canadian members and 15 adherents."

Will not many Congregations, Christian Endeavor Societies and Sabbath Schools undertake the full or partial support of a mission or missionary and secure the impulse and blessing that come from contact.

More missionaries are needed. We can only employ those we have. An outpouring of the Holy Spirit is needed; money is needed. Will you not sincerely pray for the one and gladly help provide the other and so the Gospel will win its way in spite of fanaticism and indifference, ignorance and superstition, error and sin.

At this date the Treasurer reports deficits in the Ordinary Pointe-aux-Trembles and French Evangelization Funds of \$3,500.00 and \$8,000.00 respectively.

Relying on your hearty co-operation.

D. H. MACVICAR, D.D., LL.D.

Chairman.

S. J. TAYLOR.

Secretary.

Contributions to be sent to Rev. Robt. H. Warden, D.D., Box 1839, Post Office Montreal.

Montreal, December, 1894.

MISSIONS OF THE AMERICAN BOARD IN SYRIA.

Dr. H. H. Jessup, who has been for many years a faithful and successful missionary in Syria, was present at the annual meeting of the American Board at Madison, Wisconsin, October 11. He made a most interesting address upon the good work already accomplished and the great mission field of Syria. He presented striking illustrations of the

great change for the better throughout the Turkish Empire since the entrance of our missionaries. We quote the heads of the address as it was reported in the *Church at Home and Abroad*, feeling sure that such a record cannot fail to increase the interest of those already zealous in Foreign Mission work, and awaken interest in those who have as yet unheeded the earnest calls for sacrifice.

1. The American Board founded the first evangelical missions of modern times in Western Asia.

2. It organized the first reformed evangelical church in Syria since the days of the Apostles.

3. It established the first efficient printing press in the Turkish Empire, from which has issued 500,000,000 pages in the Arabic language, of which many millions have been pages of God's Word.

4. It founded in Beirut the first day school for girls ever opened in the Turkish Empire.

5. It followed this up with the first girls' boarding-school, under the care of Dr. and Mrs. De Forest, and to-day the whole Turkish Empire is dotted with boarding and day schools for the young.

6. It opened the first boarding-school in the Empire for boys, in 1837.

7. It established the first two colleges upon Turkish soil—the Syrian Protestant College in Beirut, under the presidency of Dr. Daniel Bliss, and the Robert College in Constantinople, under the presidency of Dr. Cyrus Hamlin, both of which were begun in 1863.

8. It founded the first theological seminary for training a native ministry, under the care of that sainted missionary, Rev. S. H. Calhoun.

9. Its missionaries, Dr. Eli Smith and Dr. Cornelius Van Dyck, with the co-operation of the American Bible Society, gave to the Arabic-speaking world the first correct and classical translation of the Bible in that language.

10. Its missionary physicians introduced for the first time the practice of medicine and surgery in accordance with the principles of modern medical science.

11. Its missionaries were largely instrumental in introducing, for the first time, to Syria, and to the Turkish Empire, many of the facilities and advantages of modern civilization.

12. The missionaries of the American Board have been prominently identified with the early progress of modern exploration of the Holy Land. Dr. Eli Smith was the co-laborer of Dr. Edward Robinson, and Dr. William M. Thomson has given to the world his classic volume on "The Land and the Book."

13. The Board's missionaries have ministered to the people during repeated visitations of pestilence, and have passed through six different outbreaks of domestic and foreign war, relieving the suffering and distracted population in times of famine and bloodshed.

A remarkable series of missionary meetings have been held in Edinburgh under the arrangements of the U. P. Presbytery. In September there was a general exchange of pulpits and forty-seven missionary sermons were preached in various churches. During the recent week set apart for prayer for missions, the following special meetings were held: a woman's prayer meeting, under the presidency of Mrs. Calderwood; two meetings in the Synod hall for Sunday school children; and a general meeting in the Synod hall presided over by Mr. Duncan McLaren, and addressed by Principal Rainy, Professors Calderwood and Orr, Rev. J. H. MacVicar of Honan, China, and Rev. James Buchanan. The attendances were very large.

The American Baptist Missionary Union and the American Board are the only American societies doing mission work in Spain. There are 49 Foreign missionaries in the country, 41 Spanish Protestant pastors, and 37 evangelists. The Protestant churches number 3,600 communicants.

The printing press at Lukolela Station, Africa, on the Upper Congo, is doing good service. A new primer is being printed in another dialect, the sixth which the missionaries of different societies have reduced to writing.

PULPIT, PRESS AND PLATFORM.

Colton: The avarice of the miser may be termed the grand sepulchre of all his other passions, as they successively decay. But, unlike other tombs, it is enlarged by repletion, and strengthened by age.

Dr. Taylor: Choose methods that are real, eschew all that savors of sham and unrealness. Set before yourself the simple patience and self-abnegation of Jesus Christ, because he had life by the root, and his was the only life in which there was not one note of falseness.

Rev. R. J. Craig: Change and decay are the lot of man and nations. Often in the evening of life there is despondency, but there is this encouragement that while the earthly parent watches over the young particularly, God changes not and watches over and protects the old and gives them the greatest guerdon of his favor—peace.

Dr. Patton: Our great danger is not immigration, nor the export of gold, nor wrong ideas of the tariff, nor state socialism. Our danger is that we are losing sight of the great heritage of the Puritans, faith in manhood, allegiance to conscience, belief in God. We are hanging false standards, false estimates of life; and we are in the beginning of an era of epicureanism that makes men idolize wealth. The outcome of it is that what might be the light of the world is darkness.

Amos R. Wells: From evil marriages sometimes spring "giants,"—giants in body, in intellect, in worldly shrewdness and power; but more often, as in Genesis, giants of evil. How seldom, indeed, from such marriages come giants of goodness and of lasting power? To this testifies the long line of missionaries and patriots, of reformers and heroes, of great writers and statesmen and orators and saints. With rare exceptions, these noble men have had noble parents.

Chauncy M. Depew: There's no place where you won't find a Scotchman and another man carrying his trunk. The Scotch in New York have not bothered us by taking possession of our offices like the Irish, but they have loaned the Irish the money to do it with at good interest. Every time Gladstone has been in power Scotland has governed Britain. Whenever Britain finds it is likely to lose any colonial possessions it sends a Scotchman to reclaim them. When Canada was gravitating to us, Gladstone sent over Aberdeen and annexation was postponed for a time.

Precentor, in Christian World: As regards the special subject of Church music, one finds in Scotland a real and deep interest, an attitude, as it were, of intelligent conservatism, holding fast to the past, yet pressing to the future. The controversy there seems now to rage less round the organ, and to relate more to such questions as ornate and sensuous services. Is music to rule or serve the church? Are the congregations to delegate their vocal duties to the choir? In spite of the fears of many, there is no doubt that on the whole church music in Scotland is progressing, and moving on the right lines.

Li Hung Chang: My Government is impressed with the necessity of making strenuous efforts to control the flood of opium before it overwhelms the whole country. The new treaty with the United States, containing the prohibitory clause against opium, encourages the belief that the broad principles of justice and feelings of humanity will prevail in future relations between China and Western nations. My Government will take effective measures to enforce the laws against the cultivation of the poppy in China, and otherwise check the use of opium; and I earnestly hope that your society, and all right minded men of your country, will support the efforts China is now making to escape from the thralldom of opium.

Teacher and Scholar.

Jan 14th, 1895. **FEEDING THE FIVE THOUSAND**
Mark vi. 30-44; read also Matthew xiv. 13-21; Luke 9. 10-17; John vi. 1-14.
GOLDEN TEXT.—Luke 1. 53

CALECHISM.—Q. 2-3.
Daily Readings.—M. Mark vi. 30-44—Feeding the Five Thousand.

T. Mark viii. 1-9—Four Thousand fed.
W. John vi. 5-14—A lad's store consecrated.
F. 1 Kings xiii. 8-10—The widow's morsel.
F. II Kings iv. 38-44—Enough and to spare.
S. Psalms civ. 14-28—God's usual providings.
Sab. Psalms cvii. 1-9—Satisfied.

Time. Immediately after last lesson, April, A.D., 29. Third year of Christ's ministry.

Place. The north-east shore of the Sea of Galilee, a short distance south east of Bethsaida.

I. The Apostles Report to Jesus V. 30-32.—Some weeks before Jesus sent out the Apostles two by two through the villages and towns of Galilee to preach and to heal the sick. Now, because their work was finished, or naturally urged by the report of the death of John the Baptist, they return to Jesus to tell Him all things whatsoever they had done and whatsoever they had taught. They come back to Him both as master and friend to tell Him all. They would have much to tell, unexpected success, disappointments, difficulties overcome, and some they dreaded which never came. Jesus takes a deep interest in His servants, in all their work and experiences; He sympathizes with them and this gives them comfort, strength and courage. So great had become his popularity, the fame of his teaching and miracles, that people were constantly coming and going in such numbers as to give them no leisure so much as to eat, so He said to the twelve, "Come ye yourselves apart, etc." "And they departed." By this means they both withdrew from the dominions of Herod, where they were in danger, as he had killed John, and would secure much needed rest and opportunity of instruction from Christ. In connection with their preaching and healing, and He must have quiet and leisure to give it and they to receive it. To profit to the utmost all need times of leisure, of quiet and solitude for reflection, then Jesus speaks to the heart, and we draw strength and help from Him.

II. Sheep Without a Shepherd V. 33-34.—The Passover, JOHN 6-4, was near at hand and many would be starting on their journey to Jerusalem round the lake and through Perea. "The people saw Jesus and his Apostles leaving by boat for the other side, many knew Him and ran afoot" round the head of the lake to overtake Him on the other side. As they went on the number grew until when Jesus landed there was a great multitude, and He was moved with compassion toward them, etc. Then as now men followed Jesus for very different motives; some from curiosity, some because others did, some from self-interest, others attracted by the signs of God's presence and power, and yet others by the novelty and beauty of His teaching. Whatever their motives, Jesus saw that all had need of Him. He was moved with compassion toward them, because they were as sheep without a shepherd, helpless, defenceless, an easy prey to any destroyer, and he began to teach them many things. Men without Jesus and the knowledge of the Gospel are still as sheep without a shepherd. This was what they needed, and Jesus, wearied though he was, seeking rest and retirement, forgot himself and taught them. He also healed them that had need of healing, Luke ix, 11. Here we have in Jesus a lesson of self-sacrifice, of patience, of pity and kindness. All workers for Jesus must follow this example.

III. Feeding the Multitude. V. 35-42. Picture the people who had all day been gathering to Jesus until now there was a vast multitude of men and women, the majority of them far from home, wearied, hungry, no food, away from any supplies, the day far spent,—the twelve became anxious and went to the master to ask Him to send them away. They did not yet know all His power and beneficence. "Man's extremity is God's opportunity." Five loaves and two fishes were all their store. "They have no need to go away;" Jesus said "make them sit down by fifties and hundreds, give ye them to eat." Now he stands in full view of all, the Apostles at his side, and the basket with its scanty supply. He looked up to heaven, and blessed and brake the loaves, and gave them to his disciples to set before them, and the two fishes divided He among them all; and they did all eat and were filled, five thousand men, besides women and children. Read here John vi. 22-59. This explains the true spiritual meaning of this great miracle. The bread distributed by His disciples to the multitude is a picture of what Jesus himself, as ministered by His servants, is to the whole world. Men are destitute, hungering for the bread of life, and in Him, as made known by His servants, there is enough for all, for ever, and to spare. His disciples, till as then have the privilege of distributing God's great gift of salvation to men, only notice in how many ways, and how much better is Jesus the bread of life than this bread which was given to be multitude.

IV. Gathering the Fragments. V. 43. A fish, five loaves and two small fishes were all, and there were twelve baskets full of the fragments, and of the fishes. Food is precious and He who could provide it without measure would allow of no waste. Even fragments are to be carefully looked after and used.

THE CANADA PRESBYTERIAN,

— PUBLISHED BY THE —

Presbyterian Printing & Publishing Co., Ltd.

AT 5 JORDAN STREET, - TORONTO.

Terms: Two Dollars Per Annum, Payable in Advance.

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The Presbyterian Printing and Publishing Co., Ltd.,

5 Jordan St., Toronto.

The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JANUARY 2ND, 1895.

A MEMORIAL service in connection with the death of Rev. Professor Thomson, of Knox College, was held on the evening of Sabbath, December 16th, in the West Mission Church, Winnipeg, which Mr. Thomson attended, and in which he preached more than once last summer. The service was conducted by Dr. King, and was largely attended. Dr. King preached from John xiv. 2, and at the close of the sermon bore strong testimony to the great abilities, and especially to the Christian worth of the deceased professor of Knox College and to the loss which the Church had sustained in his death. The interest of the large audience, many of whom had learned to greatly esteem and love Mr. Thomson, was deep and marked.

PROFESSOR DRUMMOND eulogizes Mr. Moody's oratory in the current number of *McClure's Magazine* and gives the following as a specimen of a flight that he thinks few orators have ever reached :—

I can imagine when Christ said to the little band around Him, "Go ye into all the world and preach the gospel," Peter said, "Lord, do you really mean that we are to go back to Jerusalem and preach the gospel to those men that murdered you?" "Yes," said Christ, "go, hunt up that man that spat in My face, tell him he may have a seat in My kingdom yet. Hunt up that man that took a reed and brought it down over the cruel thorns, driving them into My brow, and tell him I will put a sceptre in his hand, and he shall rule over the nations of the earth, if he will accept salvation. Search for the man that drove the spear into My side, and tell him there is a nearer way to My heart than that, tell him I forgive him freely, and that he can be saved if he will accept salvation as a gift. Tell him there is a nearer way to My heart than that"—prepared or impromptu, what dramatist could surpass the touch?

We don't know what dramatist could "surpass the touch" but if Professor Drummond will turn to page 360 of Dr. Stuart Robinson's "Discourses of Redemption" he will find the "touch" very much surpassed. Some of the Knox College men of the time will remember hearing the Doctor work out that line of thought in a sermon long before the volume referred to was published, and years before Mr. Moody was known as a preacher.

THIS from the *Herald and Presbyter* :

Probably ministers suffer more from time-tealers than any other class. It seems to be the idea of sentimental cranks, ecclesiastical bummers and benevolent busybodies that they have special claims upon the "ambassador for Christ"; that he must always be "at home" to them, not only in his study, but at the parsonage. They call upon him at all hours and on the most frivolous pretenses. If he fails to give them a hearing that is not only patient, but sympathetic, they complain of him as unfaithful and unfeeling.

They often do more than that. If he fails to

endorse their fad, or advertise it from the pulpit, or allow them to advertise it, they are sure to accuse him of being in sympathy with wrong-doing of one kind or another. If they are trying to make a little money out of prohibition and cannot get the minister to help them by dead head advertising, they say he is not in sympathy with the cause. An escaped nun or ex-priest, who cannot get into a pulpit, is always pretty sure to say its regular occupant is in league with Rome. When the crank, or ecclesiastical bummer, or benevolent busybody fails to "run" the minister he generally selects some soft headed parishioner and pours out his woes to him. If he can induce the parishioner to go and threaten his pastor because he did not yield to the bummer, the bummer thinks a fine thing has been done.

SABBATH SCHOOL LESSON HELPS.

UNDER this heading we refer to those lesson helps for the Sabbath school prepared and provided by our own Church for the use of our own Church. For a long time we were largely dependent for our common school books upon the United States. That condition of things has long since passed away, and passed away forever. For a longer time we have been dependent, and in many of our Sabbath schools are still dependent upon foreign sources, especially on the States for our helps in the study and teaching of the Sabbath school lesson. So far as our Church is concerned there is no good reason why we should be so any longer for our Sabbath school helps any more than for our common school books.

We wish to call the attention of all the Sabbath school workers in our Church to the excellent system of helps for the Sabbath School now prepared and published under the care of the Sabbath School Committee of our General Assembly. There is special appropriateness in our doing so at this juncture, when the new and complete series of helps is being introduced to which we some time ago made reference, and in connection with the publication in this issue of the admirable address of Rev. Dr. Gibson, of London on the Instruction of Youth. Number first, of volume first, of the *Home Study Teachers' Monthly* for Sabbath School teachers' and training classes lie before us, and, bound up with it, the Primary and Normal Departments, with its accompanying *Home Study Leaflet* for scholars. We speak advisedly and deliberately, with a true sense of responsibility, when we say that, as specimens of the brief, compact, condensed kind of Sabbath school helps they are, so far as we have had the opportunity of comparing them with others, equal to the very best as to their matter, which is really the main thing, and for cheapness we cannot imagine how anyone could wish or expect them for less. Of the *Home Study Teacher's Monthly*, four are sent to one address for one year for twenty-five cents, and the *Home Study Leaflet* is published weekly at five cents per annum.

As we believe it to be desirable that the Sabbath School helps prepared by a committee of our own Church for our own Church, provided they are equally as good as others, should be generally, if not universally used in our Church, we set forth in detail for the benefit of those who are not acquainted with them their make up, taking the January number of the *Home Study Teacher's Monthly* as a specimen. Exclusive of the cover it contains twenty pages, and from the first page of the cover to the last it is packed with matter, all of it useful, some of it of special interest to the Sabbath School workers of our own Church. On the second and third pages of the cover is found a Bible dictionary containing an explanation of the chief proper names found in the lessons for the month. Page fourth contains important notices in the "Higher Religious Instruction Course, Department Fifth, Teacher-Training." On the first page of the *Monthly* is an excellent paper by Rev. R. H. Abraham, M.A., D.Sc., of Burlington, Ont., on the "Sabbath School Teacher's Preparation Outside of the School Room." Page second is occupied with a map of Palestine in the time of Christ, very clear and helpful.

Coming now to Notes on the Lessons, and taking those for January 6th as a sample, after the title of the lesson and passage of Scripture containing it, we have the golden text and the question in the Shorter Catechism given in full, lesson hymns from the Children's Hymnal suggested, and next, what we regard as a most important feature, knowing the

benefit we have experienced from it, some doctrine or truth to be proved from Scripture. In this lesson it is, "Prove that integrity sometimes brings trouble," Dan. iii. 19. Following this are Daily Portions of Scripture to be read during the week, all bearing upon the lesson for Sabbath. Notes and explanations on the lesson follow, with a brief introduction designed to put the student in the proper point of view for the study of it. Then comes the "Lesson Plan" followed with notes, brief but which yet really elucidate the passage to be studied. After this is "Summary and Review," and in bold type comes last, the great truth or truths taught by the lesson. The whole we think is excellent, and if accompanied with study and the use of the Bible which these helps are not designed to supersede, but really to encourage and promote, no teacher can fail to be well prepared, so far as such helps can prepare him, to interest and instruct his class. The *Home Study Leaflet* for the scholar, except in one or two features follows the same general plan.

The Primary Department in the *Teachers' Monthly* contains valuable hints and suggestions in teaching what is felt by many to be the most difficult department, and is accompanied by diagrams to be drawn on a blackboard before the class, or which may be obtained already printed for a small sum on applying to the proper quarter as directed in the *Monthly*.

The "Normal Department" is the last treated. This part of the General Assembly's S.S. educational scheme has not yet been so generally adopted as it will undoubtedly be, when some of those high ideas of the teachers work and qualifications dwelt upon by Dr. Gibson become prevalent in the Church. This department contains references to books and the equipment and qualifications of the teacher, which, because of the high ideal they set up, should be a constant stimulus to every earnest teacher to grow and excel in a work whose importance it is impossible to over estimate.

A personal examination of the lesson helps of our Church will, we think, show that we have not spoken too highly of them. They are eminently worthy of adoption in the Church, and their general adoption would both be a stimulus to the Committee and furnish the means for their improvement in every way. We may well congratulate ourselves that as a Church we have a series of helps that are so excellent and so complete. It now remains for pastors and superintendents of Sabbath Schools to rise to such an idea of the supreme importance of this part of Christian work in the Church, as that its best intellect, and richest and ripest piety, instead of as is now too commonly the case, the most immature, will be bought into this department of the Church's work, and feel that in being so it is highly honored.

A BLESSED NEW YEAR.

WE have been again and again deeply impressed by the intensity of the zeal and earnestness with regard to their own special work and the evangelization of the whole world of our returned missionaries. One them, Dr. Frazer Smith, on the medical staff of our Honan mission, who, on account of a severe sickness, has been compelled to return home for a time, being unable as yet to visit and address churches, has taken instead, to reach and influence our ministers and their congregations, the plan of sending a circular to each minister, on the obligations upon all of Foreign Missions, chiefly, together with other schemes of our Church, and the way to meet these obligations. This circular is in every respect so excellent, so appropriate to the beginning of a New Year, and so forcible in its presentation of the claims upon all our people, ministers especially, who should be examples to the flock, of the cause of Christ that we publish it, substantially in full, giving it editorial place, that it may reach and influence a wide circle of readers to all of whom we earnestly commend its eminently practical suggestions and their spirit. It is headed with the quotation of Matthew xxviii. 18-20, and the words: "Wishing you all and yours a very Happy Christmas and a blessed New Year." It proceeds:

"For the past seven months I have been laid aside from the active duties of the Master's service, and during that time I have had ample opportunity to think about my brethren in the work, and to pray very earnestly for the extension of the Saviour's Kingdom throughout the whole world.

'At present I am not able to do very much in the way of visiting congregations, consequently it has been laid upon my heart and conscience to address this circular letter to all my brother ministers in connection with the Presbyterian Church in Canada. I trust this Christmas message may be received in the spirit in which it is sent, my earnest prayer is that God will bless us more and more abundantly as the days go by.

"God has greatly blessed us in the past in order that we, in our turn, should become a source of blessing to others, and only to the extent to which we allow ourselves to be so used, do we realize the main object for which the Church of God was established upon this earth.

"If even one-half of the members in connection with our Church at the present time were led to acknowledge their individual responsibility for their own share of the Master's work, and were willing, as in the sight of God, to accept their position there would be no lack of men or means in any department of the Lord's work. Let us remember, however, that the work of the Lord is one both at home and abroad, and while our Church, for the sake of convenience, has divided the work into different departments there is no such distinction in God's Word, and, no matter how interested we are in a particular scheme, we should not on that account disparage or neglect the other divisions of the same great work.

"Those in charge of the different branches of the Lord's work are crying out for more hands. The call is urgent. Doors are open on every hand; men and women are ready to go, and we, as watchmen on the walls of Zion, must earnestly and conscientiously face the problem. I believe that we can do very much to bring about a more satisfactory state of affairs, and, first of all, let us pledge ourselves to begin with importunate prayer. To this end I would suggest that we devote a few minutes at noon of each day for the first eight days of 1895, waiting upon the Lord in private, and if possible, set apart Sabbath, January 13th, for the purpose of bringing the matter before the congregations somewhat in the light of Malachi iv. 8-12. Secondly, can we not pledge ourselves to give the Lord *at least* one-tenth of our salaries for 1895, and resolve to tell our people that we are doing so and urge them to adopt a like standard?

"Our salaries amounted to the sum of \$21,395. If we give one tenth of this sum next year, it will amount to \$2,139. Supposing we give only one half of this amount to the mission work of our Church, and allow the other half to be divided among the other schemes and the regular congregational work. Even then we will be able to give \$46,069 or exactly one-fifth of the grand total given last year for Home Missions, Augmentation, French Evangelization and Foreign Missions. The total amount given last year for the above schemes, included what was collected by the W. F. M. S., was \$230,311. We can easily give one-fifth of this sum, and I believe that each minister can persuade, on an average, two men in his congregation to give an equal sum with himself, and thus from only three families in each congregation we might secure three-fifths of the amount given last year. Besides, in answer to our prayer, we feel assured that our earnest endeavors with the remainder of our members will result in such liberal offerings that the treasury of the Lord will be full."

We need add nothing to what is here said. Each one must decide for himself as in God's sight, what is his individual duty in this matter. The adoption in a right spirit of the suggestions here made, will, we believe, lead to the realization of the wish of our brother that 1895 may be to all a blessed year, and it will also be a year of blessing, both to our Foreign Missions and all the other schemes of our Church.

AN UNPRETENTIOUS LITTLE PAMPHLET.

THIS is a literally accurate description of a small pamphlet just issued by our Foreign Mission Committee, but compiled by our indefatigable Foreign Mission Secretary, Rev. R. P. Mackay. It is entitled "Foreign Missions: A Hand-Book" and is put in the form of question and answer. It contains sixteen pages filled with the most valuable information with respect to the Foreign Mission work and fields under the care of the Western section of the Foreign Mission Com-

mittee of our Church and not one superfluous word or irrelevant fact from beginning to end. We can in no way give so good an idea of the whole as by giving entire the first and second pages which are as follows.

What are all the results of all missionary enterprise so far?

Answer:—1. Missionary Societies, 280. 2. Foreign Missionaries, 9,000. 3. Native helpers, 45,000. 4. Churches, 7,800, with about a million members. 5. Sunday Schools, 7,000, with over a million pupils. 6. Bible Societies, 80, having translated the entire Bible into 90 languages and parts of the Bible into 230 languages, and have distributed about 250,000,000 copies of the Scriptures, besides untold amounts of other literature. 7. Hundreds of thousands are treated in hospitals and dispensaries. 8. In institutions of Higher Education 70,000 pupils. 9. In common schools about 608,000 children.

What part is taken in this great work by the Presbyterian Church in Canada?

Answer:—1. The Eastern section of the Church supports successful missions in the New Hebrides and Trinidad. 2. The Western section conducts missions in Formosa, Honan, Central India, Haifa (Palestine), and amongst the Indians, Chinese and Jews in our own country.

What is the state of the Formosa mission?

Answer:—There are 60 churches ministered to by 60 native preachers, with a total membership of 2,719, 25 Bible women who give their whole time to the ministry of the Word, 15 students in Oxford College preparing for the ministry; 38 women and girls in attendance at the girls' school, and are being prepared for Christian work; 8 day schools, in which 214 children are taught by Christian teachers, with the Bible as the principal text book; MacKay Hospital, in which thousands of patients are treated every year and instructed in the Gospel of Jesus Christ.

What missionaries are employed in that field?

Answer:—Rev. G. L. MacKay, D.D., and Rev. Wm. Gauld.

How much money is required to support that mission this year?

Answer:—The carefully prepared estimate for this year is \$13,910.00.

How is this money to be applied?

Answer:—1. The salaries of missionaries. 2. The salaries of native pastors, preachers, students and teachers. 3. The salaries of matrons and Bible women. 4. Maintenance of hospital, college and girls' school. 5. Repairs in mission property and chapels, and building new chapels. 6. Couriers, medicine, freight, travel and other current expenses.

Do the natives themselves contribute?

Answer:—Yes, there are four self-sustaining congregations, and all the congregations are taught to give according to their ability.

What was the total native contribution last year?

Answer:—\$2,377.52.

What salary do the native preachers get?

Answer:—The Rev. Giam Ch-heng Hoa, a very able man and eloquent preacher, only gets \$11.43 per month. Others vary down to \$7 per month.

How much of this total estimate is the W. F. M. S. expected to pay?

Answer:—\$1,120.00

How much are the congregations asked to pay?

Answer:—The balance, \$12,790

Isn't it interesting and wonderfully instructive. Well, so on the hand-book goes, over Central India, Honan, the Indians, the Chinese in Canada, Jewish Work, Contributions,—all the way through it is more interesting than fiction.

At the upper right hand corner of the cover may be seen the words, "Supplied in quantities at 1 cent each." Read them again, "Supplied in quantities at one cent each." It now only remains for ministers and sessions to see that one copy at least finds its way into every household belonging to our Church. Many of them we hope will want several copies. One cent each, there can no longer be a justifiable excuse for any member of our Church remaining ignorant of every important fact connected with the Foreign Missions of our Church so far as that under the charge of the Western Section of our Foreign Mission Committee is concerned. We trust that the Eastern Section will promptly follow up this hand-book of Mr. MacKay with one dealing with its field and that the

two shall be made into one. Then we should have in brief form a comprehensive view of our whole Foreign Mission work, its present state, its needs and claims. They should be circulated by tens of thousand over the Church, in the families, Sunday Schools, W. F. M. S. and Christian Endeavor Society. Accompanied with maps prayer and preaching, and the influence of the Holy Spirit, there cannot but follow from the publication of this unpretentious, but most valuable hand-book, a great awakening, a deepening and widening interest in what is the great work of the Church, the carrying of the gospel to every creature.

Books and Magazines.

A HUMAN DOCUMENT. By W. H. Mallock, London. George Bell & Sons; Toronto. The Copp, Clark Co., (Ltd.)

This new edition of Mr. Mallock's book is one of the publisher's Indian and Colonial Library "issued for circulation in India and the Colonies only." So far as we have seen the books of this series, in type, paper and binding, are quite good enough for circulation anywhere. "A Human Document" was first published several years ago and we need only say that it is "an imaginary journal of Marie Baskirtcheff during an imaginary continuation of her life."

JACOB'S HEIRESS. By Annette L. Noble. Philadelphia: Presbyterian Board of Publication.

This story begins and ends at Antwerp; but in the meantime the reader is conducted to sunny France and thence to foggy London; and is made familiar with many of the hardships, sufferings and dangers Protestant families had to endure and encounter in the latter part of the sixteenth century when Aiva and his fierce Spanish soldiers endeavoured to extirpate the reformed faith in Flanders.

RAGWEED. A West-world story. By Julia McNair Wright. Philadelphia: Presbyterian Board of Publication.

This story "of plain and simple people, of common ways and common things" will interest not only those who are familiar with pioneer life but also those who wish to learn something about it. The incidents, while not exciting or startling, are entertaining; and the tone of the book is pure and healthful.

BIG CYPRESS. The story of an Everglade Homestead. By Kirke Munroe. Boston. W. A. Wilde & Co.

The scene of this story, as its title indicates, is laid amid the Everglades of Florida. Like all the author's books, it combines stirring adventures with much practical information, and the latter is presented in a very entertaining and alluring manner. The illustrations are cleverly designed and add much to the attractiveness of the volume.

GROWING UP. By Jennie M. Drinkwater. Boston: A. I. Bratley & Co.

This book contains a record of Miss Judith Grey MacKenzie's experiences from early girlhood to her marriage in her twentieth year. The story is pleasantly told, and its lessons, for there are lessons in it, gently but earnestly enforced. It would make a very suitable holiday or birthday present to any young girl who is "growing up."

THE MAIDEN'S PROGRESS. A Novel in Dialogue. By Violet Hunt. London: George Bell & Sons; Toronto: The Copp, Clark Co., (Ltd.)

This is another number of the Indian and Colonial Library and a very entertaining one. The dialogue form in which the story is developed gives it vivacity, and a rapidity of movement which the reader will thoroughly appreciate.

The *Treasury of Religious Thought*, for January, begins a new year with no abatement of its usual strength. The initial sermon on the Impossibility of Neutrality in Religion introduces the Rev. J. Whitecomb Brougher, the eloquent young pastor of the First Baptist Church, Patterson, N. J. Other features of interest are Gen. William Booth's likeness at the head of his Chicago address, descriptive of his great work in England. Dr. Burdett Hart gives the fifth and closing sketch of "The Presidents of Yale." Rev. G. B. F. Hallock, of the Brick Presbyterian Church, Rochester, N.Y., begins a series of Prayer-Meeting Topics, which will continue through the year; and in place of the former Young People's Services is given a stirring essay on Personal Work and the Personal Worker, by Y. M. C. A. Secretary, Don M. Shelton, of New York. The editorial and minor departments of the magazine are maintained with the usual fulness. E. B. Treat, Publisher, 5 Cooper Union, New York.

January *Missionary Review of the World* is particularly comprehensive, and is admirable as giving at the beginning of the year, a wide outlook upon the whole missionary world. The first article is "The World's Outlook in 1895," and consists of compact, brief sketches by missionaries in all parts of the mission field, well qualified to speak, and the article is, therefore, highly instructive; "The World: Populations, Races, Languages, and Religions," by Prof. A. B. Keane, is of the same large, comprehensive character. The International Department is, as usual, able. The prospectus for 1895 leads to high expectations for the coming year, especially if Dr. Pierson should be able to carry out a long expected partial, if not complete, tour of the missions of the world, of which, should he do so, all will be glad to hear. Funk and Wagnall's Company, New York, U.S.

The Family Circle.

FAMILY FINANCIERING.

"They tell me you work for a dollar a day; How is it you clothe your six boys on such pay?"

"I know you will think it conceited and queer, But I do it because I'm a good financier."

"There's Pete, John, Jim, and Joe, and William, and Ned, A half dozen boys to be clothed up and fed."

"And I buy for them all good, plain victuals to eat; But clothing—I only buy clothing for Pete."

"When Pete's clothes are too small for him to get on My wife makes 'em over and gives 'em to John."

"When for John, who is ten, they have grown out of date, She just makes 'em over for Jim, who is eight."

"When for Jim they become too ragged to fix, She just makes 'em over for Joe, who is six."

"And when little Joseph can wear 'em no more, She just makes 'em over for Bill, who is four."

"And when for young Bill they no longer will do, She just makes 'em over for Ned, who is two."

"So you see, if I get enough clothing for Pete The family is furnished with clothing complete."

"But when Ned has got through with the clothing, and when He has thrown it aside—what do you do with it then?"

"Why, once more we go round the circle complete, And begin to use it for patches for Pete."

—S. W. Foss, in the Housekeeper.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER XV.—CONTINUED.

"Strange," said Dr. Ramsay, "I never thought of taking that text just in that way before! But it is wonderfully true, and it ought to be the great consolation when "a leader in Israel" falls, and for the time it seems as if all was lost."

"Let me see then," said the professor, answering the wistful looks of the children, who were afraid that one of these digressive discussions was impending. "I must begin at the beginning, I suppose, and tell you that when Pere Le Jeune first came to Quebec, Pere Anne de Noue—for that was his full name—a scion of a noble family in Champagne, came as one of his three companions."

"Why did they call a man "Anne"?" asked Millie.

"It was very common for men on entering a religious order, to take a new name, often the name of a saint; and I suppose Pere De Noue chose St. Anne as his patron saint, and took her name. Pere Le Jeune tells us that poor Pere De Noue was very seasick on their voyage out; and they had good reason, when they landed at Gaspé, to take all the comfort they did out of the passage occurring in the service for the day, "Lo, I am with you alway, even to the end of the world," for at Tadousac, they had a horrible foretaste of the barbarity of the Indians, in the fate of some Iroquois prisoners whom they vainly tried to save from torture and death. And they knew that such a fate for themselves was by no means an improbability."

"When they all got settled down in their little log-built convent of *Notre Dame des Anges*, surrounded by palisades like a fort, more Jesuits came to them; till their family numbered six priests and two lay brothers. The priests slept in little cells eight feet square, off their refectory; and they had besides, a chapel, a kitchen, and a lodging for workmen. For they had a little farm, kept pigs and cows, and cultivated fields of rye, barely, wheat and maize. Pere Masse, was wont to be called *le Pere utile*, "the useful Father," because he looked after the cows and pigs, and Pere De Noue had a more difficult task in managing the workmen, who seem to have been often discontented, though Pere De Noue's mildness succeeded in keeping down their grumbling,

and making them fairly content with their unequal wages, which of necessity were somewhat uncertain.

"Pere De Noue does not seem to have been gifted with much capacity for learning languages, so that he could not do a great deal in the way of converting the Indians; but he did not think any useful work beneath him. Pere Le Jeune tells us that some of the Indians took a curious fancy during the winter, that Pere De Noue caused a cold wind that was blowing, by going out early to work in the wood when the sky was red. It seemed that they were accustomed themselves to remain at home when the sky was red, and then the wind did not blow; and they were sure that if Pere De Noue would only give up his usual seasonable excursions the wind would cease to blow."

"In the end of January of that same winter, the one preceding that of Pere Le Jeune's pilgrimage, about which I have told you, some of the friendly Algonquins were encamped at Cape Tourmente, below Quebec, and sent an invitation to the good Fathers to come to visit them in their wigwam, and partake of their game. The Fathers were unwilling to offend them by refusing to go; and, moreover, they heard that an Indian well-known to them had died down there, and had left two orphan children, whom they wanted to secure, in order to send them to France to be educated as missionaries. So Pere De Noue determined to take the journey, by no means an easy one. For, as Pere Le Jeune says, the only inns were the woods themselves, where, when night drew on, the travelers would clear a round space with their snow-shoes for shovels, and make a big fire in the shelter of the wall of snow; while a little melted snow and dried eel served for supper. Compare that with the Windsor, Marjorie!"

"I don't think Alan would care much to go on such a hunting party as that," said Millie, while Marjorie felt half-ashamed of her sumptuous dinner at the hotel.

"Well, they reached the hunting camp in safety, and the savages were very glad to see them, though they showed it only by exclaiming: "Ho! ho! ho!" their usual greeting. They hastened to "put on the muckle pot," as the Scotch song says, and boil some elk flesh in snow-water for their visitors' supper, and as the young hunters brought in some beavers, these were added to the feast, the Indians astonishing Pere De Noue by the amount they could devour."

"But the Father could not eat the half-cooked flesh as they did, and before long he felt that he must return, or he would soon be too weak to do so. He was, indeed, half-starved, for the little store of bread that he had carried with him was greedily taken by the Indians, who said that he could eat as much of it as he wanted, when he returned home. And while on his way home, with the sled load of flesh that the Indians had bestowed on him, he fairly gave in from sickness and exhaustion and exposure to a bitter wind and could go no farther until Pere Le Jeune, being informed of his condition, sent a messenger to carry bread and wine to revive him. Rest and refreshment, however, soon restored him from the sick exhaustion caused by exposure, starvation and the close, smoky atmosphere of the reeking wigwam."

"I have told you this incident to show you that Pere De Noue, though not naturally adventurous, shrank from no hardship or peril to which he was called. One of his most marked characteristics, indeed, was his passion for implicit obedience to his superior in all things. He was a man of a most sensitive conscience, and nothing gave him so much pain as did fear of having neglected any duty. We do not hear very much about him during the eventful years that followed. As his bad memory kept him from mastering the Algonquin language, he seems to have devoted himself mainly to the spiritual needs of the French about the forts, or of the Indians with whom he could communicate through an interpreter. He was most attentive to the sick, and, sharing all the

hardships of his charge, he would cheerfully fish in the river, or dig for roots in the woods, in order to "feed his sheep," literally as well as metaphorically.

"In January of the same year that saw the martyrdom of Isaac Jogues—1646—Pere De Noue became, as I have said, in a sense the first martyr of the Canadian Mission, though it was not by the hands of savage men. He set out from Three Rivers with two soldiers and a Huron Indian, for the fort which the French had built at the mouth of the Richelieu, where he was to say mass and hear confessions. They all, of course, walked on snow-shoes, the soldiers dragging the baggage after them on their small sleds. The soldiers were awkward at walking on snow-shoes, and were greatly fatigued after their first day's march of eighteen miles. Pere De Noue was now an old man of sixty-three, and could not help with the baggage, but he was more accustomed to snow-shoes, and was not so much worn out by the tramp. At night—a bitter cold night—they made their camp on the shore of the frozen lake St. Peter, in the way I have already described, clearing a round spot in the snow, heaping it up as a shelter against the wind, and then building a large fire in the middle of the circle."

"All lay down to sleep, and slept soundly. But about two o'clock in the morning Pere De Noue, who had been troubled about the fatigued condition of his companions, awoke and looked out. It was a brilliant moonlight night, such a night as that of our tramp, when the boys went for the Christmas-tree. The broad highway of the frozen lake looked invitingly clear, open all the way to the dark border of pines on the other side. Pere De Noue conceived the idea of going on in advance, and sending men back from the fort to help his comrades to draw their sledges. He knew the way well, and had no fears. So directing his companions to follow next morning the tracks of his snow-shoes—as he felt sure he should reach the fort before nightfall—he left behind him his blanket and his flint and steel, taking only a piece of bread and a few prunes in his pocket."

"But before dawn the clear moonlight grew clouded over and a snowstorm set in, which left the good Father in darkness, in which he completely lost his way. He wandered far out on the lake, and even when day dawned, he could still see only the snow close about and beneath him. On he toiled through the fast-falling snow, often returning on his own track, and at last, when night came on, he dug a hole in the snow close to an island, and lay down to rest, without fire or covering. Next day he pushed on again, and, sad to say, passed near the fort without seeing it, and walked some distance further on."

"Meantime his companions, unable to trace the tracks of his snow-shoes, quickly covered by the snow, had also wandered from their course, and had camped, the first night, on the shore of the same island, not far from Pere De Noue. The Indian, though ignorant of the country, determined to push on alone, and soon reached the little palisaded fort, with its little garrison of a few men, doing sentry duty to watch the Iroquois. Here the Indian found, to his surprise, that nothing had been seen of the Father, and a search party started at once. They quickly found the soldiers; but in vain they ranged the ice in all directions, shouting and firing to catch the wanderer's ear. All day they searched in vain, returning at night baffled and fearing the worst. Next morning two Christian Indians went out with a French soldier, and finding the Father's track by the slight depression it made in the snow that had covered it, they followed it up till they found him—where the Angel of death had found him already. He had dug a second hole in the snow, and there, kneeling bareheaded, his eyes raised towards Heaven and his hands clasped on his breast, he had met death with the fortitude of a martyr and the tranquillity of a saint, just as, I am certain, our lamented Gordon met it in the Soudan!"

The children, who had listened intently, were looking very serious; Norman and Effie, indeed, looked ready to cry, for they could understand this tale better than that of Pere Le Jeune's trials.

Presently Mrs. Ramsay said gently: "It is a beautiful story, Professor Duncan, and, as you say, it shows very clearly the oneness of the Divine spirit of Love. How it recalls the words: "Hereby know we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren."

"Yes; those two did it, in the same spirit and by the same strength," said Dr. Ramsay, reverently,

"But," said Marjorie, "why does it say that "we ought to lay down our lives for the brethren"? It can't mean every one, surely."

The professor smiled. "It means that we ought to hold ourselves in readiness to do it, if need be." Then, seeing that the young folks looked surprised, and Marjorie a little doubtful, he added:

"Yes; children, that is one of the secrets of love, that only love can know. But every true mother knows it, does she not, Mrs. Ramsay?"

"Yes, indeed," said Mrs. Ramsay, with the loving, gently smile that her children knew so well.

"And the "ought to lay down our lives" implies the ought to give everything else when called upon—time, labor, wealth, culture, energy, everything we have or are, to feel that it all belongs to Him whose we are, and whose are our brothers, too. Sometimes that is harder than the other. Gordon himself said, "To give your life to be taken away at once, is one thing; to live such a life as is before me is another and more trying ordeal."

"I hope that Pere De Noue's self-sacrifice was appreciated," said Dr. Ramsay.

"I feel sure the lesson wasn't lost," replied the professor. "Three years later, one of those Christian Indians who found his body, fell a victim to the Iroquois, when the Huron Mission was almost exterminated by these savages. And it is specially recorded of him that he received his death-blow in exactly the same posture in which his friend and teacher, De Noue, had resigned his life. Depend upon it, no act of true, loving self-sacrifice is ever lost! The misfortune and the fault of our vapid, useless sort of Christianity, as Gordon called it, is that it has lost, to a great extent, the sense of this and the power to do it. The world needs a new waking up to what Christ taught, and what it means to his disciples."

"Well, I hope none of us shall forget the practical lessons you have given us, Duncan," said Dr. Ramsay.

Marjorie, at all events, did not.

CHAPTER XVI.

A NEW ACQUAINTANCE.

The weeks seemed to pass very quickly after the excitement of the Carnival was over, and things had settled down again into their ordinary course. Marjorie was much interested in her studies, and was making good progress in them. She wanted to surprise her father by the improvement she had made in various directions, especially in her drawing, at which she would have worked longer than was good for her, had she been allowed. She was very anxious to draw one good head from a model before her father's return, and her teacher told her that she might begin shading very soon, if she continued to progress so well in her outlines. Her enthusiasm spurred Ada on to take a stronger interest than she had ever done before in the lessons, which had previously been gone through mechanically, as a sort of necessary evil. Now she began to see that they might actually be a source of pleasure—a new revelation to her. In her own home there was no one who took any interest in such matters, except, indeed, Gerald, who, however, had been apt to look down upon "girl's lessons" as rather beneath his notice. She had a fancy for drawing, too, though she was very impatient of the tiresome straight lines and curves, and was eager to paint plaques and panels at once. The frequent juvenile parties, and their unsettling effects, prevented her making the progress she might otherwise have done, for she was by no means wanting in quickness of comprehension, and indeed would sometimes learn more rapidly than Marjorie, though she was to apt to forget as readily.

(To be continued.)

Our Young Folks.

CHRISTMAS.

"She brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."—Luke 2:7.

Soft and easy in thy cradle,
Coarse and hard thy Saviour lay,
When his birthplace was a stable
And his softest bed was hay.

Was there nothing but a manger
Wretched sinners could afford,
To receive the heavenly Stranger?
Did they thus affront their Lord?

See the joyful shepherds round him,
Telling wonders from the sky;
Where they sought Him, there they found Him,
With his virgin-mother by.

Isaac Watts.

CRADLE HYMN.

Written by Martin Luther for his children, and still sung by German mothers.

Away in a manger,
No crib for a bed,
The little Lord Jesus
Lay down His sweet head
The stars in the sky,
Looked down where He lay
The little Lord Jesus
Asleep on the hay.

The cattle are lowing,
The poor baby wakes;
But little Lord Jesus,
No crying He makes.
I love Thee, Lord Jesus,
Look down from the sky,
And stay by my cradle
To watch lullaby.

GLADYS' NEW YEAR.

Gladys had had such a delightful Christmas. He cousins, Sadie and Bessie Cook and Roy and Ralph (Dunkirk, had spent a whole week at her house. And what fun they had had! Such a Christmas tree! Such games! Such romping and coasting and sleigh riding! But it was all over. The cousins were gone, and here it was actually New Year's Day, and 'so stupid!' so Gladys said fretfully.

Her father was absent from town and her mother had gone to 'receive' with Mrs. Hastings.

'I think it's mean to be left here alone on New Year's day,' thought Gladys, complainingly. But she was not alone. Biddy, the good-natured cook, was in the kitchen, and Katie, the second girl, was dusting the parlors. Besides there was 'Aunt Hattie,' who was Gladys' papa's aunt, whom he dearly loved. Just now Aunt Hattie was busily sewing in the bay window. She had come to spend a month.

'Aunt Hattie,' asked Gladys, as from loneliness she sought the gentle old lady, 'isn't this a stupid day?'

Aunt Hattie looked up and smiled.

'I don't find it so, my dear,' she said gently.

'I do,' emphatically, 'I think it is just as stupid as it can be. I don't know what to do with myself.'

'Don't you ever work for any one, my dear?'

'I! Work for anyone?' Gladys exclaimed in surprise. 'What do you mean, Aunt Hattie?'

'I mean, my dear girl, do you ever do any kindly service to the sick and the poor and the suffering?'

'Mamma does; she gives my out-grown clothes away.'

'But what do you do for the least of these?'

Gladys' face flushed.

'I haven't done anything,' she said 'do, you think I ought to?'

'Certainly, I do. Supposing you begin now, my dear?'

'What can I do, Aunt Hattie?'

Aunt Hattie laid aside her work.

'Come, Gladys,' said she cheerily, 'let us take a walk, it will do us good this clear bright morning, and perhaps you will think of something you can do before we return.' So they put on their wraps and went out.

'Where are you going, Aunt Hattie?' asked Gladys, as her aunt soon turned aside

from the beautiful street into a side one that led into a narrow alley, where some old houses stood packed closely together.

'I am going to see an old acquaintance,' was the reply, 'she is the daughter of an old neighbor of mine.'

'She don't live in a very nice place, does she? I shouldn't think you'd like to go and see her in such a looking street.'

'But I do,' Aunt Hattie said quickly, 'I like to go very much, because my visits seem to do her good. This will be my third visit.'

There was a long, narrow old house, three stories high, that Aunt Hattie and Gladys were approaching. The front door stood wide open, and to Gladys' surprise Aunt Hattie walked right in and started up the stairs.

'Come, my dear,' she said, 'we must climb three flights.'

After a weary climb they stopped at the door of a room in the low third story.

A little girl opened the door. A smile broke over her sweet face as she saw Aunt Hattie.

'Oh, I'm so glad,' she exclaimed, 'and so'll mamma be.'

She invited them politely to come in, and gave them chairs. Then she went into a small inner room and Gladys heard her talk in a low voice to some one. Presently she came back and took Aunt Hattie into the inner room, returning a moment later and sitting down beside Gladys.

'Is your mamma sick?' questioned the latter.

'Oh, yes, mamma's been sick for a good while; but she's getting better, and I'm so glad.'

'So am I,' said Gladys, her sympathy flowing out toward the little girl, with tears in her blue eyes.

'I was afraid once that mamma would die,' she said in a low voice, 'and I prayed and prayed to God to leave her here with me, her own little girl who loves her so. And now she is better and I'll take such good care of her that pretty soon she'll be well.'

'I hope so, too,' said Gladys warmly, and there were tears in her voice as well as in her eyes. 'But how can you take care of her?'

'Oh, I can take care of her. Mamma says I'm a born nurse.'

'Well, you are a dear, good little girl, anyway,' said Gladys, brushing away the tears that fell down her cheeks. Then suddenly changing the subject, she asked:

'What did you get for Christmas?' The little face clouded for a moment.

'I didn't get anything,' she replied. 'I prayed for a doll; I wanted one so much, but I guess God thought I wouldn't have time to play with dolls with dear mamma sick, and it's all right. Susie Turner got one. Susie lives on the first floor, and she's going to let me hold hers sometimes. Isn't Susie good?'

'Very good,' answered Gladys, but her voice sounded strange.

After the call was over and Aunt Hattie and Gladys were out in the street, the latter said:

'Let's go right home, Aunt Hattie, I have so much to do.'

'So much to do?' Aunt Hattie said with a smile.

'Oh, yes,' and Gladys smiled, too. 'I didn't know there was so much to do.'

'Thank God that you have found out dear Gladys!'

You can infer that the hours flew by for the rest of the day. How busy and happy Gladys was! How many places she searched. What a goodly pile of things she was heaping up for the 'least of these!'

At six o'clock her mother returned and raised her hands in amazement at finding Gladys sewing away busily beside Aunt Hattie.

'Oh, I'm mending this dress—Aunt Hattie showed me how. And, oh, mamma, dear, you don't care, do you? if I give away the lovely new doll I got Christmas? There's the dearest little girl over there where Aunt

Hattie and I went, and she did not have any Christmas.'

Before the happy New Year's Day closed a great basket full of things went out of Gladys' house to the 'least of these.'

That night when Gladys knelt to say her evening prayer, her heart was in her voice.

'Oh, I thank thee, dear Lord,' she said, 'for this happy New Year's Day, and help me to remember every day of my life that I've got two hands to work for thee.'—*Lutheran Evangelist.*

HOW SHALL SANTA CLAUS COME.

Old Santa Claus has so many young friends to visit, that it has been necessary to provide for him the very swiftest conveyances. Accordingly, a hundred years ago, we all, by common consent, voted him the use of a beautiful sleigh, with swift reindeer—which could outrun horses—to draw it. But lately the reindeer have been out-done in speed by railroad cars, by electric cars, and even by bicycles. One rider, the other day, made a mile in less than two minutes on a bicycle. What think you? Would we do well to take away that old sleigh from Santa Claus,—must be nearly worn out by this time, and then sometimes Christmas fails to have snow ready for him—and provide for the old fellow a brand new bicycle? Or would it be better to build a railroad track up to the "land of perpetual snow," so that he can bring a much larger load of good things than his old worn-out sleigh will hold?

A BATTLE FOR LIFE.

THE RESCUE OF A C. P. R. OFFICIAL'S WIFE.

Helpless and Bed-ridden for Months—\$275 Spent in Medical Treatment Without Avail—Her Early Decease Looked for as Inevitable—But Health and Strength Have Been Restored.

From The Owen Sound Times.

Last fall when the Times gave an account of the miraculous cure of Mr. William Belrose through the use of Dr. Williams' Pink Pills for Pale People, we had little idea that we would be called upon to write up a case which is even more remarkable. The case referred to is that of Mrs. John C. Monnell, whose cure has been effected by these marvellous little messengers of health. The Times' reporter was met at the door by Mrs. Monnell, who, though showing a few traces of the suffering she had undergone, moved about very sprightly. With apparently all the gratitude of a man who had been saved out of the deepest affliction, Mr. Monnell gave the following account of his wife's miraculous cure. 'I have been in the employ of the C. P. R. at Toronto Junction for some time. In August last year, after confinement, my wife took a chill and what is commonly known as milk-leg set in. When I came home from my work I was informed of the fact, and next morning called in the family physician. The limb swelled in a very short time to an enormous size. Every means known was adopted to reduce the inflammation, but without avail. Consulting physicians were called in, but all the satisfaction they could give me was that the doctors in attendance were doing their utmost. A tank was rigged up, a long line of rubber hose attached and wound around the afflicted limb and ice water allowed to trickle down through the piping to relieve the pain and reduce the inflammation above the knee. The leg was opened and perforated, a tube inserted from the thigh to the ankle with the hope that it would carry off the pus which formed. For five long, anxious months I watched the case with despair, while my wife was unable to move herself in bed. At the end of that time she was placed in a chair where she spent another three months. To add to the complications gangrene set in, and for weeks there was a fight for life. At last the physicians gave up. They said the only hope was in the removal of my wife to the hospital. After a brief consultation she emphatically refused to go, stating that if she had to die she would die amongst her little ones. At this time she could not put her foot to the ground. Her nominal weight was 135 pounds when in good health, but the affliction reduced her to a living skeleton, for she lost 65 pounds in the five months. To all human intelligence it was simply a case of waiting for the worst. Up to this time I had not thought of Dr. Williams' Pink Pills for Pale People, until one day I came across an advertisement and determined to try them. This was two months ago, just about the time we were moving up here from the Junction.'

At this point Mrs. Monnell took up the story of the marvellous cure, and corroborated what her husband stated. Continuing, she said: "After using a few boxes I could walk on crutches and after their further use I threw

away my crutches and am now doing all my own housework. The limb is entirely healed up, and the cords, which in the terrible ordeal had been forced out of their places, have come back to their natural position. And to show how complete has been my recovery I am pleased to say that I have recovered my lost weight and five pounds more. I now weigh 140 pounds."

"We spent \$275 in doctor's fees and other expenses without avail, before beginning the use of Dr. Williams' Pink Pills," said Mr. Monnell, "and it seems marvellous that my wife, who a few months ago was considered past human aid, has by this wonderful medicine been restored to health and strength"; and the Times concurs in the conclusion.

Mr. Monnell is one of the C. P. R. staff of clerks at this port, and he is always willing to tell of the cure effected. But there are hundreds of witnesses to the truth of his statements both in Owen Sound and at Toronto where he resided up to two months ago.

Dr. Williams' Pink Pills are offered with a confidence that they are the only perfect and unfailing blood builder and nerve restorer, and where given a fair trial disease and suffering must vanish. Sold by all dealers or sent by mail on receipt of 50 cents a box or \$2.50 for six boxes, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Shenectady, N. Y. Beware of imitations and refuse trashy substitutes alleged to be "just as good."

The new Kock treatment for diphtheria by inoculations of blood serum is being tried at the Vienna Children's Hospital upon all patients who had been given up, with a measure of success. The remedy is as yet too expensive for general hospital treatment.

In order to prove the docility of the bulldog the South London Bull Dog Society, which is holding a show at the Royal Aquarium, has caged one large dog with a small cat, and the pair get along together with perfect amity—and the cat is not inside the dog, either.

A nine-penny shiplaster, bearing date of April, 1777, a specimen of probably the oldest United States money in existence, was found recently by a Florida man. The bill was printed by John Dunlap, of Philadelphia, and has printed on one side the warning: "To counterfeit is death."

John Burns, the English labour leader, came in contact with a bunco man in New York, and was almost convinced by the sharper that he had met him in London. Mr. Samuel Gompers rescued the Londoner just as he was on the point of yielding up a good-sized bill "for old acquaintance sake."

Chief Nana, whose town on the Benin River, in West Africa, the English recently looted and destroyed, must be a rather *fin de siècle* African monarch. In the booty were silver cigar and cigarette cases marked with his name; patent medicines, including a well-known American hair restorer, and his private letters.—*New York Sun.*

Certain tables of longevity just published in England, by Professor Humphreys, leave the whole matter pretty much in the dark. Of the 824 cases in which the subjects have reached ages varying from eighty to over a hundred years, one-third were small eaters, and only one-tenth appear to have robust appetites.—*New York Tribune.*

Palmer Cox produced the first of his quaint "Brownie" pictures about fifteen years ago, when Arthur Gilman, dean of the Harvard Annex, now Radcliffe College, asked him for drawings to illustrate a humorous manuscript about the alphabet. These original Brownies have reappeared in the subsequent series of stories illustrating their adventures.

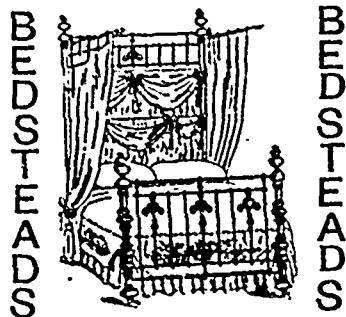
Examinations of daily records for two years and a half have led a French meteorologist, M. Jaubert, to conclude that the temperature observed in a large city during the early evening hours is usually three or four degrees higher than out in the open country near by. The diurnal maxima and minima, moreover, occur an hour or so later in town than outside.

The thermogen is an appliance for keeping up the temperature of a patient during an operation, doing away with blankets and hot water bottles. It is in the form of a quilted cushion, with an arrangement of fine wires inside by which any desired degree of heat may be maintained by electricity. It was exhibited at the last meeting of the Royal Society of England.

A writer in the *Paris Figaro* tells of a ten-ton yacht having been devised, designed, built, launched and ready for sea within two months. This yacht, which is of the fin keel type, is just leaving the stocks at Bordeaux. She is very light and is built of oak and Canadian beech. "If one may judge," says the writer, "from her appearance, she has a brilliant future in store."

At most ferry-slips on tidal waters there is a bridge one end of which is hinged, and the other rises and falls with the water-level, in order to facilitate landing from the boat. But there are now several ferries in England which have the bridge attached to the boat. These are mostly, if not entirely, small craft, guided and propelled by hauling in a chain stretched from shore to shore.

BRASS AND IRON



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Resident Physician.

Presbytery of Huron met in Clinton on the 13th Nov. Messrs. Shaw and Martin were appointed to address the Woman's Presbyterian Foreign Mission Society in January next. The remit of Assembly respecting graduating students, and ministers received from other church, requiring that they give one year's service in the mission field before being eligible for call, was approved of *simpliciter*. The Rev. Mr. Cockburn, of Paris, representing the Assembly's Committee on Augmentation, was present and heard on the claims of the Augmentation Fund. The Presbytery thanked Mr. Cockburn for his address, and remitted the matter to the Home Mission Committee to consider and report. The report on Sabbath schools was submitted, recommending that a conference be held in the afternoon and evening of Monday the 14th January, in Carmel church, Hensall. The appointment to this Presbytery for Home Mission work, viz. \$2,150, and, for Augmentation, \$700, was submitted and the attention of the brethren called to it very specially. The attention of the Session of Leeburn and Union church, Godenich township, was called to the necessity of increasing the stipend of their minister, in order to relieve the Augmentation Fund as much as possible. —A. McLEAN, Clerk.

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Ministers and Churches.

The Rev. Wm. Cooper has been unanimously called by the Brucefield congregation.

At the late anniversary services in St. Andrew's church, Stirling, the proceeds amounted to \$179.

The thankoffering at the Presbyterian Church, Colborne, on thanksgiving day amounted to over \$100.

Rev. Dr. Campbell, of Renfrew, lately preached two excellent sermons in St. John's Church, Almonte.

Rev. M. N. Bethune preached the anniversary services in the Presbyterian Church, Sunderland, on Sabbath, 16th ult.

Rev. J. Hay, B.D., Cobourg, was at Belleville, on Tuesday, 18th ult., and addressed the Presbytery on the Augmentation Fund.

In Knox Church, St. Mary's, Rev. Dr. McLaren preached, lately, morning and evening, to very large and interested congregations.

Mr. MacKay, of Sunderland, lately occupied the pulpit of the Presbyterian Church, Cambridge, greatly to the satisfaction of his hearers.

The Rev. J. A. Macdonald has been delivering earnest and instructive missionary addresses at Lakefield, Selwyn and other places, descriptive of his work among the Indians at Alberni, B.C.

The ladies of the W. F. M. Society, Manse Grove, Eldon, held a very successful thank-offering meeting recently. The sum realized amounted to \$26. The ladies of this society are doing a noble work.

The meeting lately held in Knox Church, Belgrave, for the purpose of calling a minister, resulted in favor of J. M. Miller, of Bervie, county of Brece. The stipend promised is \$850, with free manse.

The extension to the King Street Presbyterian Church, London, is about completed. The edifice will be re-opened on Sunday, January 13th, when Rev. Dr. Mungo Fraser, of Hamilton, will preach at both services.

Rev. Dr. Torrence has sent off blank copies for congregations to furnish their statistical reports for 1894, and also sheets to Presbytery clerks, to collect the same and furnish them to the Committee on Statistics.

The anniversary services of St. Andrew's Church, Emsdale, were held lately. The Rev. J. J. Cochrane, Sundridge, preached appropriate sermons in the morning and afternoon, and the Rev. W. Sanderson in the evening.

The Probationer's Distribution Committee would be glad to have the offer of his services by a Licentiate or Probationer able to preach in Gaelic. There are one or two vacancies in which that language is indispensable.

In the course of his sermon at the King street Presbyterian church, London, Sunday night, the Rev. D. Robertson expressed his disapproval of women speaking from public platforms, and claimed that their proper place was the house.

The anniversary services in connection with the Presbyterian Church, Ashburn, were held on Sunday, December 16th; sermons were preached by Rev. M. N. Bethune, of Beaverton, and Rev. George Stewart, of Sunderland.

The Rev. Dr. Chiniquy has written a long letter to Archbishop Fabre, saying that now that his health has been restored he would be very glad to receive his Lordship in his humble home to discuss with him the error of which his Lordship says he is guilty.

Rev. Dr. Parsons, of Knox Church, Toronto, preached in the Presbyterian Church, Oshawa, on Sabbath the 16th ult., in connection with the special offering which takes the place of the old-time soiree. Rev. Mr. Eastman took Dr. Parsons' work for the day.

The Rev. Dr. Gregg, of Knox College, Toronto, conducted the anniversary services in the Coburg Presbyterian Church, on Sabbath, Dec. 16th, morning and evening. A special offering was given in aid of the Building Fund of the church. On Monday evening the anniversary social was held.

The Presbyterians of Sonya have purchased the congregational church at Cresswell, and the Rev. P. A. McLeod, M.A., B.D., preaches there every Sunday afternoon at 2.30 to a large and attentive congregation. This service fills a long felt want to the residents of Cresswell and vicinity. A Sabbath school has also been organized with Mr. Jos. Milne as superintendent.

Rev. J. Neil, B.A., of Westminster Church, Toronto, preached excellent sermons lately, to appreciative congregations in St. Andrew's Church, Lindsay. On the following Monday evening the large audience that assembled to listen to his lecture on "Rambles in Ireland, Holland and Edinburgh," showed how much his services on the previous day had been enjoyed. After the opening exercises Mr. Neil was introduced by the pastor, and for an hour and a quarter kept the large audience in the best of humor by his entertaining and instructive account of his travels. The beauties of Killarney, the cleanliness and thrift of Holland, and the varied delights of Edinburgh were dwelt upon in a vivid and effective manner.

Special services were held on a recent Sunday in the Westminster Presbyterian church, Bloor street, Toronto, that being the anniversary of the Rev. John Neil's ten years' pastorate over that church. On Monday evening a large number of the congregation assembled to congratulate Mr. Neil on his successful ministry amongst them, and to present him with an illuminated address. The ladies also presented him with a very handsome chair for his study room.

Sabbath, December 23rd, was a red letter day in the history of the Avondale Church, Tilsonburg, when Rev. Dr. G. L. Mackay, accompanied by his student Koa Kan, addressed the congregation on his work in Formosa. The congregations were large, the church in the evening being densely packed. He also addressed the Sabbath School. It was a day of real awakening and uplifting to the congregation and the community and the interest in Foreign Mission work received a great impetus.

On the evening of the 13th inst. the residence of Mr. Dugald McDonald was taken possession of by members of the Kintore Presbyterian church, to the number of about 250, nearly every family in the congregation being represented. Mr. Thos. Robinson, ex-warden, was called to the chair. Mr. and Mrs. McDonald were requested to come forward, when Mr. James G. Calder, on behalf of the members and adherents of the church, read an address expressive of the appreciation by the congregation of the services of Mr. and Mrs. McDonald. They were also made the recipients of a gold watch and a parlor suite. Mr. McDonald thanked those present for their beautiful gifts. Short addresses and music followed.

On Wednesday evening, the 12th ult., a thankoffering social was held at the Manse under the auspices of the W. F. M. S., of St. Paul's Presbyterian Church, Athens, when a very pleasant evening was spent. After prayer by Rev. Mr. Ferguson (Methodist), an interesting programme was rendered, consisting of readings, music—instrumental and vocal; short addresses by Rev. Messrs. Ferguson (Methodist), Kennedy (Baptist). A pleasing feature of the meeting was an address and presentation of a beautiful parlor lamp and a handsome dinner set, to Rev. J. I. Cameron and Mrs. Cameron, as an expression of appreciation of his work as pastor of St. Paul's, to which Mr. Cameron made a suitable reply.

At the opening of the new Presbyterian Church, Centre Road, Williams, the Rev. Dr. Thompson, of Sarnia, conducted the services. The discourses delivered were very able and edifying. On Monday evening a social and platform meeting was held. The refreshments were served in the basement and were all that could be desired. The church was filled to its utmost capacity. The pastor, Rev. Mr. McKinnon, presided. The speakers of the evening were Rev. Dr. Thompson, Revs. Messrs. Aylward and Lindsay, Mr. John Waters, Registrar, and Mr. W. H. Taylor, M. P. P. The choir of the Parkhill Presbyterian Church gave selections of music, and Miss Lumby, Miss Humphries and Mrs. Humphries, of Adelaide, favored the audience with solos. The entertainment was a most enjoyable one and all did their parts well. The pastor is to be congratulated on the prosperity of the congregation and the excellent church which has been erected. The whole cost was about \$2,900 and of that amount only about \$100 is to be provided for.

On Sabbath, December 16th, the new church of the West Williams congregation, which has been designated Knox Church, was dedicated to the worship and service of God. The services were conducted by the Rev. Dr. Thompson, of Sarnia, and were largely attended. The discourses were able and impressive, and much appreciated by the people. On Monday evening a social meeting was held, when the church was again filled to its utmost capacity. The chair was occupied by the pastor of the church, Rev. J. McKinnon, B.D., and addresses were given by the Rev. Dr. Thompson, Rev. Mr. Aylward, of Parkhill, Rev. N. Lindsay, B.A., of Lobo, Mr. John Waters, Registrar of Middlesex, Mr. W. H. Taylor, M. P. P., of McGillivray, and Mr. M. McKinnon, of the *Gazette-Review*, Parkhill. The choir of the Parkhill Presbyterian church gave suitable selections of music, and excellent solos were given by Miss Lumby, of East Williams, Mrs. Humphries and Miss Humphries, of Adelaide. The meeting was a most enjoyable and edifying one. The total proceeds from the opening exercises were \$210. The church is a very neat and commodious structure of white brick, with tower and stone basement. It has a seating capacity of 300. The furnishing was done by the Y.P.S.C.E. of the congregation, which raised over \$140 for that purpose. The total cost is about \$3,000, besides the labor of the congregation, which was very considerable. Of this amount only about \$90 remains to be provided for.

OBITUARY.

The Washago correspondent of the *Packer*, writes: Friends here have learned with much regret of the death, at Orillia, of Mr. Wm. Russell, who has lived here during the past twelve years, having for the eight years previous taught the school in North Orillia, about a mile and a half north of this village. Kindly and generous to a fault, the old gentleman numbered none but friends among his many acquaintances. Mr. Russell was born in St. John, N.S., in 1821, and had lived in Ontario for fifty years. The deceased received his education in Ireland and gained a certificate at sixteen years of age. He then came to Canada, and subsequently taught at Port Elgin

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and in other places. He was never married. A few weeks ago, as he was beginning to feel the infirmities of age, Mr. Russell went down to Orillia, where he remained under the care of his nephew and niece, Mr. and Mrs. J. R. Eaton, until his death.

DISTRIBUTION OF PROBATIONERS.

The General Assembly's Committee on the Distribution of Probationers met in St. Paul's Church, Hamilton, on the 18th December, to make arrangements for the quarter beginning with the approaching New Year. Those present were Rev. Dr. Cochrane, and the Clerk, Rev. Dr. Torrance, with Messrs. Murray and Grant. A resolution of condolence and sympathy with Rev. Dr. Laidlaw in his prolonged and painful affliction, which has laid him aside from pulpit and pastoral duties, and also prevented his presence at the recent meetings of the committee, was adopted, and the Clerk was instructed to send a copy to Dr. Laidlaw. Among the most important items of the business which engaged attention was, in the first place, the making up of the roll of probationers. Five new names were accepted and two declined on the ground that the Presbyteries with which they had been connected did not report their vacancies for supply. Of the twenty-six Presbyteries in the section of the church with which the committee is concerned seven, namely, Quebec, Ottawa, Lanark and Renfrew, Brockville, Orangeville, Bruce and Algoma (properly a mission field), made no report. Three—Kingston, Saugeen and Sarnia—reported no vacancies. Seven, namely, Montreal, Glengarry, Whitby, Barrie, Hamilton, Paris and Huron, reported vacancies, but did not wish supply. Among reasons given for this were such as "settlement was expected soon;" "congregations had called;" "leave to moderate had been granted;" "the field was being re-arranged." In some instances students were reported as supplying, and in one case that the vacancy was waiting for a student expected to graduate at the close of the current session of the college. Only 64 vacancies were reported by nine Presbyteries for supply, allowing the committee to give only four days employment to each probationer of the 16 on the list. The committee agreed to record their regret that they could give so little supply to those who had placed their services at their disposal, caused by Presbyteries, in several cases, allowing students to supply the pulpits of vacancies, contrary to the injunction of the Assembly, and in some instances waiting for them until they were eligible for a call. Further, the committee were of opinion that the mere fact of leave for a moderation having been granted, or that vacancies were "about to call," was no reason why probationers regularly on the roll should not be received. The matters mentioned are not new in the experience of the committee. Amendment was hoped for,



**IT LESSENS LABOR
AND
BRINGS COMFORT
AND WILL SAVE ITS COST
MANY TIMES OVER.**

and that Presbyteries would feel their obligation to implement the injunctions of Superior Courts, issued more than once, but the hope has not been fulfilled. Owing to the Convener's state of health, it is requested that all correspondence be done with the Clerk, Rev. Dr. Torrance, Guelph.

CHURCH OPENING AT AVONTON.

The Presbyterian church at Avonton is made up of an offshoot from the Stratford and Motherwell congregations and the first church, a frame structure, was erected about thirty-seven years ago, the first pastor being Rev. Mr. Duak. He was succeeded by the late Rev. Mr. Hyslop, who died during the term of his pastorate, and was succeeded by the Rev. George Chrystal, now of Simcoe. The present pastor is Rev. A. H. Drumm, and the erection of the handsome new church stands as a fitting monument to his energy and worth as pastor. Mr. Drumm is now in the fourth year of his pastorate, and in that short time the church has made a real substantial progress that must be gratifying to himself as well as to the congregation. The new church is really a city structure in the country, except perhaps in the matter of size. The auditorium has a seating capacity of about five hundred. The seats are arranged in a semi-circle and the floor is given a pitch towards the rear, giving occupants of the back seats a good view. The pulpit and pulpit furniture are entirely new and in keeping with the rest of the church. The building is heated with hot air. The Sunday school room below the auditorium is commodious and admirably arranged. There is a separate class room for the Bible class and an additional

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room for one of the other classes, besides a vestry for the pastor. The room is light and airy. The dedicatory services were held on the 9th ult., and congregations that completely filled the church, attended all three services. Rev. Dr. Caven, Principal of Knox College, Toronto, conducted the services morning and evening and Rev. M. L. Leitch, pastor of Knox Church, Stratford, preached to the congregation in the afternoon. Rev. Mr. Drumm also assisted in the morning service. The church has a membership of 230 representing about ninety families. The collections for the day amounted to \$159. The tea-meeting in connection with the opening of the church was held Monday evening, and was a decided success. The report of the building committee showed that there is a debt on the new church of \$2,023. The Receipts from Monday evening's entertainment amounted to \$266 and Hon. Thos. Ballantyne also made a subscription of \$50.

AT HYMEN'S ALTAR.

On Thursday, Dec. 20th, a large party gathered at the residence of Mr. and Mrs. James Alison, 52 Murray St., to witness the marriage of their daughter, Annie, to Mr. Thomas Rennie. The ceremony was performed by Rev. Wm. Patterson, assisted by Rev. J. S. Conning, brother-in-law of the bride. Among the many guests were Rev. Mr. and Mrs. Wm. Patterson, Rev. Mr. and Mrs. Conning, Caledonia; Mr. and Mrs. John Rennie, Mr. and Mrs. Robert Rennie, Mr. and Mrs. Thos. Alison, Mr. and Mrs. M. Balson, Mr. and Mrs. Close, Mr. and Mrs. Kinnear, Mr. and Mrs. T. A. Lytle, Mr. and Mrs. Joseph Oliver, Ex-Mayor and Mrs. Clarke, Mr. and Mrs. Bradshaw, Mr. and Mrs. J. T. Wilson, Mr. and Mrs. Dixon, Mr. and Mrs. West, Mr. and Miss Burnett, Mr. T. H. Alison, Peterborough; Mr. Kestow, Buffalo; Misses Olivers, Buffalo; Miss Morton, Belhaven; Miss Adamson, Miss Simpson, Mr. and Mrs. McCutcheon. The bridesmaids were Miss Alison, Miss Boon and Miss Jessie Alison, and the groomsmen, Mr. Kestow and Mr. T. H. Alison. Mr. and Mrs. Rennie will reside at Swansea on their return from a tour to Philadelphia and the south. The presents to the bride were numerous and costly gifts from well-wishers.

**SAUGEEN PRESBYTERIAL
W. F. M. S.**

The seventh annual meeting of the Saugeen Presbyterial W. F. M. S. was held in Palmerston on Tuesday, December 11th. The attendance was good and the meetings were interesting as well as profitable. At the business meeting in the morning, sixteen auxiliaries and six Mission Bands reported a membership of 550. The total amount contributed during the year was \$788.17, an increase of \$123.34 over last year. The usual officebearers for the year were elected. At the afternoon meeting several excellent papers were read, and a very instructive address given by Rev. J. Goforth, who also answered many questions, asked by the ladies, regarding his work in China. A public meeting was held in the evening at which very able and impressive addresses were given by Rev. D. J. Macdonnell, of Toronto, and Rev. J. Goforth, of Honan, China.—J. M. YOUNG, Presbyterial Secretary.

**HOME MISSION COMMITTEE
MEETING.**

The General Assembly's Home Mission Committee, for the Eastern Section of the Church, met in Halifax recently. There was a good attendance of members from nearly all the Presbyteries. The Presbytery of St. John, through Rev. James Ross, their travelling missionary, presented the pressing need of mission stations, in the matter of suitable church buildings; and asked the aid of the committee in organizing a Church Building Fund, the benefits of which might be applicable to all parts of the Maritime Provinces, not now permitted to participate in the Hunter Fund. It was agreed to request the General Assembly to authorize the Synod of the Maritime Provinces, to launch such a scheme, should said Synod see fit to do so, and Dr. Macrae, James Ross, Wm. Hamilton, T. C. James and John Willitt were appointed a committee to mature a scheme, and submit it to the meeting of the Committee to be held here next April. The supply of mission stations during the winter months was considered, and it was found that all the Presbyteries are planning to supply their fields to some extent. The Reports of the work done, by the 54 catechists in the field last summer, were reviewed. All showed successful efforts. Financial results were very gratifying. About \$900 less than last year will be needed to pay the balances due to the workmen—many fields paid in full. The St. John Presbytery asked \$600 less than last year. This result is largely, if not wholly, due to the superintendence of Mr. Ross, whose yearly allowance of \$600 from the Committee is thus fully met in six months. In other directions, Mr. Ross' work has been invaluable, and is only in the spring-tide of its fruitfulness. The ingathering of members into the Church has been greater than usual; and many tokens of special blessing have been granted by the Lord. The Committee recorded their profound gratitude to God, for the success that has crowned the work of the summer, and their high appreciation of the faithful work of our young men. Notwithstanding the Home Mission Fund is deeply in debt, and in danger of closing in debt next April, unless strenuous efforts are put forth by all our ministers and

congregations to replenish it fully. There is a large staff of ordained missionaries engaged during the whole year, whose fields are unable to support them fully. Those cannot be withdrawn without most serious detriment to the cause of Christ; and to pay them in full will require \$5,000.00 for the year, which, added to the payments to the catechists and ministers giving monthly supply to vacant charges, will amount to over \$9,000.00. Then the debt last spring was nearly \$3,000; so that we should get \$12,000 to make us free from debt at the end of next April. As yet we have received but \$3,231, as against \$3,674 at the same date last year. The Presbytery of Pictou, out of a legacy lately received for their Home Mission work, will help to the extent of \$205, by paying the balances due their catechists last summer. For this the committee are very grateful, but they must keep the need of the fund before the Church very persistently, in order to prevent the work from becoming swamped with debt.—P. M. MORRISON, Secretary.

PRESBYTERY MEETINGS.

The Presbytery of Sarnia held its usual quarterly meeting in St. Andrew's church, Sarnia, on Tuesday, Dec. 11th., Rev. Mr. Elliott in the chair. Rev. W. J. Clark, of London, and Rev. J. Fraser Campbell, from India, being present, were asked to sit with the Court. Rev. Mr. Clark appeared to advocate the claims of the Augmentation Fund, which he did in an able manner. On motion of Rev. Dr. Thompson it was agreed: That the Presbytery, having heard with great pleasure the Rev. W. J. Clark's address on behalf of the Augmentation Fund, hereby express their sense of the importance of the matter brought before the brethren; and record their thanks to Mr. Clark for his able presentation of the claim, and pledge themselves to do what they can to realize the expectation of the Committee in regard to the sum for their part; and further appoint Rev. Mr. McPherson, Rev. Mr. Cuthbertson and Mr. Towers, a committee to indicate to the congregations within the bounds what sum may be reasonably expected of them. The Rev. J. Fraser Campbell, of India, gave an address on the mission there. On motion of Mr. McPherson it was agreed to thank Mr. Campbell for appearing before the Court and for his clear and interesting statement of facts; assure him of the Presbytery's deep interest in the work; and pledge him continued, if not increased, support in the future. Rev. Mr. Lochead tendered the resignation of his charge of Mandaumin and Vyner, assigning therefor his failing health. The Presbytery expressed regret at this action; ordered the resignation to lie on the table, and appointed a meeting to be held at Mandaumin on the 27th inst., at 2 p.m., to issue the same and take steps to cite parties to appear for their interests. Congregations within the bounds were directed to make their own arrangements for holding Missionary meetings during the winter and report in March next. Deputations were appointed to visit Augmented Congregations and report.—GEO. CUTHBERTSON, Clerk.

Chatham Presbytery met for conference in St. Andrew's Church, Chatham, on 10th ult., at 7.30 p.m. Rev. J. Hodges, B.A., Moderator, in the chair. It was explained that Mr. Clarke, of London, and Mr. Campbell, of Indore, were present; desiring to be heard on behalf of the Assembly's Augmentation and Foreign Mission Committees respectively, and it was agreed that these brethren be heard at this session. They were heard accordingly, and gave interesting and instructive addresses, for which Presbytery heartily thanked them. In the absence of Mr. Natress, Mr. Larkin read a paper prepared by the former on "the meaning of the laying on of hands by Presbytery in the ordination of elders," after discussing which Presbytery adjourned to meet in the same place on the following day. It was agreed to hold a session for conference on the State of Religion at the next regular meeting. Circulars from the Assembly's Committees on Temperance, Home Missions and Augmentation, and from Rock Lake Presbytery and the Prisoner's Aid Associa-

**BIRTHS, MARRIAGES AND DEATHS.
NOT EXCEEDING FOUR LINES 25 CRTS.**

MARRIAGES.

At St. Andrew's manse, Peterboro', on the 19th December, by the Rev. A. McWilliam, B.A., Mr. Lewis Whitefield, to Miss Lena Ingram Hunter.

On Saturday, December 22nd, at Bloor Street Presbyterian Church, by Rev. W. G. Wallace, Fannie, only daughter of Thos. Rutter, Esq., to Geo. W. V. Night, both of Toronto.

At the residence of the bride's father, Sonya, by the Rev. P. A. McLeod, M.A., B.D., Mr. Thos. H. Watson, Mariposa, to Mary, third daughter of Arch. McMillan, Esq., Brock.

On December 12th, at 134 Duke Street, by the bride's father, assisted by the Rev. Dr. Fletcher and the Rev. Dr. Scott, William Symington to Kate Sarah, daughter of the Rev. John Gauld.

On Wednesday, December 19th, at the residence of the bride's parents, "The Poplars," Barrie, Ont., by the Rev. D. D. McLeod, Mr. Augustus P. Caldwell, of Alton, Ill., to Miss Susan Forsyth.

At Winnipeg, Manitoba, on Friday, the 14th of December, 1894, by the Rev. George Bryce, LL.D., Prof. J. A. Walker, late of Aberdeen, Scotland, to Alice Ethel Plieger, only daughter of Mr. and Mrs. Wm. Plieger, of Chicago, Ill.

BIRTHS.

At Beaverton, Ont., on the 22nd December, John Ross, aged 71 years.

At Brampton, on December 22nd, Emma Barkshire, the beloved wife of Rev. W. Herridge, aged 76 years.

At Dunelg, near Woodstock, on Monday morning, December 24th, Lieut. Col. James A. Skinner, late commander 13th Battalion, and senior member of the firm of James A. Skinner & Co., in his 69th year.

At Clinton, Ont., on Friday, December 21st, 1894, Isabella Campbell, beloved wife of the Rev. Alex. Ross, M.A., formerly of Pictou, N. S., and Woodville, Ont., daughter of the late Rev. James Campbell, Kildonan, Scotland.

tion, were read and dealt with. Mr. Larkin was appointed delegate to the meeting of the Presbyterial Branch of the W. F. M. S. to be held in Windsor on December 31st and January 1st. The recommendation of the Augmentation Committee that Lemington and Blytheswood, etc., be united was considered. After considerable discussion it was finally agreed that in view of the state of the Augmentation Fund and of the recommendation of the committee for a rearrangement of fields, we as a Presbytery can hold out no hope that any grant will be given to Leamington. It was reported that Dresden retained the status of a vacant charge. Dr. Battersby read the Home Mission Report for the year, and it was received and adopted. Dr. Gordon, of Halifax, was nominated Moderator of next General Assembly. Committees to visit mission stations and augmented charges were appointed. A committee on the revision of the Book of Praise was appointed.—W. M. FLEMING, Clerk.

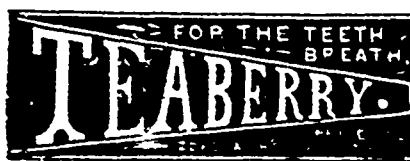
Presbytery of Kamloops met at Revelstoke on Wednesday 12th, December. Rev. Paul F. Langgill's resignation of Vernon was accepted and the following minute adopted: The Presbytery of Kamloops, in receiving the resignation of Rev. Paul F. Langgill, B.A., desires to place on record its very high appreciation of the good, energetic, and efficient work done by him as missionary at Vernon, and also as convener of Presbytery's Home Mission Committee. For about five years Mr. Langgill has labored amid difficulties and discouragements, such as we all have experienced, always cheerful, always faithful, always self-forgetting. Both Vernon and Okanagan owe much to him. As a member of this court Mr. Langgill has been regular in attendance upon meetings, and faithful in the discharge of all duties laid upon him. The Presbytery regrets very much the loss sustained in the removal of this brother, and trusts that the rich blessing of God may rest upon him and upon his family, and that the way may be opened up speedily for a comfortable settlement in the East. On motion by Mr. Wright, Rev. A. Lee, B.A., (Kamloops, P.O.) was appointed convener of Home Mission Committee. Rev. G. A. Wilson, B.A., was made a member of this committee. Messrs. Wilson and Wright presented report on illness of Mr. Reid, student at Okanagan. A minute suitable to the circumstances was adopted, and it was agreed to instruct Presbytery's Home Mission Committee to prepare a full report of the case, with statement of expenses incurred, for Assembly's committee, and to make application for a special grant to meet the emergency. On remits of Assembly: 1. "Hymnal" unqualified approval of "Proposed Book of Praise" and of all resolutions of last General Assembly there ament. 2. "One year's service in Home Mission field by all graduating students, etc." Messrs. J. Knox Wright and Geo. A. Wilson were appointed to consider, and prepare some recommendation for next meeting of Presbytery. 3. "Aged and Infirm Ministers' Fund;" agreed to express disapproval of the overture. 4. "Jewish Standing Committee," disapproved; agreed to recommend that the present Foreign Mission Committee attend to the work. 5. "Amalgamation of certain Committees," disapproved.—JOHN KNOX WRIGHT, Clerk.

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These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly.

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A Hand-Book

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Sabbath School Work

By Mr. David Fotheringham.

This valuable hand-book is designed to aid teachers in their important duties; and its careful perusal will satisfy the reader that the author has performed his labour of love in a most satisfactory manner.

There is also appended a form of constitution and regulations for a Presbyterian Sabbath School, as well as a partial list of books helpful for reference or study to Sabbath School teachers.

This hand-book of Sabbath School work is neatly printed and strongly bound in cloth, cut flush. Price 15 cents. Address all orders to

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5 Jordan Street, Toronto

Mailed, postage prepaid, to any address on receipt of 15 cents; in quantities of not less than 12 to a School at the rate of \$1.25 per dozen.

British and Foreign.

It is expected that the Free East Church, Aberdeen, will shortly address a call to the Rev. C. H. Todd, of Maxwelltown, Dumfries.

Rev. A. R. Henderson, M.A., of Montrose, has accepted the pastorate of St. Augustine Church, Edinburgh, in succession to Rev. J. Gregory.

A manse and £500 have been presented to Raith Church, Kirkcaldy, of which Rev. D. L. Francis is minister, by Mrs. Forrester as a memorial of her late husband.

An ineffectual effort has been made in Glasgow Presbytery by Rev. Mr. Rankin of Bridgeton, to have the psalm and reading at the opening of their meetings discontinued.

Edinburgh Free Church Presbytery have expressed hearty approval of the principle that the control of the liquor traffic should be placed in the hands of the people.

The next Chalmers lecturer will be Rev. Robert Gordon Balfour, New North church, Edinburgh, his subject being "The Free Church in the Colonies and on the Continent."

Prof. Geo. H. Schodde, of Capital University, Columbus, O., has been called to the presidency of Wagner College, Rochester, N. Y. It is expected that he will accept.

The reception given to President Patton by the alumni and friends of Princeton College and Seminary, in Philadelphia the past week, was largely attended. It was held at the Aldine Hotel.

The Principals of the thirteen normal schools of Pennsylvania, at a conference held in Harrisburg, December 12, adopted a resolution in favor of the establishment of township high schools.

Sir William Arrol, speaking at St. George's bazaar, urged that persons who have removed to the suburbs should continue to support the city churches in which they formerly worshipped.

The three-hundredth anniversary of the birth of the great Swedish King and defender of the Protestant religion, Gustavus Adolphus, was celebrated throughout Sweden and Protestant Germany last month.

The General Assembly of the Presbyterian Church of Ireland has recommended to its Presbyteries a scheme for church insurance by which Presbyterian churches will form a Mutual Church Insurance Company.

Rev. Charles Spurgeon left Waterloo Station, London, lately for Southampton, whence he sailed later by the SS. *Dunottar Castle*, for the Cape. Many friends assembled at Waterloo to wish him a last "Good-bye."

Mrs. Frances Hodgson Burnett, who came from Europe last summer to America to nurse her son during his illness, will soon return to the south of France for her own health. The young man, who has completely recovered, is in college.

Mr. Alexander Mayne, the proprietor of the Ulster Religious Tract and Book Depot, Belfast, who has died at an advanced age, was an attached member of the late Dr. Edgars' congregation, and one of the pioneers of temperance in the North of Ireland.

The Evangelical Alliance of Philadelphia at its annual meeting last week was addressed by Rev. Josiah Strong, D.D. He prophesied great effects for moral and social reform in the city, should the proposition of the Presbyterian Social Union to establish a Christian League be carried out.

Robert Louis Stevenson died on the evening of December 3rd, at Apia, Samoa. He seemed as well as usual, was talking with his wife, when he suddenly said to her, "I have a strange pain in my head." Afterwards he fell backward insensible and within two hours was dead. The cause of death was paralysis of the brain, accompanied by collapse of the lungs.

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."

Coutts & Sons, 72 Victoria St., Toronto.

Rev. George Robson, D.D., of Inverness, has been unanimously called by the newly formed congregation at Bridgend, Perth.

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.

Rozelle V. Funnell, M.D.C.M., formerly of the Deer Park Sanatorium, has opened a medical and surgical Sanatorium, at No. 107 O'Connor St., Ottawa, Ontario, where it is the intention to administer the most approved forms of vapor, thermoelectric and other baths, with massage inunction, and the scientific application of electric treatment, with the help of trained assistants only. Homelike surroundings, careful and prompt attention, skillful treatment, with moderate charges, should conduce to the comfort and satisfaction of her patients. See advertisement on another page.

Of the Harvard faculty President Elliot is never seen at an intercollegiate contest, Prof. James B. Ames is seldom absent from one, Dean Briggs may always be seen at an important game, Prof. Sumichrast never misses a football game, Prof. Sanderson is equally fond of the sport, and Prof. White, who is now in Athens, used to be a prominent figure at all the athletic meetings.

There are

matches and matches.
But when you are through experimenting come back, as most people do, to the well-known and reliable

E. B. Eddy's Matches.

BARLEY CRYSTALS
New Diuretic, Remoistening Tonic Cereal; also Gluten Dyspepsia Flour, and Diabetes Flour.
Pamphlet and Cooking Samples Free.
Unrivalled in America or Europe. Ask Dealers, or Write Farwell & Rhine, Watertown, N.Y., U.S.A.

The Board of Trustees of Fargo College, Fargo, N. D., has accepted a cash donation of \$50,000 toward an endowment fund of \$200,000 from Dr. D. E. Pearsons, of Chicago, conditioned upon its raising \$150,000 in addition. The institution is now running and has a fine building and grounds.

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 Regent Square congregation, London, during the summer, sent hundreds of poor children into the country for a fortnight in connection with their mission schools in Aldenham Street and Compton Place. Next summer they hope to send about 800 children away, and to aid them in their effort a bazaar is being arranged for.

Why

Don't You Use

Surprise Soap?

It does away with hard work, —don't boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper).

It gives the whitest, sweetest, cleanest clothes after the wash.

It prevents wearing and tearing by harsh soaps and hard rubs. Rub lightly with **Surprise Soap**,—the dirt drops off. Harmless to hands and finest fabrics.



SURPRISE SOAP

LASTS LONGEST GOES FARTHEST.

The cheapest Soap to Use. 181 THE ST. CROIX SOAP MFG. CO., ST. STEPHEN, N. B.

The Emperor of Germany is a proficient drummer, and can give lessons to the best army drummers in the art of beating the tattoo.

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.

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Why not try WYETH'S MALT EXTRACT?

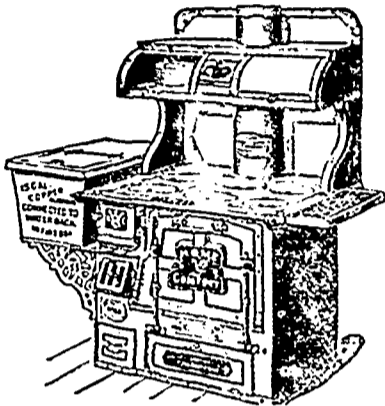
Doctors highly recommend it to those
Who are run down;
Who have lost appetite;
Who have difficulty after eating;
Who suffer from nervous exhaustion;
And to Nursing Mothers,
as it increases quantity and
improves quality of milk.

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.



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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.

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HOLLOWAY'S OINTMENT

An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

—FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,—

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

THOS. HOLLOWAY'S Establishment, 78 New Oxford St., London And sold by all Medicine Vendors throughout the World.

N.B.—Advice gratis, at the above address, daily between the hours of 11 and 4, or by letter.

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\$3 A DAY SURE Send us your address how to make \$3 a day; also safely 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 pay you a clear profit of \$3 for every day's work, also, we are not to be written today. IMPERIAL SILVERWARE CO., Box 43 Windsor, Ont.



VIRGINIA FARM

700 Acres for \$5000. Good Land, Large quantity timber well watered, large orchard; new dwelling 8 rooms and hall; large barn, tenant's house and other well buildings. Write for free catalogue. R. E. & H. E. IN & CO., Richmond, Va.

MISCELLANEOUS.

The Rev. David Wilson, D.D., minister of the Presbyterian Church, Limerick, died recently, after a very short illness.

Dyspepsia arises from wrong action of the stomach, liver and bowels. Burdock Blood Bitters cures Dyspepsia and all diseases arising from it, 99 times in 100.

Dumfries Established Church Presbytery has appointed a committee to consider the prevalence of illegitimacy.

Some people laugh to show their pretty teeth. The use of Ivory White Tooth Powder makes people laugh more than ever. It's so nice. Price 25c. Sold by druggists.

Hawick Established Church has been presented by a member with four new communion cups of solid silver.

Dyspepsia causes Dizziness, Headache, Constipation, Variable Appetite, Rising and Souring of Food, Palpitation of the Heart, Distress after Eating. Burdock Blood Bitters is guaranteed to cure Dyspepsia if faithfully used according to directions.

Rev. Dr. Pentecost made a visit lately to the Presbyterian Churches in South Wales, and preached at Swansea.

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoea, Dysentery, Cramps, Colic, Cholera Morbus, Cholera Infantum, and all looseness of the bowels. Never travel without it. Price 35c.

The Sustentation Fund of the Free Church is now in a more favorable position than at any previous time this year.

Dear Sirs,—I have used Yellow Oil for two or three years, and think it has no equal for croup. Mrs. J. S. O'Brien, Huntsville, Ont.

It is reported from Nice that the Queen is expected there in March, a large hotel having been engaged for her reception.

"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.

An application has been made for the closing of Ecclefechan Church yard, where Thomas Carlyle and many of his family are buried.

For Cholera Morbus, Cholera Infantum, Cramps, Colic, Diarrhoea, Dysentery, and Summer Complaint, Dr. Fowler's Extract of Wild Strawberry is a prompt, safe and sure cure that has been a popular favorite for over 40 years.

The statistics issued by the syndicate of silk merchants at Lyons show the production of raw silk in the world for 1893 to be over 27 million pounds.

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.

The Belfast Presbytery has decided to hold special evangelistic services in the churches throughout its bounds during the week beginning with the 20th of January.

Rev. P. C. Headley, 697 Huntington Avenue, Boston, U.S.A., April 2nd, 1894, writes:

"I have found the Acid treatment all it claims to be as a remedy for disease.

"While it does all that is stated in the descriptive and prescriptive pamphlet, I found it of great value for bracing effect on part of the acid to ten of water applied with a flesh brush, and towels after it; also as an internal regulator with five or six drops in a tumbler of water. I should be unwilling to be without so reliable and safe a remedy.

"I wonder that no mention is made in the pamphlet of the sure cure the Acid is for corns (applied once or twice a day), so many are afflicted with them. It was death to mine."

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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 play syrup. Beware of Substitutes. Sold by all Druggists. Price 25 & 50c.

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After repeated chemical analysis of the Wines made by Robert Bradford of No. 595 Parliament St., Toronto, I do not hesitate to pronounce them to be unsurpassed by any of the native Wines that have come under my observation.

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

Resorting to a high degree the natural flavor of the grape, they serve the purpose of a pleasant table Wine as well as that of a most valuable medicinal Wine.

CHAS. F. HEBBNER, Ph. C., Phm. B. Dean and Professor of Pharmacy. Ontario College of Pharmacy.

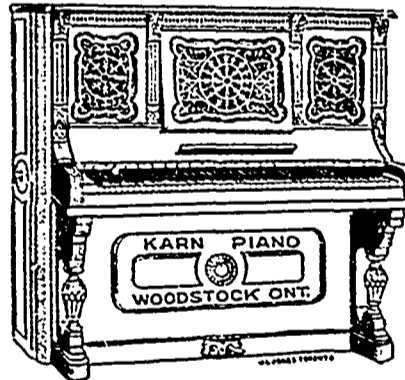
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