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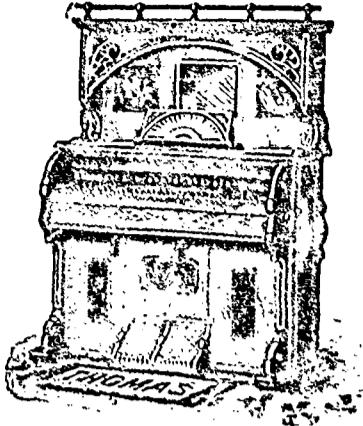
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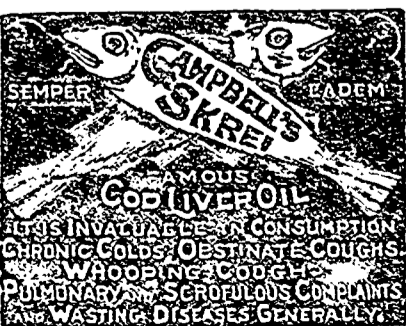
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Paine's Celery Compound Used in the Frozen Regions.

Mr. James W. Davidson, who went with Lieut. Peary to the Arctic regions, was recently interviewed, and made the following interesting statements:—

"Yes, indeed, I have not only heard of Paine's Celery Compound, but have used it, and have every reason to remember it. When I was selected by Lieutenant Peary to accompany him on his trip to the arctic regions to try and find the North Pole, it was partly because of my strong, healthy constitution, and his belief that I could endure the fatigue and danger incident to the trip. I had been associated with him as his business manager on his lecturing tour, and was on terms of the greatest intimacy with him.

"When the ship 'Falcon' left New York on her trip northward it had, among the stores, several cases of Paine's Celery Compound. The reputation of that medicine was so well established that it was the most natural thing in the world that the members of the party, and they comprised men from nearly every walk in life, from common sailors to men of science, should desire to use it.

"The record of our perilous trip to Camp Anniversary is too well known to need repetition. Once in camp we naturally took an inventory of our possessions, and I was exceedingly glad to find Celery Compound. The medicine chest was open to all, and we were free to take from it what we thought was advisable. I, in company with several others, selected some of the Compound, taking a bottle of it to the cabin, knowing it would be handy when wanted. Nor was I mistaken, for the excessive cold weather soon had its effects, and I began to be troubled in a number of ways. In every case whenever I felt the slightest indisposition, I used the Compound and of course found relief.

"One thing noticeable in the Arctic region was that the cold weather made us all exceedingly nervous. We became irritable and cross. The slightest thing would cause angry words to spring to our lips, and it required the greatest care to guard against our ill-temper getting the best of us. We had to watch one another to avoid getting into a passion. Our nerves were all unstrung and naturally it affected our health. I talked the matter over with some of the others, and made up my mind that possibly the Celery Compound would be beneficial, for I knew that it was used for nervous disorders at home. Well, sir, we tried it, and I must say that it helped every one of us, so much so that I might say it was a peace-maker among us.

"When the long night of six months came on and we were in darkness, we found that the effects were very depressing. Imagine, if you can, living for six months in darkness, such as occurs here every night, and you can readily understand how we were situated. It is a wonder that some of us did not go mad. We had not very much to divert our attention, and the effect was something like solitary confinement in a dark cell.

"I have used Paine's Celery Compound for a dozen ills such as a person is liable to have at any time, and especially in this desolate country. It has always helped me and I should be pleased to have more of it should I go north again.

"I do not know of any one thing that I can speak more highly of than Celery Compound. It certainly is a great medicine, and I am an advocate of it."

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HEALTH AND HOUSEHOLD HINTS.

After exercise of any kind never ride in an open carriage or near the window of a car for a moment. It is dangerous to health or even life.

Never go to bed with cold or damp feet. Never omit regular bathing, for, unless the skin is in active condition, the cold will close the pores and favor congestion and other diseases.

To prevent a cold in the head take one and a half ounces of sulphuric ether; one ounce of chloroform; half an ounce of tincture of camphor; and a quarter of an ounce of oil of tar. Mix in a stoppered bottle. Inhale carefully, and for a short period at a time, closing the nostril after each inhalation, and forcing the vapor into the nose.

Bananas and Whipped Cream.—Cut the bananas into small slices and over this pour cream beaten to a stiff froth. Do not sweeten the cream until after it is whipped, and then use powdered sugar.

Tomato Scalloped.—Into a baking dish pour a layer of canned tomatoes, put over it bits of butter, salt and pepper, and a layer of breadcrumbs, then more tomato, etc., till the dish is full, having a layer of crumbs on top. Bake half an hour. Serve in the dish in which it is baked.

Chestnut Stuffing for Turkey.—One quart Spanish chestnuts, two tablespoonfuls butter, one teaspoonful salt, pepper to taste; roast the chestnuts, but not too hard; peel chop, and mash them. Work in the butter and seasoning and stuff the turkey with this as you would with a bread dressing.

Lemon Tart.—Two cups sugar, one cup butter, six eggs, two lemons, one teaspoonful grated nutmeg; beat butter and sugar together, add the whipped yolks, the juice of one lemon and the rind of two, the nutmeg, and the stiffly beaten whites of the eggs. Bake in small pastry shells and use no top crust.

Apple Cake.—One half cup each of sugar, butter, and milk, two cups of flour, with a heaping teaspoonful of baking powder sifted with it. Bake in four jelly cake tins. Four large apples grated, one egg, one cup of sugar, the juice and grated rind of one lemon; let it come to a boil, and when cold spread between the cake like jelly.

Gems.—Mix with unbolted wheat flour enough milk to make a batter, add a little salt, and beat it up well. It should be thin enough to pour easily into the pans, which are best made of iron, and divided into small partitions. Let both pans and oven be of the hottest when the batter is poured in. Bake half an hour or until the bread is of a light, even brown.

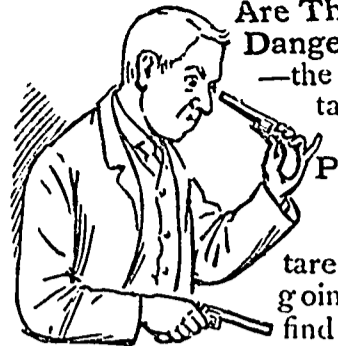
Plaw.—Boil a piece of lean veal until tender. Take it up, cut it into strips three or four inches long, and put it back into the pot with the liquor it was boiled in, with a teacupful of rice to three pounds of veal. Put in a piece of butter the size of a hen's egg; season with salt, pepper and sweet herbs; stew it gently until the rice is tender, and the water nearly stewed away. A little curry powder in this converts it into a curry dish.

Baked Ham.—Prepare your ham by washing it thoroughly and soaking it over night in cold water, allowing twelve minutes to each pound, and boiling it slowly, changing the water occasionally if you think the ham is inclined to be salt. When boiled take it off the range and leave it in the pot, closely covered, until quite cold, when remove the skin and cover with a coating of fine bread crumbs, to which has been added one tablespoonful of powdered sugar, a tiny pinch of cayenne pepper, and the beaten yolks of two eggs; put in the oven, and baste frequently, so that the sugar and cayenne pepper may permeate the entire ham. When nicely browned remove from the oven garnish with a paper frill and some parsley, and serve. Baked ham is usually served cold, and makes a delicious accompaniment to a dinner.—Ladies' Home Journal.

Prepare for spring by using Burdock Blood Bitters to cleanse the system and tone the body to vigorous health. Its tonic purifying regulating work makes B.B.B. the greatest remedy for all diseases of the stomach, liver, bowels and blood.

The devil's principal work is to make wrong people think they are right.

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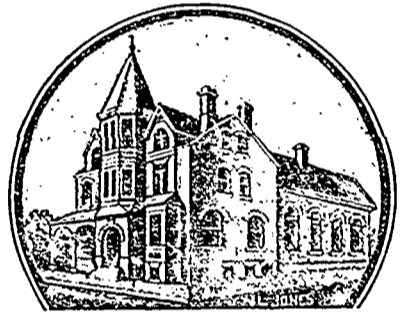


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SALE OF TIMBER.

THERE will be offered for sale by public auction at the Russell House, Ottawa, on Tuesday the 12th day of March next, 1895, at 3 o'clock p.m., the Pine, Spruce and Tamarac Timber over nine inches in Diameter at the stump now standing on the Tomiscomungo Indian Reserve, which contains an area of sixty square miles and is situated at the head of Lake Tomiscomungo, in the County of Pontiac and Province of Quebec.

The Purchaser will be allowed ten years from date of sale for the removal of the Timber, and a license will be issued to him subject to the Timber Regulations of the Department.

The Bids shall be payable in cash, over and above the ordinary Crown dues chargeable under Tariff of the Department, viz.: Pine \$1.00 per M. ft. B.M., Spruce \$0.89 per M. ft. B.M., and Tamarac \$2.00 per M. ft. B.M.

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

HAYTER REED,

Deputy Superintendent General
of Indian Affairs.

Ottawa, 3rd Dec., 1894.

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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, FEBRUARY 6th, 1895.

No. 6.

Notes of the Week.

The theological seminaries of the United Presbyterian Church in the United States are under the control of the Synods. The last General Assembly of that branch of the Presbyterian Church sent down an overture to the Presbyteries proposing two questions: (1) "Should the Assembly have the veto power in the election of professors?" (2) "Should the Assembly have power to remove professors for unsoundness in faith?"

Following a powerful appeal made a short time ago by the Rev. E. D. McLaren, of Vancouver, on behalf of the poor of the city, and those in want of employment and food, a most practical form of Christianity has been entered upon. On New Year's Day the ladies of his congregation provided a free dinner at which some 80 men were fed and baskets of provisions given to poor families. The same band of Christian workers, as a result of this, has arranged to provide hot soup and bread for any who are destitute every Wednesday evening between 6 and 8 o'clock in the Church, corner of George and Richards Street. Music is rendered by the young people of the Church. At 7.30 the soup which may be left over is distributed amongst any poor families who send for it. Not a few city churches might well take a hint from this and go and do likewise.

Whether it is the prospect of the coming elections casting their shadow before or something else, we gladly notice that some of our ministers are speaking out with no uncertain sound as to the very intimate connection between religion and politics. The Woodstock *Sentinel-Review*, speaking of sermons delivered there on a late Sabbath evening, quotes Rev. Dr McMullen as expressing himself most forcibly on the relation of religion to politics. "In his opinion it was impossible to separate the two. A man was responsible to his Creator for the use he made of his franchise." On the same evening Rev. Dr Mackay, speaking on Christian character, referred in scathing terms to political corruption and municipal boodling. "Those guilty of it were not unfrequently men moving in respectable society and claiming the name of Christian. What a shame that such ungodly hypocrites should be elected to positions of responsibility by the votes of Christians. In the golden age of Rome if a man was tempted to dishonesty he would stand upright, look the tempter in the face and say to him, 'I am a Roman.' He thought that was a sufficient reason why he should neither lie nor cheat. It ought to be a hundred times more sufficient answer to every temptation for a man to say 'I am a Christian, and shall I yield to sin?'"

Mgr. Satolli at a dinner given by the Gridiron Club at Washington took occasion to tell what his mission to the United States is and what it is not. "It is," he says, "to help to teach the ignorant, to raise the fallen, to lead the guilty and the penitent to the invisible and Divine Saviour who alone has power to forgive sin, to console the sorrowing, to edify the believing, to promote righteousness, liberty, sympathy and the spirit of Christian brotherhood throughout the land." "If you want to know," he adds, "what it is not, you have it in the words of a writer in the *Forum* who explains what he thinks it is. He asserts that I am here to further the claims of the Pope to a kingdom of this world, a kingdom which embraces the whole world, all the kingdoms of the world and the glory of them. In my own name, and in that of Leo XIII., who sent me, I repudiate any such purpose." Mgr. Satolli should know better than anybody else what his mission to this country is and what it is not, and so far we are glad to have information on this point from himself. When, however, there is a final and complete abandonment by Rome of the dream of recovering the temporal power, the loss of which Leo XIII. has again and again bewailed,

we shall expect to get notice of it in some more formal way than in an after-dinner speech at a meeting of the Gridiron Club.

The death of Chief Ardagh, of the Fire Department of this city, adds another and a much lamented victim to our recent fires. So many qualities are required to fill the vacant post, so well filled by him who did it so long and so well, that it will be no easy matter to find a man competent in every way to fill the place. In spite of occasional delinquents, we believe that we have in Canada as many good men filling public posts nobly from a high sense of duty as are to be found in any country. After what we have just seen in Toronto of boodling and boodlers it is refreshing and reassuring to read such testimony to the character of the departed Chief as we find in one of our contemporary dailies, the *Globe*:

An air of gloom and genuine sorrow pervaded every firehall in the city yesterday, as the men sat round the stove, talking in subdued tones of their dead hero. "He was a father to his men," declared one, and a murmur of assent ran round the circle. Continuing, the first speaker told how the Chief was always in the thick of the fight, encouraging the lads, not only with his stentorian voice shouting instructions, but by his actual presence at the point of greatest danger. He would never send a man where he himself hesitated to go. He was every inch a fireman, devoted to his work and ready at any moment of the day or night to risk life and limb in the protection of property or the saving of other lives. The men who have worked under him so many years almost worshipped him. Every word and gesture of his was law to them, and they feel to-day as if an individual and personal loss had fallen upon each one.

Rumors of dissolution of the present parliament and consequently of an impending general election are rife, and the leaders on both sides are seeking the ear of the people and their judgment—and their votes, of course—in the struggle which, should it not be immediate, cannot at any rate be long delayed. Let the struggle be keen if need be, only let it be fair, honest, manly and fought with the weapons of truth and righteousness, and let no fraud, false pretences or billingsgate be resorted to on either side. It is an inspiring spectacle to witness and an elevating exercise for a free people to work out their own destiny, and to advance their national interest and importance by the weapons of fair, sound, honest argument for one side and the other. To be out or in office, though not an unimportant matter for the antagonistic parties nor for the country, is yet not so important as that voters and candidates for office of both parties should be actuated by considerations of what they honestly believe will tend in the highest degree to promote the wellbeing in the highest and best sense of the whole Dominion. The issues involved can never be unimportant, and engaged as we are in laying the foundations of a Dominion which has in it great potentialities and possibilities, they are especially important. Let every citizen of influence, intelligence and character by words and deeds do his utmost to make the coming election the fairest, the most honest, manly and intelligent which has ever taken place in our history.

Pope Leo has issued an important Encyclical to the venerable, the archbishops and bishops, of the Roman Catholic Church of the United States of North America. Nothing could be more wise, or, for the country for which they are intended, more timely than the words of His Holiness on the subject of divorce, and it may well be hoped and believed that by the people generally outside of the pale of the Roman Church as well as by those within it they may be laid to heart and acted upon. On this subject the Encyclical says: "It is difficult to imagine a more deadly snare to the community than the wish to declare dissoluble a bond which, by the law of God, is made perpetual and inseparable. Divorce is the fruitful cause of mutable marriage contracts, it diminishes mutual affection, it supplies a pernicious stimulus to unfaithfulness, it is injurious to the care and education of children, it gives occasion to the breaking up of domestic society, it scatters the seeds of discord among families, it lessens and degrades the dignity of

women who incur the danger of being abandoned when they shall have subserved the lust of their husbands, and since nothing tends so effectually as the corruption of morals to ruin families, and undermine the strength of kingdoms it may easily be perceived that divorce is especially hostile to the prosperity of families and States." Well will it be for our cousins, who are in special danger from this source if these words of wisdom and truth shall receive due weight in the family circle and in the counsels and legislation of the nation.

From the reports of the press the Y.M.C.A. convention lately held at Bellville, appears to have been a success from beginning to end and must have given a decided impulse in the good work to all in attendance, and through them one which will be felt more or less on all the individual associations in the country. It is impossible to notice the many departments of Christian work taken up and discussed in the convention, but one cannot read the reports without being struck both by their wide range and the great numbers reached by these many forms of beneficent activity. Few, we fancy, would be prepared for the statements made by Mr. George B. Hodge, secretary of the Educational Department of the International Committee, as to the great amount and the value of the work done under this one head alone:

The Educational Department of the Y.M.C.A. includes reading rooms, library, literary societies, lectures and evening classes. There are now 850 reading rooms, 800 libraries, 300 evening classes, 250 literary societies; and 500 practical lecturers have been given. It was chiefly of the evening classes that he spoke. These are now being attended by 20,750 young men, to whom is given a thorough course of instruction on 75 subjects, divided into commercial, sociological, industrial, science, language and miscellaneous. The International Committee are now urging specially the industrial and scientific courses, since these fields offer a greater opportunity for remunerative occupation. In these branches thorough architectural drawing and industrial designs are followed, leading toward such technical lines as machine construction, boiler making, carriage draughting, wood and metal working, civil, mechanical, architectural and electrical engineering. The average age of these 20,000 young men is 23 years. Over 200 students have already secured positions, while the salaries of over 150 others have been increased in consequence of the instruction given.

How to bring the largest class of the people into contact with the best books is a most important problem and one not always easily solved. Not many of our towns have as yet succeeded in getting the free library system adopted. A plan is in use in England to accomplish the object referred to, which could very easily be adapted to this country. There the experiment has been made in connection with the National Liberal Club, but it can be readily put into practice apart from politics. What is called a library is a box of books made up in London, and sent to the secretary of any association formed for the purpose of obtaining the use of the books. He lends out the books for as long a time as may be necessary under such rules as he may see fit to impose. When the books are all returned they are put back in the box and reshipped. The extent of circulation by this system is enormous, and it is said the wear and tear are trifling, one box of books having been shipped sixty times and several of them having been out five months. The secretary of the National Liberal Club, Donald Murray, states that 1,000 boxes do not supply the demand, and that the scheme has developed into a potentiality beyond the dreams of man. Mr. Murray says it is impossible to estimate the influence that has been exerted by the libraries. They have put the people in immediate contact with the best literature, and, as great care has been exercised in sending out only the worthiest class of books, the interest of the working class has been excited by the simplest methods. Each box contains a catalogue. At each village the box may be kept three months. No charge is made for the loan of the library, which costs on an average about \$50, but the village librarian may exact a fee from the borrowers of one-half penny per volume to recompense him for his trouble.

Our Contributors.

A FOUNDATION MAN IN CHURCH LEGISLATION.

BY KNOXIAN.

George Brown used to say that men who initiate and carry out reforms seldom get any credit or reward for their work. In so saying George Brown was distinctly right as he generally was. Initiating and carrying out reforms in either church or State involve more or less friction and fighting. When the reform has been secured the people are tired of the strife and they nearly always give the rewards to some good easy man who judiciously kept behind the wood pile while the strife was going on.

DR. JOHN LAING

furnishes in his own person a good illustration of the truth of George Brown's theory. Dr. Laing has done foundation work on nearly every scheme in the Presbyterian Church. Some of the schemes that were bitterly opposed when introduced are among the best things we have now. The credit for them is not always given to the man who suffered more than any dozen men by the friction which arose when the foundation work was being done.

Well do we remember the time when Dr. Laing began an agitation to have the scholastic part of the entrance examination to Knox College conducted by an examining board instead of by Presbyteries. A shut went up about the "rights of Presbyteries" that must have made outsiders think the Presbyterian Church was being assailed by some terrible foe. Of course most of the students were strongly opposed to the "innovation." It was not about the "rights of Presbyteries" that the student mind was mainly exercised. The fear of facing an examining board that could examine had much more to do with the college opposition to the measure than anxiety about the constitutional rights of Presbyteries.

Would any thoughtful and fair-minded minister say to-day that it is not better to have the entrance examination conducted by a competent board. The Presbytery enquires as to the character, piety, motives and general fitness of the applicant and the examining board tests his schoolship and assigns him his proper place in the classes. Candidly now, was not Dr. Laing right when he advocated this plan thirty years ago? This contributor was one of the bumptious youths who joined in the shout about the "little tyrant from Coburg" and he now apologizes publicly and is most happy to acknowledge that the Coburg minister was distinctly right.

Our Home Mission scheme is one of the best things the Church has, and the Home Mission Committee, as it has been constituted for years, has done splendid work. But it ought to be remembered that Dr. Laing devised the scheme in its main features. Nor was the present plan adopted without much opposition. The "centralization" cry was raised vigorously enough and it was strongly urged that each Presbytery should manage its own mission field. The fact was overlooked that some Presbyteries have no mission field to manage and so was the other fact that some Presbyteries could no more manage their own mission fields than they could manage the affairs of the Dominion. Good ethics required that if the whole Church raised money for Home Mission work an executive body, representing the whole Church, should disburse the money.

All the foundation work, however, in which Dr. Laing was engaged has not turned out as well as the Home Mission operations. The Probationers scheme, which, in its main features, was, we believe, devised by him, has hopelessly broken down. The failure was not caused by any inherent defects in the plan as originally drawn. Presbyteries are mainly to blame for the existing chaos which is fast becoming a scandal. Even Chalmers could not draw up a scheme that would do any good if it was not properly

carried out. Vacant congregations insisted on doing pretty much as they pleased and Presbyteries allowed them so to do. The original intention of the scheme was to supply vacancies with suitable men. How far that praiseworthy intention has been deviated from the Church knows to its sorrow. The matter was not mended by the regulations which the Assembly tacked to the scheme with marvellous regularity.

The success of the Augmentation Scheme is still an unsolved problem. Dr. Laing has had a good deal to do with this scheme also but it is only fair to say that he was from the first in favor of the sustentation principle. Whether the sustentation plan would have worked better it is impossible to say. One thing is clear—If the Augmentation Scheme fails it will be either because the plan has inherent defects or because the Church is not Presbyterian enough to work it. Than Mr. Macdonnell, Dr. Warden and others, who give much time, thought and labour to the scheme, there are no better men in our Church, or for that matter in any church.

Dr. Laing used to get a good deal of blame because he seemed to be a specialist in the matter of statistics. He was not the originator, we believe, of our present elaborate system. If we are correctly informed the late Rev. Simon C. Fraser was the man who did the first foundation work in this department. Dr. Reid, Dr. Gray and others did their full share, and, after a time, the work got into the hands of the present Master builder, who has raised the most complete statistical and financial structure known in any Church in modern times.

Probably Dr. Laing would admit that in the matter of college examinations and statistics the Church pendulum has swung to the other extreme. Is there not quite enough said now about examinations, and degrees, and bursaries, and honors, and University affiliation and all the rest of it. Is there not quite enough attention given to Church statistics? Over in the States they speak about the "statistical fiend" that has attacked the Church, and we know at least one good brother in Toronto who says that the statistical fiend is destroying the real life of the Canadian Church.

No fault to Dr. Torrance even if that view of the situation is correct. He does with marvellous accuracy and skill just what the Church asks him to do. If anybody uses the Blue Book instead of the Bible Dr. Torrance is not to blame.

THE SCHEMES OF THE CHURCH.

BY FRANCIS BLAIRIE.

A great deal has of late been written in the religious press of a very discouraging nature, relative to the financial difficulties in connection with the schemes of the Church, and some suggestions made toward remedying the evil, but in my opinion to no purpose whatever and some of them not to be commended.

Having been looking into the subject a little and gathering what information can be obtained from the General Assembly's Acts and Proceedings, generally termed the Blue Book, there is certainly abundant reason to come to the conclusion that there is great room for improvement or, as the Committee on Systematic Beneficence in Appendix No. 3½ puts it, there is ample field for ecclesiastical statesmanship, in devising a more effective method in calling out the great resources of our Church. As for system it can scarcely be said there is any, certainly no generally recognized one. It is well enough for the Committee on Systematic Beneficence to try and educate the people up to their duty, but, without some definite plan, extremely little advance will be made. Now it is not my purpose merely to find fault; that is easily done and altogether too common in many ways. My object is to propose what seems to me a more excellent way.—In the first place, I take the ground that giving to the Lord, or in other words giving to the support of Gospel Ordinances, whether at

home or abroad, is a means of grace, an act of worship, a manifestation in a practical way of the grace of love, so far reaching in its effects, that, being admitted, the whole Communion Roll must necessarily be included, and acting on that principle, I propose that the Session see to it that each member be given twelve envelopes with the name written on each one, and that on the first Sabbath of the month, a contribution enclosed in one of these, be put into a plate at the door, or each door as the case may be. The more conspicuous the arrangement in that connection, the better, that it may be a reminder. Parties would be appointed whose duty it would be to wait at the doors and take charge of the money thus collected. I would also propose that the minimum amount supposed to be put into any envelope be ten cents per month. This may seem an unnecessary provision, but I regard it otherwise. It is a very common thing for people to feel, or imagine they do, that they can't afford to give to any such purpose, thinking that a great deal is expected. Now my object in putting that low minimum is to do away with any such excuse. It would be absurd to say that any one was so poor as not to be able to give ten cents per month. The poor widow gave a very small sum, but how valuable in the sight of our Saviour, it is the principle that is the important part, not the amounts. I wouldn't think of keeping any account at all of the individual amounts given, they might not even be always the same. People will doubtless give just as they feel able. It is absolutely a free will offering to the Lord, and given in such a way would never be felt, but the aggregate would doubtless be a surprise and help to open many willingly blind eyes, to be found in every congregation, members of the Church who are not on the Roll. Such might be asked to hand in their offering without the envelope.

Having already spoken of the parties being appointed to look after the contributions, I propose that they have each a pass book on which all the names would be put down, and all the envelopes handed in would be checked off each month, so that at the end of the year it would be seen if there were any who had not contributed, and if there were such, that the Session, or some member of Session, see them and ask for their reason. I would also propose that the funds be remitted quarterly to the church treasurer. Some may look upon such a system as involving a great deal of work. I think not. There is first of all the addressing the envelopes, no doubt quite a large number; but if the elder feels it too much, no doubt many of the young people would be only too glad to assist or do the whole. When done it is for the whole year. And as for the finance, it is but a small thing that would only occupy a very short time each month. The work is exceedingly little and of a more pleasant kind than having collectors going around for contributions, etc. Very many congregations simply take up a collection or collections and divide up amongst the schemes. Now it is evident that such a method is extremely partial and does not represent the Church as such, nor yet the congregation as such, but a comparatively small portion of either. So much so is this the case, that it is scarcely correct to say that Christ's Body, the Church, is doing the work to which she is called.

The total number of communicants in the Church is given (Appendix 26) as 174,912, mission stations not being included in that number, and the sum total given to all the schemes is \$290,700. Now supposing each one were to give at the rate of twenty cents per month, which is surely an extremely low average, the largely increased amount of \$419,768 would be obtained. Without system, however, it would be a failure, and the state of spiritual life in the individual or Church must always be taken into consideration.

It might not be amiss if the individual believer, who has made a public profession of faith in Christ and supreme love, were to take

a little time and consider how the measure of love practically, compares with love to self in the way of personal gratification in all and sundry entertainments. How much per month to the one and to the other. Possibly such an investigation might result in showing a very, very small per centage of the grace of Christian liberality.

Doubtless if such a system as I have endeavored to indicate were acted upon it would prove an effectual remedy against an empty treasury, with all its attendant evils.

Sarnia, January, 1895.

FRUIT BEARING AFTER LONG SOWING.

Some of the best work done for the Master is like the flower that blooms in the desert, unnoticed by the eye of man, yet fills the air with its fragrance, and bears thus its silent testimony. Many of the best men and women have wrought quietly and unobserved in the vineyard of our Lord during the past half century in this land. Not a few of these noble pioneers have been called home to their rest and reward. Others remain doing active work for Christ, and some have retired yet manifesting the deepest interest in the progress of the Messiah's Kingdom in this and other lands. Their memories will be held in perpetual remembrance. We have a striking instance of this in the life and labors of that noble pioneer Home Missionary, the Rev. John Morrison, who labored with untiring zeal and energy in the congregations of Cedarville and Esplin, in the Presbytery of Saugeen, during the long period of thirty years. Mr. Morrison began with his people when they were establishing new homes for themselves and their children in the Canadian forest. He preached to them on the Sabbath, held prayer meetings in their humble dwellings, during the week visited them in their homes, comforted them in trouble, and in his own practical, unostentatious way gave timely help to the poor and needy. There was no more welcome visitor to the homes of his people when death was knocking at the door and summoning some loved one away. In the house of mourning like his beloved Master, the pastor was sure to be found, where his presence was a benediction. While he wept with his people in the hour of sorrow, he also rejoiced with them in the time of rejoicing. Owing to failing sight, Mr. Morrison asked to be relieved of his charge about a year ago, which was reluctantly and regretfully acquiesed in by his attached flocks and Presbytery. Mr. and Mrs. Morrison are residing in their own home in the midst of their people, manifesting the deepest interest in their temporal and spiritual welfare, visiting the sick and dying as of old, welcomed and beloved by old and young.

During last summer the work in Mr. Morrison's old field of labor was carried on with great success, by a young laborer and name-sake of the retired pastor, Mr. J. D. Morrison, B.A., student of Knox College. Mr. Morrison's faithful summer's work had a telling effect in quickening the spiritual life of the whole community. On Mr. Morrisons leaving for college in October, the services of Mr. McLeish, Evangelist, were secured to conduct the work for the winter. He lately held a series of special meetings in Esplin Church for nearly two months with marked success. Mr. McLeish is a strong calvinistic preacher. Salvation by grace, sovereign grace, is the great doctrine which he proclaimed, night after night, to the great crowds that pressed to hear the Word of God. These services it is hoped and believed have been helpful to the faith of God's professed people, and the means under God of leading other to see their last and ruined condition and to see that Christ is their only Saviour and Redeemer. At the preparatory service held in the Esplin Church on Friday, Jan. 18th., forty united with the church by profession of faith, some of them well advanced in life, others middle

aged, and others young men and women. It was a most interesting sight to see so many professing their faith in their Lord and Saviour Jesus Christ, as their Saviour. Mr. McLeish claims that he is simply the humble instrument sent in God's time and way to gather in some of the precious fruit of Mr. Morrison's sowing during the thirty years of his faithful pastorate, so that the sower and reaper rejoice together. To the Lamb that was slain shall be ascribed all the praise, honor and glory forever and ever. Before closing it but is just to state that Mrs. Morrison has nobly shared with her honored partner, the successes and reverses, the ups and downs, the joys and sorrows and responsibilities of her husband in upholding the cause of Christ in the sphere of labor in which God in His providence placed them. Their numerous friends throughout the Church will wish them both many years of peaceful rest in their hospitable home among their own people. COM.

QUALIFICATIONS FOR PUBLIC OFFICE.

The following words, spoken lately by Rev. E. D. McLaren, M.A., B.D., pastor of St. Andrew's Church, Vancouver, to a large congregation, have special appropriateness at the present time, and we are glad to give and commend them to all our readers, as reported in the Vancouver World.—[ED.]

"Like people, like ruler," is a proverb whose force is quite apparent to all who live under responsible Government and are accustomed to representative institutions. What the rulers are the people can hardly fail to be. The men whom a nation chooses to be its rulers are selected because their views and projects command the sympathy of a majority of the electors. But the converse of this proverb is equally true, although its truth does not lie so manifest on the surface. "Like ruler, like people." What the rulers are, that the people must more and more become. The election to public office of men who are in favor of certain principles is not merely a proof that those principles commend themselves to the people at large; it is also an intimation of the likelihood of their gaining a yet greater ascendancy, because henceforth they shall have the added weight of the influence that power and place cannot fail to wield. A triumph gained by truth and honor in the turmoil of a municipal, provincial or national election is more than an individual victory; it is a promise of the deeper rooting in the hearts of the people of the principles that have triumphed, because those principles will be displayed in the high places of public trust by the men who have been chosen to represent and advocate them. "Like ruler, like people." There is no escaping from the law embodied in these words. Hence the importance of selecting for places of honor and trust the very best men that can possibly be secured. Unfortunately, however, this is not always done. Wherever you go you find that a considerable number of those who are in public office are not the men who are most entitled to be leaders of their fellow men, or most competent to manage public affairs. This is sometimes due to selfishness; men who could serve their country to great advantage preferring to devote their whole time and energy to their own private affairs. Others—men of a keenly sensitive disposition and possessed of a high sense of honor—are influenced by a natural reluctance to expose themselves to the unreasonable criticism of the unthinking, or the deliberate misrepresentations of the unscrupulous. The gravest charge that can be brought against our democratic system is that not infrequently personal ambition, appealing to ignorant prejudice, or to class distinctions, or to party spirit, or to denominational bigotry, has been able to warp the judgments of a majority of the electors, and secure a verdict that has tended neither to the credit nor to the prosperity of the district involved. Thus it has sometimes come about that those who could have rendered

the most valuable services to their fellow-citizens have felt compelled to stand aloof from public strife and have the power and honor that attach to public office to be scrambled for by men of less ability and perhaps of meaner spirit. Appeals to social or religious differences are peculiarly dangerous, and are therefore deserving of special reprobation. If, in the past, any organization has unduly interfered with the management of public affairs, let there be an emphatic declaration that such interference will be no longer tolerated, but never let us dream of righting a wrong by the perpetration of a still greater wrong. If a man's intellectual attainments and moral principles make him peculiarly suitable for any position of public trust, in the name of common sense and British justice, nay, in the holier name of the fundamental principles of Christianity, let him not be excluded because of his social position or his religious belief. The men whom Moses was advised to select as the rulers of the children of Israel were not to be selected because they were members of some particular tribe or belonged to some special school of thought. They were to be chosen solely on the ground of their individual fitness for the positions they were to fill. They were to possess a two-fold qualification: First, ability. They were to be "able men." Never was there greater need for such men than here and now. As a nation, as a Province, still more as a city, we are just beginning life, and nearly everything depends upon a right beginning. How easily mistakes may be made that no future efforts can rectify! Rash endorsement of ill-considered projects, and careless, shortsighted neglect of important opportunities, may give a direction to our civic or Provincial or national life that shall tend to its loss and injury while that life endures. Instead of building

Strong and sure
On a firm and simple base,
we may leave to those who are to follow us
only

Broken stairways where the feet
Stumble as they seek to climb.

Remember that the matters that require to be dealt with; the development of our natural resources, the encouragement of productive industries, the establishment of the most profitable connections for trade and commerce, and the laying down the lines along which for all time to come the energies of our civic and national life are to flow forth; can such questions as these be safely left to any ignorant aspirant for public office, to men of immature mind and limited experience? For the sake of the future, if we are careless of our own interests in the present, let us heartily unite in choosing "able men" to be our rulers, so that those who come after us may have reason to say in regard to us something like what Tenyson prayed succeeding generation might have reason to say of the good Queen:

And statesmen at her council met
Who knew the seasons when to take
Occasion by the hand, and make
The bonds of freedom wider yet
By shaping some august decree.

Second, morality. The men chosen to rule the Israelites were to be "such as feared God, men of truth, hating covetousness." How many men would have to step down from public office if that high standard of qualification were to be rigorously enforced! What a transformation would be wrought in the management of public affairs if all our public men were "such as feared God," coming forth each day from the audience chamber of the King of Kings to stand with calm brows and fearless hearts before their fellow men; "men of truth," scorning all unworthy artifices and false expedients; "hating covetousness," so transparently honest, so manifestly free from selfish aims that not the faintest whisper of an insinuation could be breathed against the purity of their motives or the integrity of their methods! That is the kind of men we need for all positions of public trust; and we can have them if we want them. If we fail to choose them we must pay the penalty,

not only in the sacrificing of the public interests, but also in the general lowering of the moral tone of both public and private life:

Look from the sky like God's great eye
Thou solemn moon with searching beam,
Till in the light of thy pure sight
Our mean self-seekings meaner seem.
Shame from our hearts unworthy arts,
The fraud designed, the purpose dark;
And smite away the hands we lay
Profanely on the sacred ark.

To party claims and private aims
Reveal that august face of truth
Whereto are given the age of Heaven,
The beauty of immortal youth.
So shall our voice of sovereign choice
Swallow the deep bass of duty done,
And strike the key of time to be
When God and man shall speak as one.

THE CHOICE OF THE PRECENTOR.

MR. EDITOR.—As considerable interest is being manifested by Presbyterians generally, respecting the new book of Church Psalmody soon to be submitted to the Church, perhaps a few suggestions here anent the electing of a precentor or conductor of the service of praise might not be considered out of place.

In the Book of Rules and forms of Procedure in the Presbyterian Church courts, published in 1879, in section 212 it is therein set forth: "Due provision should be made by the congregation for the service of praise. Under the direction of the Session and subject to its control, the precentor or conductor of the service of praise may be chosen by the congregation but his appointment must, in all cases, be approved by the Session." This certainly was a very wise and judicious enactment. In 1890 however this Book of Rules was set aside to make way for a somewhat similar publication as an amendment, being the book now in present use, in which it is stated (page 20): "The service of praise is under the direction of the Session," "the precentor or the conductor of the service of praise may, if the Session sees fit be chosen by the congregation." So that it is only in cases where the Session "sees fit" that the congregation can be allowed to use their former privilege in choosing their precentor thus denying them a right long the custom and habitual practice.

Should the Session, "however, in their wisdom at any time," not "see fit," then as a matter of course on them would rest the right to choose the precentor. With all due respect to that portion of our church rulers, the "Session," it must be obvious that it would have been much better had the choosing of the precentor been left as formerly with congregations, which now-a-days have so many well trained musicians in their midst. They would be much more competent to make a judicious choice of a leader of the Psalmody than the few who constitute the Session could be expected to be, many of whom, musically speaking, might be utterly unqualified to make a wise choice. PRESBYTERIAN.

One of the most ridiculous and silly fads of the day is that known as Christian science, which maintains that the body is not a material substance. Nothing is plainer to ordinary comprehension than the bodily organism, with its nerves and various organic functions. It stands allied to mind and heart. The physical acts upon the psychical, and the psychical upon the physical. One is as important and real in its place as the other, and both are essential to man's true and proper being. But our new lights, in the face of Scripture and experience, tell us that there is no such thing as physical disease and disorder, that pain is an imaginary thing, and that, by an act of will and faith, we can get rid of our fancied troubles. Out in Burlington, Ia., the advocates of these theories have gone so far as to request the authorities to excuse their children from attendance at school during recitation hours in physiology, maintaining, in their petition, that there is no such thing as a material body, and, hence, that they do not want their children to be taught to believe in the actual existence of the liver, stomach, lungs and other bodily organs. One hardly knows how to characterize a teaching so contrary to common-sense and ordinary observation. Physical science, however, which is doing so much for the human race, will carry the day, and physiology will continue to be taught to all our school children for their intelligent action and sanitary advantage.—*Phil. Presbyterian.*

Christian Endeavor.

LESSONS FROM THE PARABLE OF THE GOOD SAMARITAN.

BY REV. W. S. McLAIVISH, B.D., ST. GEORGE.

Missionary Meeting Suggested

Feb. 17.—Luke x. 25-37.

This parable is probably an account of an actual occurrence. Jerusalem and Jericho were real, not imaginary places—the one being the capital of Judea, and the other an important city about eighteen miles to the north-east. Jerusalem stood on much higher ground than Jericho and the traveller in going from the former to the latter might be truly said to be going down. It is well known that the road between these two places was infested then, and for many years afterwards with robbers, and it is extremely probable that if a man went that way unarmed, he would be attacked by them. Moreover, priests and Levites often travelled that road because many of them had homes in Jericho, and they went up to Jerusalem when about to engage in the services of the temple. Altogether, then, the picture is a very realistic one. What does it suggest to us?

I. It suggests that those from whom kindness might be expected are sometimes very negligent and heartless. The priest and the Levite were of the same nationality, as the man who fell among thieves, but they shamefully disregarded the ties which bound them to him. Inasmuch as the priest and the Levite were engaged in the temple service they must have been familiar with the law, and they must have read: "Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land" (Deut. xv. 11). And yet, though better things might have been expected of them, they heartlessly left this poor man to suffer at the road-side. But is it not often so? Sometimes when men rise from a condition of poverty into one of affluence, they forget those who from whom they were once glad to receive help. Abithophel, the Gilonite, was under deep obligations to King David, and yet in the time of David's distress, Abithophel lifted up his heel against him. Paul's professed friends all left him in the time of need (II. Tim. iv. 16). The disciples forsook Christ in the garden Gethsemane.

II. This subject also suggests not only that we should help those who require assistance, but that the help we render should be in accordance with the needs of the individual. What help did this wounded man require? Just such as the Good Samaritan administered. First, wine to cleanse the wounds, and oil to assuage their smart, and to bring gently their sides together. Then he wanted a lift along the road, for he was too weak to walk. This also was given him. Finally he wanted a place where he could rest and be restored. This, too, was provided for him by the generosity of his benefactor. This was practical kindness and it was also very judicious.

The method pursued by Job in the bestowment of kindness is well worthy of consideration. He says: "I was eyes to the blind, and feet was I to the lame. I was a father the poor, and the cause which I knew not I searched out" (Job xxxix. 15, 16). Job's method was so very practical and so very judicious that we cannot improve much upon it. A great deal of what is called "charity" counts for little just because it is done without method and without consideration. Some give more or less money to every one who begs; others give nothing to anyone, no matter how deserving. Both are wrong. Those who pursue the former course perpetuate the tramp nuisance; those who follow the latter, neglect many blessed opportunities of doing good, and at the same time allow the genial current of the soul to be frozen. Better to follow Job's plan: do a little investigation on one's own account and then extend help in accordance with the needs of the individual.

III. It suggests further that our neighbor is he who needs our help and sympathy; it teaches that our Christian sympathies should be large enough and broad enough to treat every man as a brother.

"Thy neighbor? It is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press."

Pastor and People.

CHRISTINA GEORGINA ROSSETTI.

The funeral recently of this gifted Christian poetess was most impressive in its simplicity. At it were sung two hymns, of her own composition, of which one was the following:—

The Porter watches at the gate,
The Servants watch within,
The watch is long betimes and late,
The prize is slow to win.

Watchman, what of the night: but still
His answer sounds the same,
No daybreak tops the utmost hill,
Nor pale our lamps of flame.

One to another hear them speak
The patient virgins wise;
Surely He is not far to seek!
All night we watch and rise!

The days are evil—looking back,
The coming days are dim;
Yet count we not His Promise slack,
But watch and wait for Him!

One with another—soul with soul
They kindle fire from fire;
Friends watch us—who have touched the goal,
They urge us—come up higher!

With them shall rest our weary feet,
With them is built our home,
With Christ! They sweet, but He most sweet
Sweeter than honeycomb.

There—no more parting, no more pain.
The distant ones—brought near;
The lost so long—are found again
Long lost, but longer dear.

Eye hath not seen, ear hath not heard
Nor heart conceived—that Rest!
With them—our good things—long deferred
Wish Jesus Christ, our Best! Amen.

ONE SABBATH DAY'S WORK IN MOODY'S CHURCH, CHICAGO AVENUE, CHICAGO.

BY HILIA HAND.

It is a pleasant sight of a bright Sunday morning to stand at the corner of La Salle and Chicago Avenues and watch the throngs of people who come to the Chicago Avenue Church. The sun, be it ever so bright, finds no clearer reflection than in the faces of most of these people. But the faces are not all sunshiny—sometimes there is a tired, discouraged, disheartened or troubled one, who comes to find relief in the dear church home. And there is always a song, or a prayer or a message from God's word waiting to send away the discouraged look, and leave in its place an expression of hope and trust. And how the people learn to love the place! No wonder—for it is here that many a one has found the Saviour, and many another has learned to know Him as a Friend, and Counsellor, and strong-hold in days of trouble.

The Church is the outgrowth of Mr. D. L. Moody's work begun in a small mission Sunday-school in 1858. The first Church, built in 1864, was destroyed in the great fire. This was succeeded by the North Side Tabernacle, a temporary building, and this in turn by the present church edifice. Since its completion and dedication the pulpit and pastorate have been occupied by Rev. W. J. Erdman, Rev. C. H. Morton, Rev. G. C. Needham, President Charles Blanchard, Rev. C. F. Goss and Rev. T. B. Hyde. Its present pastor is Rev. R. A. Torrey, the superintendent of the Bible Institute.

It is a Church for all—the poor find here as warm a welcome as the rich; indeed there is a special welcome for two classes, for over the entrance is its motto,—

'Welcome to this House of God
Are strangers and the poor.'

It is an undenominational Church, and it is a free church—its sittings and privileges are as free to the poorest one who comes as to its wealthiest member. Yet it is self-supporting; its expenses being met by the free will offering of the people, who give each week as the Lord has prospered them. It is a growing Church. There have been

already added to its memberships during 1894, over three hundred.

If one would attend all the Lord's Day services, one must needs go at nine o'clock in the morning, for then the Mission Band of the Church meets for prayer.

They are like the sheep that "go in" and then "go out," for after asking God's blessing upon the work they go out to hold open-air meetings in different localities. Through this open-air work many are brought into the church services and it reaches those who can be reached in no other way.

At a quarter before ten is a meeting, led by one of the elders, where the church members gather to pray for the various services of the day. At the regular morning service, beginning at half-past ten, the Church is well filled. There are people of all ages there, from the white-haired grandmother to the wee baby in long skirts.

Not least important in the exercises is the music. There is plenty of congregational singing, and there is a large chorus choir, under the able management of Prof. Towner, the well-known composer and evangelistic singer. He has for many years been associated with Mr. Moody in his work, and is the present superintendent of the Musical Department of the Institute. It is to his careful training and leadership that the choir owes much of its success. Besides the choir there is the chorus of male voices from the Institute, a ladies chorus, and both a ladies' and gentlemen's quartette. The children's choir, composed of one hundred and twenty-five little girls, sing most sweetly each Sunday morning. The influence of this child ministry of song cannot be told for they sing the gospel into many hearts upon which the preaching may have no effect. Fathers and mothers come out to hear their children, and thus the homes are reached, and whole households are brought under the power of the gospel through the wee ones who sing. Perhaps the best result of all is the effect upon the little ones themselves, for they become regular and punctual church attendants, and through singing His praises come to know and love the Lord Jesus Christ Himself and are led very early in life to give their hearts to Him. There is also a choir of older girls who assist in the evening meeting, and a boy's choir is soon to be formed.

At the close of the morning service, the Mission Band meets once more for prayer and preparation for the work in the different mission schools connected with the church. There are four of these, located in the worst parts of the city, and from seven to eight hundred are gathered in each week to hear the Word of God taught.

A Chinese Sunday-School is held at one o'clock in one of the rooms below, and at three the general school assembles. Much of the school's marvellous growth and success is due to the efficient work of its superintendent, Mr. Gaylord. There are classes for the study of the Word, for all ages, and on a pleasant day the attendance will range from sixteen to seventeen hundred. After-meetings are held in several of the adult classes.

The Junior Christian Endeavorers hold their meeting at the close of Sunday School, and at six o'clock the Yoke-Fellows' Band meets, tea being served at half-past five for those whose homes are in other parts of the city. After the Scripture reading and prayer, these Yoke-Fellows take tickets of invitation to the evening meeting and canvass the streets, going into all saloons and places of amusement.

In the evening the pastor preaches a gospel sermon, to a large audience, in which are many unconverted people. After this a second meeting is held in the large lecture room below. This closes the Sunday services, but long after the formal meeting is over, men, women and children stay to talk with the workers scattered about over the audience, and many are led to put their trust in the Saviour, and go away from the room, to live and work for Him.

WILLIAM L. THE CANADA PRESBYTERIAN.

HELPS TO GREATER EARNESTNESS IN MISSION WORK.

BY J. R.

We need first to realize more forcibly the importance of the gospel message, that through faith in Christ and in Him alone can men be eternally saved.

Much has been written of late years on the beauties of the heathen religions, and comparisons are drawn between the teachings of their sacred books and the teachings of our own Holy Bible. I have no intention of entering on any discussion as to the superiority or inferiority of the different religious systems of the world. That would be a task beyond me. I have read pretty extensively, books of travel and history, and descriptions of the habits and customs of the people in the different countries of the world; and I am convinced—have not a shadow of a doubt—that our own Christian religion stands pre-eminent above all others, and cannot be brought down to the level of any other, so as to allow of comparison. It alone tells of a Saviour and shows the way by which man can be justified with God and his sins pardoned.

Dr. Pierson says, "The crowning mistake of the Parliament of Religions was the fatal blunder of at least implying that salvation is not in Christ alone." If we but realized this truth fully our hearts would be much more anxious over the spread of the gospel message.

The world needs Christ. To us has been given the work of telling the glad message of a Saviour to all. We fail to realize our responsibility and thousands are passing away without this knowledge while we delay. One missionary tells of how, when speaking to a crowd in Africa, an old chief stepped forward and asked, "Why did you not come sooner?"

Why did you let our fathers die,
And into the silence go
With no thought of Christ to comfort them?
Why did you not let them know?

This question is often asked of missionaries and still there are millions who have not yet heard of Christ or seen a missionary and hundreds are every day passing away into the silence beyond, with no knowledge of Christ to lighten the way or give hope for the future.

Our second thought is, we need a more unwavering belief in God's omnipotent power, and omniscient, all-wise, guiding and controlling providence. All about us to-day we see worldliness, indifference and unbelief. We see the liquor traffic which precedes or follows the missionary into every opened door, and increases immeasurably the difficulties of the work. We see the opium curse which too threatens to become world-wide. J. Hudson Taylor says, "In China it does more harm in a week than all the missionaries can do good in a year. Many other dark things there are, the tendency of which is to draw men and women away from Christ, and to hinder the progress of missionary work. When appalled by the magnitude of the work lying before us and the strength of the enemy, we get from God's word this assuring counsel, "know therefore this day and consider it in thine heart that the Lord He is God in heaven above and upon the earth beneath, there is none else." . . . "And He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand or say unto Him, what doest Thou?"

The enemy has no more power than is permitted him. Dr. West expresses this thought, "The course of history is no bewildering maze of shifting scenes, and transient actions, all confused and unaccountable. It is governed by a rule and marches to a destined end." A veil hangs between us and the future. To the unbelieving all behind that veil is dark uncertainty and doubt. We know that behind that veil God is, and that He is controlling all that is going on among the nations. He knows the end from the beginning and the reason for everything.

We can bring it nearer home, "This God is our God." He is taking a watchful care over each of our lives.

Worlds on worlds are hanging on His hands,
Life and death are waiting His commands,
Yet He has room in His heart for us.

If we can but take hold of this grand thought and take it into our inner consciousness and realize it as our own, how small and trifling would the worries of life, and how insignificant the pleasures and ambitions of the world appear. We need to realize it more fully, both for our own comfort, and that it may be an impulse to us toward more faithful service in the Lord's work.

Our next thought is we need a willingness to obey God's word. When we pledge ourselves to be the Lord's, and make a public profession before the world, there are two questions we should ask ourselves. What does Jesus demand of His followers? Am I willing to obey His commands? A lady refused to join the Women's Foreign Missionary Society, because, she did not like to attend missionary meetings, she felt no interest in mission work. A friend asked her, "Do you profess to love the Lord Jesus Christ?" She said "yes." Well her friend said, "Do you think you have any right to choose which command of His you will obey and which not?" "He enjoins upon us this work, have you any right to refuse to do your share?" Jesus plainly tells us that if we would follow Him it will cost us self-denial and self sacrifice. We must no longer live for the gratification of earthly passions and desires. Our aim must be to honor Him and advance His cause.

Some years ago I heard an address in a prayer-meeting on these words: "They shall ask the way to Zion with their faces thitherward."—Jere. 50:5 The application was, "Which way are you facing, towards Christ or towards the world?" The minister showed us how very difficult—in fact, impossible—it is to look one way and walk the opposite. That is what a good many Christians seem to be trying to do. But it cannot be done. There are some very simple reasons for this. There are just twenty-four hours in a day and some of them must be spent in sleep; our powers of physical endurance are limited, and money everyone declares is scarce. We cannot use these in seeking after the pleasures and gaities of the world, or in taking an undue interest in its pursuits, and still have energy and means to give of our best in our Master's service. It is impossible. We cannot follow after both the world and Christ. We cannot walk two ways at once, neither can we walk one way while looking the opposite. Let us give proof of the sincerity of our love for Jesus by striving to obey His commands, looking ever to Him for strength and guidance.

THE CHURCH PAPER

The church paper has a value that is too little appreciated. What the members of a church need to make them intelligent and loyal in the support of their denominational enterprises and institutions is information as to the progress and needs of the work. One who is thoroughly acquainted with the conditions and requirements of the church's activities may not always be a liberal supporter of these activities. Because of a defective early training, or of peculiar social conditions, he may refrain from meeting just obligations. But certain it is that the one who lacks a fair knowledge of the church and the agencies which it employs to promote its work cannot have a broad-minded, generous interest in what is going on. He must know in order that he feel and do. The mission of the church paper is to give this helpful knowledge.—*The Religious Telescope*.

Lutheran Observer: For some people, that they may walk in it, the road to heaven must be hedged by poverty and hunger. Not every person is prospered by prosperity.

Missionary World.

A VISIT TO LOVEDALE, SOUTH AFRICA.

It is a very difficult and complex problem how to raise a people from a low and degraded form of heathenism into a Christian nation. The Christian missionary has to try a variety of methods in order to accomplish this great object. One who has never thought seriously on the subject might be inclined to imagine that the only real form of missionary work is to go to a heathen kraal, gather the people together, and preach the gospel to them, and that all that is desired will result from that. This is a complete mistake, as tested by experience. When you have done this, you find that the heathen Kaffir is densely ignorant, and very imperfectly understands what you say. You find that you must teach him the most elementary truths as you would teach a child at school. But how can you teach him when you find that he cannot read? And so you must teach him to read. Hence every missionary finds that *education* is a necessary and essential branch of the work, if it is to be of an abiding and permanent character. You may preach to a heathen people for centuries, but if you do not *educate* them they will remain in ignorance and degradation, and the two things go together. Besides, the message of the Gospel awakens the mind, and begets a desire to know and to learn; and this must be satisfied. And Christianity is an historical revelation contained in a book and the intelligent Christian must be able to read the book. But suppose that in every mission station there is a school as well as a church, where are you to get properly-qualified *native* teachers for these schools, seeing that it is impossible to get white teachers for them all? Where are you to get men and women who have received such superior education and training as will fit them to be teachers, evangelists, pastors, and missionaries? Clearly you must have a high-school or college properly equipped, where what we should call an intermediate education can be obtained. But besides all this, the missionary finds that when a Kaffir has heard the Gospel and received it, and when he has been educated so as to be able to read the Bible, he is still only a partially developed man. In his heathen state he has learned *nothing*; he can use no implement, he cannot even handle a spade, far less a tool in any handicraft. He is still good for nothing in this busy world, cannot add anything to the wealth or civilization of the community, and consequently cannot rise above the lowest rank in society, or do anything else than the most menial offices. He cannot really rise in the world, and a Kaffir with the new ideas of Christianity on his mind, who can read and write a little, but who, in other respects, is a savage still, is very apt to be little better than a nuisance. Hence the missionary has found the absolute necessity, in aiming at the development of the Kaffir, to have an *Industrial Institute*, where men may be taught useful trades, and so fitted for occupying some higher and better positions in the world than a cow herd or a day labourer. Now Lovedale has been founded to meet the above requirements; and who that takes a wide and intelligent view of the great missionary problem will deny that such an institution is a highly valuable and supremely important branch of the missionary enterprise, more especially when it is remembered that all who come within its walls are brought under the most earnest and elevating Christian influences? It was with great interest that I looked forward to visiting this place, which all in South Africa agree is the most important and influential missionary centre in the country. Even men who are bitterly opposed to missionary work as a whole, approve of Lovedale, because there the Kaffir is taught to work. The institute is situated in the heart of

Kaffraria, in the very midst of the people whom it is intended to bless. It is far removed from any railway line. In order to reach it we had to drive in a Cape cart for sixty miles from Grahamstown. We did this in about twelve hours, starting at seven in the morning, and arriving at seven in the evening, by which time it was quite dark. The drive is through a wild and beautiful country, where one sees no sign of civilization except the telegraph wires, and an occasional white man's house where we stopped to change horses. For miles and miles one sees no human habitations except the Kaffir Kraals, where one gets glimpses of the heathen people moving about with but scant clothing to cover them. At last we came to a good-sized village called Alice, and Lovedale is about half a mile from it. As we approached we saw signs of that superior civilisation which it aims at impressing upon all who come within range of its influence. We drive up to it through an avenue of fine trees, which, however, were looking rather parched, and no wonder, seeing that no rain had fallen for about five months. Lovedale is situated within its own grounds, which extend over more than sixty acres, not including the farm. The central building is a large handsome block built of stone, comprising a large number of class-rooms for educational work and a great hall, with a lofty roof, capable of holding about 800 people. The young men are taught here; the young women in another place at a considerable distance. In another building there is a large dining hall, with kitchen adjacent; there are dormitories; there are workshops, where young men are taught to be blacksmiths, carpenters, waggon-makers, printers; and there is a large farm, where they are taught superior methods of agriculture; and then there are detached residences for the missionaries and teachers. In this great establishment about 500 young men and 150 young women are being brought under the influences of a high Christian civilization. At the head of it is Rev. Dr. Stewart, one of the most remarkable men in South Africa. Unfortunately he was at home in Scotland in poor health at the time of our visit, and so we missed the pleasure of making his acquaintance. They have plenty of visitors at Lovedale, as almost everyone who is doing the country, and who takes an interest in the missionary problem, tries to stop here. In fact, some people presume too much upon the well-known hospitality of the place. I even heard a story of a young couple, who had no connection with the institution, who came and spent their honeymoon here for a fortnight, and who no doubt found it a very pleasant hotel, especially when board and lodgings are free. Such a pair are almost too ingenuous to live. Some people might suspect them of being cute, and some might call them cool for such a warm country. I had a letter of introduction to Rev. Mr. Moir, who, as the senior, is at the head of affairs in Dr. Stewart's absence. From him and from the other missionaries we received a very warm and kindly welcome. At once we felt ourselves at home amongst earnest Christian friends. It was Friday evening when we arrived there, and after getting something to eat, we were informed that we were just in time for a special entertainment. It was a concert in connection with the Lovedale Literary Society, given by the girls' school, the whole entertainment being gone through by these coloured girls, except that the accompaniments were played for them by one of the lady teachers. We went into the great hall, which was beautifully lighted and decorated for the occasion with plants and flowers. There were present a considerable number of well-dressed people from Alice, and, behind these, all the pupils, young men and young women, forming a large assembly of at least 800 persons. Amongst the pupils are representatives of no fewer than fifteen of the races and tribes of Africa, some of them coming immense distances, away from the north of the Zambesi. A

very interesting group were fifty Galla children rescued from Arab slave dhows. What a different experience these children were having from that to which they once seemed doomed. The dreadful cruelty they experienced had left its mark even on their young faces. One of the girls who recited seemed to me to have a peculiarly pathetic expression of wistful melancholy. Most of them are determined to go back to their own country as teachers or missionaries. The entertainment was a most delightful one, and consisted of glees, sung by a choir; quartettes, duets, recitations, representations of Kaffir life, &c. One Kaffir girl recited Tennyson's "In the Children's Hospital." It is true that her utterance was somewhat thick and indistinct; but considering that she was speaking a foreign language, the performances was most creditable. You will remember that in this piece the following lines occur, when the doctor of the hospital is referred to—

"Then he muttered, half to himself, but I know that I heard him say
'All very well—but the good Lord Jesus has had His day.'"

I was greatly moved when I heard this Kaffir girl recite these lines. As I looked round about me, and thought of the great work being done in this place, and considered that all of it was being done in the name of Christ, and for His dear sake, it seemed to me that, all the infidels in the world notwithstanding, the great day of the good Lord Jesus was only about to begin. When I looked at all these dark girls, so neatly and tastefully dressed, going through this long programme so modestly, giving their recitations, singing their songs, taking their parts so correctly in the choir, and when I contrasted them with the densely ignorant, half-naked beasts of burden whom I had seen during the course of my drive that very day moving about their kraals, and when I considered that all of these educated girls would never have been anything else than such as they but for the good Lord Jesus, I had an ocular demonstration, which I am not likely ever to forget, of what is being done to uplift, to enlighten, and to civilize the heathen in His holy and blessed name.—*Rev. F. Stuart Gardner, M.A., in Belfast Witness.*

PULPIT, PRESS AND PLATFORM.

Dean Stanley: Any life that is worth living must be a struggle.

Miss Willard: We are not here to seek a following; we are here to lift an ensign.

Zion Herald: He who is determined to make no mistakes will probably make the one greatest mistake of fruitlessness. Better fail in half the efforts made than to fail to do anything.

Dr. John Hall: A comet draws more attention than the steady star; but it is better to be the star than the comet; following out the sphere and orbit of quiet usefulness in which God places us.

Cumberland Presbyterian: One of the mysteries beyond our ken is that it should ever be necessary, in the light of the great commission, to plead with Christian people to give to the cause of missions.

Dr. George McDonald: Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.

Herald and Presbyter: A French writer urges ministers to be careful of "the beginning and middle, but especially of the end of their sermons." Dr. Beecher criticised a certain sermon as having no snapper at the end. A great deal depends upon the last impression. The same is true of Sabbath-school lessons and prayer-meeting talks.

Teacher and Scholar.

Feb. 17th } THE GOOD SAMARITAN. { Luke x
18.5. } 25-37.

CATECHISM.—Q. 9.

GOLDEN TEXT.—Leviticus xix. 18.

Daily readings.—*M.* The Good Samaritan—Luke x. 25-37. *Tu.* Old Testament—Leviticus xix. 11-18. *W.* Recognition of Service—Matthew xxv. 31-40. *Th.* Overcoming by Love—Romans xii. 10-20. *F.* God's Love an Example—Matthew v. 43-48. *S.* The Fast of Mercy—Isaiah lviii. 6-12. *Su.* The Royal Law Jas. ii. 1-9.

Time.—A.D. 29 November, several weeks after last lesson.

Place.—On the journey along the northern border of Samaria, into Perea, beyond Jordan.

Introduction.—Soon after our last lesson, Jesus finally left Galilee. Leaving Capernaum He passed through Lower Galilee. He sent messengers before Him who were rejected by the inhabitants of a Samaritan village. Reproving His angry disciples, James and John, he departed to another village—Luke ix. 52-6. He replied to one who proposed to follow Him—Luke ix. 57-62. He then sent seventy of His disciples into every place whither He would come. Following them, He journeyed through Perea towards Jerusalem, attended by a great multitude whom he taught and healed—Luke x. 1-24. On the way the incident recorded in this lesson occurred. It is similar to, but distinct from that recorded in Matthew xix. 16-22, Mark. x. 17-22, and later on in Luke xviii. 18-23. But this parable is recorded in Luke only. It contains two important questions and their answers.

I. First Question and Answer. V 25-28.—It was put by a lawyer to put the qualifications of Jesus as a religious teacher to the test, or to prove Him, which here is the meaning of tempted Him. A lawyer was a teacher or expounder of the law of Moses. He calls Christ Master, or Teacher. His question was "What shall I do to inherit eternal life?" This was probably often discussed and no question can be more important. It is like that of the jailer at Philippi: "What must I do to be saved." It is not indicated that he was hostile to Christ as many were who questioned Him. He appears, we should judge from Christ's answer, to be sincere in his desire to know what to do, though probably also self-righteous. He imagined that a right or title to eternal life could be acquired by his doing something. Eternal life in his idea was rather a state of immortal blessedness after death than a moral and spiritual state to be in a measure attained now in this life. Christ refers him to the Scriptures, the only certain source of knowledge for all such questions, "What is written in the law?" "How readest thou?" "Thou shalt love the Lord thy God," etc. That is eternal life and can only be obtained through the exercise of such supreme love to God as produces absolutely perfect obedience to all God's commands, even to the loving of our neighbor as ourselves. Jesus says: "This do and thou shalt live," but in saying this He does not say that anyone *could* do it. Rather there must have been something in His tone or manner to lead the lawyer to suspect that he had fallen short of what he knew to be necessary. So he, willing to justify himself, to make himself appear right to his own conscience and to Jesus, puts the second question.

II. Second Question and Answer. V 29-37.—"Who is my neighbour?" The answer is in the form of a parable. Neighbour, according to the rabbis, could mean only a Jew. Jesus teaches a very different doctrine. "A certain man," etc., supposed to be a Jew. From Jerusalem to Jericho, twenty miles, is a descent of 3,500 feet. Deep ravines, caves, and sharp turns still make the road dangerous. "Fell among thieves," etc. No one could be so well expected to assist a fellow-countryman as a Priest and Levite who by chance were passing by. By chance, as we say; not really, for God arranges and overrules every event. They both selfishly, heartlessly passed on, would take no trouble, run no risk. Next "a Samaritan on his journey came where he was," etc. The Jews hated the Samaritans and Samaritans the Jews. Yet this Samaritan, from whom a Jew would not expect it, "when he saw him, had compassion on him," etc. Not only did all he could for him personally, but left money with the host at the inn for him, and if necessary was ready to give more for the man who naturally was his enemy. "Which man of these three," etc. Jesus thus leads him into a correct idea of who is really a neighbour, and who is not, to correct and condemn the false ideas of the Jews and his own. Anyone is our neighbour who needs kindness at our hand. It is not a matter of nationality but of humanity. This teaching has been the source of all great philanthropic and Christian efforts on behalf of men; the abolition of slavery, doing away with the drink traffic, the missionary movement and all such like.

LESSONS 1. How to obtain eternal life is the greatest of all questions and the Bible answers it.

2. We must love God supremely, with all our heart, and this includes loving our neighbour as ourselves. It is the proof of our love to God.

3. Our neighbours are all whom we can help, the poor, the heathen, the foreigners, those who despise and hate us.

4. Jesus Christ is the good Samaritan who saw us robbed of holiness, wounded and dying in sin and helped, and saved us at the cost of an infinite sacrifice.

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The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, FEBRUARY 6TH, 1895.

WE are asked to say that one cent each for Rev. R. P. Mackay's missionary catechism covers postage.

BY mistake the article in our last issue in Pastor and People, entitled, "My Father's House," was credited to Rev. J. S. Henderson. It should have been credited to Daniel Stewart.

In a recent address delivered in Chicago, Dr. Parkhurst said, "The work of cleansing your city can never be accomplished until you cease laughing at the mention of your corruption." Corruption in politics will never cease while men who claim to be respectable laugh at bribery and stealing. People who laugh at such crimes greatly help to perpetuate them.

It cannot be too frequently stated that the weak point in our financing for the schemes of the Church is the comparatively small number who contribute. Generous, loyal men and women give liberally over all the Church, but too many give nothing or next to nothing. A financial squeeze lessens the ability of the liberal souls, and the result is a deficit. If all gave even a moderate amount, deficits in any fund would be unknown.

SOME of our neighbors across the line are wrestling in the press with this question: "Do the Americans hate the British." The *Interior* acts as Chairman and sums up the debate by saying: "We shall never fight Great Britain again, but we shall always be punctilious in dealing with her." That is all right. If you had never been anything more than punctilious John Bull would have several millions in his pocket that he is without to-day.

HALF a dozen members of the Dominion Government, the Finance Minister included, are trying to convince the people of Ontario that Canada is prosperous and business fairly good. In his annual address the other day the President of the Toronto Board of Trade said that for purely trading concerns the past year "may be regarded as the most unsatisfactory if not the most disastrous since Confederation," and that looking to the future "the best that can be said is that business can hardly be worse than it is now and that any change must therefore be in the direction of an improvement." How would it do to appoint a Royal Commission to find out if the country is prosperous or not. Failing that we might have a plebiscite and ask the people to say if they are prosperous or hard up.

REPORTS of congregational meetings recently held, are, on the whole, not bad. Congregations here and there have suffered from various causes beyond human control, but after all we should not be surprised if the figures laid before the Assembly next June should prove satisfactory for a year like this. Now is the time for the Presbyterians of Canada to show their metal. Anybody can get along in good times. Men who believe in the perseverance of the Saints should be able to cope with any kind of times. What is the use in having a doctrine like that if we do not live up to it.

RAILING at party government is a cheap and easy kind of political virtue but it is not marked by intelligence. France and the United States are both suffering from the splitting up of parties. The Democrats failed to give the people of the United States tariff reform because a wing of the party broke away from party control. Government in France is almost in a state of chaos because no Premier can depend on his following. Government by party has its evils but they are few and small compared with those that come when a legislative body splits up into several sections of about equal strength.

THE statements submitted by sessions at congregational meetings often show a kind of leakage for which there seems to be no remedy. The decrease in membership comes mainly from three sources—death, certificates of disjunction and a third source variously described as "purging the roll," "revising the roll," "retirement," etc. The class described by these terms is sometimes as large as the number who get certificates. Where do they all go? Manifestly they do not unite with other congregations or they would need certificates. Are we to conclude that each year the Church loses nearly as many members as she gives certificates to?

SOME of our American exchanges have rather racy stories about the late Dr. McCosh. Here is a specimen:

One day Dr. McCosh had been discussing before the senior class Leibnitz's theory of evil. One of the young men inquired: "Well, doctor, why was evil introduced into the world anyway?" The doctor had a habit, when he was puzzled, of chewing his thumb-nuckle, and as the argument was leading up to this, he had gnawed viciously. When the question came out, however, he threw up both of his hands and cried: "Ah, ye have asked the hardest question in all pheelosophy! Sukkrates tried to answer it and failed; Plato tried it, and he failed too; Kahnt attempted it and made bod worrk of it; Leibnitz tried it, and begged the whole question as I have been tellin' ye; and"—here he renewed his chewing—"I confess—I confess, I do-a't know just what to make of it meself!"

Something like that may have occurred but we fear the students touched up the story just a little.

WE are glad to say to our readers, that in order to introduce and make more widely known in our church the Home Study Series of Sunday School helps, prepared under the superintendence of the General Assembly's Sunday School committee, the convener of the committee Rev. T. F. Fotheringham will upon application supply free to any Sunday School as many copies of the Home Study Quarterly for the first quarter of 1895 as may be necessary to put one in the hands of each teacher and senior scholar. Also as many copies of the *Teacher's Monthly* as there are teachers in the school. Parties writing are requested to state that they are wanted as samples to prevent their being charged. This offer holds good for the first *Quarterly* and *January Monthly* only. Mr. Fotheringham's address is 107 Hazen St., St. John, N. B.

WE are glad to note every indication of growing interest in and of the success of the Augmentation Fund. The visits of delegations from the committee to the Presbyteries in which so much information has been imparted and earnest appeal presented cannot but be attended with good to the fund. We learn that as the result of a visit of the Rev. Dr. Warden to a meeting of the Presbytery of Quebec a reduction of between \$700 and \$800 has been effected in claims upon the fund from this Presbytery. On a recent Sabbath the Rev. D. J. Macdonnell asked his congregation, for a contribution to the fund of \$1,000, and they gave \$1,093.50.

Bloor Street (the Rev. Mr. Wallace's), a comparatively young congregation and carrying a heavy debt, has also shown its appreciation of the importance of this fund by a contribution in its behalf of \$500. Examples like these which could be multiplied should be felt over the whole Church as an encouragement and stimulus, and show all augmented congregations and their pastors that many at least of our congregations and their brethren are deeply interested in the work they are doing and the sacrifices which in many cases they are making for it.

JUBILEE MEMORIAL VOLUME.

AT the time of the celebration of the Jubilee of Knox College the publication of a memorial volume in connection with it was frequently referred to. It will be gratifying to all friends of the college to know that this work has not only been entered upon but is now well under way. The work is in the hands of a committee consisting of Rev. Dr. Caven, chairman, Rev. L. H. Jordan, secretary, and Revs. John Neil and Alexander Gilray. For the literary part of the work the services have been secured of Rev. J. A. Macdonald, minister of Knox Church, St. Thomas, than whom a better choice could not have been made. He is a graduate of the college, was for years its librarian, and as a former editor of Knox College *Monthly* became well and favourably known to the whole Church as a writer gifted with good taste as well as vigor. The scope of the work can be judged of by the titles of the chapters which we here give: "Theological Education in Canada prior to 1844; The College in Toronto, Founding and early Stages, 1844-1854; At Elmsley Villa, 1854-1875; Theological Education in the U.P. Church prior to 1864; Recent Work, Changes and Development, 1875-1894; The Semi-Centennial; Student Life at Knox College; Service of the College to the Church in Canada; To the Church Abroad; To Public Education; To Theological Training," four chapters. "Bibliography of Professors and Alumni; Roll of Alumni, with Biographical Data." The mechanical part of the work will be such as to satisfy the taste of even the most fastidious. The volume will contain about 200 pages and under ordinary circumstances could not be produced below \$2.50, but owing to so much of the work connected with it being done gratuitously, it will be offered to advance subscribers at \$1.00, but this offer can be made only to those whose names are received before March 1st. The edition will be limited and as it cannot be repeated it will not only be of great present value but as time goes on will become of increasing historical value. The number not only anxious, but eager to possess such a book in a Church of the numbers and wealth that ours has should speedily exhaust the whole edition.

DR. PARKHURST AND TAMMANY

WE have had our share of boodling in Canada. Some of it has been exposed, some of it has yet to be exposed, and much will never be known. In some cases the principals have been brought to justice, in other cases subordinates and minor offenders have been made the scapegoats for the sins of their superiors. From what has been seen on a small scale here in Toronto and elsewhere in our country public anxiety has been awakened and we have become fortunately somewhat sensitive on this matter, although not yet so much so generally as we ought to be. From the case of New York we have seen to what gigantic proportions, if not checked in time, this evil may grow, and what a fierce life and death struggle the overthrow of it may cost. The hero of the great battle for purity of city government in New York has become known to the whole English-speaking world at least. Since his victory he has had such frequent appeals for information how to secure like results elsewhere that he has thought it the simplest and readiest way to answer these to tell in a book, in as simple a way as possible, the general outline of events in the case of his own town in which he declares what all now know, that "virtue was at the bottom and knavery on top, rascals were out of jail and standing guard over men who aimed to be honorable and law-abiding." This book was published last Friday by Scribner's Sons under the name of "Our Fight with Tammany." It is like

what we would expect from Dr. Parkhurst in its frankness and earnestness. From advance sheets we make a few extracts.

Speaking of his personal position in his grapple with the evil he fought with as a minister and reformer, and which ought equally to be that of every one in combatting public wrong and vice Dr. Parkhurst says: "I do not speak as a Republican or a Democrat, as a Protestant or a Catholic, as an advocate of prohibition or as an advocate of license. I am moved, so help me Almighty God, by the respect which I have for the Ten Commandments, and by my anxiety as a preacher of Jesus Christ to have the law of God regnant in individual and social life; so that I antagonize our existing municipal administration, because I believe, with all the individual exceptions frankly conceded, that administration to be essentially corrupt, interiorly rotten, and in all its combined tendency and effect to stand in diametric resistance to all that Christ and a loyally Christian pulpit represent in the world"

Referring to a main motive for his entering upon the work he took in hand, he tells of a state of things, not peculiar to New York by any means, but which not a few ministers and a still greater number of medical men can testify exists more or less in every large city, and which moves one both to pity and indignation. "My interest in the congregation to which I minister, made up as it is quite largely of young men, induced in me a special concern for young men and for the conditions under which their urban life has to maintain itself. Through acquaintance with them, and in consequence of information which I gathered from trusted members both of the legal and medical professions, I became easily familiar with certain facts which make out a large feature in the life of the city, and it occurred to me whether there might not be some means by which, in association with others, I could operate to reduce the strain of current temptation, and make it at least a little easier for a city young man to maintain himself at his best. After the above matter had gone through due process of fermentation in my own mind, I commenced to push out quietly in the two directions of the gambling evil and the social evil, and the first obstruction against which I ran was the police!"

With regard to the place of the pulpit and its power in a life and death struggle for public purity, honesty and righteousness, although of some length, we venture to quote the whole of what Dr. Parkhurst says on the page before us. It ought to encourage honest and fearless ministers of the gospel in the discharge of public duty, and deals such a blow to those who talk so flippantly of the pulpit losing its power as they will find it difficult to get over. "If the pulpit is honest, intelligent, untrammelled, anxious for nothing so much as to be the oracle of God and to see the Lord's Prayer turned into history, why, there is nothing that can stand alongside of it in point of conscious and confident authority. And I am saying what I know. I uttered only thirty minutes of indictment against the blood-sucking scoundrels that are drawing the veins of our body municipal, and they were all set wriggling like a lot of muck-worms in a hot shovel. I am not such a fool as to suppose that it was the man that said it that did the work, nor that it was what was said that did the work; for it had been said a hundred times before with more of thoroughness and detail. *It was the pulpit that did the work.* Journalistic roasting these vagabonds will enjoy and grow cool over. But when it is clear that the man who speaks it is speaking it not for the purpose of putting money into his pocket or power into his party, but is speaking it because it is true, and in speaking it appreciates his oracular authority as one commissioned of God to speak it, there is a suggestion of the Judgment Day about it, there is a presentment of the invisible God back of it, that knots the stringy conscience of these fellows into contortions of terror. Warning power of the pulpit? There is all of power in the pulpit that there is of God voicing himself through the man who stands in the pulpit."

The sixty-third annual catalogue of Lafayette College shows an attendance of 306 students, who are nearly equally divided between the technical courses in engineering and chemistry, and the old curriculum of classical studies. The faculty numbers twenty-eight instructors and the charges are moderate. Copies of the catalogue may be had by addressing the Registrar at Easton, Pa.

We acknowledge with thanks the receipt from the Editor of the "Congregational Year Book" from Memorial Hall, Farnridge Street, London, E. C. England. It is filled with valuable information to which we are glad to have access.

THE MANITOBA SCHOOL QUESTION.

THE decision in this case of the highest court of appeal known to the realm, which has been looked forward to with such deep interest, has at last come and been made public. As was sure to be the case, it will both please and disappoint. For ourselves we shall not have the temerity to discuss the decision in its legal aspects, nor shall we venture to assume the role of an adviser or prophet and say what will or ought to be the course in the premises for either the Dominion or the Manitoba government to pursue. The judgment furnishes another illustration of the glorious uncertainty of the law, and the long agitation over this question furnishes likewise a proof of the great difficulty and persistency of the educational problem. This problem must in the nature of things be both difficult and persistent, for society being no mere agglomeration of parts, but a living organism, as it were, the relations of its component parts are continually changing, not only among themselves, but to the outside world, and, therefore, no scheme of education can ever be final unless society becomes fossilized.

With regard to the case before us, it is exceedingly to be regretted that, by some of our French-Canadian fellow-citizens the subject cannot be discussed at all without charging those who do not think as they do, with being actuated by hostile feeling towards their race, language and religion. We are not prepared to say that in no instance is this the case, but that this feeling prevails widely in any part of the Dominion we do not believe. It surely is quite possible to be opposed to any system of separate schools on religious grounds, to be supported in whole or in part from public funds conscientiously and rationally without any feeling of antagonism whatever to the race, language or creed of our Roman Catholic fellow-citizens whether of French or of any other nationality.

The fact is that on this education question, as regards its religious character, all classes in the Dominion have very much in common; we should say they are at one on what is really most important—namely, in being opposed to any system of common school education which is so purely secular as to keep out of sight the existence and character of God, the fact that in the holy Scriptures He has given a revelation of Himself, especially in the person of Jesus Christ, and that there we have the highest standard of morality and its supreme authority, or one which would ignore the decalogue, the Lord's prayer and the sermon on the Mount. Any system of public education which would ignore these, we feel sure would be repudiated by an overwhelming majority of the people. Why then, cannot all agree upon a system of education which recognises these common grounds and brings them into practical use every day in the schoolroom? It is when we go back to the sources of that teaching—the agencies employed to impart it and the object of imparting religious knowledge in the common schools—that divergences arise, divergences that, in the estimation of our Roman Catholic fellow-citizens, can in no other way be overcome but by obtaining a system of schools for their own special benefit. Why should this be?

Looking at the past history of Romanism and its present attitude, it would appear that the chief obstacles are, first, the objection of the Romish Church, in spite of feeble protests to the contrary in some countries and under some circumstances, to the free use by the common people of the Scriptures in the vulgar tongue. It is selections from these Scriptures which are authorized for use without note or comment in our common schools, and this Rome objects to. The late Archbishop Walsh, of Toronto, it was said, gave his assent to the selections about which such a hue and cry was at one time made, but we have not learned that they have ever been used in a single instance in a Roman Catholic school. That shows plainly enough the attitude of the Roman Church toward the Scriptures. Second, if the Scriptures, or any portion of them, are to be used in the school it can only be as they are interpreted by teachers who will do this in accordance with the teachings of the Roman Catholic Church. This of course a school system which is to be common to the whole body of the people cannot do, and therefore Roman Catholics, the clergy especially, cannot tolerate it. It seems a pity and very wonderful that, if God has spoken to men at all, He should have done so in terms such that the great body of

His children cannot, unless explained by one church, understand His teaching on matters of infinite importance to them. Yet this is the position of the Roman Catholic Church and one of the reasons why it cannot and will not accept a system of common schools. And a third reason, the strongest of all is, that the great object of the Roman Catholic Church in its religious teaching of the young in the day school is not simply, nor mainly to teach morality as founded on the scriptures and thus to make good citizens, but at the same time to ground the young in Roman Catholic doctrine and thus make and keep them good Roman Catholics. This we venture to think is the one insurmountable objection of the Roman Catholic clergy,—for the difficulty arises almost wholly from them,—to a common school system in which the children of this Church shall be educated side by side with Protestants, and, as the latter are, simply in the fundamental principles of morality.

The reason of this is evident to all who know the claims of the Roman Catholic Church for itself, and, admitting these claims, or even that they are sincere in making them, which they undoubtedly are, they can scarcely take any other ground than they do towards a common school system. Theirs they claim is the only true church; salvation beyond its pale, if possible at all, is very rare and doubtful; to be outside of it is to be a heretic and to incur the doom of all heretics, to renounce it is to become a pervert and an apostate, and endanger the soul to all eternity. How can it do otherwise than seek by every means in its power to guard the young at the very outset of life; it is its most solemn duty to do it, as far as that is possible, against so appalling a calamity. However widely and strongly, then, fellow-citizens of a different religious belief or of no belief may differ from them, they are consistent from their point of view in seeking by every means in their power to obtain schools after their own mind where they may safeguard the young members of their flock at the most critical period of life against the worst calamity, as they regard it, that can possibly befall them. From their point of view all schools which do not tend to make good Roman Catholics, if not Protestant, are godless or dangerous, and hence the conflict, one that will be irreconcilable, so long as Rome remains what it is, between it and the common school. It would have been pleasant had it been possible to say that the results of separate schools and the teaching given in them were so evidently superior in point of morality to common schools, that on this ground alone the contention of Roman Catholics is justified. This does not appear to be the case. But however strong a reason this may be to others not of their faith for opposing separate schools, for opposing them with might and main, it weighs little or nothing with the Roman Catholic hierarchy. The only way, therefore, by which the difficulty can be permanently got over is not by legal suppression of separate schools, nor by excusing Roman Catholic children from religious exercises entirely free from the least hint or taint of being Protestant, but by the most patient, persistent, intelligent and kindly inculcation of that truth which in time will lead Roman Catholics to such clearer, broader views of truth as will do away with their objections.

The question, too large to be discussed just now, arises here whether it is expedient for the state, or even lawful for it in justice to all concerned, to allow any part of the public revenue from whatever source it may be drawn, even if drawn from Roman Catholics themselves, to be used to support schools whose claim to separate existence is, that they must teach the special doctrines of one church, and while they do this cannot demonstrate as a result that in doing it they are advancing the interests of morality and good citizenship in a greater degree than does the teaching of the common schools from whose support they claim the right to be exempted.

A valuable series of pamphlets has been prepared under the direction of the Hon. A. S. Hardy, Commissioner of Crown Lands designed to give full and reliable information respecting the still unoccupied districts of Ontario. We have already drawn attention to that on Algoma and North Nipissing, giving detailed statements as to climate, soil products and all other resources. That on the Rainy River District is compiled by Frank Yeigh, of the Crown Land Department and has reached a third edition; that on the Temiscamingue District, is by C. C. Farr, of Haiburby, Lake Temiscamingue. They are all of a similar character and can be obtained on application to the Crown Lands Department, Toronto.

The Family Circle.

THE RIVER'S SONG.

BY M. GRANT FRASER.

What does the river say?
Trilling the live long day;
List to its song,
Ask of the clover red,
Nodding its blushing head
Green leaves among.

Why do the rushes sigh
Where it is gliding by,
Tender and bright?
Where netted sunbeams gleam;
Or chastened lilies dream,
Silvery white.

Ah! hark the foxglove tell,
Tinkling its tiny bell,
When breezes move.
Thus why the rushes sigh,
'Neath yonder sunset sky
Grieving for love.

For see the leaflets fall,
Fondly believing all,
Lured by its glee.
Soon will their bloom be lost
Sullied and tempest lost
In the wide sea.

False, false the waters prove;
Singing of changeless love
Onward they glance,
Thus why the rushes weep,
Why clover's blushes keep
Time to its dance.

Indore, Sept. 26th.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER XVIII.—CONTINUED.

Gerald laughed, with a little of his old satirical manner. 'Well, if ever I have a daughter,' he said, 'I hope she will think as much of me as you do of your father!'

'Perhaps she will,' Marjorie retorted, 'if you deserve it as well.'

'Suppose we have another canter now,' said Gerald, ignoring this remark.

As they leisurely descended the mountain slope after their canter, they passed children carrying little baskets and bunches of the graceful white trilliums or 'May lilies,' as they called them; with a few late hepaticas and violets. Here and there a wild plum or cherry spread its white plumes beside their way. It was an exquisite evening, full of fragrance and freshness, and Marjorie long remembered the charm of the ride, with the spring sunshine on the scene and in her heart, too.

But good and ill are apt to be intermingled in life. When Marjorie reached home she found a bit of bad news awaiting her, and Norman and Edie in deep dejection, though they declared that 'it wasn't their fault, at any rate.' Robin had gone out with them, as he often did now, and had not come home. They did not know just when he had left them or how he had lost them. Alan had been out searching for him ever since, and Jack and Millie had gone in another direction; but no trace had been found of him yet. Marjorie was very uneasy. It was not only that she herself was very fond of the little fellow, but he seemed a charge from her father; and what could she say to him if Robin were lost? However, she would not add to the children's sorrow, and tried to be as hopeful as she could; though she had a very uneasy heart all night, not knowing where poor little Robin might be. Dr. Ramsay had telephoned to the police-station, and sent an advertisement to the paper, so that no precaution might be neglected; for Robin was a dog of some pecuniary value, and if he had been stolen, might not readily be recovered.

But relief came from an unexpected quarter. Next morning, as Marjorie was about to set out on the search herself, little Louis Girard appeared with Robin in his arm—having, poor little fellow, but the one—and with his pale face beaming with delight at being the restorer of the 'little dog of Mademoiselle.' Robin had run into the house where he lived, having seemingly been chased and frightened. It was too late in the evening to bring him home, so Louis had

taken good care of him till morning, and had begged his mother to let him take the dog home himself. It was hard to say which of the three concerned showed most pleasure in the denouement—Marjorie, Robin, or Robin's restorer. When Ada heard the story she was so delighted that she said Louis must be doubly rewarded. For she and Marjorie had been planning how they might get him out to the country air, to make him grow really well and strong.

Marjorie's birthday came on the twenty-fourth of May, which is a public holiday in Canada, being observed as the birthday of Queen Victoria. There had been a good many projects made as to how it would be best to celebrate the day. It was finally decided that they should have a picnic on St. Helen's Island, which is often called the island park of Montreal. The day turned out a lovely one, and the only regret felt by the party, as they went down to the ferry, was that Ada was not able to accompany them; of course Gerald and Professor Duncan were guests. The picnic would not have been completed without the professor. Mrs. Ramsay enjoyed the excursion as much as any of the younger ones, and Dr. Ramsay said if he could manage it he would come in the afternoon to escort them home. And Miss Mostyn, by general consent, was invited, and agreed to take a holiday for once.

Marjorie had had a birthday letter from her father that morning, and it enclosed a little birthday gift, the proof of another 'parable,' by the author of her favorite Northern Lights. She took it with her to the island, that Professor Duncan might read it at leisure, and gave it to him to look at as he lay down on the grass to luxuriate in the beauty of the day and the newly-fledged trees of which there were many large and beautiful ones on the island. Marion and Marjorie, with Alan and Gerald, strolled leisurely along the pretty shady walks, through the wood or along the shore, picking a few wild flowers here and there; snowy trilliums or purple violets or wild diolytra. They even found in a shady spot a late specimen of the white cups of the bloodroot, to the delight of Marjorie, who had never seen this earliest spring flower before. Mrs. Ramsay and Miss Mostyn sat near the professor with their knitting, and called them all to headquarters when it was time to spread the luncheon in the sunny glade they had selected for that purpose.

When luncheon was over—Robin having his share as well as the rest—Professor Duncan took up the printed paper, and proposed to read the little parable.

'I like its meaning,' he said, 'and it is very appropriate to this sweet spring day and these spring flowers that you girls have adorned yourself with. I suppose you would rather have a story than the botanical lecture I was thinking of giving you?'

There was no dissent from this suggestion, and the professor, waiting till the remains of the luncheon had been removed, began the reading of this spring parable.

'The summer had filled up the measure of its days, and finished its work. Every seed had ripened and fallen, every fruit was garnered, every nut hung ready to be carried by the squirrels to their winter store-houses. The soft, dreamy, golden sunshine seemed to wrap all nature in an exquisite repose, as if satisfied to rest after happy and successful effort. The Spirit of the Woods looked with a contented smile upon the peaceful beauty of the scene, which left nothing further to desire or to hope for; and she, too, seemed to yield to the languorous influence about her, and to rest satisfied with mere existence in the sweet and drowsy stillness.'

'Suddenly she became conscious of a strange and subtle change, which seemed silently to pass over the face of this dream-like beauty. The golden glow faded out of the sunshine, a strange chillness pervaded the air, and one by one the delicate blossoms drooped and faded, while cold gray clouds hid the soft blue of the summer sky, and sobbing gusts of wind strewed the grass with sere and withered leaves, that but late-

ly had been waving, fresh and green, in the soft summer breeze. The Spirit of the Woods looked with dismay at the sudden and mournful blight that had touched, with a destroying spell, the perfect beauty in which she had been rejoicing, and she seemed to feel the presence of a great destroyer, of whom she had vaguely heard; before whose coming all the beauty of the earth must perish. She wept bitterly, till the boughs of the great trees drooped heavily towards the earth, and the crystal tears drooped from the feathery sprays of the hemlocks, and sank down into the earth to refresh the soil that had become parched with the long reign of unbroken sunshine, and to keep the roots of the grass and the tender plants from being dried up for lack of moisture.

'Then there came a day that gave new hope and joy to the drooping heart of the disconsolate Spirit, and made her feel as if, after all, the Destroyer had been overcome. Perhaps her tears had been powerful to drive him away. At all events, it seemed as if the reign of brightness and beauty had returned. The sunshine again broke, bright and golden, through a soft morning mist that seemed to bathe all nature in the freshness of spring. And when it shone on the forest, there gleamed out a thousand hues of amber and gold and crimson and purple, and every twig and shrub seemed to glisten as with ruby and coral in the morning sun, in which many a "burning bush" shone with almost dazzling radiance. The Spirit of the Woods gazed in astonishment and delight at the wondrous transfiguration which had clothed with new and glorious beauty the nature that had seemed ready to droop and die.

'But her joy was short lived; for very soon again the gold faded out of the sunshine, and instead of the soft, brooding, slumberous calm in which all the living creatures had seemed to bask and luxuriate, wild gusts again began to sob and wail through the forest, sweeping away, all too swiftly, the rich colors from the trees that began to stretch their bare dark boughs appealingly to the stormy sky. The bitter north wind breathed over all things its biting, nipping air, and every green thing sank before it in blackened decay. The grieved and disappointed Spirit wept again, more bitterly than before, over the desolation of her kingdom—the dead and dying herbage, the swift disappearance of the glory of color that had seemed to crown the woodland with an aureole of brightness, just before this mournful shattering of her hopes. This time her tears as they fell were caught and crystallized by the tricky frost spirit into an exquisite, sparkling hoarfrost, which at least beautified the advancing desolation which it could not stay. Day by day, as the winds blew and the rain fell, more and more dying leaves from the trees dropped sodden on the yellow, withered grass, and as the sad-hearted Spirit looked over her desolated realm, but lately so rich in beauty, she could see nothing to console her. But even as she sat disconsolate amid the brown and sere remains of what had been such luxuriant verdure, behold, there glided up to her a beautiful, clear-eyed spirit called Hope, who whispered to her in sweetest tones that, although the great Destroyer had come, despite her tears and prayers, there would yet arise a great and powerful Restorer, even stronger than the destroying power that had wrought such evil and havoc; and that this Restoring Spirit would bring back to her desolated woods a new and fairer beauty, that would even make her forget the treasures she had lost and was now mourning.

'So the Spirit of the Woods was comforted, and waited patiently, watching always for the promised approach of this wonder-working power. One night there arose the sound of a great and mighty wind, and as it rushed through the forest, bending and swaying the great trunks and branches, driving everything helplessly before its resistless strength, the expectant Spirit wondered whether this might not prove to be

the power that was so strong, and of which so much was to be expected. But its strength seemed only for destruction, for it tore up even large trees, that were not very firmly rooted, and snapped asunder, with a loud crash, tall and strong trunks, while it ground and crushed the tender boughs and twigs, and left the forest more bare and desolate than before.

'Again the Spirit watched and waited, sorrowful for the havoc she could not prevent, yet still hoping for the wonderful Restorer who was to do what she could scarcely now think possible. But she had faith in the promiser, Hope, and where she could not see, she trusted. One clear night, when everything was very still, she became aware of the silent presence of a great and terrible Power. The swiftly rushing water, that nothing could hold back, became suddenly cold and lifeless, then solid and dark like a piece of dead matter. The soft brown earth became hard and rugged as iron. No one could ever have imagined her the gentle mother of so many living things. "Here is a power mightier even than the wind," thought the Spirit. "The wind could only lash and toss the water into a rage; this holds it in chains and fetters. But this also is the power of death, not of life!" And the Spirit sighed, but patiently watched and waited still.

'By and by, without a sound, or the rustling of a dead leaf, a strange, soft, white, feathery mist descended on all the bare, dark forest and hard, iron-bound soil. Before long they were all enwrapped and shrouded in a soft, unearthly, though beautiful garment, that seemed to be an etherealized semblance of the beauty of its summer verdure. Tenderly the Spirit of the Snow wrapped its light, fleecy drapery about the interlacing gray boughs, till each twig and spray seemed to stand out in a lovely tracery of the purest white, which glittered in the sunlight with a more dazzling luster than that of pearls or diamonds. As the Spirit of the Woods gazed in admiration, she wondered whether, indeed, this could be the new restoration of beauty that had been promised; but she shivered at the thought that, though beautiful, it was cold and inanimate, and that even its beauty was not the beauty of life, but of death. And even while she thought this, she, too, yielded to the numbing spell that seemed to have overcome all things, and fell asleep.

'When she returned to consciousness it seemed as if she had been aroused by a kiss, so soft and warm that it sent a thrill through all her being. As she looked up, she forgot even to think about the promised Restorer, so lost was she in an encompassing and penetrating sense of awakening life. The trees still showed their leafless boughs against the sky, but there was about them a magical presentiment of quickened vitality; a faint feathering out of swelling buds, which exhaled the most exquisite fragrance, an air as soft as the down on the swan's breast. The ground was still brown, and strewed with sodden leaves; but a moist, sweet odor came forth from the 'unbound earth,' and myriads of tiny green points and shoots were rising and expanding themselves in every direction. As the delighted Spirit looked towards some moss-grown rocks near at hand, she started in an ecstasy, for in their shelter she saw an exquisite cluster of lovely snow-white cups, gleaming like stars out of their deep, rich green leaves. And she knew it, for a parting gift left by the Spirit of the Snow to show how her purity had entered into this fresh and renewed life. And all around the woodland was sudded with snow-white plumes, as if the snow wreaths were still clinging to the bare shrubs; only this snow was living and breathing the fragrance and the tenderness of opening life, blended with the dazzling purity of what had been the cold and soulless snow.

(To be continued.)

Let Hell be blotted out to-day, and there is material enough in any saloon keeper and a barrel of whiskey to start another one.

Our Young Folks.

HORSE-SHOEING.

[The sisters Andrea and Amalie Hofer of Chicago are not satisfied in producing the *Kindergarten Magazine*, the monthly text-book of the new education, they must needs provide the *Child Garden* for the children themselves, and happy are they who monthly revel in its treasures. The finger game entitled "Horse-shoeing" has such a merry go in it that we cannot refrain giving it to our Young Folk.]

Five horses come trotting right into the shop;
"Whoa!" says the blacksmith, and all of them stop.
Then the five horses begin their neigh, neigh!
Which means, "Good blacksmith, please shoe us to-day."

Now blows the bellows to start up the fire;
High leap the flames—yes, higher and higher;
When the iron's heated bright red through and through,
Away pounds the blacksmith to make a good shoe.

With his click and his clang and a bright, merry song,
The shoes are all made before very long.
Then off trot the horses—trot, trot! down the street
With strong iron shoes upon their swift feet.
Emma G. Saulsbury.

QUEER THINGS IN ANIMAL LIFE.

The greyhound runs by sight only. This is a fact. The carrier pigeon flies his hundreds of miles homeward by eyesight, not from point to point objects that he has marked. This is only conjecture. The dragon fly, with 12,000 lenses in his eye, darts from angle to angle with the rapidity of a flashing sword, and as rapidly darts back, not turning in the air, but with a clash reversing the action of his four wings and instantaneously calculating the distance of the objects, or he would dash himself to pieces. But in what conformation of the eye does this power consist? No one can answer.

Ten thousand mosquitoes dance up and down in the sun, with the minutest interval between them; yet no one knocks another headlong on the grass or breaks a leg or a wing, long and delicate as they are. Suddenly a peculiar, high-shouldered, vicious creature, with long and pendent nose, darts out of the rising and falling cloud, and, settling on your cheek, inserts a poisonous sting. What possessed the little wretch to do this? Did he smell your blood while he was dancing? No one knows.

A carriage comes suddenly upon some geese in a narrow road and drives straight through the flock. A goose was never yet fairly run over, nor a duck. They are under the very wheels and hoofs, and yet they contrive to flap and waddle safely off. Habitually stupid, heavy and indolent, they are nevertheless, equal to any emergency.

Why does the lonely woodpecker, when he descends from his tree and goes to drink, stop several times on his way and listen and look around before he takes his draught? No one knows. How is it that the species of an ant which is taken in battle by other ants to be made slaves, should be the black or negro ant? No one knows.

The power of judging the actual danger and the free-and-easy boldness that results from it, are by no means uncommon. Many birds seem to have a correct notion of a gun's range, and are scrupulously careful to keep beyond it. The most obvious resource would be to fly right away out of sight and hearing, but this they do not choose to do.

A naturalist of Brazil gives an account of an expedition that he made to one of the islands of the Amazon to shoot spoonbills, ibises, and other magnificent birds which are abundant there. His design was completely baffled, by a wretched little sand-piper, which preceded him, continually uttering his tell-tale cry, which at once aroused all the birds within hearing. Throughout the day did this individual bird continue its self-imposed duty of sentinel to others, effectually preventing the approach of the hunter of the game, and yet managing to keep out of the range of his gun.—*Philadelphia Times*

A MILLIONAIRE'S OPINION OF RICHES.

The following story is told of Jacob Ridgeway, a wealthy citizen of Philadelphia, who died some years ago, leaving a fortune of five or six millions of dollars:

"Mr. Ridgeway," said a young man, with whom the millionaire was conversing, "you are more to be envied than any gentleman I know."

"Why so?" responded Mr. Ridgeway. "I am not aware of any cause for which I should be particularly envied."

"What, sir!" exclaimed the young man in astonishment. "Why, are you not a millionaire! Think of the thousands of dollars your income brings every month!"

"Well, what of that?" replied Mr. Ridgeway; "all I get out of it is my victuals and clothes; I can't eat more than one man's allowance, or wear more than one suit at a time; pray, can't you do as much?"

"Ah, but," said the youth, "think of the hundreds of fine houses you own and the rental they bring you."

"What better am I off for that?" replied the rich man. "I can only live in one house at a time, and as for the money I receive from rents, why, I can't eat it, or wear it; I can only use it to buy other houses, for other people to live in—they are the beneficiaries, not I."

"But you can buy splendid furniture, costly pictures, and fine carriages and horses; in fact, anything you desire."

"And after I have bought them," responded Mr. Ridgeway, "what then? I can only look at the furniture and pictures—and the poorest man, who is not blind, can do the same. I can ride no easier in a fine carriage than you can in an omnibus for five cents, without the trouble of attending to drivers, footmen and hostlers, and as to anything I 'desire,' I can tell you, young man, that the less we desire in this world, the happier we shall be.

"All my wealth cannot buy me a single day more of life; cannot buy back my youth; cannot purchase exemption from sickness and pain; cannot procure me power to keep afar off the hour of death; and then, what will all avail, when, in a few short years at most, I lie down in the grave and leave it all forever? Young man, you have no cause to envy me."

Such, as I remember it, is the substance of the story. Oh, wise Mr. Ridgeway! The fleeting treasures of the world can bring the soul no happiness; its gold is only bright, as the flowers are, and, like them, it fades; its lustre grows dim when death has glazed the eye, and the music of its ring is unheard by the dull ear of the dying. But, up in yonder 'better world,' the treasures do not fade; the moth doth not occupy them; the thief doth not steal them; the brightness of their glory is "incorruptible," and "fadeth not away."

FREDERICK THE GREAT AND THE MILLER.

Near Sans Souci, the favorite residence of Frederick the Great, there was a mill which much interfered with the view from the palace. One day the king sent to inquire what the owner would take for the mill; and the unexpected answer came back that the miller would not sell it for any money. The king, much incensed, gave orders that the mill should be pulled down. The miller made no resistance, but folding his arms quickly remarked, "The king may do this, but there are laws in Prussia," and he took legal proceedings, the result of which was the king had to rebuild the mill, and to pay a good sum of money besides in compensation. Although his majesty was much chagrined at this end to the matter, he put the best face he could upon it, and, turning to his courtiers, he remarked, "I am glad to see that there are just laws and upright judges in my kingdom." A sequel to this incident occurred about forty years ago. A

descendant of the miller had come into possession of the mill. After having struggled for several years against ever-increasing poverty, and being at length quite unable to keep on with his business he wrote to the King of Prussia, reminding him of the incident we have related, and stating that if his majesty felt so disposed he should be very thankful, in the present difficulty, to sell the mill. The king wrote the following reply in his own handwriting: "My dear neighbor, I cannot allow you to sell the mill. It must always be in your possession as long as one member of the family exists, for it belongs to the history of Prussia. I regret, however, to hear you are in such straitened circumstances, and therefore send you herewith £1,200 in the hope that it may be of service in restoring your fortunes. Consider me your affectionate neighbor—Fredrick William."

"TAKE 'EM, JACK."

A very pleasing incident occurred on one of our busy streets during the heated term—pleasing because of the unselfish spirit it displayed.

It was a fatiguingly hot day and only those whose business necessitated were found upon the scorching streets. Presently a little newsboy appeared in sight. He was not alert and bustling as is the ideal newsboy; on the contrary, he moved along as though each step he took was painful to him. Meeting an acquaintance, he stopped to exchange greetings under the friendly shade of an awning.

"What's the matter with you to-day, Jack? You get along 'bout as fast as a snail."

"So would you, I guess, Tim Ragan, if your feet were full of blisters walking on the hot sidewalk. Every time I put a foot down it's like to set me crying," the other answered.

Tim looked down at the bare feet in question, and glanced at his own encased in a pair of shoes that had certainly seen duty, but which still afforded protection from the heat of the dazzling pavements. Quick as a flash he dropped down on a step, and the next moment was holding out his shoes to Jack.

"Here, you can wear them till to-morrow. My feet ain't blistered. Take 'em Jack; it's all right." And away he went crying "Three o'clock," at the top of his voice, seemingly unconscious that he had just performed a brave deed.

KOREAN WOMEN.

Girlhood and womanhood in Korea, as in all other semi-barbarous countries, are surrounded by many restrictions and limitations. Girls seem to enjoy a pleasant childhood; but after the tenth or twelfth year they begin their life of seclusion. They must marry before the age of seventeen if they would avoid reproach. The young lady does not see her future husband until after the ceremony, the whole affair having been arranged by a professional "go-between," a woman whose income depends upon her reputation for making successful matches. The women of Korea need the gospel, if ever women of any land did. They have little to make life worth living, shut up as they are in their homes, with but few acquaintances, and almost never going beyond their own narrow women's quarter. Men cannot reach them; but to the women of America the door is open. There is no such word as "home" in the Korean language, and there is no home life as we know it. The houses are merely living places. They are heated from beneath, fires being made under the floor, the fire-place and chimney being outside the house. The Koreans sleep on the floor, and in the cold season fuel is used to keep the sleeper warm through the night.

Find a man whom men love, and you will find one who has first loved men.

AFTER MANY YEARS.

A STRANGE STORY TOLD BY A WELL-KNOWN MINSTREL.

The Painful Results of an Injury Received Many Years Ago—Was Treated in the Best Hospitals of Two Continents, but Pronounced Incurable A Fellow Patient Pointed Out the Road to Recovery.

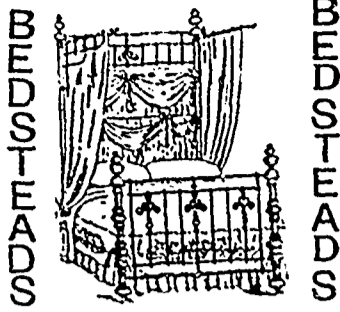
From the Owen Sound Times.

The marvellous efficacy of Dr. Williams' Pink Pills has again been demonstrated in this town. The Times referred to the astonishing cure of Mr. Wm. Belrose, a well known citizen. This was followed a few weeks ago by the remarkable cure of Mrs. Monnell, of Peel street, whose life had been despaired of by herself and family and friends. A few days ago the Times' reporter was passing along Division street, when it was noticed that a new barber shop had been opened by Mr. Dick Cousby, a member of a family who have lived in Owen Sound for nearly half a century. Knowing that Mr. Cousby had been seriously ailing when he came from England, a few months previous, and at that time had little hope of recovering his health, the Times man dropped in to have a chat, and before the conversation proceeded very far, it was evident that there had been another miracle performed by the wonder-working Pink Pills.

"Well, let us start at the beginning of my troubles," said Mr. Cousby, when the Times began probing for particulars. "Twenty-one years ago I left school here and joined a minstrel company. Since that time I have had parts in many of the leading minstrel companies as comedian and dancer. In the spring of 1887 I thought I would try a summer engagement and took a position with Hill & Bingley's circus, then playing in the Western States. One morning during the rush to put up the big three-pole tent, I was giving the men a hand, when the centre pole slipped out and in falling struck me across the small of the back. While I felt sore for a time, I did not pay much attention to it. After working a week I began to feel a pain similar to that of sciatic rheumatism. For a year I gradually grew worse and finally was laid up. This was at Milwaukee. After some time I went to St. Paul and underwent an electric treatment and thought I was cured. I then took an engagement with Lew Johnston's Minstrels and went as far west as Seattle. About three years ago I made an engagement with Bowes and Farquharson to go on a tour through Europe in the great American Minstrels. Before sailing from New York I suffered from pains between the shoulders, but paid very little attention to it at the time, but when I reached Glasgow I was scarcely able to walk. I remained in this condition until we reached Manchester, where I obtained temporary relief from a doctor's prescription. For two years the only relief I had was by taking this medicine. In May of 1893 while at Birmingham, I was taken very bad and gradually got worse all summer. An engagement was offered me as stage manager for Onley's Minstrels and I went out with them, but in three months' time I was so bad that I had to quit. All this time I was consulting a physician who had been recommended as a specialist, but without any relief. Hydropathic baths and other similar treatments were resorted to without avail. Finally there was no help for it and I went to Manchester, and on Dec. 12th, 1893, went into the Royal Hospital, where the physicians who diagnosed my case pronounced it transverse myelitis, or chronic spinal disease. After being in the hospital for five months I grew worse, until my legs became paralyzed from the hips down. Dr. Newby, the house surgeon, showed me every attention and became quite friendly and regretfully informed me that I would be an invalid all my life. For a change I was sent to Barnes' Convalescent Hospital, Chesham, having to be carried from the hospital to the carriage and then on to the train. After a week there, a patient told me of a cure effected on himself by the use of Dr. Williams' Pink Pills. Being thoroughly discouraged, I asked for my discharge and I was sent back to Manchester, where I began taking Pink Pills. After the use of a few boxes I recovered the use of my legs sufficiently to walk several blocks. I then concluded to start for Canada and join my friends here. I continued taking the Pills, constantly getting stronger. I have taken no other medicine since I began the use of the Pink Pills, and I have no doubt as to what cured me. I now feel as well as ever and I am able to take up the trade of barbering at which I worked during the summer months. When I remember that the doctors told me I would be helpless all my life, I cannot help looking upon my cure as a miracle." As Mr. Cousby told of the wonderful cure, his good-natured countenance fairly shone with gratitude. He is so well known here as a straight-forward respectable citizen that The Times need say nothing in his behalf. His plain, unvarnished statement would go for a fact with everyone who knows him.

These Pills are a positive cure for all troubles arising from a vitiated condition of the blood, or a shattered nervous system. Sold by all dealers or by mail, from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y., at 50 cents a box, or six boxes for \$2.50. There are numerous imitations and substitutions against which the public is cautioned.

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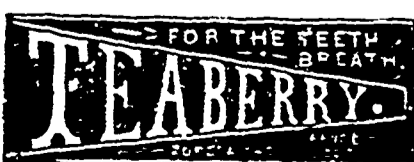
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Ministers and Churches.

The congregation of Botany, Kent Bridge and McKay's Corners have called the Rev. J. A. Mustard, B.A.

The Rev. P. H. Hutchinson, lately of Glasgow, Scotland, has been called to St. Andrew's Church, Huntingdon, Que.

Rev. C. B. Pitblado's congregation, Westminster, Winnipeg, raised by a collection on a recent Sunday, \$3,250.

Norval Presbyterian Church anniversary services were preached last Sunday by Rev. Mungo Fraser. The reverend gentleman lectured on Monday evening on travels in Egypt and Palestine.

Dr Lamont, who has been leader Knox Church choir, Listowel, for the past six years, was presented, on his resignation, with a handsome gold headed cane and an address by the members of the choir and a few of his friends.

Rev. Mr. Lockhead, of Mandaumin, has resigned his charge. The pulpit will be preached vacant on February 3rd, by Rev S. G. Livingstone, of Lucasville, who will be glad to hear from any one wishing to preach before the congregation.

St. Andrew's congregation, Pakenham, is now considering the erection of a new church. One gentleman, on behalf of the family of which he is the senior, offers the generous sum of \$4,000, and it is said several others of the congregation will subscribe handsomely.

The anniversary of Knox Church, Harrison, was observed on January 20th. The Rev. Dr. W. E. Waits, of Owen Sound, preached two excellent sermons which were appreciated by large audiences. Dr. Waits gave a splendid lecture on Monday evening following, entitled "The Grandeur of Life." The old tea-meeting was abandoned, never to show up again. The proceeds amounted to the sum of \$250.

The anniversary services of St. Paul's Church, Parkhill, were recently conducted by the Rev J. L. Murray, of Kincardine, who preached most acceptably to large congregations on Sabbath. Mr. Murray on Monday evening lectured on "What I saw in Italy," presenting vivid impressions in eloquent words of his experience during a holiday trip to Europe. The receipts for the Building Fund have been entirely satisfactory.

Rev Prof. MacLaren, of Knox College, preached recently in Chalmers Church, Woodstock, morning and evening, and was heard with great delight by large congregations. His sermons might well be characterized as "logic on fire." Breadth of view, earnestness of purpose, together with great clearness and force of expression, are qualities never absent. His discourses will be long remembered by those who heard them.

Rev J. A. Macdonald preached at Aylmer and Springfield, lately, and moderated in a unanimous call to the Rev. W. H. Anderson, M.A., B. D. Mr. Anderson graduated in arts and theology in Scotland. He is a young man of considerable promise. The call will be disposed of at the first meeting of the Presbytery of London, in Knox Church. Mr Murray, of Aylmer, and Mr. McIntyre, of Springfield, will support the call before the Presbytery.

At the close of the prayer-meeting on a late evening, in the Duart Presbyterian Church, Mr. Duncan MacLean and Mr. John Gillies read an address expressive of the kind feeling that exists between the pastor, Rev. Wm. Malcolm Kay, and his people, and, in the name of the congregation, presented him with a beautiful fur overcoat. This is but a more public one of the many evidences Mr. Kay has of the congregation's esteem for him and of their appreciation of his services.

The sacrament of the Lord's supper was dispensed in St. Andrew's Church, Peterborough, Jan. 20th, the largest number in the history of the congregation communing; 34 new members were admitted. This is a very large number, as 3 months ago 24 were received. A very encouraging feature being the large number both of old and young who united on profession of faith. The very rapid growth of this congregation under the present pastor, the Rev. A. MacWilliams, must be very encouraging to him and his devoted flock.

The Rev. P. T. Hutchinson, M.A., is about to receive a call to St. Andrew's Church, Huntingdon, Quebec. It was in this charge that the Rev. J. B. Muir, D.D., labored for twenty years, and resigned about six months ago so as to effect a union of the two congregations in this village. The field is a large and laborious one. The number of communicants is between 300 and 400. Mr. Hutchinson is to receive for the first year, \$1,000 and manse. The Rev. Dr. Muir preached in St. Andrew's on the 20th ult. His health, which for six months past has not been good, is now greatly improved.

At St. Paul's Church, Montreal, recently, Lord Haddo and Lady Marjorie Gordon, who attended with their parents, partook of the sacrament for the first time. Lord Haddo was confirmed at Harrow school last term, in accordance with the usage and rites of the Church of England; but by his own choice, and with the knowledge and assent of the head master, who prepared him for confirmation, he desired to receive the communion

for the first time in the Presbyterian Church. Their Excellencies' children are thus merely following the course adopted in this matter by their parents, who have all their lives been connected with both the Episcopal and the Presbyterian Churches.

Rev. J. A. Macdonald, St. Thomas, received word, lately, of the death of Mrs. Macdonald's uncle, Mr. John L. Anderson, Oil City. Mr. Anderson came to Canada some forty years ago, and spent the greater part of his life in higher educational work. He took his Master of Arts' degree in Aberdeen University and afterwards took the LL.D. course and studied theology in the Free Church College, Edinburgh. He taught for many years in Westminster, Delaware and Caradoc, having been at one time principal of the Livingstone Academy. He was a first-class classical scholar and kept up his student habits to the last. Of late he lived with his sister, Mrs. Wm. Christian, Oil City, and was secretary-treasurer and representative elder in St. Andrew's Church there. He was formerly elder in the Delaware Church, and for fifty years held office in the Presbyterian Church.

The Presbyterian Church at Baden which was begun last summer is now completed, and was opened on Sabbath, 20th inst., the Rev. Dr. McTavish of Toronto preaching morning and evening, and the Rev. Mr. McNair, of Waterloo, in the afternoon. Mr. C. Tate, who had charge of the field during the summer, was also present and took part in the services. Great interest was manifested, especially at the afternoon and evening services, the building, which is a commodious one, being crowded to overflowing. The Church has a fine appearance and is substantially built of white brick. Everything inside is very comfortable, the seats being of the most modern and improved style. As a whole it reflects great credit upon all those connected with the building of it and is an ornament to the village. It is hoped that it may long stand a witness for Him to whose service it was dedicated.

Underwood, one of the sections of Mr. Fitzpatrick's congregation, has been receiving signal marks of the Divine favor, and the heart of the pastor is made glad in reaping the fruit of his labours. After consultation with, and the approval of the different members of Session, a series of special meetings was begun in the church by the pastor. After the first week's services, much assistance was rendered by Mr. N. D. McKinnon, a Knox College student, and who is also an efficient elder of the Underwood congregation. His earnest and interesting addresses were very highly appreciated. The meetings were continued for about four weeks. There was no excitement or attempt at sensational methods, but simply the plain preaching of the good old gospel, and prayer, and the singing of gospel hymns. At the sacrament of the Lord's Supper, which was dispensed on a late Sabbath, and at which the pastor was assisted by Rev. John Anderson, of Tiverton, twenty five names were added to the communion roll, twenty-two by profession, and three by certificate. Seven of those coming upon profession also received the rite of baptism.

On the evening of the 17th ult., a very successful social was held by the congregation at Crawford, Grey County, for the increase of their Sabbath-school library and other purposes. The manner in which it was gotten up, on short notice, and the style in which it was executed, reflects considerable credit on the youthful committee appointed by the congregation for that purpose. The music was furnished by the choir of the Presbyterian congregation in Durham, and was performed (both the vocal and the instrumental part) to the entire satisfaction of those immediately concerned, and to the great delight of the large audience—in proof of which they were enthusiastically encored. The church was chastely decorated for the occasion with ever-greens, mottoes, emblems and festoons, largely the work, also, of the congregation. There was a crowd there, but few speakers, yet these gave, though belonging to other congregations, expression to the kindest feelings towards the congregation, and the success of their undertaking. Refreshments were choice and abundant. There was a smaller gathering the following evening, when the Crawford choir did credit to themselves. The proceeds reached the handsome sum of fifty dollars, which, it is thought, will be amply sufficient for the objects contemplated.

CONGREGATIONAL MEETINGS.

WINNIPEG: At the meeting of St. Andrew's congregation Rev. Joseph Hogg briefly reviewed the work of 1894. Mr. Duncan Sinclair read the report of Session. The present membership is 916. The ordinary revenue was \$4,442.90 as against \$4,741.70 for 1893. The total assets are placed at \$63,734.69 and liabilities at \$43,508.25; excess of assets over liabilities \$20,226.44.

KINGSTON: During the year 44 members were received by the session of Cooke's Church. Owing to a special expenditure on account of necessary improvements, the business statement showed a slight deficit. During the year the debt on the building had been reduced by \$500, leaving the small sum of \$200 yet to be paid off. The various reports were encouraging. For missions \$234 were raised.

BRAMPTON: The Presbyterian congregation is flourishing under the pastorate of Rev. Mr. Clark. Nearly \$5,000 was raised during the year for ordinary expenses, missions, etc., inclusive of \$1,000 paid on church debt; leaving only \$1,000 yet to be paid on the building which cost \$26,000.

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The Whole TRUTH!
Nothing but the TRUTH!

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has been before the public for the past 1 years and achieved a success never equaled in the history of medicine, not only in Canada but in the United States, Great Britain, Germany, France and Australia as well.

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Read what some of your friends and neighbors say about Warner's SAFE CURE.

W. H. HAMILTON, Railway and Steamboat Agent, Port Elgin, Ont. "Some three years ago the doctors gave me up as hopelessly incurable with Bright's disease of the kidneys, but Warner's Safe Cure did what they failed to do—completely cured me. I have great pleasure in testifying to this fact."

WM. A. HOKKINS, District Manager Equitable Life Insurance Co., Toronto, Ont. "Three years ago my wife was a great sufferer from Kidney disease; so bad was she that it was never expected she would recover. After starting to use Warner's Safe Cure, however, she gradually began to get better, and within six months was perfectly well and is now the picture of health."

C. R. S. HARMAN, Mechanical Engineer, Montreal. "Having used your Warner's Safe Cure for six months. I can safely say that it has cured me completely after suffering for nearly five years with the liver complaint, where all other remedies that I have tried failed."

JOHN A. BURGESS, M.D., Lakefield, Ont. "I have much pleasure in testifying to the benefits which I know have been derived from the use of Warner's Safe Cure. I have recommended it to my patients in many cases and always with good results. It is without doubt the best medicine of the kind for kidney and liver troubles."

R. BIRKS, Druggist, Montreal. "My customers all speak in the highest terms of Warner's Safe Cure, one lady saying she could not live without it, and would rather never have tea or coffee than Warner's Safe Cure. Its effects on any trouble of the kidneys or liver are certainly all that could be desired, and its many cures wonderful."

Robt. Young, John Smith, J. H. Robertson and Wm. Magill were elected managers for three years each, and Wm. Anthony, jr., to serve out one year in a vacancy caused by death.

WOODSTOCK: At the annual meeting of Chalmers Church encouraging reports were read. Rev. Dr. McKay stated that 51 had been received

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Dr. T. H. Andrews, Jefferson Medical College, Philadelphia, says of

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"A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

It reaches various forms of Dyspepsia that no other medicine seems to touch, assisting the weakened stomach, and making the process of digestion natural and easy.

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into the membership; 21 had been removed; leaving the present membership 359. The total amount raised was \$3,337.41. The following were elected to fill up the vacancies on the trustee board:—Wm. Griffith, J. S. Mackay, Geo. Innis and Alex. McGraw. Votes of thanks were passed to the members of the choir, and to the missionary collectors and their treasurer, Mrs. Dr. Brownlee, also to Mr. John A. Mackay, the church treasurer.

LANARK: The pastor, Rev. D. M. Buchanan is the chair. The session reported 83 families and 151 communicants. The total receipts were \$2,990. The expenditure was somewhat less, leaving a balance of \$94 in the treasury. During the past year and a half, a manse, costing about \$1,900, and sheds, costing over \$350, have been erected. The W. F. M. S. raised \$65.50, and the contributions of the congregation to the mission schemes of the church were \$175.43, making a total of \$244.29 for missions, being an increase of more than \$100 over last year. Mr. John McLean and Mr. David Headrick were elected managers.

VICTORIA, B. C.: There was a full attendance at the annual meeting, the Rev. Wesley Clay, B.A., conducting the devotional exercises. Mr. McMicking was asked to preside. The present membership, exclusive of adherents, is 281, and the gross revenue for the past year, amounting to \$5,868.11, when mentioned, was received with great enthusiasm. This sum did not include the amounts collected by the Missionary Society, which has not yet been reported. The following gentleman were elected as managers in place of the seven retiring members, viz.: A. B. Fraser, James Hutcheson, James Paterson, John Jardine, Wm. Muir, James Russell and J. R. Robertson.

ST. MARY'S: The annual business meeting of the First Presbyterian Church took place Monday evening, Jan. 21st. The pastor, Rev. T. A. Cosgrove, presided. Reports from the Managing Committee, Ladies' Aid Society, Missionary Committee, Missionary Auxiliary (Woman's) and Sabbath School were very encouraging and showed the congregation to be on a better basis financially than for many years. Each individual report showed an increase. The report from the Session was very cheering. All the services, Sabbath and week day, in town and country, have been well attended during the year, that of the Wednesday evening service in town larger than in any year in the history of the congregation.

WINNIPEG: St. Stephen's congregation held its first annual missionary meeting in the Church on the evening of January 21st., the Rev. C. W. Gordon, B.A., in the chair. The report of the secretary, Mr. Robt. Thomson, showed the sum of \$290 raised during the year for the schemes of the Church. This was irrespective of over \$40 contributed by the W. F. M. S. The money was allocated to the different schemes in the proportions suggested by the Session. As the membership throughout the year was under fifty the interest shown in the Church's work by this young congregation must be regarded as very gratifying. Excellent addresses were delivered on the occasion by Hon. Chief Justice Taylor, Prof. Hart and the Rev. W. Gordon.

WINNIPEG: Mr. Stephen Nairn presided at the annual meeting of Knox Church. Rev. Dr. DuVal, pastor, conducted the opening exercises. During the past year there has been added to the communion roll 21 on confession of faith, 52 by certificates, total 73; dismissed to other churches 91, deaths 6, removed from roll 39; present membership, 747. Mr. H. E. Crawford prepared a report for the Board of Managers, which was ready by Mr. D. Philip. Improvements on the church building were made to the amount of \$4,246, and on this account \$1,000 has already

been paid. The receipts for current expenses were \$11,203.67, and expenditure \$18.72 less. The total amount contributed for all purposes was \$15,420.32.

WOODSTOCK: The annual meeting of Knox Church was held on the 16th ult., the Rev. Dr. McMullan in the chair. The total membership was reported at about 412. After paying all claims a balance of \$79.46 remained in the treasury.

QUEBEC: At the annual meeting of Chalmers' Church the Rev. Donald Tait, B.A., occupied the chair and Mr. Archibald Millar acted as secretary. The ordinary revenue amounted to \$3,481.38. That for missionary and benevolent objects aggregated \$2,475. Total for all purposes \$5,956.38. This would give an average of \$60 per family. Appropriate references were made to the loss sustained by the congregation by the death of Miss Robertson, Mrs. Provan, Mr. Thomas Brodie and others during the year. The Board of Management for the present year is composed of the following members:—Messrs. D. H. Geggie, Archibald Miller, William Brodie, J. T. Ross, G. Muir, J. L. Bell, P. R. Miller, A. Foulds and Herman Young.

CARLETON PLACE: The congregational meeting of St. Andrews Church was held recently, and it was one of unusual interest, as at this meeting the Board of Management was enabled to announce the church building free of debt. During the past year over \$2,000 had been contributed for this purpose. For missions and charity \$733 was given, besides the general expense of the church. Altogether \$4,689 was raised by the congregation during the year, the ladies societies alone raising \$700. Twenty-two new members were added to the roll during the year. The Ladies' Aid Society served refreshments at the close of the business, and a very successful meeting was closed in the usual way, the pastor, Rev. R. McNair, pronouncing the benediction.

BROCKVILLE: St. John's Church, of which Rev. C. J. Cameron, M.A., is the energetic pastor, has had a prosperous year. Mr. Robert Wright acted as chairman, and Mr. William Miller as secretary. The treasurer's report (Mr. W. B. Smellie) showed a balance on hand of \$50.59. A motion, moved by Hon. W. J. Christie, and read by Mr. Watson, owing to the unavoidable absence of Mr. Christie, and seconded by Mr. John McLeenan, increasing the pastor's stipend from \$1,100 to \$1,400 per annum, commencing from January 1, 1895, was carried. "That Mr. Cameron is deserving of this substantial recognition of his services no one will deny," remarks the Brockville Times. "It is mainly through his efforts that the Church occupies the proud position it does to-day, being one of the most influential in the community."

CARLETON PLACE: The annual business meeting of Zion Church congregation was held lately, and was one of the best attended and most successful meetings in the history of the church. The reports read show the congregation to be in a healthy condition both spiritually and temporally. There were added to the membership during the year 39 names, and 26 were removed. The total on the roll is now 363. During the year the sum of \$3,605 was contributed for the various schemes of the church, although no special effort was made. The debt on the manse was reduced by \$500, and \$957 was given toward missions. Refreshments were served by the W. F. M. S. and Mission Band, and after various votes of thanks the meeting was closed with the doxology and benediction.

PERTH: Mr. Wm. Meighan was called to the chair at the annual meeting of St. Andrew's Church; and the opening exercises were conducted by Rev. A. H. Scott, M.A., the pastor. The treasurer's statement showed a shortage of \$107 caused principally by special expenditure. The Sabbath School is in a healthy condition; so also the Society of Christian Endeavor. The Mission Band and the Brookside Auxiliary Mission Band reported that the sum of \$92.66 was available for the work of the organization at date. The Ladies' Aid Society had received since its organization the sum of \$511.07. The contributions for missions have averaged between \$115 and \$130 each of the four communion Sabbaths. Clothing to the value of \$86.25 had been sent to the West by the Auxiliary of Women's Foreign Mission Society, and the total net receipts of the society were \$110.25.

PORTAGE LA PRAIRIE: The W. F. M. S. of the Presbyterian Church here held their annual meeting in the lecture room of Knox Church on Wednesday afternoon, January 9th. The attendance was large and the meeting very interesting. The pastor, Rev. P. Wright, on this occasion, occupied the chair, and conducted the business during part of the meeting. The reading of the secretary's and treasurer's reports showed that the meetings had been well attended during the year and that the finances, notwithstanding the stringency of the times, were nearly as good as in the preceding year. The work done by this society for the advancement and improvement of the Indians around here is quite noticeable. Besides the good work being done at the Indian Industrial school here, and which is ably conducted by Miss Laidlaw and Miss Frasher, the ladies of the W. F. M. S. have volunteered to go in turns to the tepees of the squaws and teach them to knit and sew. Already a marked improvement is seen in the Indian home life and good results are looked for in time. At the close of the business portion of the meeting tea was served by the ladies, and all went away feeling that they had had a pleasant as well as a profitable meeting together.

HURON PRESBYTERIAL SOCIETY.

The 10th annual meeting of this branch of the Woman's Foreign Missionary Society was held in Carmel Church, Hensall, on Tuesday, January 15th. The various auxiliaries and Mission Bands were well represented. The meeting was very interesting throughout and the reports on the whole satisfactory. Every branch is characterized by earnest, active service, and nearly all report deepening interest. The president's tour throughout the Presbytery has been productive of good results, and the reports show how much her zeal and energy are appreciated. Our Mission Band has been organized during the year making in all 14 auxiliaries and 7 Mission Bands. Thank-offering services are held by nearly all auxiliaries and Mission Bands and are not only productive of much good, but add largely to the contributions as well. Clothing, etc., valued at \$262, was sent to the Indians of the North west, and a box of gifts, valued at \$47, was sent to India. The total amount of money contributed during the year was \$1,367.18. Several excellent and intensely interesting papers were contributed by members of the Society, which we trust may be the means of quickening and strengthening the interest in the Master's work. At the close of the afternoon session, the delegates, members of Presbytery and others were most kindly and hospitably entertained at tea in the school room of the Church, and the hour of social intercourse was much appreciated by all. In the evening a public meeting was held, which was well attended. Rev. Mr. Henderson, pastor of the Church, presided. Good music was furnished by the choir and others. The principal feature of the evening, however, was an earnest, stirring and practical address, bearing upon "Our duty as Christians to mission work in general," delivered by Rev. W. J. Clark, of London. The address was listened to very attentively, and the earnest, heartfelt expression of Mr. Clark's ideas on this subject will no doubt make a deep and lasting impression upon the hearts and minds of those who were privileged to hear him. The meeting was closed with the benediction.

LETTER FROM FORMOSA.

The following tells its own tale. The incident was referred to by Dr. Mackay in a missionary address given a short time ago at a missionary meeting in Central Church (Rev. Dr. McTavish's), and now by the kindness of Rev. R. P. Mackay we are enabled to give this account of it to our readers as sent by Rev. Giam Chheng Hoa to Dr. Mackay.—[Ed.]

Formosa, Ta'-ma'-ien, Nov. 24, 1894

My Dear Pastor Mackay:—

I want to tell you what occurred here. I crossed over to this place through wind and rain. The other morning when walking on the seashore I saw a sailing vessel slowly drifting shoreward, and in danger of being wrecked, for there was fog and a heavy sea. I hastened back to the chapel, and beat the drum to call the villagers to worship. As soon as it was over, I asked converts and heathen to go in their fishing boats as quickly as possible and let the sailors know they need not fear savages there, and if they wished to come ashore a chapel would be given them to stay in. The whole crew came ashore in the boats at once.

I gave your old room to the captain, his wife and child, and other accommodation to the rest. I then hurried away to a Mandarin and asked him to send men to protect the ship, and got a Military Mandarin to consent to send soldiers along also.

One afternoon at 3 p.m., the twenty-one Europeans and Americans, with one Chinaman, met with one hundred and forty-six (146) of our converts for worship. There were eight nationalities viz:—British, American, French, Danish, Turkish, Swiss, Norwegian and Chinese in the crew.

They hailed from America with coal-oil bound for Shanghai, Hong Kong, etc. They said that no one ever dreamt of seeing such a neat, clean chapel, on the East coast of Formosa, and now seeing such zealous Christians made their hearts glad. I made known as best I could to them, the days of toil you spent in establishing these churches, etc. The captain said that a bell, lamp and mirror on board the vessel, he would like to present to this chapel, etc. (Sgd.) A. HOA.

Dr. Mackay adds the following:—The above is a translation of part of a letter just received from my first convert, Rev. Giam Chheng Hoa. Ta'-ma'-ien is the "Margaret Machar Memorial" Church on the sea coast in Eastern Formosa. Note well, twenty-five years ago that a crew would have been murdered, the vessel plundered and no one left to tell the tale. Glorious Christianity! Spread it all the world around.

"Blessings abound where e'er Jesus reigns."

RICHMOND HILL VACANCY.

MR. EDITOR.—On 20th January I preached at Richmond Hill and Thorn Hill, and declared the churches vacant. Here is a fine opening for an earnest faithful minister who will visit the families regularly, and look after and draw forth the young people, and thus greatly increase the interest and the membership. They have a very fine new manse, and several acres of land to keep horse and cow, and \$900 a year, the whole worth about \$1,100 a year. Some speak of increasing the salary. The Rev. C. A. Campbell, of Maple, Moderator of their session, and Rev. Jas. Grant, of Toronto Junction, have charge of supplies. Probationers going to Richmond Hill station on G. T. R. should remember that the station is 3 miles from the village and should ask for the sleigh or



Mr. J. W. Dykeman
St. George, New Brunswick.

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Hood's Sarsaparilla Cures Perfect Health.

The following letter is from a well-known merchant tailor of St. George, N. B.
"C. I. Hood & Co., Lowell, Mass."

"Gentlemen—I am glad to say that Hood's Sarsaparilla and Hood's Pills have done me a great deal of good. I had a severe attack of the grip in the winter, and after getting over the fever I did not seem to gather strength, and had no ambition. Hood's Sarsaparilla proved to be just what I needed. The results were very satisfactory, and I recommend this medicine to all who are afflicted with rheumatism or other

Hood's Sarsaparilla Cures

afflictions caused by poison and poor blood. I always keep Hood's Sarsaparilla in my house and use it when I need a tonic. We also keep Hood's Pills on hand and think highly of them.
J. W. DYKEMAN, St. George, New Brunswick.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists

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bus to take them, and also get ticket through to the village of the Hill. There they will stay with Mrs. Sheppard at the old manse, where they will have a very comfortable home.
ROBERT WALLACE.

The Young People's Presbyterian Union, of Toronto, will hold its annual meeting on Monday, 11th February, in Westminster Presbyterian Church, Bloor Street East. The usual annual reports and financial statements will be submitted and the officers for the ensuing year will be elected. At the last business meeting notices of motion that additional work be taken up by the Union were referred to the Executive Committee, and will come up at this meeting, together with the committee's report, for discussion and for action to be taken thereon. This should ensure a full attendance.

Central Presbyterian: To us Winter has its uses of incalculable value. Opportunities it brings of a closer domestic cheer and a wider social life that all men need. Hours for reading come that we cannot command in busier seasons, with times of leisurely reflection, in which we may recount the past and forecast the future. New plans are made, with farther reach and higher ends than ever before. Not the least of Winter's uses to us are the demands it makes upon compassion for the poor, and the charitable and self-denying aid we give to those in need.

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by our expert Optician. The eyes are very important members and should have careful and intelligent treatment when anything is wrong. We have a man for that special purpose. He will fit you with a pair of the right kind of glasses at moderate cost.

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and not one of us has had an attack of "richness" since. We further found that, unlike lard, Cottolene had no unpleasant odor when cooking, and lastly Mother's favorite and conservative-cooking authority came out and gave it a big recommendation which clinched the matter. So that's

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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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British and Foreign.

Eleven sudden deaths occurred in Edinburgh on or about New Year's Day nearly all owing to drink.

Mr. Spurgeon once remarked that it was very difficult to keep on preaching when almost every word uttered was printed.

Rev. C. H. Todd, of Maxwelltown Free Church, Dumfries, will accept a unanimous call from the Free East Church, Aberdeen.

Principal Caird thinks it a wise thing to make secondary education, if not free to all, free at least to all capable of profiting by it.

The death has occurred of the wife of Mr. T. W. Russell, M.P., who managed a prosperous temperance hotel in Dublin owned by him.

On the motion of Dr. Caesar, Tranent, Haddington Presbytery, on Dec. 18, approved of the Gothenburg system, the Rev. J. Kerr, Disleton, dissenting.

Prof. Orr, speaking at a Hogmanay temperance demonstration in Hawick, said that it was a sickly political cause that required bolstering from the public-house.

Several thousand country folk assembled at a wood near Braunau, Bohemia, owing to a report of an apparition of the Virgin, had to be dispersed by a charge of gendarmes.

In the opinion of Rev. Dr. Teape, of St. Andrew's Episcopal Church, Edinburgh, the Roman Catholic has no Saviour, no Bible, and no heaven, and is incapable of loyalty.

A pledge-signing campaign is about to be conducted in London and the provinces by the National Temperance League, the feeling being that anxiety for legislation has been retarding appeal to the individual.

From statements made at a conference of Anarchists in Aberdeen, the membership of the body in Scotland is not large, but the "sympathisers" number thousands, Lanarkshire being credited with "real revolutionary feeling."

The anarchist, Franch, who was executed last week for throwing the bomb in a Barcelona theatre, confessed that his much-talked-of conversion by the Roman Catholics was a comedy enacted in the hope of pardon. Going to execution he jeered at the priests.

Upwards of 13,000 invitations for the observance of Peace Sunday were issued to ministers of the gospel from the offices of the Peace Society, London. Several prominent journals—among them the Daily News, the Daily Chronicle, and the Echo—gave leading articles on the subject.

The will of Henry Keney, of Hartford, Conn., leaves at the discretion of the executor about \$800,000 for the purchase of the park in the northern part of the city, to be known as Keney Park. Also \$424,250 is left in specific legacies, which include the following: Trinity College, \$25,000; Hartford Hospital, \$50,000; Hartford Orphan Asylum, \$50,000; Old People's Home, \$50,000; Park Church, \$50,000; Hartford Charitable Society, \$2,000; Union for Home Work, \$10,000; City Mission Society, \$10,000; Good Will Club, \$50,000; Wadsworth Atheneum, \$25,000.

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While you are true to God nobody can hurt you but yourself.

Rev. Mr. Macdonald of St. Brycedale Free Church, Kirkcaldy, preaching in the parish church of that town on the occasion of the commemoration of the dedication of the building 650 years ago, maintained that there was peaceful meeting ground for Protestant and Roman Catholic.

In a letter to the Times Sir Wilfrid Lawson points out that the drunkenness which has impressed its special commissioner at Gothenburg, arising from the free sale of beer, is just the same result as followed the passing of the English Beer Act and the introduction by Mr. Gladstone of cheap wine.

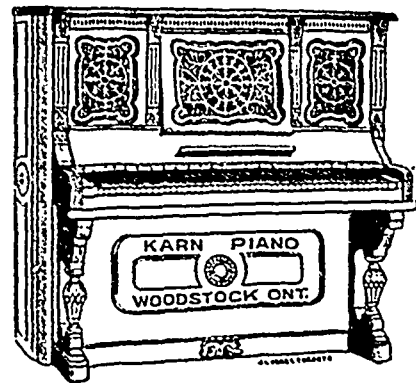
During his recent stay at Königsberg the German Emperor paid many attentions to the Jewish banker, Herr Simon, the head of the principal banking house in East Prussia. The incident has been much commented upon in the general press, and, not unnaturally, has caused great annoyance to the anti-Semites.

CAUSE AND EFFECT.

Neglected colds cause coughs, throat troubles, bronchitis and consumption. These troubles can only be cured by the prompt use of Norway Pine Syrup, the best throat and lung remedy in the world.

Recently a retired Jewish officer of the Prussian army was buried with full military honors in the Jewish cemetery of Berlin. Herr Jakob was one of the few members of the Jewish faith who rose in the Prussian army. It is stated by a Berlin correspondent that this is the first time these military honors have been accorded to one of the Jewish faith.

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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.

IT NEVER FAILS.

Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, sore throat and diseases of the throat and lungs. Price 25 and 50 cents.

The removal of Governor Ignatieff from Kieff, following that of Governor Gourko from Poland, points to the probable amelioration of the non-orthodox populations in Russia. Jews, Catholics, and Stundists alone number over twelve millions.



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The man who does not look ahead soon has to fall back.

The road to heaven would be crowded if it were carpeted with velvet.

The devil can behave as well as an angel when he finds it to his advantage.

There is a great difference between serving the world and being the servant of the world.

"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.

We never regret having refrained from saying an unkind thing or repent having done a good action.

If you don't know from experience that it is more blessed to give than to receive you had better try it.

The man who can pay his debts and won't do it, will some day live in a world where all like he will be locked up.

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Purifies, renovates and regulates the entire system, thus curing dyspepsia, constipation, sick headache, biliousness, rheumatism, dropsy and all diseases of the stomach, liver, kidneys and bowels. It also removes all impurities from the system from a common pimple to the worst scrofulous sore.

Mr. Oliver, M.A., divinity student, Edinburgh, was on December 19th appointed to the preaching mission of the Free Church, Addiewell.

The University of Illinois has a capable president in Andrew S. Draper, LL.D. He was recently superintendent of public instruction in New York State.

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.

The Faculty of Divinity of Edinburgh University have appointed Dr. Adam Milroy, minister of the parish of Moneydie, to be Gunning lecturer in place of Dr. Macuillan resigned.

Miss Gertrude Vanderbilt, daughter of Cornelius Vanderbilt who made her debut lately, received 148 bouquets, valued at about \$25,000. Who says these are hard times?

Crowds continue to attend the Evangelistic Lantern Services conducted by Mr. Josiah Nix at the Princess's Theatre on Sunday evenings. On Sunday last the theatre—which seats three thousand—was filled in every part, and it is estimated that between five and six thousand persons had to be turned away at the doors.

For Clearing the Voice Brown's BRONCHIAL TROCHES are highly esteemed by clergymen. "Pre-eminently the best."—*Rev. Henry Ward Beecher.* "I recommend their use to public speakers."—*Rev. E. H. Chapin.* "Of great service in subduing hoarseness."—*Rev. Daniel Wise, New York.* "An invaluable medicine."—*Rev. C. S. Vedder, Charleston, S.C.*

They surpass all other preparations in removing hoarseness and allaying irritation of the throat. Sold only in boxes. Price 25 cts.

John Robert Seeley, Regius Professor of Modern History at Cambridge University, is dead. He was born in London in 1834. He was educated at the City of London school, of which he became the captain, and thence proceeded to Christ's College, Cambridge. His chief work, published anonymously in 1865, is entitled "Ecc Homo: A Survey of the Life and Work of Jesus Christ." It created great excitement among the members of the various Protestant communities, and elicited numerous replies.

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



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

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AWARD Chattahoochee Valley Exposition, Columbus, Ga., 1888.

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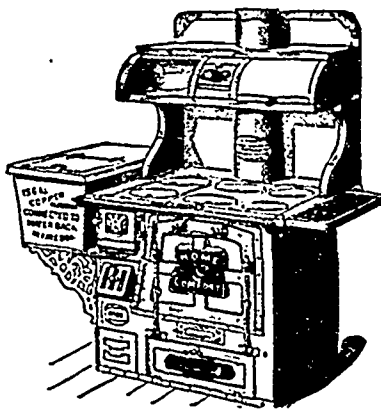
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MEETINGS OF PRESBYTERY.

ALGOMA.—At Bruce Mines, on March 13th, 1895. BRANDON.—At Brandon, on March 12th. BRUCE.—At Paisley, on March 12th, at 1.30 p.m. BROCKVILLE.—At Brockville, in St. John's Church, on February 25th, at 8 p.m. CALGARY.—In Knox Church, Calgary, on first Tuesday March, at 8 p.m. CHATHAM.—At Ridgeway, in Zion Church, on March 11th, at 7.30 p.m. GUELPH.—At Acton, on March 19th, at 10.30 a.m.; for Conference on State of Religion, etc., on March 18th, in the evening. GLENARY.—At Cornwall, in Knox Church, on March 5th, at 11.30 a.m. HURON.—In Clinton, on March 10th, at 10.30 a.m. KAMLOOPS.—At Kamloops, on March 6th. LINDSAY.—At Sunderland, on February 19th, at 10.30 a.m.; Presbyterian W. F. M. S., meets at same time and place. LONDON.—An adjourned meeting will be held in First Presbyterian Church, London, on Tuesday, 19th February, at 11 a.m. LANARK AND RENFREW.—At Renfrew, on February 25th, at 4 p.m. The Presbyterian W. F. M. S., to meet at the same place. MAITLAND.—At Wingham, on March 19th, at 11.30 a.m. MONTREAL.—At Montreal, in Knox Church, on March 10th, at 10.30 a.m. ORANGEVILLE.—At Orangeville, on March 12th, at 10.30 a.m. OWEN SOUND.—At Owen Sound, in Division Street Hall, on February 6th, at 10 a.m. PORTAGE LA PRAIRIE.—At Neepawa, on March 4th, at 10.30 a.m. PARIS.—At Brantford, in Zion Church, on March 19th, at 10.30 a.m. PETERBOROUGH.—At Port Hope, in Mill Street Church, on March 19th, at 9 a.m. QUEBEC.—At Quebec, in Morrin College, on February 26th, at 4 p.m. ROCK LAKE.—At Morden, on first Tuesday of March, 1895. REGINA.—At Wolsley, on second Wednesday of March, 1895. STRATFORD.—At Listowel, on January 31st, at 2 p.m. SAUGEN.—At Harrison, in Guthrie Church, on March 12th, at 10.30 a.m. SARNIA.—At Sarnia, in St. Andrew's Church, on March 18th, at 7.30 p.m. TORONTO.—In St. Andrew's on first Tuesday of every month. VICTORIA.—At Nanaimo, in St. Andrew's Church, on March 5th. WINNIPEG.—In Winnipeg, at the usual date in March. WESTMINSTER.—At Vancouver, in First Church, on March 6th, at 2 p.m.

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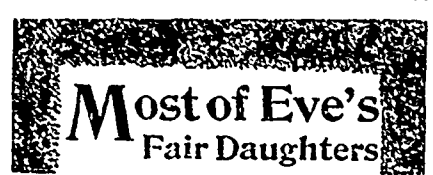
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