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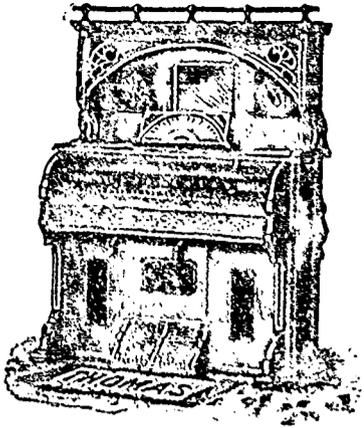
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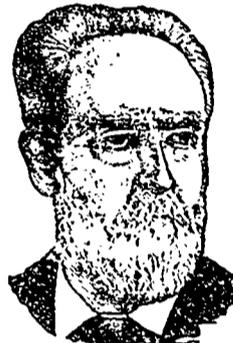
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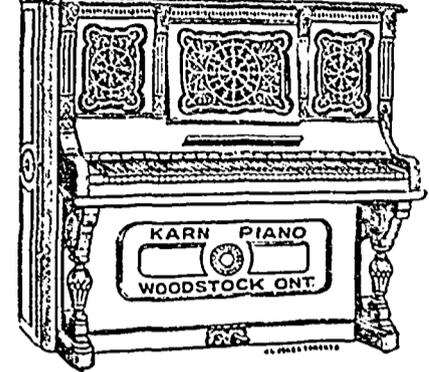
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HEALTH AND HOUSEHOLD HINTS.

In sleeping in a cold room establish a habit of breaking through the nose, and never with the mouth open.

After taking cake from the oven let it remain in the pan about five minutes; it will then come out easily without breaking.

Sponging the face and hands with a weak extract of pentroyal will keep away mosquitoes, and will allay the pain from their bites.

Spots and dirt may be removed from paintings and chromos by using a cup of warm water to which a few drops of ammonia have been added.

When hoarse: speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost, or difficulties of the throat be produced.

Merely warm the back by the fire and never continue keeping the back exposed to the heat after it has become comfortably warm. To do otherwise is debilitating.

Cranberry Turnover.—Prepare either a plain pie paste or a biscuit dough. Cut it into large circles and put a spoonful of cranberry sauce in the middle of each, folding one side over, and placing the edges well together, marking them into ridges with a fork. Bake in a quick oven. For a slightly smaller tart turnover, cut the paste into squares, marking a small oblong crust.

Baked Apple Dumpling.—Make a crust as for nice biscuits; roll out in circles large enough to enclose an apple; pare and remove the cores; then pinch the crust closely over each one. Place them in a buttered dish or pan, cover and bake slowly until the apples are done. To be eaten with butter and sugar, rubbed to a cream and flavored with nutmeg or lemon, or with a rich, hot sauce.

Oyster Patties.—Stew large fresh oysters with a few cloves, a little mace and nutmeg, the yolk of an egg boiled hard and mashed fine, a bit of butter, and enough oyster liquor to cover them. Let them boil a minute, and set them away to cool. Then make some rich puff paste, and bake it in small tin patty pan. When cool put them on a platter, and lay two or three oysters in each shell of paste.

How to Get Warm.—When exposed to severe cold, the following plan is a very simple method of getting warm. Throw the shoulders well back, and hold the head up; inflate the lungs slowly; let the air enter through the nose. When the lungs are filled, hold the breath for ten seconds or longer, and then expel it quickly through the mouth. Soon a feeling of warmth will be felt over the entire body, extending even to the hands and feet.

Art of Making Coffee.—To make a good cup of coffee is a rare accomplishment. Perhaps the old method is as good as any. A small cup of roasted and ground coffee, one-third Mocha, and two thirds Java; a small egg, shell and all, broken into the pot with the dry coffee, stir well with a spoon, and then pour on three pints of boiling water; let it boil from five to ten minutes, counting from the time it begins to boil; as soon as it has boiled enough pour in a cupful of cold water, and turn a little of the coffee into a cup to see that the nozzle of the pot is not filled with grounds. Turn this back, and let the coffee stand a few minutes to settle, taking care that it does not boil again. The advantage of a boiled egg with the coffee is that the yolk gives a rich flavor and a good color; also the shells and the white keep the grounds in order, settling them to bottom of the pot. But the most economical and the easiest way of making coffee is by filtering. The French coffee pot should be used. It consists of two cylindrical tin vessels, one fitting into the other, the bottom of the upper one being a finer strainer. Another coarser strainer with a rod coming from the centre is placed on this. Then the coffee, which must be finely ground, is poured on, and the pot set where it will keep hot and boil, until the water has gone through. This will make a clear strong coffee, with a rich smooth flavor. The advantage of the two strainers is that the one coming next the fine strainer protects the grounds from filling up the fine holes, and so the coffee is clear—a grand desideratum.—*Christian at Work.*

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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 Bonus 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 \$0.80 per M. ft. B.M., and Tamarac \$2.00 per M. ft. B.M.

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

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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, JANUARY 30th, 1895

No. 5.

Notes of the Week.

In Edinburgh there are sixty-eight students in the Divinity Classes of the University. In New College, which is the Divinity School of the Free Church, there are one hundred and thirty-nine students. The "Frees" are more attractive to the young men, or probably they have, in their churches, more young men who are drawn to the ministry.

"Nothing," says *The Independent*, "in all the march of progress is more striking than the improvement in the case of the sick, through trained nurses. Bellevue Hospital, in New York, twenty years ago, was supplied with nurses by giving women who had been condemned to a 'term on the island' their choice, to go there or take an equal term as nurse in Bellevue."

Cardinal Vaughan, the leader of the Roman Catholic Church in Great Britain, is to visit Rome shortly, and there is an air of expectation, widely diffused, that something remarkable is to be developed, in which all Christendom will be interested. Perhaps this visit of the Cardinal is to precede the appeal to the Pope to Anglican churchmen and English dissenters to return to the Papal fold.

The London *Daily News* correspondent in Constantinople says it is rumored that the Porte is considering administrative reforms to be introduced in Armenia. Among these reforms would be the recruiting of the gendarmerie from the Christian as well as the Mussulman population, the appointment of a Mussulman Governor for the first three-year term and Christian Governors for all subsequent terms, which would be five years each. These reforms would be introduced in all the provinces concerned in the recent massacre.

The County Council, of London, England, has just issued a big volume full of interesting statistics. It appears that of the resident population only 65 per cent. were born in London, and of born Londoners living in England 77 per cent. still live in London and 23 per cent. in the rest of the country. The southeastern counties, the south-midland, the eastern, and the south-western, are the only districts that contribute (severally) more than 3 per cent. of the population. The total foreign percentage is no more than 2.26.

The Missionaries in China are passing through the crisis in the affairs of that country safely, though they must be sometimes much affected thereby. The *Christian Observer* gives the following news from one station occupied by missionaries of the Southern Presbyterian Church: "A letter from Tsing Kiang Pu, the most northern of our mission stations in China, says that our missionaries, while itinerating lately, met with violence, and had narrow escapes from serious injury, but that they were (November 2) safely at their homes again. The ladies and children of the station at Tsing Kiang Pu were about to start to Shanghai for protection. Let us pray for them all."

Dr Torrance, of Tiberias, criticises in strong terms the present policy of the Turkish Government, by which no additional Jews are allowed to settle in Palestine. At Bethlehem, Nazareth, and many other places there are Christian communities, but no Jews. Yet the eyes of the whole Jewish world are on the land of their fathers, and every movement in the way of missionary effort is told in the ends of the earth. He says Jews simply cannot understand any of their number becoming Christians. The majority of them live in Christian countries, where they are constantly under the lash of oppression. Comparatively few of them are acquainted with Protestantism. They know the Christian faith only as a system of gross idolatry.

Mr. Tyrrell, whose explorations in our far North have become well known, returned lately to Winnipeg, from a seven months trip, with Mr. Ferguson, A. D. C. to His Excellency the Governor-General, who had accompanied him. The Winnipeg *Free Press* says: "Speaking of the new territory surveyed, Mr. Tyrrell said that he had been able to locate several timber areas and note the existence of many 'interesting rocks,' but he would not say whether or not he had discovered any minerals. He came across considerable prairie land in the far north which produced a strong growth of grass, suitable for grazing purposes, but as to the general character of the country he was non-committal. The timber is found principally along the water courses, the white spruce attaining a fair size of growth."

The Independent, of the 3rd inst., opens with a long article entitled "The Churches in 1894" being a review of the chief ecclesiastical events of the year in the different bodies represented in the article, written by some one qualified to speak for each. That on the Northern Presbyterian Church, for example, is written by Rev. W. H. Roberts, D.D., LL.D., stated clerk of the General Assembly. It will be of interest merely to mention the names of the bodies spoken of: Adventists, Baptists, Brethren, Catholics Roman, Christians, Church of God, Congregationalists, Disciples of Christ, Dunkards, Evangelical Bodies, Friends, German Evangelical Synod, Jews, Lutherans, The Methodist Bodies, The Presbyterian Bodies, Protestant Episcopal Bodies, The Salvation Army, United Brethren in Christ, Unitarians, Universalists.

Mr. Tyrrell's late explorations in our distant North have brought to light yet another field for the labors of some devoted Christian missionary. On the Kazan or (Ptarmigan) river, a beautiful stream, he fell in with a tribe of Esquimaux. These people have become separated from their brethren on the coast to whom they originally belonged and have become an inland tribe. They subsist mainly on reindeer meat, of which they can obtain an abundant supply with but little effort, as reindeer roam through the region in vast herds. These Esquimaux kill the reindeer by spearing them when the animals are crossing a lake or river. These inland Esquimaux have not inter-mixed with the Indians, but live exclusively among themselves. As a general rule they do not pursue the hunt for barter, being satisfied to live on the food that the chase furnishes. They use the skins of the reindeer for clothing.

The new School Boards of Ontario have been elected and are settling down to work. There's is an onerous, responsible and very honorable task. Like situations in Municipal Councils, often the men best fitted by education and sound judgment, fight shy of this position, in which it often happens that, because they are most competent to judge as to what is best, they are for that very reason the more likely to incur odium. Not a few of our ministers, are members of such Boards, and are there doing good service to the cause of education, and to the country. Often they are appointed by the County Council, at other times they are proposed for election in the ordinary course. With regard to this latter method the *Galt Reporter* puts this case well in speaking of Rev. Dr. Jackson who was again elected lately in that city: "We are quite aware that it is an unpleasant position for a clergyman to be compelled to stand a contest for any municipal office, and can understand that Dr. Jackson very reluctantly allowed his name to be brought forward, but that was all that was asked of him, as those who were desirous of securing his services on the School Board required from him nothing more than that he should be eligible before the ratepayers, and believed, and the result fully verifies their belief, that, if so, his election would follow."

According to the forthcoming English Congregational Year Book "the number of churches," says the *Independent* and *Nonconformist* "is slightly decreased; but the number of sittings provided has been increased by 43,701—a sign surely that the Church Extension agitation is bearing fruit. The number of churches and mission stations reported in the several county returns for England and Wales is 4,426. Adding to this, as was done for the last eight years, 165 stations known to be supported by individual churches, a total is reached of 4,592. There are 2,804 ministers in England and Wales. Of these 633 are without pastoral charge, including 70 who are engaged in collegiate or secretarial work, and at least 240 who, by reason of age or ill-health, have retired from pastoral duty. In Scotland there are 112 ministers, of whom 18 are without charge. In Ireland there are 27 ministers, of whom two are without charge. The lists of evangelists and lay pastors returned by county associations contains 195 names. In Scotland there are 99, and in Ireland 127 churches. The total of churches, branch-churches, and missions in Great Britain, Ireland, and the islands of the British Seas (Mission Stations in Scotland not included) is 4,814."

A Committee of the Senate of Queen's University, Kingston, has had under consideration a scheme of matriculation proposed by the University of Toronto, and has taken action in what we would consider a very wise direction, as indicated in the report of the Queen's University Committee, and which is as follows, signed by George Bell, LL.D., Registrar:—"Your Committee recommends the adoption of the scheme of Matriculation proposed by the University of Toronto, and expresses pleasure at the step which has been taken in the direction of raising the standard for Matriculation by increasing the percentage of marks for passing from 25 to 33 per cent. upon each subject. But while sympathizing with this desire to raise the standard, your Committee regrets to see that the Scheme tends to increase the quantity of work required for admission rather than to improve its quality. Your Committee is of opinion that it would be advisable to set papers of a more elementary character than has been the practice in the past, and to exact 40 or 50 per cent. as the standard for pass. This, we believe, would compel pupils to remain a year longer at the High Schools, and would tend to foster a higher ideal of exact scholarship amongst those seeking admission to universities."

Gov. Penoyer, of Oregon, who is a strong believer in bi-metalism, addresses President Cleveland in language more forcible than respectful to the chief magistrate of the land. He says:—"We see our stricken land, with its prostrated industries and idle throngs, willing, but unable to work and unwilling to beg or suffer. After two years of ruinous delay and mismanagement you have, thank heaven, at last discovered the real trouble, although you have not proposed the proper remedy. As you now concede, the country needs more money, but it does not want the worthless stuff you proffer. Sixty years ago the Democratic party had a President who defied the banks in the interest of the people. Has it now a President who defies the people in the interest of the banks? Do you aspire to furnish an example of treason to the cause entrusted to your care, which will be without any parallel, except one, in all the annals of American history? Your party in both houses favor the restoration of silver as standard money. The people actually suffering from the existing prostration of business favor it and will you stand with them in overturning the monometallic policy of the British money oligarchy which is fast degrading our fair country to the condition of a subjugated province and our hitherto free people to a condition of financial serfdom." And more of the same sort.

Our Contributors.

ANOTHER KIND OF FOUNDATION WORK.

BY KNOXONIAN.

Confederation and the Presbyterian College, Montreal, came into existence about the same time. Goldwin Smith says Mr. Deadlock was the father of Confederation. Be that as it may nine stalwart Presbyterians, who met on a frosty evening in January, 1864, in Terrace Bank, Montreal, were the fathers of the Presbyterian College in that city.

Numerically considered the meeting was not a large one. People who think nothing can be done without crowds and shouting would have voted it a dead failure. Only nine present and two of them ministers. But men have to be weighed as well as numbered, and the seven laymen who met in the drawing-room of Terrace Bank, at the invitation of Mr. John Redpath, were solid, weighty men as any one can see who reads the list, of their names:—Principal Dawson, John Redpath, Joseph McKay, Laird Paton, George Rogers, Warden King and John Stirling. The clergymen were the Rev. A. F. Kemp and the foundation worker who is to form the subject of this sketch—

THE REV. D. H. MACVICAR, D.D., LL.D.

The founders of the Montreal College seem to have had a liking for private houses, for the second meeting was held during the next month in the house of Mr. J. C. Becket and was more largely attended. The question of founding a new college was examined from every standpoint and it was resolved to call a meeting of the three congregations in Montreal—there were only three then in connection with the Canada Presbyterian Church—and see what the body of the people thought about the proposal. The people thought it was a good thing to do and enthusiastically approved of the movement. Ninety-nine times in a hundred Presbyterian people do approve of right things if they are judiciously led as they no doubt were in this case. The next step was to bring the matter before the Presbytery of Montreal. The Presbytery unanimously approved, and Dr. Taylor, Mr. MacVicar and Warden King were appointed to bring the scheme before the Synod which they did at its meeting in Cooke's Church the following June. Human life being shorter now than it was in the days of Methuselah it is not possible to tell all that the Synod said and did and didn't until the college was opened in October, 1867, by the Rev. William Gregg in the basement of Erskine Church with ten students. So far as we can learn from the reports, what the Synod meant to say to the Presbyterians of Montreal was, "You may have a college if you pay for it." Of course the Synod always said this in highly ecclesiastical language. With our limited knowledge of that kind of English we think we have stated substantially what the Supreme Court meant. There was one deliverance that deserves special notice. In 1867 the Presbytery reported that they had raised about \$20,000 for college purposes and the Synod graciously permitted them to increase the fund to \$30,000!

As already stated the college was opened in October, 1867, with ten students, the Rev. William Gregg, pastor of Cooke's Church, Toronto, and the Rev. William Aitken, of Smith's Falls, being temporary lecturers. Professor George Paxton Young had been offered the Professorship in Divinity and declined. Much depended on the next move. The right man might make the college a success: the wrong man might easily undo all that had been done in three years of earnest work and tedious legislation. The right man was found the following year in the present Principal, who, for twenty-six years, has been engaged in laying the foundation of one of the most useful and best equipped institutions in the Church.

The progress of the institution during these years will furnish ample material for a good chapter in a history of Presbyterian-

ism to be written by some future Gregg, but happily it has been far too great to be described in an ordinary sketch for the press. The number of students has increased from 10 to 84, and 216 have left the institution to preach the gospel in all parts of the world. The room in the basement of Erskine Church has been exchanged for the splendid pile on McTavish St. Without getting leave from anybody generous friends of the institution have contributed a substantial endowment and David Morrice—his name needs no prefixes nor affixes—bestowed upon the institution the largest gift ever given by one man to the Presbyterian Church in Canada. The library is said by good judges to be one of the best theological libraries in the country, the affiliation arrangements with McGill University give the students great advantages, and taking the college all in all it is a piece of foundation work for which any church might be grateful. In every department of this work the Principal has been the moving and guiding spirit for over a quarter of a century.

No good purpose would be served at this date by discussing the objections that were made to the founding of a college in Montreal, nor would it be kind to resuscitate the predictions of evil and ask how many of them have been fulfilled. One more warning has been given to prophets of evil not to speak so confidently about the future of things Presbyterian, but there is little hope that the warning will be heeded.

Principal MacVicar is always spoken of as Professor of Divinity, but his labors in the college have not been confined to teaching theology. For several sessions in the early history of the institution he taught much more than theology and for twenty-four sessions he had three departments—Systematic Divinity, Homiletics and Pastoral Theology, and Church Government. In the matter of raising money for buildings, endowments, scholarships and library he has done a large amount of work which was perhaps more trying than any done in the class room. Nor has Principal MacVicar's work been confined to the college. He was Moderator of Crescent St. Session for six years during which they were without a pastor—two years before Dr. Burns was called and for four between the pastorates of Dr. Burns and Dr. McKay. During the last mentioned vacancy the new church was built and the congregation moved into their new home with the loss of just one man. He has taught the Bible class in this congregation for 33 years. The attendance is about 200.

Space forbids our more than mentioning Dr. MacVicar's work on the Protestant Board of Education for Montreal and his work as chairman of the Board of French Evangelization. In both these spheres he has given long and useful service but our present business is with the Principal as a foundation worker in Theological Education.

Dr. MacVicar is a natural born teacher. Nature meant him to explain things and gave him the faculty for doing so in clear and concise language. His natural gifts were developed in early life by teaching and by contact for years with that prince of teachers, George Paxton Young. He was a favourite student of Professor Young's, and, we believe, corresponded much with him on various subjects of common interest. Both MacVicar's, Malcolm and Donald, followed to some extent Professor Young's methods of teaching.

The time has come when Principal MacVicar should drop a part of his work, take the rest the Church offered him some time ago, and then do something permanent in the way of authorship. Competent judges say he should publish a work on Apologetics. The market for such a book would be rather limited in Canada. There is always room for a bright suggestive book on preaching and if Principal MacVicar can tell others how to preach as well as he can preach himself a work from his pen on Homiletics could hardly fail. Of one thing we are reasonably certain; there is ample room for a first class book on the Art of Teaching. Dr. MacVicar is just the man to supply one if he would give up two or three of his present lines of work and give the benefit of his long experience to a work on what must be to him a favourite subject.

THE TOWN ON THE STRAIT.

BY BERTRAM HEYWOOD.

It is a town not unknown in the annals of Kirk and of State. Its quaint streets, composed mostly of old fashion houses built of wood, with here and there a more pretentious one of stone, run in lines along the face of a steep hill which rises right from the very edge of the harbour. By the same hill the old town is well sheltered from the chilly winds that in winter blow fiercely across the ice-filled strait to the northward. Whatever sunshine is going lights up the somewhat narrow thoroughfares on these bleak December days, for fortunately the first settlers were sensible enough to lay out the town so as to face the south.

Perched on the crest of the hill as if the inhabitants wished all visitors to know that they esteemed wisdom the greatest of treasures, is the far-famed Academy which has been the first school of many an eminent man. May its usefulness be as great in the future as in the past! The story of its early struggles, of the place it filled as a pioneer institution of learning in the days when settlers were poor and settlements few and far between, is one well calculated to make its *alumni*, among whom are found men famous in every sphere of life, proud of its achievements. Beginning in humble fashion, in a frame building in one of the out of the way nooks of the town, it maintained from the first a reputation as a seminary where solid, character-forming work was done.

The inhabitants of the town on the strait are a people possessed of very marked traits of character. This is doubtless owing to their ancestry and also to the somewhat proud isolation the place so long enjoyed and even courted, until about ten years ago the railway passed it by; and when the only way out to the busy world is interrupted at the very outset by a broad arm of the sea, over whose frozen surface in winter keen winds whistle, people are well content to stay at home. So they stayed at home, and, receiving very few new elements, the population grew but slowly and kept intact the peculiarities and prejudices of the original settlers. These were Highlanders who, most of them, came, some hundred and twenty years ago, from the seaboard parishes of Sutherlandshire and from the outer Hebrides. It goes without question that the descendants of these sturdy pioneers could only be of either of two faiths, namely Presbyterians or Roman Catholics. The former greatly predominate but both alike, in this old town, are conservatives of a pronounced type, and propagandists of any new faith or fad meet with but small encouragement. A small colony of English people manage to maintain an Anglican church and there is a little but energetic congregation of Methodists, who are, however, the descendants of families who left the Presbyterian fold during the Morisonian controversy.

Owing also to the Celtic ancestry is the small variety of family names in the town. The old clan names abound such as Mackay, Fraser, McDonald, and Sutherland. One of the earliest events in local history was the arrival of a ship having on board no less than two hundred souls all belonging to the clan Mackay. Once on a time a letter came to town addressed to Donald Mackay and it made the round of more than a dozen parties of that name ere it reached its destination. In such a place it is not wise to speak evil of anybody for through intermarrying everyone is related to nearly everyone else, and you can easily make a man your enemy, perhaps for life, by speaking lightly of his cousin nineteen times removed. Some ministers have learned this to their cost. Nor must a stranger utter flippant words about the Gaelic, or, again, tell humorous stories about Highland ministers and elders. People who have the blood of the Celt in their veins resent such liberties and allow no one, except them-

selves, to take them. Owing to the paucity of family names it has long been customary in this town we write of to distinguish from each other by means of a nickname individuals who bear the same name, and even families having the same surname. Such an appellation generally has reference to some physical peculiarity or to some event with which that person or family is intimately associated. Such events are mostly of a humorous nature and the nickname keeps the story in mind. The one who is thus "labelled" may feel aggrieved but if wise he hides his resentment else the epithet will descend to his children who will not feel honored by the legacy. Occasionally the Christian name of a man's father is added to his own surname to distinguish him. Thus there is a Duncan McArthur Vander (*Anglice* Edward) and also a Duncan McArthur Drummond.

Courteous and kind are these people. Their welcome is always a warm one, and, if their prejudices be strong, their affection is equally strong and lasting. Go among them and treat considerately what you may deem their faults, and you will find them warm-hearted if not effusive, and open-minded if not easily convinced.

Perhaps again, if permitted, we shall with pleasure tell of their interest in matters ecclesiastical and political or perhaps of some of the comedies and tragedies that have been enacted among them. The sea plays a great part in all their affairs, and, wherever that is the case, the tragic is a great element in men's lives.

Perhaps nothing is so characteristic of them as their loyalty. They are loyal to their Queen, their party, their church and especially to their town. Their numbers are not great, not more than three thousand, but they think their town, measured by its influence far afield, is one of the best in the land. It certainly is beautifully situated. Climb to the top of the hill on which it is set, or, better still, ascend to the roof of the Academy, and, spread before you, you will see a landscape unsurpassed in Canada. River and harbour, sea and island, hill and dale, forest and homestead make a scene enchanting to the eye. It is a lovely country and the gem of it all is the lake-like haven on the shore of which, like a coy maiden bathing her feet in a stream, sits the old town whose name some of our readers may have guessed and whose influence for good has been felt far and wide throughout the great Dominion and beyond.

THE AUGMENTATION SCHEME.

BY REV. P. WRIGHT, B.D.

The vast and varied mission fields to be found in all our Western Presbyteries, and in many of our more Eastern ones, supplied by ordained missionaries, students and catechists, constitute a large part of our territory; and the men engaged in developing them a large factor in our working force. The very greatness of the work has been an inspiration, and has powerfully appealed to the liberality of our people.

Between these mission fields and the self-supporting congregations of our Church come the Augmented charges. These have settled pastors, but are unable, without help, to give their minister a sufficient stipend. The same work essentially is being done in them as in our Home Mission fields only in a more advanced stage, and under more favorable conditions, being under the guidance and care of settled pastors.

Yet, strange to say, these charges, while evoking the enthusiastic support of a few of our more advanced and liberal congregations, have not enjoyed, as they deserve, the enlightened sympathy of the Church as a whole. It is difficult to believe that our people have thoroughly understood the claims of our augmented congregations; for surely, if they had, a more liberal response would have been the result. But the clear statements and forcible appeals of Mr. Mac-

donnell and Dr. Robertson, recently published in your paper, can hardly fail to correct misconceptions, and beget a more profound and practical interest in the Scheme.

The vast majority of our present self-sustaining charges in the Synod of Manitoba and the North West Territories have come through this phase of development, having received valuable and indispensable aid from the Augmentation Fund. The immense advantage of having a permanently settled pastor has been almost invariably illustrated in the more rapid growth of the field, the increased interest of the people, and the earlier attainment of financial independence. The exceptions to this rule are found only in those localities where circumstances preclude the possibility of rapid growth.

The appointment of Ordained Missionaries to our Home Mission fields is, at best, an expedient to meet pressing demands, and to secure that here and there, at least, there shall be men who can dispense the sealing ordinances of our Church. But it was never designed to delay unduly the settlement of a pastor. And though we can bear glad testimony to the excellent work done by many of our ordained missionaries, yet experience has conclusively proved that the feeling of uncertainty and instability inseparable from the method is unfavorable to the ripest fruits of the pastoral relation, and hinders any far-reaching scheme for either expansion or consolidation. Nor does the plan seem to meet with the approval of our theological graduates. Most of them decline to accept such an engagement, and others seem anxious to shorten the period for which it is supposed to last.

Hence the gap between the ordinary mission-fields and the self-supporting congregations must be filled, mainly, by settled pastors who derive a small portion of their support from the Augmentation Fund. It is not a financial question. The money is required and must be furnished in any case. For as Christians and Presbyterians we cannot prove disloyal to the Scripture principle that the strong should help the weak. Shall the weak be helped, then, only as mission stations, or may aid be granted when, with Presbyterian sanction, they have called a pastor? Shall we not be doing violence to the principle mentioned if we help our weak fields only in case they consent to remain without a settled pastor—that is, in a condition less favorable to calling forth their own best efforts?

To illustrate the valuable work the scheme has done, it may be stated that out of thirty-five self-supporting congregations in Manitoba Synod to-day, about thirty of them have received aid from this fund for a longer or shorter time. They were thus enabled, at an earlier period than had otherwise been possible, to enjoy the advantages of a settled minister and to become centres of influence and helpfulness. Some of these were in districts hundreds of miles away from the nearest Presbyterian minister. Surely only infatuation itself could have suggested the postponement of settlement until these fields had reached the self-sustaining point!

And to illustrate the important fact that congregations thus helped are not leaning on the fund to save their own pockets, it should be noted that their average annual contribution per member for ministerial support is fully fifty per cent. higher than the average over the whole Church.

Should this fund fail, the loss to the Church will, in my humble judgment, be simply incalculable and irreparable. Many of our augmented charges will be reduced to mission fields and their growth checked. And many mission-fields that are now looking hopefully forward to a speedy settlement will be doomed to trudge wearily along the old way, with no one to stimulate their zeal and unify their efforts by having linked his future prospects with their own. It need not surprise us if, under these circumstances, some of our people should get discouraged. They may well wonder what has become of that

bond of sympathy that is supposed to bind all our congregations together and that finds so sweet a voice and so tender a motive in the Heavenly injunction, "Bear ye one another's burdens and so fulfil the law of Christ."

The \$30,000, asked for Augmentation means only an average of twenty cents per annum for each member in the Western Section. It is simply incredible that our Christian people will allow this scheme to fail rather than make the small sacrifice those figures imply.

Portage la Prairie, Jan. 14, 1895.

BOOKS OF DEVOTION.

At the regular weekly prayer meeting in the Central Presbyterian Church, Toronto, on Wednesday, the 16th inst., the pastor, Rev. Dr. McTavish, delivered a brief address on "Books of Devotion." The Doctor directed attention, first, to the "Confessions of Augustine," written in the third or fourth century of our era, probably during the period when Ossian wrote his poems, and at a time when Christ's name had not been heard of by that sweet singer. Reference was next made to the "Imitation of Christ," by Thomas à Kempis, written in the fifteenth century, a hundred years before the time of Luther. While fully doing justice to the beauty and devotional excellence of à Kempis' writings, the speaker also pointed out some grave errors to be found in them, notably his erroneous views of life, à Kempis having advocated seclusion from the world, as the only way of keeping free from worldly sin. He also believed in the efficacy as a means of salvation of imitating Christ, that is, trying to be like Him; a view taken by the Unitarians of recent times. Such teachings, of course, must fail, as the atonement of Christ is left out. Dr. McTavish also referred successively to the following books as being valuable helps to devotion, viz.: Jeremy Taylor's "Holy Living and Holy Dying"; Bunyan's "Pilgrim's Progress" and "Holy War"; Baxter's "Saint's Rest"; Wm. Law's "Serious Call" and "Prayer"; Samuel Rutherford's "Letters"; "Daily Meditation" by Rev. Leo. Bowers; "The Quiet Hour," by Austin Phelps; "Abide in Christ" and "The Children for Christ," by Andrew Murray, and Dr. Stalker's "Imago Christi." The Doctor dwelt at some length on the letters of Samuel Rutherford. This noted divine was born in 1600, and had charge of a parish in Kirkcubrightshire, Scotland; but being the victim of religious persecution, he was imprisoned in the castle of Aberdeen. His parishioners were heart broken; but out of what appeared to be a great evil, came good, for had not Rutherford been, like the apostle Paul, imprisoned, we would not have had his letters. Ultimately, Mr. Rutherford was released, and was elected Principal of St. Andrew's University, and Professor of Divinity in that venerable seat of learning. Dr. McTavish's lecture, which was listened to with great attention, showed him to be as capable a teacher as he is an earnest preacher.

OBITUARY.

Mr. James Croskery, elder at Beachburg, Ontario, died on the 25th Dec. in the sixty seventh year of his age. Deceased was born near Perth, Ont., and moved about thirty seven years ago to the township of Westmeath where he succeeded in making a comfortable home for himself and his family. For twenty-seven years he was an honored elder in St. Andrew's Church, Beachburg, and for many years a Sabbath school teacher. He was a man of sterling character, faithful and conscientious in the discharge of duty, and held in high esteem by the entire community. He leaves a widow and four sons.

Mrs. Alexander Ross. - It falls to the lot of comparatively few to be so universally beloved by all classes as Mrs. Ross was. Of the gentlest and most sympathetic of dispositions - one who might well be said to have loved and sympathized with everybody - but especially the poor and afflicted, she followed in the footsteps of Him who went about doing good." She was the daughter of Rev. James Campbell, of Kildonan, Scotland. Losing her mother at an early age she was from that time, until her first marriage, the constant companion and help of her beloved father, whom she very strongly resembled. A man who could never see

want or distress of any kind without doing all he could to relieve it, Mr. Campbell was thus a constant example and stimulus to his daughter. Her work in her father's parish and in the town of Inverness, to which they afterwards removed, is still held in sweet remembrance. Coming to this country, in 1853, as the bride of Rev. M. Sutherland, of Pictou, Nova Scotia, she was speedily the dearly loved minister's wife, and hand in hand with her husband in her work. Mr. Sutherland dying after their brief and happy married life of a few years, his widow married in 1862 his successor in Knox Church, Rev. A. Ross. Her surviving children are respectively, the wives of Rev. S. C. Gunn, of the Scotch Presbyterian Church, Boston, Mass.; Wm. Gunn, M.D., of Clinton; D. H. Porter, of London and Rev. Alex. MacMillan, of Mimico. Her children were all around her on the day she died. There was nothing gloomy about her death, nothing bitter about her memory; it was the peaceful end of a beautiful life. She was brightly conscious almost to the last and especially characteristic was the constant thought - even in that time - for everyone, excepting herself. Her remains were taken, accompanied by her husband and son-in-law, Rev. A. MacMillan, to Pictou, Nova Scotia, to be laid beside her father and three children.

"Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast;
We loved thee well, but Jesus loves thee best.
Good night; Good night.

Rev. Wm. King, whose death took place at his residence in Chatham on Saturday evening, 5th inst., was born November 11th, 1812, near Newton-Limavady, county of Londonderry, Ireland, and educated at Glasgow University. At the age of 21 he emigrated with his parents to America. He remained with them one year, then went south and settled in Jackson, Louisiana, where he obtained a situation as rector of Matthew's Academy. He married in 1840 Mary Phares, a daughter of John E. Phares, a planter, by whom he had two children. Mrs. King died at Edinburgh, Scotland, February, 1846, the Rev. Dr. Chalmers among other friends attending the funeral. In 1846 Mr. King was licensed in Edinburgh to preach, at the same time as Professor Gregg, D.D., and was sent by the Free Church of Scotland, as a missionary to Canada. In 1847 he went south to Louisiana, and sold a plantation which he owned there, and manumitted his slaves, fifteen in number, brought them to Canada and formed the Buxton settlement, for the social and moral improvement of the colored people in Canada. Here he labored until the close of the American War, when the affairs of the association were wound up and the young men and women who had been educated at the Buxton Mission went south and found useful employment there. In 1853 Mr. King married Jemima N. Baxter, daughter of the Rev. David Baxter, minister of Lilliesleaf, Scotland. Mrs. King died on the 7th of November, 1887, at Buxton, and Mr. King retired from public life in 1885, and moved into Chatham, to spend the evening of his days. During the past year his constant companion and guardian has been his niece, Mrs. Jamieson, who for a number of years labored as a missionary in the island of Formosa. The kindness and devotion exhibited by this lady for her venerable uncle has been that of no ordinary friend or even relative, and much of the vigor of body and intellect he exhibited, although past the allotted age, has been due to the constant and sagacious attention he has received at the hands of Mrs. Jamieson, who, in her noble work, has been ably assisted by her sister, Miss Straith. The funeral took place on Tuesday, the 5th inst. A short service was conducted at the family residence by Rev. Dr. Battist, pastor of the deceased, after which the remains were conveyed to St. Andrew's Church, where the funeral services took place under the auspices of the Presbytery of Chatham. The remains were interred in Maple Leaf Cemetery. On the following Sabbath evening a memorial service was conducted by the pastor, Rev. Dr. Partisby, in St. Andrew's Church - of the session of which Mr. King was member for eighteen years. The Buxton settlement, to which reference has been made, of which the late Mr. King was the founder, and during its existence the moving spirit, was one which in its early days evoked great interest in the Church, and until its winding up was reported on in the General Assembly from year to year. It consisted of nine thousand acres of land in the County of Kent set apart for its use. On this reside a large number of colored refugees settled the lots being of 50 acres and sold cheap and on easy terms. Churches and schools were established, saw mills and other industries were started, stores were opened, and the little colony grew and multiplied. For eleven years the Buxton settlement, as originally organized, existed. It educated many, and materially and morally improved all the colored people comprising it. For a time Hon. Arch. McKeellar was a leading coadjutor of Rev. William King in this noble enterprise. The two made a tour of the old country in 1860 and gathered funds to aid the colony. At the breaking out of the American war the freedmen in Canada began to flock to the States to join the Union forces. A large company was organized at Buxton. After the President's proclamation of freedom many went over the lines to the "old land." The original *raison d'être* of the settlement as a home for negro refugees ceased, and in the natural order of things the colony as a colony broke up. But while it existed it signally fulfilled its mission, and realized the expectations of its founder. Rev. William King was known as the original of "Clayton" in Harriet Beecher Stowe's novel, "Died."

Christian Endeavor.

BECOMING AS LITTLE CHILD.
REN.

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

(Upon meeting with the Juniors suggested, to be led by the Junior Superintendent.)
Feb. 10 - Luke xviii: 15-17; Matt. xi: 25-26

In Matt. xi. 25, the man is contrasted with the child. But when Christ presented that contrast He did not mean to imply that the man is sinful and the child sinless; that the man is impure and the child pure; that the man is guilty and the child innocent. The contrast is rather between the attitude or temper of the man, and that of the child. The fundamental thought is that it is the meek, teachable, humble spirit of childhood - and not the proud, self-reliant spirit of manhood that receives and welcomes the blessings of salvation. The child is tainted with original sin, but it is trustful, humble and willing to receive impressions, whereas proud man is sometimes quite unwilling to humble himself and receive instruction.

There is a difference between the man and the child. Paul says: "When I became a man I put away childish things." But sometimes the change produced by years, instead of being for the better, is for the worse, and the child, who was once so willing to be instructed, the child to whom God and Christ and heaven and hell were so very real, becomes the proud, self-satisfied, self-willed man, who is not willing to prostrate himself before God and sue for mercy at His hand. Many a man might confess with Thomas Hood, "I am farther off from heaven than when I was a boy."

Why is it that things which are hidden from the wise and prudent are revealed unto babes? It is because the child is docile, teachable. The child knows that his knowledge is very limited, but he has an instinctive desire for more. For this reason he asks a great many strange and perplexing questions and thus tries to increase his scanty stock of knowledge.

Again, it is because the child is very trustful. He accepts without dispute whatever he is told. Tell him about the greatest wonders of this, or any other age and he believes them implicitly. He does not look for inconsistencies or contradictions; he does not try to place truths in antagonism but receives them as one in nature and design.

Once more, it is because the child is humble. Christ recognized the humility of childhood, for when He wished to teach his disciples that they should be meek and lowly in heart, He set a little child among them as an object lesson.

Unless a man becomes like a child in teachableness, in trustfulness and in humility many things will be hidden from him. These three are the conditions of entrance into the kingdom of chemistry, mathematics and astronomy. Unless one is teachable, trustful and humble he cannot enter into these kingdoms. And for the same reason he cannot enter into the kingdom of heaven. A man must accept without question certain elementary truths in science before he can enter the wider field. So also there are certain fundamental truths in religion which must be accepted, and the one who declines to accept them bars himself out of the kingdom of heaven.

Christian workers should be greatly encouraged in their labors on behalf of children when they know that even very young children may become the subjects of saving grace. It is said that not one in ten of the members of the Moravian Brethren can recollect any time when he began to be religious. Rev. Moses Hoge, D.D., often said that he could not remember the time when he did not love the Lord Jesus Christ. Dr. Thomas Scott, the commentator, testified that his daughter was converted when she was but three years of age. Edward Payson was converted in early childhood. Dr. Jonathan Edwards affirmed that Phebe Bartlet was brought to a saving knowledge of the truth when she was but four years of age. Samuel ministered to the Lord when he was but a little child. Although these were mere babes there was revealed to them that which was hidden from many who considered themselves wise and prudent - many such great writers and thinkers as Gibbon, Paine, Voltaire, Renan, Hume and Strauss.

Pastor and People.

Written for THE CANADA PRESBYTERIAN.

HE LEADETH ME.

BY R. F. K.

He leadeth me ; His way must be the best
Though it be hard and rough and full of care
He leadeth ; and I trust Him for the rest
And quiet faith my weary heart shall bear,

Through all the trials which come thick upon
The life which He has promised still to guide,
Through all life's darkness till it reach the dawn
And find itself His promised love beside.

Oh, teach me, Father, that there is no tide
Of trouble sore whose end Thou dost not see ;
Oh, keep me till the swelling wave subside
Whose wrath still bore me on to victory.

For God is love ; and love must prompt the hand
Which leads thy children in the voiceless night,
On to the precincts of that lustrous land
Where God is seen ; and faith is lost in sight
Ottawa, Jan 16th, 1895.

Written for THE CANADA PRESBYTERIAN.

THE FATHER'S HOUSE.

BY REV. J. S. HENDERSON.

What a matchless tenderness and sympathy there is in these comforting words of Jesus to his weak and sorrowful disciples :

" I go to prepare a place for you."

He was just entering the twilight of his own great sorrow and trial. All his life long He was the man of sorrows it is true, but soon the sorrow is to reach a culmination, and the grief—the woe—the sin of a lost world is to be laid upon him. The last social meal has been eaten, the memorial supper has been instituted the traitor has gone out on his dark errand, and the tragedy of the ages is about to be consummated. Behold the Saviour ! calm and serene in face of the gathering gloom and forgetful of his own impending sorrow ; His great heart goes out in love and sympathy towards his few and feeble disciples. They had much to make them sorrowful Jesus had just warned them of His coming betrayal and pointed out one of the twelve, his own chosen follower, as the traitor. He, their Master and Lord, their best earthly friend and companion, was about to leave them, and His departure seemed to them the death-knell of all their hopes. In words of tender compassion and of joyful anticipation, he addresses them, " Let not your hearts be troubled, ye believe in God, believe also in Me." They still believed in God, but their faith was weak. They still believed in Jesus as the Son of God, but they evidently failed to comprehend the true nature of his mission. They had listened to his wonderful words and seen his mighty works, and were convinced that He was Divine. They hailed Him as their King and the deliverer of their nation, but they stumbled at his voluntary humiliation, and the tragic death to which they were looking forward and which seemed indeed to them the end of all their cherished hopes. In these words so full of comfort and promise Jesus bids them look away from the darkness and mystery that are brooding-over them, and fix their eyes upon the brightness of the coming glory. " In my Father's house are many mansions." What an infinitude of treasure is wrapped up in these words. It is the home of the Father, the Eternal, Omnipotent, Omniscient, Omnipresent One—the kindest and most loving being in all the universe—the Father's house. In it there are mansions for the humblest, but no tenements. Blessed thought ! But Jesus does not stop here. He not only assures them that there is such a home, but also that it is to be for them—their very own—and that He, their Master and friend, is to set it in order with His own loving hands. " I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto Myself, that where I am, there ye may be also." Jesus tells them that their future home is to be a place, not a state merely, but a place—a local, material habitation. It is the Im-

perial City of the King of kings, His own peculiar abode. But Jesus is to prepare it, wonderful thought ! Perfection is to be made better ! Infinity is to be surpassed ! The infinite heart and mind of the God-head is to empty itself in fitting up a home for the Redeemed ! Nay, further, Jesus is to come again, not merely to go and come, but to come again. He is to come the second time, not in weakness and humiliation, but in glory and majesty. Still further, He is to receive them to Himself, and His abode is to be theirs. In His humiliation when He was despised and had not where to lay his head, they had followed Him ; therefore in His exaltation, when He sits upon His throne, they are to sit down with Him in His kingdom. But this rich legacy of comfort and promise is not alone for the Disciples, but for all Christ's faithful followers in all ages. Oh, ye wanderers of earth tossed upon life's rough sea, Jesus bids you look away from the darkness and mystery that surrounds you and fix your eyes upon the heavenly land. Now you are in the midst of difficulty and distress and discouragement, of trial and temptation, and tumults of sorrow and suffering and sin, but despair not, " Earth has no sorrow that heaven cannot heal." Jesus is preparing a place for you, and He is preparing you for the place. He now sits as the refiner and purifier, He is purging you from all dross, and finally you will emerge from the furnace with a lustre entirely worthy of the Divine artificer. Now is the sorrow, then will be the joy. " After the cross, the crown," the Father's house.

Hensall, Ont.

Written for THE CANADA PRESBYTERIAN.

THE PROMISED SPIRIT.

BY W. W. S.

At one of the Crossley and Hunter meetings in St. Catharines, a few days ago, Rev. J. W. Mitchell, of Thorold, gave an address on the Holy Spirit, in the course of which he gave the following beautiful illustration of the proof the disciples had that Jesus had got home to his glory, after he had disappeared from their view :

" My first charge," said Mr. Mitchell, " was in the county of Glengary, near the Ottawa, largely settled by Highland immigrants. At that time there was an heir wanted for the Chisholm estates, at Strath Glass, in Invernesshire. Many of that name and descent thought of the possibility of their establishing their claim to be ' The Chisholm ' among others, a young man in Montreal, a clerk in a mercantile establishment. He came to our county, and questioned one and another of these old Gaelic people, about their recollections and knowledge of his more immediate forefathers ; and patiently constructed link after link in his chain of evidence, spending months among them in this work. And he would tell these old people, ' If ever I come into my estates, I'll send you a present ! ' This he said to all who thus helped him.

" He disappeared from among them. They saw him no more. He had gone to Britain to prosecute his claims in the courts. These old people in Glengary often thought of the young man, and wondered ' if he had got his own ? ' but they knew nothing, and heard nothing. But after a time the presents came. And then they knew, and said among themselves, ' The Chisholm has got his own ! ' for here was the proof of it—the promised gifts had come !

" So when Jesus left His disciples. He was gone ; they saw Him no more. But He promised that when He got home He would send them a gift : the gift of the Spirit. And they waited in expectancy for ten days ; and when the glorious gift of the Holy Ghost came, on the day of Pentecost, then they knew that Jesus had got home ; had got His crown ; had got His kingdom ; had got His throne—had ' got His own ! ' for here was the proof of it. the promised Spirit had come."

A STRANGE BUT TRUE STORY.

A wealthy farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated for some years, but before doing so he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation ; that even the hills were to be terraced, and the poor mountain pasture manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and laborers was vastly multiplied. Was the task he had given them to do accomplished ? Alas ! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine, rich virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the larger part of the farm seemed never to have been visited by his servants.

Had they then been idle ? Some had. But larger numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarrelled with each other because the operations of one interfered with his neighbor. And a vast amount of labor, too, had been lost in sowing the very same patch, for instance, with corn fifty times over in one season so that the seed never had time to germinate and grow and bear fruit ; in caring for the forest trees, as if they had been tender saplings ; in manuring soils already too fat, and watering pastures already too wet. The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength had been wasted for no result. The very same amount of toil and capital expended according to his direction would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various but all reclaimable soil barren and useless ; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly ? Did they wish to labor in vain ? On the contrary ! They were forever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property ? Well ! they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, " You know we have to bring the whole property to order." But they did not do it. Some few tried, and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged ? Oh, no ! the yield was magnificent ; far richer in proportion than they got themselves. They clearly perceived that ; but yet they failed to follow a good example. Nay, when the labors of a few in some distant valley had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves. They preferred watching for weeds among the roses, in the overcrowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools, surely, not wise men ? Traitors, not true servants of their Lord ?

Ah ! I can't tell ! You must ask Him that ! I only know that the Master said, " Go ye into all the world, and preach the Gospel to every creature," and 1,800 years after, they had not even mentioned that there was a Gospel to one half of the world.—Mrs. Grattan Guinness.

THE STORY OF A TESTAMENT.

Inhabiting a beautiful valley at the foot of the Sufed Koh range, half-way between Bannu and Cabul, is the Afghan tribe Turis. Unlike their Sunni neighbors, they belong to the Sheak sect of Mohammedans, and so have always remained separate and apart from the surrounding tribes.

Eight years ago one of their leading men who had heard about Christianity and desired to know more, received a Pushtu Testament (Loewenthal's) through an officer on duty there, with whom he used occasionally to talk about religion. Then this officer left, and after a lapse of eight years, another officer in the district reported that the man had been diligently reading the book, and was converted to its teaching. That valley having so far been untouched by the efforts of any mission, and the nearest missionary station being Bannu, the Bannu medical missionary undertook the journey, taking with him a supply of Bibles, Testaments, and religious books, in Arabic, Pushtu and Persian, as well as some medicines to insure a welcome.

For several days the guest of the owner of the Testament given eight years before, he was not a little pleased to notice the effect produced through that book on the man's life. Almost every day during those eight years he had read it diligently (as was attested by its well-worn appearance), and he confessed to having found in it the words of eternal life. The people of his village including their priests and influential men had been accustomed to gather in his house and hear him read and preach from the wonderful book. As a result many became anxious to read and search for themselves. " For," they said to me, " we see what an effect reading this book has had on his life. From being hard and tyrannical, he has become kind and forbearing and just, and we wish to read for ourselves to see how this has been brought about."

Hence many were the ready applicants for Bibles, and very eagerly and sincerely were many of them read by men who already had a fair idea of the great gospel truths through the preaching of this one man, a land far removed from missionary work, which preaching was an effect of the reading and study of the Holy Word, aided only by the teaching of the Holy Spirit—teaching for which the man had made it his habit to pray daily.

MANNERS WHEN AT CHURCH.

No, your manners in church are very bad. And shall I tell you to whom you are rude ? To God Himself. You have no right to saunter lazily up the aisle in the house dedicated to Him.

You have no right to move about, arranging, stroking, and straightening your gown ; your manners should be quiet and in good order.

You have no right, during the time the hymn is sung, to carefully observe the boxes and wraps of the congregation.

You have no right to discuss the sermon as you walk down the aisle. The preacher has done his best, and in the name of God, and you have no right to criticise him.

You wonder if you have committed these sins ; and you do not believe you have. My dear, think it over, and you will find one or two may be laid at your door. Only little faults, only little rudenesses, but to the King of kings.

Young Men's Era. Every time we consent to sin the curtain drops and the war rays from heaven are cut off from our hearts. And then comes frost.

Missionary World.

A CENTURY'S CONQUESTS IN THE PACIFIC.

In this work the various sections of the Christian Church have been engaged. To the London Missionary Society fell the honour of pioneering the work, and by them the greatest results have been achieved. The Georgian and Society Islands, the Paumotu and Austral Islands, the Hervey Group, Samoa, Niue, the Tokelau, Ellice, and Gilbert Groups, and the Loyalty Islands with New Guinea, have all been, or are being, evangelised by them. The Presbyterian Church of America followed next, and, keeping mostly to the north of the equator, have laboured from the Caroline to the Sandwich Islands. The Wesleyan Society has found its sphere, with its devoted missionaries, in the islands of New Zealand, Tonga, Fiji, New Britain, and the Louisiades, and the eastern part of New Guinea. The Episcopalians, with Bishop Selwyn pioneering the way, have given their efforts to the Solomon Group, Santa Cruz, Banks Islands, New Zealand, and New Guinea also. The Presbyterians, embracing those of Canada and the Free Church of Scotland, have claimed the New Hebrides.

The results reveal that Christianity has here to record some of its proudest triumphs. The old gods, which were Hiro, the god of thieves, and Oro, the god of war and murder, have been utterly overturned, with all their disastrous rule. The Christian faith has, in a large measure, become the religion of the people. It lacks, of course, the intelligent grasp and earnest consistency of a mature growth; but there is a brightness and devotion in it that augurs better things. There is not a town or village, where it is established, without its church and school-house, erected by free labour of the natives. Liberal contributions are made for the support and extension of the gospel. Native agencies are well manned and well provided. Each mission has its institution for training native teachers and pastors for home and foreign work. Largely to the people themselves is due the rapid conquest, by the cross, of this part of the globe. They have been forgiven much, and they love much.

In the home life of the people, marvellous changes have been effected. Infanticide, once so common, is regarded with horror; polygamy is abolished; the marriage tie is respected. The young, the aged, and the sick are cared for. Industry is giving place to indolence; and the arts of peace are being acquired. In their political life, inter-tribal war has, to a great extent, become a thing of the past. The majesty of the law is respected. The authority of their rulers is acknowledged. It was one of the hardest struggles to effect this change; for the jealousies of centuries embittered the relations among the tribes, and each victory gained was a further reason for speedy and bloody revenge on the part of the wronged. But the gospel, renewing the heart, swept in time the whole area of being to its widest circumference, and swept before it the accumulated enmities of ages.

Their method of government is by no means perfect. But their laws are based on just and equitable principles, and a better system will be developed if the enlightenment the gospel and education are affording is allowed to do its work untrammelled. But there is a peril looming on the horizon, springing out of civilized Europe. The island of the Pacific have become the hunting-ground of the nations of the West. France, in 1844, at the instigation of Romish priests, proclaimed a protectorate over Tahiti, and ultimately asserted its authority over all the Society Islands. The London Missionary Society then retired from the work it had nobly and bravely pioneered and established on these islands, and the Paris Society of French Protestants took its place. France has since annexed four other of the groups, and is at present fastening a jealous eye on

the New Hebrides. Britain has claimed others, and Germany others; and Britain, Germany, and America are at present working a joint protectorate over Samoa, will not very successful results. If civilization has brought its blessings, it is carrying its maledictions too. The labour traffic with Australia has been an unmitigated curse. A foreign population is flooding the islands to exploit their wealth, and poisoning the natives with vices hitherto unknown. In Tahiti alone, with a population of nearly 10,000 the foreign element amounts to a third, including 400 Chinese and 1,700 Europeans.

Hence, though much has been accomplished, there is land yet to possess. New Guinea is still largely heathen, and other islands, especially towards the north, await the advent of the gospel. Dr. John Paton has just returned with men and means to hasten the completion of the work in the New Hebrides. But the building-up process, the consolidating of the work, has yet to be effected. The century's record, however, gleams with marvellous wonders. At its beginning, men shrank from the natives with terror, and contemplated their condition with a shudder of shame. At its close, gratitude glows at the triumphs the cross has won. The history is another apologetic for the gospel, declaring it anew to be the power of God and the wisdom of God.—*Rev. Robert Mackenzie, M.A., in U. P. Missionary Record.*

(Concluded.)

MR. WYLIE'S LAST WORDS.

The Rev. George Douglas has sent a beautiful "In Memoriam" notice of Mr. Wylie to the *Chinese Missionary Recorder*. A short extract from it is inserted here, giving a touching account of Mr. Wylie's last words:—

"For six long weary nights and days," says Mr. Douglas, "he lingered on, still fighting at times with the cruel mob, all unconscious it was with us who were doing everything to save him. For a few seconds on Monday morning he spoke intelligently after recognizing the doctor and me. Said he, 'I was beaten last night.' 'Yes, but you're safe now,' we told him. 'I was on my way to the Yamen,' he said. 'What have they done to the Cheang-shu-lang (street chapel)?' 'Don't trouble about it,' we urged, 'it's being repaired by Hsu (the magistrate).' 'That's good,' he answered with emphasis. A few minutes later he asked where he was, and when told, wondered how he had got there. But his mind could grasp no more, and he sank back into unconsciousness again.

"That evening before I left him, he said, 'I wish I was in heaven—Oh, I wish I was in heaven!' I tried the name of Jesus then, but he did not know that anyone was speaking to him. It was the last word I heard him speak. Next morning the doctor asked him how he felt. 'Oh, blessed, blessed, blessed' was his answer, and he repeated it many times over, as if already anticipating that bliss with which God answered his prayer of the night before, only three nights later. So died Manchuria's first martyr, witnessing a good confession. He, at least, looking back from heaven over the finished scene, does not look upon it as an untimely fate, nor, gazing on his Saviour's face, does he deem any suffering too hard to endure for His dear sake."

Somewhat more than half a century ago (1832) Mr. Charles Darwin in the *Beagle* visited Terra del Fuego, and found the inhabitants little removed from apes. Stunted in growth, hideous with filth, matted hair, voices discordant as the hideous yells of a tropical forest. Men! hopelessly degraded. The British admiralty issued orders for its ships not to touch there lest the sailors should be demoralized.

On St. Thomas' Day in Bristol, between two bridges, a waif was found, cared for, and named Thomas Bridges. He grew in grace as well as in years; necessity was laid upon him to preach the gospel. He chose this hopeless land, which now is Christianized and civilized, so much so that Darwin himself sent a donation to the Society that had sent the missionary forth. Have the vested rights of the liquor traffic performed any such feats as this? or Col. Ingersoll with his hosts of admirers? or Agnosticism? "By their fruits ye shall know them," and these are some of thy fruits blest gospel of the Nazarene.

PULPIT, PRESS AND PLATFORM.

F. W. Farrar, D.D.: When the eyes are opened by prayer and penitence, when the ear is purged by listening humbly for the revelation of His will, then all life, all history are full of Him.

John E. Tuttle: Against the dark background of the popular ignorance and the priestly prejudices, "Thou art the Christ!" bursts forth resplendent, like a glowing star; amid storm-vexed clouds.

Cumberland Presbyterian: Life's real battles are fought and won by those who most love and labor for peace. He who would be a warrior when peace prevails can seldom be depended upon when the battle is on.

Rev. James Millar: We should never forget that godliness, and not comfort, is the end of our existence in this world; and that love and not what is frequently called success, is the supreme virtue, in a man as well as in a woman.

Chapin: A life of pleasure! What does it look like when these great changes beat against it—when the realities of eternity stream in? It looks like the fragments of a feast, when the sun shines upon the withered garlands, and the tinsel, and the overturned tables, and the dead lees of wine.

United Presbyterian: Peter, sitting among the enemies of Christ and basely denying him, is Peter at his worst. If asked to describe him at his best, many would picture him as he speaks boldly in the name of the Lord Jesus. Others would describe his death scene, and others would paint him as he runs to the sepulchre, with face upon which despair is fading and the light of love and hope and forgiveness is spreading. Of all pictures, we should prefer this last.

Messenger: It was once said of a not too saintly divine, who was nevertheless, as is often the case, a most brilliant preacher, that when he was out of the pulpit it was a pity he should ever go into it, as when he was in the pulpit it was a pity he should ever come out of it. The grandest sermons are those which are lived, the noblest prayers are the practical benevolence of life, and the sweetest music is oftener heard at the bedside of death than in the choir-stall of the cathedral.

Jewish Tidings: Jew, refers to the religion which the Jews profess. Hebrew refers to a language which they no longer speak, and has consequently no meaning at the present time. Israelite refers to a nation which they at one time formed, and it has at present no signification except when reference is made to the ancient nation. The Jews are a religious community, and that is all that separates them, or rather distinguishes them, from their fellow citizens. The Jews do not call themselves Hebrews. A few who do not know any better may call themselves so, but they are wrong. Those who know what is right call themselves Jews, and that is the only correct name.

Rev. Lesley Clay, M.A.: The merits of Jesus Christ are the only robe in which to appear before the Majesty of heaven. And in procuring this neither the wealth of the prince is an advantage over the poverty of the beggar, nor the wisdom of the statesman superior to the simplicity of the peasant. On an equal footing all stand before God, and faith in Christ is the solitary condition of acceptance for any. But faith in Christ must be followed while life lasts by the practice of the principles of the gospel as evidence of the genuineness of the faith. Justified by faith we seek sanctification and fitness for Christ's presence through a life of true devotion to all that is pure and lovely and of good report.

Teacher and Scholar.

Feb. 10th } CHRIST AND THE CHILDREN. { Matt. xviii. 13-14.

Read also Mark ix. 33-50; Luke ix. 41-50.

GOLDEN TEXT—Matthew xviii. 14.
CATHICISM.—Q. S.

Daily Readings: *M.* Christ and the Children—Matt. xviii. 1-14. *T.* In His Arms—Mark ix. 33-37. *W.* Blessing the Children—Mark x. 13-16. *Th.* Taught of the Lord—Isa. liv. 11-17. *F.* How to be Great—Matt. xx. 20-28. *S.* The Humble Spirit—I. Peter v. 1-7. *Su.* Christ's Humility—Phil. ii. 1-11.

Time.—29 A.D. Autumn, a few weeks after the last lesson. Place.—Capernaum.

Introductory.—The day after the transfiguration our Lord healed a demoniac boy whom His disciples could not—Mark ix. 14-20. Crossing the Jordan He passed through Galilee, avoiding public attention, teaching His disciples, and again foretelling His death and resurrection. At Capernaum He miraculously provided the tribute-money which was demanded—Matt. xvii. 24-27. On the way the disciples disputed who should be the greatest in His Kingdom, which leads to the lesson.

I. The Greatest in the Kingdom of Heaven. V. 1-6.—It is a right thing to wish to be great in Christ's Kingdom, if we truly understand what kind of kingdom His is, one in which joy, peace, love, purity, humility and holy service reign. But the disciples thought as Jesus was now on His way to Jerusalem that He was about to set up an earthly kingdom, like those of this world, of which He would be King, and that He would have high offices, distinction and honours to bestow, so pride, envy and jealousy began to show themselves among them, and they disputed among themselves which of them should be the greatest in His kingdom. They refer their dispute to Jesus, who answered them by giving them an object lesson. How different the qualifications both for entrance into, and high place in Christ's kingdom from those required for the kingdoms of this world is made very plain. He took a little child, set him in the midst, and took him in His arms (Mark ix. 36) and said: "Verily... except ye be converted, ye shall not enter," etc. "Whosoever, therefore, shall humble himself," etc. *Converted* here means, to be turned away from such worldly ambitions and the evil passions—envy, jealousy, pride—which spring from them. Whosoever is most free from these, and most humble in spirit, is the greatest in Christ's kingdom. Persons of that character are not welcomed or praised in this world, but Christ says, "Whoso shall receive one such," etc.—not a little child only, but any persons who is humble, teachable, obedient, does not know pride or envy receive Me, welcomes Me as a guest and friend; and "whoso shall offend," etc., that is, cause to fall into sin, discourage or hinder in serving Christ, "it were better for him," etc., he is worthy of and shall receive severe punishment.

II. Offences V 27-9.—"Woe unto the world because of offences!" Offences are things which cause men, especially God's children, to fall into sin. The depravity and wickedness of men will give rise to offences; there are men so depraved as to take pleasure in causing others to sin. This is an especially wicked thing, so Christ pronounces a woe upon those who are guilty of it. It is bad to yield to sin oneself, it is worse to cause another to sin. V. 8 "Wherefore, if thy hand or thy foot offend thee;" v. 9 "if thine eye offend thee" No matter how dear or apparently necessary anything may be, if it is a cause of sin to us, or comes between us and perfect obedience it must be given up no matter what it may cost us. V. 10. "Take heed that ye despise not," etc., God's interest in and care for His children—those of a meek, humble spirit, not strong to withstand dangerous, powerful enemies and temptations—is very great, so He says to all, "Take heed," etc. "In heaven their angels," etc. This is a difficult verse. Many, Alford among them, believe in a guardian angel or angels being assigned to the charge of God's children to age and grace, the humble and meek. Ps. xxxiv. 7; xci. 11; Luke i. 19; Heb. i. 14, throw light upon this subject.

III. Why the Son of Man came from Heaven to Earth? V 10-14.—"The Son of man is come to save that which is lost." This is the supreme mark of God's interest in His lost and erring children; He sent His Son, His only begotten and well-beloved, to save them. The way in which this was done, by His being born of a woman, and becoming man, by His life, sufferings and death, all show forth God's infinite love and pity; and all this is for His little ones. V. 14. "If a man have an hundred sheep and one of them be gone astray," etc. This parable sets forth the value God puts upon one wandering, lost sheep. He goeth into the mountains, rough, wild and dangerous to find it; when He finds it He rejoices over it, and carries it home. How unspeakably precious and dear in God's sight is each soul in a class!

LESSONS:—I. We should guard against a sinful ambition to be above others in rank and power.

2. True greatness in God's sight is to forget self, to serve others and do them good for Christ's sake.

3. That Christian is the greatest who is most childlike in disposition, spirit and conduct.

4. We should be very careful not to lead another astray by word or example.

5. Make any sacrifice rather than do wrong.

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The Canada Presbyterian

G. BLACKETT ROBINSON, MAN. GER.

TORONTO, WEDNESDAY, JANUARY 30TH, 1895

D. R. COCHRANE has received \$150 from St. Andrew's and St. Andrew's Brookside Mission Band, Perth, being their annual grant in aid of the support of a missionary in the North-West.

WHO rules this University? is the question that must soon be settled by the Council and students of University College. When this question is disposed of the other matters at issue can easily be arranged.

A WRITER in an English magazine says that the highly rhetorical style of preaching and the auctioneer style are giving away to a third and better style. It ought not to be difficult to find a better style than either.

THE Presbytery of Whitby has taken a new departure in appointing as its Moderator Mr. David Ormiston, a worthy elder, who will discharge well all the Moderator's duties in presiding over the Presbytery's deliberations.

WE are glad to know that the first edition of 5,000 of the little missionary catechism or pamphlet of Rev. R. P. Mackay has been already exhausted. We trust that three or four more editions will be immediately required to supply the demand.

LET some members of the Ontario Legislature, who wish to do a friendly stroke of business for the morality of this Province, introduce a bill providing for the exclusion of the public when trials of a certain kind are going on, in our courts. The crowds that gather to hear and gloat over these trials are a standing disgrace to the country.

In his great speech on the Anderson slave case, delivered in Toronto many years ago, Dr. Willis said that Britons who had gained their liberties by force should not too accurately measure the blow that Anderson struck for freedom. People whose pockets and stomachs are well filled should not criticise too severely the words spoken by hungry men in Montreal.

RIDICULE without end has been heaped upon a member of the New York Presbytery because he opposed a vote of thanks to Dr. Parkhurst for his efforts to purify the civic life of the city of New York. Now there is a remote possibility that this member was not so very far astray. Are Presbyteries under obligations to endorse every good man, and every good cause in Christendom. The people who think that a spir-

itual court should attend to its own special business are a long way from being all fogies or fools. Why cannot the members of a Presbytery in their capacity as citizens attend to their civic duties? It is easy to pass resolutions in a church court, but not so easy to go into the fight as a citizen and contend for good government.

GLADSTONE does not take kindly to private life. The old war horse hears the shouting of the political captains and he cannot keep out of the fray. He intends to re-enter the House of Commons and speak on several of the leading issues. Quite likely he may take the platform at the general election. His health is good and his sight and hearing have greatly improved. It is a common remark that Gladstone is the most remarkable man of this century. He is the most wonderful man of any century.

THE Supreme Court of Canada has decided that the Dominion Parliament alone has the right to enact a prohibitory liquor law. The decision will in all probability be appealed against and perhaps be reversed by the Privy Council. It is devoutly to be hoped that a final judgment will soon be given by the court of last resort. The question has been an open one ever since the Provinces were confederated, and the sooner it is closed forever the better. That the prospects for Prohibition are not improved by the decision of the Supreme Court goes without saying.

OUR Methodist neighbours have some trouble with their mission work in Japan. They are far from being alone in their experiences. Foreign Mission work is proverbially hard to manage. In the nature of the case it could hardly be otherwise. To superintend any kind of work on the other side of the globe must always be a difficult task for people on this side. The difficulties are increased and intensified when the work has to be carried on under conditions that it is extremely difficult for people on this side of the globe to understand. Reading about Foreign Missions is one thing; dealing with a live heathen is another and very different thing. Still the gospel must be sent to the heathen. No good work is done without difficulties.

WE would ask the special attention of all our readers to the admirable contribution to be found in our columns this week on the Augmentation Fund of our Church, from the pen of Rev. Peter Wright, B.D., of Portage la Prairie, Moderator of the Augmentation Fund Committee of the Synod of Manitoba. It puts the place and work of this fund in the Church and its usefulness to weak congregations in so clear and convincing a light that, if all who read it do not see and feel the force of Mr. Wright's statements, it can only be because they do not want to see, and are beyond feeling. We cannot but think that if this letter of Mr. Wright's were printed as a leaflet by the Augmentation Committee and distributed broadcast over the Church, the effect of it would be felt throughout its whole extent and an improved state of the fund take place in consequence.

GENERAL BOOTH.

AS this famous man and honored servant of God is to visit Toronto within the next few days, it is natural and right that, with hundreds and thousands of our fellow-citizens who shall do so, we should bid him welcome and prepare for him the most cordial reception. He has reached thus far in his circumnavigation of the globe on an errand of love and mercy. Wherever he has gone his reception has been little less than an ovation. He is probably the best and most widely known of any living Englishman, and there is no Englishman living who is enthroned, as he is, in the love and admiration of millions. It was not always so. Speaking of one part of his early career he says: "We had a hard fight in the market-place, amidst oaths and blasphemies, and peltings, and mobbings." How different to-day! It is interesting to trace, however briefly, the career of this most remarkable man, and of that great movement, of which, under God, he is the author, and both the soul and head.

General Booth (multitudes do not know that his Christian name is William) was born on April 10th,

1829, in Nottingham. Undoubtedly he is one of those men whom God in the fulness of time raises up to do not by might, nor by power, but by His Spirit a special work for Him. "As far back as I can remember," General Booth tells us, "the Holy Spirit had continually shown me that my real welfare for time and eternity depended upon the surrender of myself to the service of God." His father was a remarkable man—proud, ambitious, acquisitive and gifted with an extraordinary talent for calculation, although almost illiterate. His mother was a saintly woman, of such blameless life that her son used to say that she was always a difficulty in the way of his "acceptance of the doctrine of the natural depravity of the human heart." At fifteen he was converted and soon after fell sick. While he was ill a few lads, his comrades, under the power of religious fervour, began evangelistic services in the poorest parts of Nottingham. When he got well, he joined them in the fight and became a leader in it, and to this day has continued to be. Thus began one of the most remarkable careers, the most remarkable in some respects in our day. He was born and baptized in the Church of England, and from seventeen until he was thirty-two remained in the hands of the non-conforming churches, for he soon left his parent Church. At first he was engaged in business, but with that joined the work of a local preacher among the Wesleyans whose founder was to him the object of the fondest admiration. The body sought to conform him to the regulation pattern of the time. But he could not be so confined. He was a born evangelist and his passionate zeal for souls led him into street preaching, preaching in the open fields, wherever he could find people who would listen. This led to his expulsion from the Methodist body.

At this juncture he met and took counsel with Catherine Mumford, who afterwards became his wife, and she advised him to join the Congregationalists. But this for him was still worse. He next allied himself with the Methodist New Connexion, and under that body he studied and labored for some time as a travelling evangelist, until they, desiring to confine him to the regular ministry, he withdrew proclaiming boldly to the conference, "I am called of God to this work."

Before this time he had married the consecrated woman who from the hour they met had been one with him in heart, soul and purpose. Much, but not too much, has been said of this saintly and heroic woman. Says W. T. Stead: "Among the great Englishwomen of the nineteenth century her place is secure. She, after some wrestling with herself, and long and bitter struggle against the prompting of the Spirit, began to take public part in the work of evangelism." This course she pursued with growing and contagious enthusiasm until her death which was mourned as that of no other woman of our time has been. Cut adrift from the churches, William Booth was by no means cut off from evangelism. Calls came from several quarters and his work was greatly blessed to the conversion of multitudes. Walsall, in the Midlands of England, appeared to be proof against every method of arousing interest which he had yet tried. Then he got together a company of poachers, drunkards, wife-beaters, prize-fighters, gaol-birds converted by him and enlisted them in the service, of the revival. These he advertised as the Hallelujah Band, and with them he again advanced to the attack. It had an immediate success which much impressed the General and it contained perhaps the germ of what has since been elaborated into an entire system of new methods of operation.

In 1864 he was drawn to London, that great and seething centre of attraction, oppressed and dispirited by his failure, as he regarded it, to reach the masses. On July 5th, 1865, he there began out door preaching in Mile End Waste, amid the rival attractions of the shows and shooting ranges. In a tent, a dancing-saloon, a woollen warehouse, a stable, a penny gaff, an old beerhouse, he and his helpers successively established themselves until they took the Effingham Theatre when they regarded their work as firmly rooted with some prospect of permanence. His aim all these years had been to make converts for the churches, but he was reluctantly forced to the conviction that they were not welcomed by them. Accordingly, gradually it dawned upon him that he would have himself to take care of them and build up a whole religious society on some permanent lines of which the chief feature was that "no one can keep saved who does not try to save other people." It

was not, however, until a dozen years had passed that the distinctive peculiarities of the army became conspicuous before the eyes of all men.

It was in 1878 that by apparently the most simple coincidence it received its name. Before this time the evangelists of the mission were called Cap'n (captain), and Mr. Booth had been familiarly known as General. Said Mr. Railton, drawing up a brief description of their mission, "The Christian mission is a volunteer army." "No," said Mr. Booth, "we are not volunteers for we feel we must do what we do, and we are always on duty." He crossed out the word and wrote, "Salvation Army, and the phrase was one of that happy kind which strikes and sticks and so it got that name which has gone round and round the world, and which in all likelihood will live while the English language lives. There is much in a name. Mr. Railton says: "What was inconsistent with the idea of soldierhood for Christ was got rid of, and all that was useful in the teachings of earth's armies was carefully learnt. Part No. 1 of Orders and regulations for the Salvation Army was published in 1878 after long and careful study of the manuals of the British Army." Said General Booth himself: "I have found more practical help from the regulations of the British Army than I did from all the methods of all the churches." So like Topsy, the army was not made, "it grewed."

The last twenty-five years of General Booth's life covers the history of the rise and development of the Salvation Army. From this period we point out only leading events in its history:—1880 *War Cry* founded, campaign in America opened; 1881, opened in Adelaide, Australia, and in France; 1882, campaign begun in India; 1883, in New Zealand, in Switzerland and South Africa; 1887, first self-Denial Week, and so on from point to point until now it would be difficult to say in what part of the globe it is not. In 1890 Mrs. Booth died, and "In Darkest England and the Way Out" was published, which gave it a mighty lift and prominence before the eyes of the whole world. The wide extent of the Army's operations, the beneficence and sweep of its aims, and its practical measures came upon the English speaking world everywhere like a new revelation and attracted to it universal and for the most part approving attention. The vast scope and catholicity of the work the General set before his people and the world, made men incredulous as to the sincerity of the author of such a gigantic undertaking, and the cry was raised that he and his were merely feathering, or would feather, their own nest. In this most enlightened nineteenth century the fires of persecution are by no means dead, and the Salvation Army has had its share of them. That is now well nigh past for the Army, and every slanderous accusation which was heaped upon the General and his family and his social scheme being amply refuted, and his name and that of all connected with him shown to be without stain, his great work has gone on with ever-accelerating speed and power. "He has done much," says W. T. Stead, "but all that he has achieved is but a small thing to that which he hopes he may yet be instrumental in doing. He has immense aspirations, but he can hardly be said to have gigantic schemes; he does not do what he wishes to do, he does what he is driven to do."

If General Booth were asked the secret of this great and strange success, what would he say? Doubtless he would answer in substance in the language of the great apostle, "The love of Christ," in its broadest sense, "constraineth me, not to live unto myself"; a view of that infinite love, a feeling of it, infinitesimal indeed, but yet all-absorbing, has constrained me thus to live, to devise and do. Oh, the might of that wonderful love!"

Like all great movements its influence extends far beyond itself. It has been felt in all the churches, in some of them very powerfully, and far beyond them the quickening and refining power of his loving and courageous faith has been felt, and is yet to be far more so in the future. We shall watch with great interest to observe, what we devoutly hope may not be the case, whether the attention and patronage which it is now attracting to itself of those whose lives are little enough in sympathy with the history and mission of General Booth and the Salvation Army, will not be the beginning of the decline of its unique power and methods to save and bless those who so much need his help, and whom hitherto it has been its special honor and glory to save and bless.

THE NORTHERN DISTRICTS OF ONTARIO.

A VERY interesting and timely pamphlet has just been issued under the authority, and by the direction of the Hon. the Commissioner of Crown Lands for this Province, giving all necessary information for intending settlers in reference to climate, soil products, agricultural and mineral resources, etc., of the very large and very imperfectly known districts of Ontario, comprising Eastern Algoma, North Nipissing, Rainy River and the Temiscaming settlement. This pamphlet has been prepared with great care and is marked throughout by a sobriety and moderation of statement, and with that strict adherence to facts, which it would be well had all compilers of emigration publications observed.

To many it will come with all the interest and surprise of a revelation to be informed that within a very moderate distance from the oldest settlements of Ontario there is a large fertile and healthy district of country, where farms can be secured as free grants, or for payments of a very small and most reasonable description. And yet such is undoubtedly the fact, and we are persuaded that many who are anxious to make for themselves homes, would do better by going to these newly opened districts of Ontario than by taking themselves either to the Western States or even to our own vast, and, in many respects, attractive North Western prairies.

We do not pretend to give, even in the faintest outline, an epitome of this very interesting and well-written eighty page pamphlet. Let all who are wishful to settle on land, and who have but little cash with which to make a start, procure a copy of it, which they can easily do, we presume, by application to the Crown Land authorities, and let them read, mark and inwardly digest the information it contains. We are quite sure that they will thereby be greatly helped to a decision, and to such a subsequent course of action as will insure at least a moderate amount of prosperity and comfort for the rest of their lives. We have room only for the following extract:—

"It is not claimed that this desirable position of independence can be attained without continuous hard work, privation and self-denial. New settlers everywhere have to suffer hardships and to perform labors which weaklings should not attempt. The settled part of this Province has only been wrested from the forest at the cost of hardships almost inconceivable to us who benefit by the labors of the early pioneers. In these days the labor of chopping out a bush farm, though severe, is child's-play compared with that which the former generation had to undergo. In the old times it was not uncommon for settlers to have to carry on their backs for several days' journey their furniture, flour and general supplies. In the districts of which these pages treat, a settler would have to try very hard in order to get more than a few miles from a base of supplies and usually the greater part of his transportation can be done by water. The old pioneers had frequently to wait many years before they could establish churches, school and municipal organization. Now, so admirably organized are the missions of the various Christian denominations, that very few indeed are the settlers who do not have an opportunity of hearing the Word of God every Sabbath. As to education, schools spring up as soon as the children are there, and the excellent municipal laws of this Province provide a form of local self-government—cheap, efficient, easily worked and entirely adapted to the needs of a new and struggling community."

We have merely to add that this pamphlet ought to be circulated broad cast, not merely in other countries but throughout our own Province. When so many of our farmers' sons even are forsaking the farm, and seeking a precarious and, in most cases, a very unsatisfactory living in the greatly over-crowded professions, it is specially opportune to point, as this pamphlet does, to such opportunities, comparatively at our very doors, as will enable any man of average strength, intelligence and perseverance to make for himself a home in which he can have the "privilege of being independent," as far as any one could wish to be.

After all, it is still true, and will be to the end, that the king, as well as all beneath him, even to the lowest, is nourished by the labour of the field, and that no country can be really prosperous where the farm is either neglected or dispised.

Books and Magazines.

SOME UNSOLVED PROBLEMS OF THE HIGHER CRITICISM, pp. 57.—an address delivered by Professor Calvin Goodspeed, D.D., at the opening of McMaster University in October last. Toronto: Baptist Book Room, Richmond St. West.

Dr. Goodspeed was requested by the Chancellor and Faculty to discuss some phase of this important subject at the last opening of the University classes, and this pamphlet is the outcome of this request. It will be found useful in giving a comprehensive view of the phase of the subject discussed by those whose time prevents him reading the larger works upon this subject.

DUTIES OF THE CHURCH MEMBER TO THE CHURCH. By Rev. Thomas Murphy, D.D. Presbyterian Board, Phil.

This is No. 43 tract, published by the Board, and is well known to many. "It is," says the author, "intended to awaken attention and to serve as a guide to the chief duties which each of its members owes to the Church." A pastor could not do this in any better way than to circulate this excellent little tract freely among the members of his church. It has the advantage of a sermon in that it can be turned to again and again.

SCOTLAND'S SAINT. By James Well, D.D. Oliphant, Anderson & Ferrier, Edinburgh and London.

This is an interesting Christmas story for the young, but may be read with profit at any time. It is tastefully illustrated. It conveys much information in Scottish history, respecting the Patron Saint of Scotland, philanthropic associations which take the name of St. Andrew, and many important lessons of Christian truth.

THE DE BRISAY ANALYTICAL LATIN METHOD. In four parts. By C. T. DeBrisay, B.A. Parts I and II.

These are intended as illustrations of and guides to a short method of acquiring a knowledge of Latin. They are interesting as illustrations of an important matter to all who may have in view acquiring a knowledge of Latin. 109 Adelaide Street West, Toronto.

A CATECHISM OF THE SACRAMENTS. By Rev. Alexander Millar, B.D. Third edition. Oliphant, Anderson & Ferrier, Edinburgh and London.

This short catechism is designed to give instruction on the nature of the sacraments and the qualifications for rightly partaking of them, and by its simplicity and clearness it does this very admirably.

No. 2 of Vol. xiv of the *Montreal College Journal* is quite up to the high standard which this journal sets before it. The Graduate's Pulpit supplies a sermon on "Casting Anxiety upon God," by Rev. H. C. Sutherland, B.A., Carman, Man. Prof. Scrimger continues his papers on the "Hard Sayings of Christ." Rev. Dr. Armstrong, Ottawa, in a symposium, gives his opinions on the question, "Is the Training for the Ministry of the Presbyterian Church in Canada Sufficiently Practical?" An address of Mr. D. L. Moody on the Bible is fully given. "In Memoriam," by Rev. Dr. MacVicar, is a tribute, accompanied by a photograph, to the memory and work of the late Rev. Dr. McCosh. Other interesting articles, comprising two on missions, and a French department in French, make up a most creditable number. Presbyterian College, Montreal.

The January number of *The Canada Educational Monthly and School Magazine*—Archibald McMurchy, M.A., Tor. Univ., editor—contains a large number of brief articles, original and selected, both useful and interesting, of which some are as follows: "Manual Training and Trades Unions," by D. R. Clark, Superintendent of Manual Training Department, Woodstock College; "The National Feeling of Nova Scotia"; "Religious Training in the Schools"; "Practical Child Study," by G. Stanley Hall, besides many notes and notices specially useful to teachers. The Canada Educational Publishing Company (Ltd.), Toronto.

Littell's Living Age, No. 2637, contains "Recent Science," from the *Nineteenth Century*, by P. Kropotkin; from *Temple Bar*, "With Compliments and Thanks"; "Walter Pater," a portrait by Edmund Erse; "A Mystery of Modern Florence," from *The Argosy*; from the *Fortnightly Review*, "The Crimea in 1854 and 1894," by General Sir Evelyn Wood, S.C.B.; and "The Romance of Cotton," from *Chamber's Journal*. Three pieces of poetry are also found in this number which is an interesting one of this long-established periodical.

The Brewer's Ghost is No. 1. of "Haunted Hearts" series. It is published in connection with the Salvation Army's work. Commandant H. Booth is the author of it. To the introduction the writer at once rests the attention. Then follows Chapter II. "The Brewer's Ghost"; III. "The Vale of Tears." It is a tale in the interests of temperance, powerfully told and will, as it ought to be, be read by many besides the readers of the *War Cry* in the Xmas number of which it first appeared. The Salvation Army, James and Albert Streets, Toronto.

"Algoma Farmers Testify," is the quaint title of a pamphlet published by the Algoma Land & Colonization Company, Ltd. Its object is to settle Algoma. It is compiled by Frederick Rogers, of the University of Trinity College, and has reached a second edition. All information needed on Algoma and its resources may be found here. By sending return postage, copies may be had upon application to the Crown Lands Department or the Department of Agriculture, Toronto.

Night and Day—the periodical in connection with Dr. Barnardo's work—for January, contains as its first article one on an important subject: "The Economics of Child Rescue." Many short notices of those rescued by means of Dr. Barnardo's work, with striking illustrations set before the reader in an impressive way, the good he is doing for those outcasts of London. Stepney Causeway, 18 to 26 London E., England.

The Family Circle.

AULD LANG SYNE.

A NEW VERSION.

Should auld acquaintance be forgot,
And never brought to min' ?
Should we forget the auld thatch'd cot
And days o' lang syne ?
For auld lang syne, my dear,
For auld lang syne,
We'll tak' a thought o' kindness yet
For auld lang syne.

We twa hae run about the braes
And pu't the gowan's fine,
But we've wondered mony weary days
Sin' auld lang syne.
For auld lang syne, my dear,
For auld lang syne,
We'll tak' a thought o' kindness yet
For auld lang syne.

We twa hae paidl't i' the brook
Frae mornin' sun till dine,
And play'd aroun' the ingle nook,
In auld lang syne.
For auld lang syne, my dear,
For auld lang syne,
We'll tak' a thought o' kindness yet
For auld lang syne.

Still daisies fair and heather bell
Deck banks a' sweet wi' thyme,
But could the hearts we lo'ed sa well,
In auld lang syne.
For auld lang syne, my dear,
For auld lang syne,
We'll tak' a thought o' kindness yet
For auld lang syne.

Let present nae be bright and gay,
And flowers our brow entwine,
They ne'er can bring a sunnier day
Than auld lang syne.
For auld lang syne, my dear,
For auld lang syne,
We'll tak' a thought o' kindness yet
For auld lang syne.

We need na' surely a pint stoup
To cheer your heart and mine,
Nor sparkling wine on which to look
For auld lang syne.
For auld lang syne, my dear,
For auld lang syne,
We'll tak' a thought o' kindness yet
For auld lang syne.

And here's a hand, my trusty friend,
And gie's a hand o' thine,
And let our hearts in friendship blend,
For auld lang syne.
For auld lang syne, my dear,
For auld lang syne,
We'll tak' a thought o' kindness yet
For auld lang syne.

—The Watchman.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

CHAPTER XVII.—CONTINUED.

Marjorie could only say that her father used to tell her that if people could go to Heaven without loving Christ, they wouldn't be happy there; and that the Bible didn't say anything about "going to Heaven," but about going to be "with Christ."

But this was unintelligible to Ada, nor indeed did Marjorie understand it yet, herself.

"Well, you know the rich man that was clothed in purple and fine linen was "in torments." I heard our clergyman preach about that the last Sunday I was in church, and it has often come into my head since. And when he came to see me—you know mamma only let him come once—he prayed that I might be made one of God's children. Now, how can I, Marjorie? I think I'd like to be if I could."

Marjorie was delighted to hear Ada say this, but she hardly knew what to reply. Then she remembered what her father had said to her about being "converted," and she tried to explain to Ada that it meant being willing to follow and obey Christ.

"But how can I be willing, and what must I do to obey Him?" persisted Ada.

"He can make us willing if we ask Him," said Marjorie, "and He will show us just what He wants us to do. But the first thing is to love Him."

"Yes," said Ada; "but how can I love Him, when I've never seen Him? And how can I be sure He will hear me if I ask Him? I know Mr. Hayward didn't believe that He could hear at all. Did you know he was gone away, Marjorie?"

"Yes," said Marjorie, "and I'm very glad."

"Well, I was dreadfully sorry at first," said Ada. "That was one thing that made me fret when I was beginning to get better. But I don't mind so much now, for I know he used to say lots of things he didn't mean. But you know he never went to church, and he didn't believe Christ could hear us at all."

"Yes, I know," said Marjorie; "and once my father didn't either. But he does now, and so do I. I'm sure Christ was divine when he was on earth, for, as Professor Duncan says, no one else was ever so altogether good; and if he was divine then, he is divine still, and when we try most to be like him, we feel that He does hear and help us. And I think He has helped you, in making you well, just as he did the daughter of Jairus, you remember."

"O, yes? I remember," said Ada eagerly. "Do you know, I once saw such a beautiful picture! It's here in Montreal, and I wish you could see it. Christ is in it, sitting by the little girl, and just putting out his hand to wake her up; he looks so good and kind. I thought then I could love him if he looked like that."

"But He must have looked like that, Ada, if He could die for us because He loved us and wanted to save us! And if He did that, don't you think He will help you to love and obey Him if you asked Him?"

"Well, I will ask Him," said Ada, "if that's all it means to be a Christian! But I used to think it meant going to church very often, and reading sermons, and going to see sick people all the time, and never having any pleasure. And so I didn't want to be a Christian; at any rate, not till I knew you. But I'm glad you like to come to see sick people, any way," she added, with one of her old smiles.

"But it does mean some of these things," said Marjorie, "for you know Christ says we are to love God "with all our heart, and our neighbour as ourselves."

"But how can we?" said Ada. "Nobody does."

"I don't know," replied Marjorie; "but that is what Christ says, and my father said that he always meant what he said."

"But if people loved their neighbors as themselves, there wouldn't be any poor people in the world, and that poor boy wouldn't have so little, nor his mother to work so hard, when we have so much."

"No," said Marjorie, "I think a good many things would be different if we all did love our neighbor as ourselves; though I don't know if there would be no poor people. My father says there always will be, so long as some folks are idle and lazy. But there wouldn't be so many, and Louis would be better off."

"Well, Marjorie, I've got a surprise for you," said Ada. "I asked mamma, to-day, to give me all the pocket-money she owed me, and here it is," she added, taking her little velvet purse from under her pillow. "And you are to take it all for little Louis, to get him anything you like."

And Marjorie, with great satisfaction, took out a bright gold sovereign, and never even thought that, after all, her own prediction had come true.

She could not forbear going to tell Miss Matilda of this conversation; and the invalid rejoiced with her over the good news, and reminded her that she should not forget to return thanks to Him who had thus answered their prayers. Ada's recovery seemed to progress more rapidly now that her heart had become more at rest; and before the swelling buds on the trees began to burst, she was able to be moved downstairs to the sofa in the library.

CHAPTER XVIII.

OPENING BLOSSOMS.

Every day now grew more springlike. The last traces of the snow and ice were fast disappearing under the genial influence of the brightening sunshine, and Jack and Millie were already contemplating an expe-

dition to the 'mountain' to look for the first wild flowers.

Now that the roads were growing dry and smooth, Gerald was out every afternoon on his pony or his bicycle, for he had both; and he frequently let Alan have the use of the one he was not using himself, which Alan much enjoyed. Meantime the progress of the struggle in the North-west was the absorbing topic. The interest grew more intense when the news came of the bloody conflicts between the Volunteers and the half-breeds; and the lists of killed and wounded were eagerly scanned, even by those who, like the Ramsays, had no very personal interest in the matter. Alan and Gerald wished again and again that they could have been in one of the engagements; a wish which their mothers and friends certainly did not endorse. But the decisive conflicts at Batoche and Cut Knife Hill 'broke the back of the rebellion,' as Dr. Ramsay said; and the restoration of quiet and order would only be a question of time.

"I hope the lesson will be taken to heart by all whom it concerns," said Professor Duncan, "and that another time they won't wait to do their duty till battle and massacre and a devastated country have waked them up to it." And when the description came of the conference between the chief Poundmaker and the Canadian commander, they all read it with an interest intensified by the stories which had taken them into the roving life of the Indians of two hundred years before. Indeed, as Professor Duncan said, it seemed like a revival of the old stories, only with the great difference that the Indians felt themselves in the power of the white man; and that, for the first time, they had real reason to complain of their treatment under the British flag; for it was clear that if the agents of the Government had done their duty, the rising would never have occurred; and Dr. Ramsay read with pleasure a letter he had received from a friend in the North-West, who testified to the fact that but for the influence of the Christian missionaries among the Indians, the rising would have been far more general and far more destructive.

Ada's pony had been brought into town—a pretty little sorrel, gentle and nicely trained; and she was counting the weeks that must elapse before she could use it. But a bright thought occurred to her; why might not Marjorie have a ride on him? The riding-master had been giving his education some finishing touches, and Gerald had tried him several times while Alan rode his, and declared him "just the thing for a girl, so easy and gentle; and spirited enough, too, for Ada, at least."

Marjorie thought the proposal of a ride a charming one, and as Mrs. West was willing to carry out any wish of Ada's, and Dr. and Mrs. Ramsay had no objection, she went, one fine May afternoon, to don Ada's habit and start for her ride. The little blue riding-habit was a trifle small for Marjorie, but it had been made large for Ada, who was growing fast, so that it answered the purpose tolerably well. Marjorie was more excited than she was willing to show when Gerald put her up on the saddle, in orthodox fashion, and she gathered the reins in her hand, Gerald showing her what he considered the best way to hold them.

They walked soberly enough along the winding road that led up the mountain, now and then turning to look back at the city, as it lay spread out below. When they were fairly on the pretty mountain road, where the air was full of the fragrance of opening leaves and wild blossoms, they had a brisk canter till they came again to a more sudden rise. Marjorie was so exhilarated by the delightful bounding motion, which was so much better than a toboggan, after all, that she forgot all about the view that lay behind them until, coming out at last on the very brow of the stately hill, Gerald drew rein and told her to look down.

And there, indeed, was a view to enjoy, with the soft spring sunshine flooding the

scere, and giving an ethereal coloring to the distant hills. Just below lay the city, its streets and squares mapped out in serried ranks. Beyond it curved the wide blue river its channel studded here and there with bosky islands, while beyond it soft blue mountain summits rose against the distant horizon. Gerald told her the names of the different hills, showed her St. Helen's Island the way down to Quebec, and then, when they had gone a little farther on, pointed out the white gleam of the Lachine Rapids in the far distance.

Marjorie remembered what Ada had said about the greater beauty of the view in summer, and wished she were there to see it with them.

"I don't wonder that Jacques Cartier called this "Mount Royal,"" she said, thinking of Professor Duncan's stories.

"No," said Gerald. "I wish there were any such great things to do now, as those old discoverers did."

"Are there not always great things to do?" said Marjorie.

"Well, what would you be if you were a boy?" asked Gerald, after a slight pause.

Marjorie did not know. She thought it would be nicest to be something like her father.

"I used to think I'd like to be a soldier," Gerald said; "but there don't seem to be any very noble wars now, at any rate. I've been thinking that, after all, there must be better things to do than picking off poor savages, and that seems to be about the main thing our men have to do nowadays. And then, as Professor Duncan says, war should not be thought of between Christian nations any more. But I do wish there was something to be done that one could put one's heart into! I'm sick of the flat sort of life most people seem to live, and I often think I'd like to cut it all, and go off, like those old Jesuit fellows that Professor Duncan is so fond of."

"Or like those Cambridge graduates?" suggested Marjorie.

"Well, I tell you, it would be a fine thing if one only could believe as hard as they do; to put one's heart and soul into a cause that one thought was the best in all the world. I'm sure I wish I could! It's a fine thing to be a doctor like Dr. Ramsay, but I know I could never make a doctor of myself, and as for law and business, I hate the very thought of them."

"There's the Church then," said Marjorie.

"Yes," said Gerald with a sigh. "I should like the Church first rate, if I were only good enough! Or rather, what I should like would be to be a missionary, or to go off like Gordon and feel I was doing something that would really tell! But then, you know, one couldn't do that unless one believed with all one's heart."

"Of course not," said Marjorie. "But why shouldn't one?"

"Oh! girls find that so easy. So did I, once, only I never thought much about it at all! But that Hayward used to say so many things; I know he was no good, any way, but then I couldn't help thinking about the things he said, and I can't believe quite as I did."

"I don't think that sort of believing was worth much," replied Marjorie. "I think my father wouldn't call it believing at all, only "taking for granted."

"And isn't that what everybody has to do?" asked Gerald, surprised.

"My father didn't, at any rate. I can't exactly explain it, but I know that he doesn't call it believing, unless things are quite real to you. And he says if one only tries to do what one does believe, and is willing to get more light, one will get it. You know that verse, don't you: "If any man will do His will, he shall know of the doctrine?"

"No, I don't know it," said Gerald. "You must show it to me. I should like to hear your father talk about such things."

"Perhaps you may," said Marjorie. "You know he's coming for me, some time this summer. But then there's Professor Duncan. He's almost as good."

(To be continued.)

Our Young Folks.

CREEPING UP THE STAIRS.

In the softly falling twilight
Of a weary, weary day,
With a quiet step I entered
Where the children were at play;
I was brooding o'er some trouble
Which had met me unawares,
When a little voice came ringing,
"Me is creepin' up the stairs."

Ah! it touched the tenderest heartstrings,
With a breath and force divine,
And such melodies awakened,
As no wording can define;
And I turned to see our darling,
All forgetful of my cares,
When I saw that little creature
Slowly creeping up the stairs.

Step by step she bravely clambered
On her little hands and knees,
Keeping up a constant chattering,
Like a magpie in the trees,
Till at last she reached the topmost,
When o'er all her world's affairs,
She delighted stood a victor,
After creeping up the stairs.

Fainting heart, behold an image
Of man's brief and struggling life,
Whose best prizes must be captured
With a noble, earnest strife;
Onward, upward, reaching over,
Bending to the weight of cares,
Hoping, fearing, still expecting,
We go creeping up the stairs.

On their steps may be no carpet,
By their side may be no rail,
Hands and knees may often pain us,
And the heart may often fail,
Still above there is the glory,
Which no sinfulness impairs,
With its rest and joy for ever,
After creeping up the stairs

LULU'S CONDUCT GARDEN.

Mrs. Emmons was sowing by an open window, one day in early spring, when she was disturbed by loud and angry voices in the garden, and the next moment little Ruth rushed in, her eyes moist and her cheeks flushed. Behind her came Lulu, looking angry and defiant.

"Lulu wouldn't give me any of the candy Aunt Kate sent, mamma," cried Ruth, bursting into tears. "She's eaten it all up by her own self."

Mrs. Emmons looked questioningly at Lulu, who hung her head.

"And she slapped me when I tried to take some," sobbed Ruth.

"I don't know how to punish you, Lulu; you can go upstairs to your own room and stay there till I come," said Mrs. Emmons, sighing.

She sighed very often about Lulu's faults. The child was selfish, quick to show temper about trifles, unkind to her little sister and brothers, apt to ascribe wrong motives to the actions of others, and sometimes untruthful. She had many good qualities, and a very pretty face, but her faults stood out in bold relief.

Her mother had tried every sort of punishment, but still there seemed no improvement. Every day there was complaint of some sort against Lulu.

Only the previous day, Mrs. Emmons had told her that, because of an untruth, she could not have the flower-bed for which she had asked, and Lulu had cried herself almost sick with disappointment, for she was passionately fond of flowers, and the desire of her heart was to have a plot of ground of her own to cultivate as she pleased.

Now, after soothing Ruth, and sending her out to get a slice of bread and butter from the cook, Mrs. Emmons was struck by a sudden idea; and, after a few moments spent in profound thought, she went upstairs to Lulu's room.

Lulu looked up uneasily, as her mother came in, wondering how she was to be punished.

"I've come to speak to you about the garden-bed you wanted, Lulu," said Mrs. Emmons, sitting down near her, and taking her hand in a gentle grasp. "I am willing to let you have it on condition that you will plant it and care for it just as I direct."

"O, Mamma, I'll plant it any way you like if you'll only give it to me," cried Lulu. "I love flowers so much!"

"Very well. I will have John make a bed for you by the honeysuckle lattice, and have it ready so you can plant your seeds to-morrow. Here is the money for the seeds. I want you to get mignonette, sweet alyssum, candy-tuft, sweet peas, and ragged robin. That is all I can allow you in your garden. To-morrow we will see to the planting."

Lulu kissed her mother, thanked her, and went at once to buy the seeds, a little puzzled that her mother should have taken the pains to select them.

But she was more puzzled still when she went with her mother the next day to the garden plot by the honey-suckle lattice, and saw written in the dark, soft earth, beginning at the top of the bed, the words "Generosity," "Amiability," "Kindness," "Charity," and "Truth."

"What is this for, mamma?" she asked. "You are to sow your seeds in these words, Lulu," her mother answered. "Sow 'Generosity' with mignonette, 'Amiability' with sweet alyssum, 'Kindness' with candy-tuft, 'Truth' with ragged robin, and plant 'Charity' with sweet peas. In a week there will be delicate little shoots here, and every time you are guilty of a selfish act you are to come out here and pull up a sprig of mignonette; every time you are ill-tempered, a shoot of sweet alyssum must come up; and when you are unkind, you must lose some of the candy-tuft; and for an untruth some of the ragged robin. The sweet peas must be pulled up if you are uncharitable." Lulu looked very grave.

"It depends entirely upon yourself how many flowers you have," continued her mother. "This Conduct Garden will show it if you make an effort to correct the faults which make your character so unlovely."

Lulu looked very sober as she sowed the seeds, and made a good many earnest resolutions as she covered them over very gently with the aid of a short stick. The idea of pulling up the tender shoots which would spring from these tiny seeds was dreadful to her.

But it is easier to make good resolutions than to keep them. The seeds had all sprouted, and five words in the Conduct Garden were fresh and green, when one morning Lulu lost her temper and struck little Frank because he accidentally tore one of her picture books.

Her mother looked at her gravely for a moment, then rose and held out her hand. "Come," she said, and led the way to the Conduct Garden.

"Pull up some sweet alyssum and candy-tuft," she said. "You have been unamiable and unkind."

"Oh, mamma, I can't, I can't pull up my dear little plants," cried Lulu; but her mother stood silently by until she had been obeyed.

"This is a great deal worse than a whipping," thought Lulu. "I am going to be very, very careful after this."

But a day or two later she was detected in an untruth, and some of the ragged robin came up. When the Conduct Garden was a month old there was not one of the words in it that had not been disfigured.

"I won't have any flowers at all, if you make me pull them up all the time," sighed Lulu, one day, when she had been directed to throw away some mignonette.

"That depends entirely on yourself," rejoined Mrs. Emmons.

Lulu often went out to her Conduct Garden and sat there, looking at the green words and thinking of what they meant. And she began really to try to be a better girl. It made her feel terribly ashamed to have her father come out to look at her garden, and see how the words had been mutilated; and when the mignonette and sweet peas began to bloom it was harder than ever to pull them up and throw them away. Lulu began to watch herself very carefully, and often bit her tongue to keep back the hasty, unkind,

or uncharitable speech that would cost her so many of her beloved flowers.

Her mother marked the improvement in her, and spoke to her about it. "I think my little daughter is finding it easier to be good with every day," she said.

"Yes, mamma, it is easier than it used to be," answered Lulu, "and you don't know how it hurts me to pull up my flowers now."

Late in the summer Mrs. Emmons went one evening by herself to see the condition of the Conduct Garden. There was, alas, only a little of the candy-tuft and sweet alyssum left; the mignonette was more than half gone, and only three letters were left of "Truth," but "Charity" had only lost the first letter, and the sweet peas were fragrant and tall.

"Mama," said Lulu's voice, just behind her, "don't you feel dreadfully ashamed of me, when you look at my Conduct Garden?"

Her mother put her arm around the little girl and drew her close.

"A little ashamed, Lulu," she said, "and yet I know you have tried to correct your faults. Hasn't your Conduct Garden been a help to you?"

"Yes; a help and a punishment, too, mamma. I have tried, and I am going to keep on trying, even after my flowers are all gone; and can't I have another Conduct Garden next spring, mamma? I want to see if I can't keep every word perfect all the summer."

Her mother kissed her tenderly. "Yes, we will try it again next year, little daughter," she said, "for the Conduct Garden has been a real help to you, I can see."

It was a help that Lulu never forgot; and, years afterwards, when she had corrected the faults which had caused mother so much grief, and had become a sweet and amiable woman whom everyone loved, she used to tell to all the little girls who needed help in their daily struggles with little sins the story of the Conduct Garden.—*Florence B. Hollowell.*

A POOR FRENCH SHEPHERD AND HIS BIBLE.

In a village in France lived a poor shepherd with his wife and eight children. Although he found it no easy task to get, from his low wages, sufficient food and clothing to supply the wants of ten people, he contrived to save enough money to buy himself a new Bible, his old one being nearly worn out. When I say he bought a new one I mean new to him, for as he could not afford to pay a high price, he got a second-hand Bible; but it was in good condition, and had large, clear print—a very necessary thing, for the shepherd was growing old.

He made good use of his Bible, and spent many a happy evening in reading to his wife and children some of the Psalms or beautiful stories out of the Old or New Testament.

He was reading one Sunday, soon after Christmas, when he came to a place where two leaves were stuck together. He got a knife and cut them carefully apart. What was his surprise to find between them a bank note for twenty dollars. His astonishment was great, but while he sat wondering, his eyes fell upon a strip of paper, upon which these words were written—"This sum of money has been collected with much labor, and as all my relations are rich, people who have no need of it, I leave it to whosoever reads this Bible."

Probably this curious will had been made by some one who had found in God's Word the joy of his life, and who, having no children, and no relations in need of money, wished his savings to fall into the hands of some one to whom they would be of real use, and who also loved his Bible.

How many people would be glad to find a similar treasure in their Bibles! But greater treasures still are to be found in the Word of God, treasures which neither moth nor rust can corrupt, and which thieves can not break through and steal. Seek them there and you are sure to find them.—*From the German.*

A WISE WOMAN.

She Was Weak, Nervous and Dispirited and Found no Benefit from Doctors' Treatment—She Was Induced to Give Pink Pills a Trial and Is Again Enjoying Health.

From Canadian Evangelist, Hamilton.

We are often asked: "Do you think Dr. Williams' Pink Pills are any good? Do you think it is right to publish those glowing accounts of cures said to be effected by the Pink Pills?" Of course, we think the Pink Pills are good, and if we did not think it right to publish the testimonials we would not do it. Perhaps it is not to be wondered at that people ask such questions, when they hear stories of clerks being employed to write up fictitious testimonials to the efficacy of some cheap and nasty patent medicines. The Dr. Williams' Medicine Co. do not follow that dishonest practice, as there are few places in the Dominion where the marvellous efficacy of Pink Pills has not been proved. Their method, as our readers may have observed, is to publish interviews which representatives of reputable and well known journals have had with persons who have been benefitted by a course of Pink Pills, thus giving absolute assurance that every case published is genuine. Several such cases have come under the notice of the Canadian Evangelist, the latest being that of Mrs. T. Stephens, of 215 Hunter street west, Hamilton. Mrs. Hunter is quite enthusiastic in her praise of Dr. Williams' Pink Pills, and is very positive that they have done her a great amount of good. Her trouble was indigestion and general debility. For about a year she was under a physician's care, without deriving any benefit therefrom. About three years ago she was induced by a friend to give Pink Pills a trial. When she began their use, she says, she felt dreadfully tired all the time, was weak and nervous, had a pain in her chest and was very downhearted. Her father told her she looked as though she was going in "a decline." She replied that she felt that way, whether she looked it or not. It was not long after she began to take the Pink Pills before she experienced an improvement in her health and spirits. The tired feeling wore away and her strength returned, the extreme nervousness vanished and her spirits revived. It is now about two years since Mrs. Stephens ceased taking the Pink Pills. She has had no return of her former troubles during all that time. She is now strong, healthy and cheerful and is very emphatic in declaring that she owes to the Pink Pills her present satisfactory state of health, and has, therefore, no hesitation in recommending them to those afflicted as she was.

What a man does is the real test of what a man is, and to talk of what great things one would accomplish, if he had so and so, is to say how strong a man would be if he only had more strength.—*Matthews.*

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

Coutts & Sons, 72 Victoria St., Toronto.

A scientific alarmist declares that the universal spread of bicycling will stunt the feet of men and women, so that they will gradually dwindle away. Not while bicycles cost one hundred dollars each.

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

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

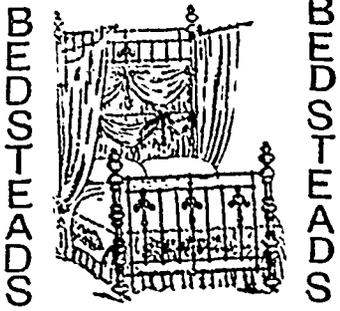
"While it does all that is stated in the descriptive and prescriptive pamphlet, I found it of great value for bracing effect on a part of the acid to ten of water applied with a flesh brush, and towels after it; also as an internal regulator with five or six drops in a tumbler of water. I should be unwilling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

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

To Coutts & Sons, 72 Victoria St., Toronto.

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Ministers and Churches.

A short time ago about seventy of the Dunbar congregation gathered at the manse and presented the Rev. Donald Stewart and family with a considerable amount of farm produce as tokens of their respect and esteem.

On Friday evening, Jan. 18th, the members and friends of Port Credit Presbyterian Church, presented their pastor, Rev. A. R. Linton, B.D., with a Persian Lamb cap, Coonskin driving mitts and a silk scarf, accompanied with an address expressing their esteem and good wishes.

The annual entertainment of the Dunbar Presbyterian Sabbath school, was held in the Church on Tuesday evening, 25th December. Admirable addresses were delivered by Rev. Messrs. Graham and Kellock. The music by the choir and Messrs. Day and Hudson was all that could be desired.

The congregation of St. James Presbyterian Church, London, of which Rev. M. P. Talling, B.A., is pastor, unanimously desired him, to withdraw his resignation. The reverend gentleman on account of this and the strong feeling expressed at Presbytery permitted it to be tabled until the next meeting of Presbytery.

EMBO: The annual meeting of the W.F.M.S. of Knox Church, was held on Wednesday, 9th inst. The reports showed that the interest in all the work of the society was well-sustained throughout the year. The membership at present is 48. Clothing valued at \$26.29 was sent to the Indian Missions of the North-west, and the contributions for Foreign Mission work reached the very creditable sum of \$198, which is considerably in advance of any previous year in the history of this auxiliary.

NIAGARA FALLS SOUTH: The annual meeting of the congregation of Drummond Hill Church, was held on Wednesday evening, January 16th. The pastor, Rev. James Wilson, B.A., occupied the chair. The reports from the various societies connected with the congregation were very encouraging. The contributions show an increase over that of the previous year. The mission schemes of the Church have been much more liberally supported than usual—about \$400 being raised for their support during the year by the congregation and the societies connected therewith. The congregation starts on its new year of labor entirely free from debt of any kind, which is certainly very creditable considering the financial depression of the past year.

WINCHESTER: The annual meeting of the congregation, was held Thursday evening, Jan. 10th. The pastor, Rev. D. G. S. Conroy, M.A., in the chair. The reports from all the societies connected with the congregation were most satisfactory. During the year there was a large addition to the membership. The attendance at all the services connected with the congregation has been very large. The Sunday school is in a flourishing condition. The trustees reported the sale of the old church building for \$800. The proceeds of this sale will be devoted to the erection of horse sheds on the new church site. The Building Committee reported progress. The new church will be completed about the second week in February. The money raised during the year for all church purposes amounted to \$7,021, exclusive of the proceeds of the sale of the old church.

NORTH LUTHER: The anniversary services, annual tea, and children's social, in connection with this congregation were greatly enjoyed, and in every way successful. The Rev. G. Munro, M.A., pastor of Gethsemane Church, Harrison, preached morning and evening to large and appreciative congregations, on Sabbath 13th inst. and his discourses were greatly enjoyed by all. The tea meeting on Monday evening was largely attended, and enjoyed by both old and young. The speaking was of a high order, the speakers being, Revs. Messrs. Munro, of Harrison; Morrison, of Cedarville; Honey, of Conn (Methodist), McLeish (Evangelist), and Messrs Jas. McMullen, M. P., Halsted, and Hampton, of Mount Forest. The home choir, under the leadership of Mr. Sturdy, rendered excellent music to the delight of all present. The pastor, Rev. H. McKellar, presided. The social for the children on Tuesday evening was largely attended and thoroughly enjoyed. Sabbath collection and proceeds of tea meeting and social, \$100.00. The new church is now entirely free of debt.

LINDSAY: The annual meeting of the congregation of St. Andrew's Church, (Rev. Robt. Johnston, B.D., pastor) was held on Wednesday, the 16th inst. A spirit of encouragement marked every report presented. A membership that has increased to 515; a Sabbath school that has out-grown the ample accommodation provided a few years ago; a prayer-meeting regularly attended by over two hundred persons; a growing work among the young people; a Woman's Foreign Missionary Society of 112 members contributing about \$300; a girls' Mission Band of 60 members, and a boys' Mission Band lately organized; a contribution of over \$1,200 to the schemes of the Church, and a surplus in the treasury of the ordinary revenue, are some of the encouraging features of the work reported on Wednesday evening. The Manager's report closed with these words: "Hopefulness may well be the key-note of this report. Unity of pastor and people is characteristic of the congregation; righteousness is preached and attention is given to the word. The Lord has made our way prosperous and we have had good success."

BRUSSLELS: The annual meeting of Melville Church, was held on the evening of January 15th. Refreshments were served under the management of the social committee of the Christian Endeavor Society, after which business was proceeded with, the pastor, Rev. John Ross, in the chair. Reports were presented from the session, Board of Management, Sabbath School, Christian Endeavor Society and the Missionary Society, by the pastor, G. F. Blair, Alex. Ross, J. H. Cameron and Mrs. Tufts respectively, the pastor adding a brief statement on behalf of the Woman's Foreign Missionary Society. These reports, without exception, were of an encouraging character, indicating that progress had been made all along the line. Number of families in the congregation, 120; additions to the roll of members, 35; dismissals, 19, leaving a net gain of 16, and a membership at the close of the year of 272. The total amount raised was \$2,221.19, of which \$545.10 were contributions for missionary and kindred objects. The ordinary revenue met all obligations and left a balance of \$14.46 in the treasury. The choir rendered several musical selections during the evening which added not a little to the enjoyment of the meeting.

WHITBY: The Whitby Presbyterial W.F.M.S., held its annual meeting in St. Andrew's Church, on Tuesday, January 15th, and was largely attended by delegates from all parts of the Presbytery. The society has 17 auxiliaries and five Mission Bands, with 473 members in all. There was contributed during the year \$1,074, together with clothing for the North-west Indians valued at \$184. Miss Drummond, Newcastle, president, occupied the chair. The address of welcome was given by Mrs. Dr. McGillivray, Whitby, and the reply by Mrs. McLaughlin, Bowmanville. An invitation to hold the Presbyterial meeting of 1896 at Bowmanville was accepted. A discussion took place as to the best means of securing the proper clothing for the North-West. Mrs. Harvie gave valuable advice about this matter. The afternoon meeting was addressed by Mrs. Fraser Campbell, of Central India, and Mrs. Harvie, of Toronto, who gave a vivid and eloquent description of her tour amongst the Indian Missions in the North-west last summer. At the evening meeting, which was open to the public, Mr. David Ormiston, Moderator of Presbytery, presided, and the Rev. A. Leslie, M.A., Newtonville, and the Rev. J. Fraser Campbell, Central India, gave addresses. The choir of the church rendered valuable service, and the visiting ladies, along with the members of the Presbytery, which was in session at the same time, were handsomely entertained at luncheon and tea by the ladies of St. Andrew's.

SHELburne: The W.F.M.S. of Knox Church, held its annual meeting on Thursday, 10th inst. The president, Mrs. MacRobbie presided, and all the office-bearers, except two, were present. In closing the report for the year 1894, the regular collection and members fees amounted to \$37.07. The thank-offering meeting was held in November, and, notwithstanding the inclemency of the weather, there was a large attendance. Miss MacWilliams, returned missionary from Indore, C. I., delivered an earnest, pointed and helpful address, dealing especially with the dark side of woman's life in India, and her earnest appeal to the women of our privileged land made a deep impression, and the Foreign Mission spirit received a great impetus. The sum realized amounted to \$21, making a total of \$58.07. Our little society has an advance of \$18 over last year's collection. The box of clothing sent to the North-West was valued at \$51.50. The past year has been the most successful in the history of the society. Just after this first meeting that ushered in the new year, our little circle was broken and the society suffers an almost irreparable loss in the death of our first vice-president, Mrs. S. F. O'Flynn, who has been an active member ever since its organization and was a moving spirit in counsel and action. The sympathy of the Society is extended to the sorrowing husband and family.

Called in the vigor of thy life
In thy woman's budding prime,
Our aching hearts cannot resist
To say "It was not time,"
Still, bending low in reverence
Before the awful throne,
We whisper in our bitter grief,
"O God Thy will be done."

ORANGEVILLE: The ninth annual meeting of the Orangeville Presbyterial W. F. M. S. was held in St. Andrew's Church, on Tuesday, Jan. 8th. Delegates were present from seventeen auxiliaries and four mission bands. A short devotional meeting was held before the business meeting in the morning. The reports of the different secretaries were encouraging, while the treasurer's statement showed a slight advance on last year. An invitation to hold the semi-annual meeting at Hillsburg was accepted. Mrs. Campbell, of Cheltenham, was enthusiastically re-elected president. With the exception of Mrs. Farquharson, of Claude, who was elected third vice-president, other officers were re-elected. At the afternoon meeting the money raised this year, \$740, was dedicated to the Lord in prayer by Mrs. Crozier, of Grand Valley. A solo—"Jerusalem" was beautifully rendered by Miss Robinson, of Claude. Mrs. Fowlie and Mrs. Elliott each spoke for a few minutes on "What We are Going to do in Our Auxiliaries This Year." Mr. Goforth then spoke briefly on the domestic life of the missionaries in China. A duet was sung very sweetly by Miss Balmer and Miss McConnel. The meeting, having been re-inforced by the Presbytery, many members of which were most anxious to hear the speaker of the afternoon, Mrs. Harvie took the platform, and, in her account of her

recent tour through the North-west, held her audience spell-bound, except when her amusing reminiscences caused a smile. General regret was expressed that her time was so limited, so much interested was everyone in her experiences. A large audience assembled in the evening to hear Mr. Goforth on his work in China. His forcible address was fitted to rouse greater zeal in the missionary cause. While the collection was taken up, Mrs. George Aiken and Miss Clark sang a duet—"Peace"—with pleasing effect. Rev. D. McKenzie, pastor of the church, presided. Collections for the day amounted to \$30.

ST. ANDREW'S CHURCH TALENT MEETING, KINGSTON.

There was a large gathering in St. Andrew's Hall, Kingston, lately to hear the methods and results of the talent-working during the past year. It was generally thought that the grand total previously obtained, would not again be reached. But a second time it was proved that one dollar could be wrought into sums of magnitude. Four ladies made out of four dollars over five hundred dollars, and the total net gains on two hundred talents amounted to over two thousand one hundred. Mrs. Mackie, the President of the Society, was at the top of the list, with a net gain of \$162.21; \$122.70, \$120.50, \$40.10 came from Miss Brown, Mrs. F. Folger, Mrs. Galloway and Miss Cochrane respectively, followed by fifty workers with sums ranging from forty dollars to six. The remainder of the grand total was made up of many small sums, ranging from five dollars to twenty-five cents. Much gratification was shown at the result; several gentlemen addressed the ladies in laudatory strains and urged the continuance of the work. The Rev. John Mackie, who presided, and read at intervals in the proceedings interesting letters from the ladies showing how they had used the talent intrusted to them, conveyed the thanks of the church to the two hundred, saying that \$4,000 raised by them in two years was surely well worth more than thanks. The result showed the weight of individual effort, and what could have been done if enthusiasm had animated every worker. He mentioned that their example had been followed in very many churches throughout Canada and the States, and in the Old Country, and wherever the pamphlet, giving the account of their proceedings, had gone, which seemed to be everywhere, the little book having reached its sixth edition and being still in demand. —Kingston Daily News.

PRESBYTERY MEETINGS.

The Presbytery of Huron met in Hensall on the 15th of January. Mr. McKeay, of Lucknow, was appointed Moderator for the ensuing six months. The remit on the Hymnal was considered. It was agreed to approve of the Book of Praise as sent down in the remit. It was recommended that the Jewish Mission be under the control of the Foreign Mission Committee. The annual report of the Presbyterial W. F. M. S. was submitted, showing gratifying results. The membership of the society is 684 and the sum of \$1,367 was contributed, besides clothing to the value of \$262 sent to the Indians of the North-west. Questions to be sent to the Christian Endeavor Societies within the bounds was submitted and approved of. Mr. Cooper declined the call given him by the congregation of Union Church, Brucefield, and Moderation in a new call was granted.—A. McLEAN, Clerk

Dyspepsia

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The regular quarterly meeting of Paris Presbytery was held Jan. 15th, in Chalmers Church, Woodstock, the Rev. E. Cockburn, M.A., presiding. A call from Norwich and Bookton to Mr. J. M. Millar, B.A., of Queen's University, was sustained, and Mr. Millar accepted the call. The ordination and induction take place on Tuesday 20th inst., the Moderator to preside. A call from East Oxford and Blenheim in favor of Rev. A. Leslie, M.A., minister of Newtonville and Kendall, in the Presbytery of Whitby, was reported by Dr. McKay, Moderator of Session, and was sustained, and Dr. McKay was appointed to prosecute the call at the bar of the Presbytery of Whitby. Dr. McMullen submitted the report of the committee on the new book of praise, recommending general approval with some suggestions to the Assembly's Committee which was agreed to. Dr. McKay was appointed to address the W. F. M. S. annual Presbyterial meeting. The list of amounts expected from congregations for Missions and Augmentation were read and earnest attention directed thereto.—W. T. McMULLEN, Clerk.

The deputation of the Presbytery of Hamilton, appointed to visit Thorold in regard to the resignation of Rev. Mr. Mitchell, consisting of Messrs. Day, Robertson, Murray and Fletcher, ministers, and Messrs. Rutherford and Black, elders, visited Thorold on Tuesday, 18th ult. They met with the elders and managers of the congregation in the afternoon and with the congregation in the evening, Mr. Mitchell pressing his resignation. The following resolution was passed without opposition: That, inasmuch as our pastor, Mr. Mitchell, has expressed his decided intention of pressing his resignation of the pastorate of this church upon the Presbytery of Hamilton, the congregation, while deeply regretting this decision, can only acquiesce in the same, and we hereby appoint Mr. Geo. Turner, Sr., to represent the congregation before the Presbytery to January. Mr. Mitchell has throughout his ministry been actively engaged in promoting revival work, and there have been large accessions to the membership of the congregations to which he has ministered elsewhere, as well as an increased membership at home and improved financial standing.

The Presbytery of Bruce, met at Paisley on December 11th when Rev. G. McLennan was appointed Moderator for the ensuing half year and

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presided. Rev. J. Johnston reported having organized mission stations at Gillies Hill and Dobbington with a membership of 43 and 21 respectively. Leave was granted to Moderate in a call to Tiverton, and arrangements were made for issuing the call. The remits of Assembly having been considered, it was agreed to recommend that the Jewish work be continued under the supervision of the Foreign Mission Committee. The remit on the amalgamation of certain committees was approved of. The Presbytery also approved of the Assembly's enacting that every minister, on being ordained, be obliged to connect himself with the Aged and Infirm Ministers Fund and pay the fixed rate. It was recommended that graduating students give six months to Home Mission work and that ministers received from other churches give twelve. A committee was appointed to examine the Hymnal and report at next meeting. Prof. D. M. Gordon was nominated as Moderator of next General Assembly. Committees were appointed to visit Augmented Congregations—J. GOURLEY, Clerk.

The Presbytery of Glengarry met at Maxville on the 18th inst., a large number of members being present. The Rev. R. McLeod, was elected Moderator for the ensuing term. Rev. Mr. Ballantyne, of Ottawa, being present, addressed the court in behalf of the Augmentation Fund. He was thanked for his address, and as a result of his plea a committee was appointed to take the general oversight of the interests of the fund, and also to visit the augmented charges within the bounds. The Rev. Colin McKercher, lately of the Presbytery of Minnedosa, had his name, on his own application, placed on the roll as a minister without charge. Deputations appointed to conduct Presbyterial visitation throughout the bounds reported through their respective conveners. The reports showed congregational work to be efficiently done on the whole. With hardly an exception congregations are in a normal condition. Missionary meetings were also conducted in each congregation according to arrangement of Presbytery with excellent results. The conveners of the respective deputations appointed to visit congregations Presbyterially, were appointed a committee to draft a recommendation in name of the Presbytery to the augmented charges of the Presbytery in order to strengthen the hands of the committee on augmentation in its prospective visit to these charges. A call from the congregation of Knox Church, Lancaster, was placed on the table. It was largely signed considering the short time at their disposal for its circulation. It was hearty and unanimous, and in favor of Rev. A. Graham, of the Presbytery of Bruckville. The remit on the Book of Praise was considered. A strong plea was put in for the maintaining of Psalms, as now in use, entire in the proposed book, while selections and new versions might be incorporated and numbered consecutively with the hymns, which form a part of the said book. It was also resolved to suggest that a carefully classified index to the hymns be appended so as to make the contents easily accessible to all. The various remits of Assembly were entrusted to committees for consideration and report at next regular meeting of the Presbytery. Rev. R. McLeod presented the report of the Presbytery's Committee on Sabbath Observance. It summed up the forms of Sabbath desecration in our congregations in the words—indifference, visiting and pleasure seeking. It was followed by an excellent conference on the subject of the report, in which a large number took part. A deputation was appointed to communicate with M. P's and Parliamentary candidates with a view to securing their support to legislation for the better observance of the Lord's day. Provisional arrangements were made for the induction of Mr. Graham at Lancaster, provided he accepts the call which we understand he has done.—M. McLENNAN, Clerk

A *pro tem* meeting of the Presbytery of Kingston was held in the Church of the Redeemer, Deseronto, on the afternoon and evening of Monday, January 7th. In the absence of Rev. S. Childerhose, Moderator, Rev. J. L. George, of Belleville, was elected Moderator *pro tem*. The chief business before the Presbytery was in connection with the resignation by Rev. R. J. Craig, M.A., of the pastoral charge of the congregation of the Church of the Redeemer, Deseronto. Mr. Craig's letter of resignation was read. The edict citing the session and congregation to appear in their interests was returned certified as having been duly served. Messrs. E. W. Rathbun and F. H. Sims appeared as commissioners on behalf of the session and congregation, and stated that while the session and congregation still entertain the same feelings of personal attachment to Mr. Craig and appreciation of the work he performed during so many years, and while regretting the severance of the pastoral tie; yet in view of the difficulties of making suitable arrangements for carrying on the pastoral work during a protracted absence, they would not oppose, but acquiesce in the action of the Presbytery should it, in its wisdom, see fit to accept his resignation. The Presbytery accordingly resolved to accept Mr. Craig's resignation and to accede to his request to place his name upon the appendix to its roll, and ask the General Assembly to sanction their action. At the evening meeting, the edict citing the congregation to hold a meeting for the purpose of a Presbyterial visitation, and for moderating in a call if necessary, was read by Rev. W. T. Wilkins, Presbytery clerk. The Moderator conducted a diet of public worship, preaching an eloquent sermon from the text, 1 Chron. xxv. 5. At the close of the sermon the Moderator formerly declared the pulpit vacant.

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

MARRIAGES.

At Sherbrooke, on Wednesday, the 16th inst., by the Rev. Wm. Shearer, James Laing Riches, of Sherbrooke, to Jennet Andrews, of Inverness, Quebec.

At the manse, Ormstown, on the 16th of January, 1895, by the Rev. D. W. Morison, B.A., John Graham to Mary McLean, daughter of Dugald McIntyre.

At the residence of the bride's father, on January 9th, by the Rev. A. J. Mowatt, William Laidlaw Hogg to Annie Agnes Laing, eldest daughter of J. Laing, Maisonneuve.

At the manse, in Kemptville, on Tuesday, January 22nd, 1895, by the Rev. H. J. McDermie, Mr. William McCord, to Miss Matilda Jane Connelly, both of South Gower, Grenville Co., Ont.

On Wednesday, January 9th, 1895, at St. Andrew's manse, Richmond, Ont., by the father of the bride, James Stewart to Maggie Clark, daughter of the Rev. Hugh McLean, all of Richmond.

DEATHS.

At Thorah, on the 21st inst., Roberta, beloved wife of John Bruce, Esq., in her 89th year.

At 120 Pembroke Street, on Saturday morning, Alexander Mortimer Smith, aged 76 years.

At Galt, Ont., on January 16th, 1895, Catherine Turnbull, widow of the late Wm. Quairie.

At 44 Wilcox Street, Toronto, Ont., on Jan. 15th, 1895, Alexander R. Christie, in his 79th year.

At Berlin, on Wednesday, January 23rd, Flora Macdougall, sister of the late D. Macdougall, ex Registrar of the County of Waterloo.

At his late residence, in the Township of Mc Gillivray, on the 27th Dec., 1894, Andrew Farish, in the 71st year of his age. A native of Dumfriesshire, Scotland, and for twenty-five years an elder in the Carlisle Presbyterian Church.

The Presbytery then proceeded to hold a visitation, the session and office bearers being asked the usual questions prescribed for such occasions. The congregation being asked whether they were prepared to moderate in a call stated their readiness. The Rev. Alexander McMillan, of Mimico, was duly nominated. Other nominations were called for by the Moderator, but none were made and the congregation, a vote being taken, decided to extend a call to Mr. McMillan. The call was then duly signed by a large number of members and adherents. Rev. S. Houston, M.A., was appointed a commissioner from the Presbytery to support the call before the Presbytery of Toronto and crave the translation of Mr. McMillan.

APPLICANTS FOR FOREIGN MISSION WORK.

Allow me to place before your readers the policy of other important missionary organizations as to applicants for service in the foreign field. It will be seen to have a direct bearing on the condition of our own Church at the present time, when so many young men are eagerly looking for an opportunity to do what they feel to be the Saviour's command to them.

The Church Missionary Society, seven years ago, resolved to refuse to candidate whom they regarded as suitable for the work. During these seven years they have doubled their missionary staff, and although they have occasionally known a deficit, nothing has occurred to induce them to think of retracing their steps. They have at the present time 265 ordained missionaries in the field, and the funds for the support of their work are annually forthcoming.

The Board of Foreign Missions of the Presbyterian Church in the United States, in December, 1892, adopted the following resolution: "In view of the urgent calls from the mission fields for reinforcements, and in the deep trust that God

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not bear the slightest touch. When I had taken one bottle of this medicine, the soreness had gone, and before I had finished the second the bunches had entirely disappeared." **BLANCHE ARWOOD, Sangerville, Maine.**

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will supply the means for sending and supporting the workers whom He has called, it was resolved that, for the present year, the Board would decline no qualified and approved candidates for service as ordained missionaries, on financial grounds." The Board's action was limited to the fiscal year in which it was taken, but it was approved by the General Assembly in May, 1893, when the following resolution, which has since constituted the policy of the Board was adopted: "Resolved, that we approve of the Board's determination to send to the open fields of the world all qualified men who may apply. So long as the harvest is great and the labourers few, it must be the duty of the Church to put into the harvest field those whom God calls in answer to His prayer." Is their faith in the Canadian Church to follow on this point such important examples. That there is room for the exercise of faith in such matters, none will question. Would it not be helpful to get on this point the opinions of some in the Church whose interest in the world's evangelization is well known?—K. P. MACKAY.
 Toronto, Jan. 26th, 1895.

The entertainment given by Miss Smith, of Toronto, in behalf of the Sabbath School, at Winthrop, was of a high order. The readings were rendered in an excellent manner and were appreciated by the audience. The selections rendered were most appropriate, although of a nature that required great skill of delivery. The interest of the audience, however, never flagged and the evening seemed only too short. Her rendering of the hymn, "Nearer My God to Thee," as the deaf mutes give expression to the sentiments of the hymn by signs, was extremely interesting. The home choir deserve special notice for the excellence of their part of the programme. Should Miss Smith, at some future time, be able to give us another evening, we can safely assure her of a full house. The funds of the Sunday School were, we understand, considerably increased by the evening's proceedings.

Toronto Presbyterian Sabbath School Union monthly meeting will be held in the lecture room of Westminster Presbyterian Church on Friday, February 1st., at 8 p. m.

With the Spring-tide come the Flowers, but before them come the illustrated Seed and Flower Catalogues—in its way almost as attractive as the Flowers themselves. We have just received the Catalogue of the Steel, Briggs, Maroon Seed Co., of Toronto, full of instructive details of great value to all interested in plants and flower life—and who is not? The reputation of this house stands high, and no reader of this journal can do better than consult their Catalogue or write them personally.

We are in receipt to-day of a copy of a special edition of Copp, Clark & Co.'s *Canadian Almanac*, for 1895, printed for the enterprising corporation of H. H. WARNER & Co., Ltd., of London, England, who are now sole proprietors of "Warner's Sarsaparilla Cure." It is full of valuable information and reflects credit on the publishers as well as on the enterprise of this English company.

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British and Foreign.

It is said that £20,000,000 a year are distributed in charities in England—one half in London—every year.

Gen. R. A. Alger, of Detroit, Michigan, presented 1,000 newsboys of that city with overcoats on Christmas.

General Booth declares that of 10,000 women rescued from sin by the Salvation Army, 8,000 have not relapsed.

In the erection of the iron church for the seceders at Glendale, Skye, over a hundred crofters and cottars are assisting.

The members of the Armenian Church in London have presented Hewarden Church with a chalice, out of respect to Mr. Gladstone.

The World's Woman's Christian Temperance Union is called to meet in biennial convention on June 14th, 1895, in Queen's Hall, London.

At their recent meetings the Congregational and Baptist Unions of England gave each an entire session to the discussion of Christian Endeavor.

Leith has lost a much-esteemed religious worker by the death of Mr. William S. Hogg, an assessor of income tax in Edinburgh, who had reached his 78th year.

The first C. E. Church to be built by the Cumberland Presbyterian Christian Endeavorers under the direction of their denominational board is to be erected in Portland, Oregon.

Dr. Ryle says he has consecrated thirty-seven churches in fourteen years; he regards this as more necessary work than the erection of a new cathedral which would cost £500,000.

Rev. Dr. Jeffrey, of Kilsyth, in his review of the leading events of the past year, paid a tribute to Mr. Gladstone. No man, he said, had done more for his country, and he was still a force to be reckoned with.

One hundred ex-prisoners are at present in the Prison Gate Home at King's Cross, London. Out of this number thirty-six give evidence of genuine conversion, and of thirty six, six have applied to be social officers.

Revs. Florence Buck and Marion Murdoch, recent students at Manchester College, took part with two Jewish rabbis in united Thanksgiving Day meetings at Cleveland, Ohio. Miss Murdoch preached the sermon.

General Booth issued a stirring New Year's address, pointing out what an open door has been set before the Army to enable it to vindicate the ways of God to man. New and larger fields of work are being opened every day.

Marylebone Presbyterian Church, under the energetic pastorate of the Rev. Dr. Pentecost, seems to encourage the aid of music, the divine art which may be made the "handmaid of religion." It is about to have a large new organ.

Rev. Samuel Rutherford Crockett, on a recent Sunday, announced to his congregation at Pentcuk, his intention of resigning the ministerial charge, to which he was ordained on the 23rd November, 1886, in order to devote himself to literature.

Rev. James Gregory has been presented by Augustine congregation, Edinburgh, from the pastorate of which he recently retired, with a purse of 300 guineas, Mrs. Gregory receiving a silver salver and tea-service and a china afternoon tea-set.

At a meeting of the Elgin and Inverness Presbytery, held at Forres on the 26th ult., the call from Bridge End, Perth, to Rev. Dr. Robson, Inverness, was accepted by him, and he said he did so from a conviction of duty, and from a desire to serve the whole Church.

Rev. D. K. Auchterlonie wonders that no protest is raised by members of the Established Church against the use of unseemly language at church defence meetings. He points out that personally abusive language is not tolerated by Liberationists in their public advocacy of disestablishment.

The death of Ezra Abbot was an irreparable loss to New Testament study in this country, says the *New York Independent*, and the departure of Prof. J. Rendel Harris, our younger very enterprising expert, was another loss. Prof. Gregory no longer belongs to us, as he is a German professor, taking up Tischendorf's work.

THE BRAND . . .

Is to a box of matches what the artists name is to a painting, determining at once its merit and value.

The test of half a century's continued use has proved the true worth of

E. B. EDDY'S MATCHES.

The price of Australian wool was never so low as last year; silk has also dropped twenty per cent.

Jacksonville, Fla.,
18th August, 1894.

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

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

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

Progress is being made with the fund for purchasing Carlyle's house in Chelsea.

RHEUMATISM CURED IN A DAY.

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

Only eight out of seventy five counties in Mississippi license saloons.

COLD IN THE HEAD AND HOW TO CURE IT.

One of the most unpleasant and dangerous maladies that afflicts Canadians at this season is cold in the head. Unpleasant, because of the dull, heavy headache, inflamed nostrils and other disagreeable symptoms accompanying it; and dangerous, because, if neglected, it develops into catarrh, with its disagreeable hawking and spitting, foul breath, frequent loss of taste and smell, and in many cases ultimately developing into consumption. Nasal Balm is the only remedy yet discovered that will instantly relieve cold in the head and cure in a few applications, while its faithful use will effectually eradicate the worst case of catarrh. Capt. D. H. Lyon, president of the C. P. R. Car Ferry, Prescott, Ont., says: "I used Nasal Balm for a prolonged case of cold in the head. Two applications effected a cure in less than twenty-four hours. I would not take \$100 for my bottle of Nasal Balm if I could not replace it." Sold by all dealers or sent by mail post-paid at 50 cents per bottle, by addressing G. T. Fulford & Co., Brockville, Ont.

Herr Mascha has lately unearthed in Moravia a number of skeletons of mammoths associated with those of human beings. A remarkable feature of one find was that of what appeared to be a whole family of human beings of gigantic size co-existent with the mammoth.

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Are the good qualities possessed by Hood's Sarsaparilla. Above all it purifies the blood, thus strengthening the nerves; it regulates the digestive organs, invigorates the kidneys and liver, tones and builds up the entire system, cures Scrofula, Dyspepsia, Catarrh and Rheumatism. Get Hood's and only Hood's.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick Headache. 25c.

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While the best for all household uses,

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Cure Biliousness, Sick Headache, Dyspepsia, Sluggish Liver and all Stomach Troubles.

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Are Purely Vegetable, elegantly Sugar-Coated, and do not gripe or sicken.

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Act gently but promptly and thoroughly. "The safest family medicine." All Druggists keep

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The Czar has an income of two and a half millions per annum.

Purify the blood, tone up the system, and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

Almost every year thousands of people in Ceylon die of direct starvation or of diseases brought on by starvation.

"My Optician," of 159 Yongo 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.

Over twenty thousand patients are treated weekly in England's hospitals.

NO EQUAL TO IT.
As a cure for Frost Bites, Chilblains, Burns and Scalds, Chafing, Chapped Hands, Inflamed Breasts, Sprains, Wounds, Bruises, Haged's Yellow Oil is the most reliable remedy on the market.

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

Fully one-third of the female population of France are labourers on farms.

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

The Queen never allows a horse that has once been in her service to be shot.

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

The name of golf is derived from a Gothic word *kalban*, which means a club.

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

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

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So said a well-know citizen the other day in our offices, and he was quite right. But every effect has a cause, and the success of Acetocura is due to its merits. Have you tried it? For the last 40 years it has been curing acute and chronic disease in all parts of the world. Has it cured you of your little ailment yet? Have you learned that as a household remedy the Acid Cure is absolutely reliable, and saves you a lot of money? You are not asked to take a step in the dark. Our gratis pamphlet tells you all about the treatment, and many of your doctors of medicine, law and divinity will heartily recommend you to try the Acid Cure. They ought to know, as they have used it themselves. Don't wait till cold, sore throat, rheumatism, sciatica, or other ailments become chronic and render you miserable, but get our pamphlet at once, read it carefully, and use our inexpensive remedy to cure you.

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Constipation.

All Disorders of the Liver.

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

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

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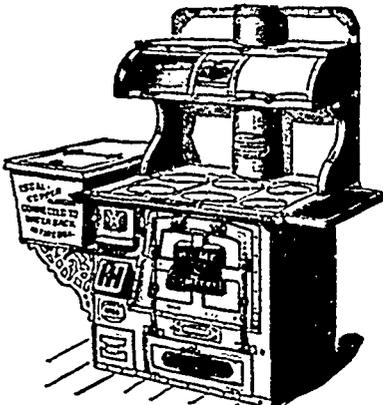
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