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Whole No. 1205

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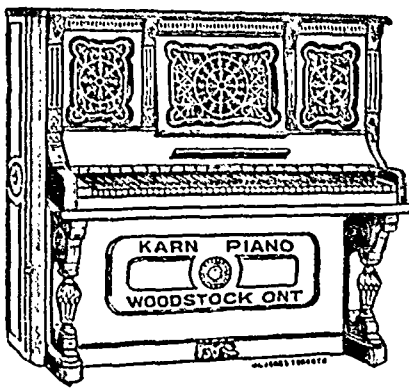
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The popular clergymen of St. Anne's have, from time to time, heard wonderful reports from their parishioners of the magnificent work accomplished by Paine's Celery Compound. Fathers, mothers, brothers and sisters have been raised to health and strength. Those pronounced incurable by physicians have been snatched from the jaws of death.

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This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

HAYTER REED, Deputy Superintendent-General of Indian Affairs.

Department of Indian Affairs, Ottawa, February, 1895.

## HEALTH AND HOUSEHOLD HINTS.

Love lightens labor, and quiet, loving tones make a happy home.

Never slice apples for making pies; quarter, core and cut each quarter in two pieces.

Make pie crust with a little baking powder sifted in the flour, and use less shortening. You will find it much more digestible, and better for all fruit pies.

A child's bed should always be placed so that the light shall come from one side. If it be allowed to strike in front or behind the head it would have a tendency to make the child cross-eyed.

Tomato Toast.—Stew a quart of tomatoes cut into small pieces, until you can mash them smooth with a spoon, and season them with butter, pepper and salt, and pour them over slices of buttered toast.

All woolen dresses should be hung out in the air and sunshine at least once in a fortnight. This will not only render them fresh and sweet, but it will also take out creases as nothing else except a tailor's iron will.

Glazed Sweet Potatoes.—Boil sweet potatoes of uniform size until tender; peel and lay them in a well-buttered dripping pan in a hot oven. When they begin to crust over paste with a little butter, repeating several times as they brown. Serve hot.

Breakfast Muffins Without Eggs.—Two cups flour, two tablespoonfuls sugar, two teaspoonfuls baking powder, one teaspoonful salt, one and one-half cups milk, one tablespoonful butter, melted; mix the dry ingredients; add the milk gradually and lastly the butter; beat vigorously and bake in a hot oven in muffin pans twenty or thirty minutes.

Mulligatawny Soup.—Cut three small onions, a carrot, a turnip and a head of celery into two quarts of cold stock; bring to boiling, then let it simmer half an hour. Beat smoothly two tablespoonfuls of flour with a little cooled liquid, stir into the soup and boil three minutes. Strain through a coarse sieve; serve with it boiled rice in a separate dish.

A woman noted for the frothy lightness of the mashed potato served at her board, confesses to no secret in its preparation, "except, perhaps, the pinch of baking powder, which I add along with the little milk and butter that everybody puts in." She has the mixture beaten hard and fast with a fork, and one or all of these things contribute to a most successful whole.

Carpet-Sweeping.—After a velvet or other heavy pile carpet is thoroughly swept, a sponging with ammonia and water will preserve its brightness wonderfully. About once a month, after sweeping, take a pailful of warm water, after adding thereto a tablespoonful of ammonia or turpentine. Two spoonfuls of the latter will do good, it being a preventive against moths. Go over the whole carpet with a large soft cloth or sponge wrung so as not to drip. Doubtless you will be surprised at the rapid discoloration of the water. If the carpet be large and much soiled or dusty, the water should be changed once or twice.

Chicken Pie.—Cut two chickens into eleven pieces each, and stew with a little salt in sufficient water to cover until the meat begins to separate from the bones. Remove the meat from the large bones and place it in a tin pan or large pudding dish, add salt, if needed, to the gravy, and a dash of white pepper, then thicken with a little corn starch; if the chicken is lean, add a lump of butter, and pour the gravy over the meat. Make a rich baking-powder biscuit dough, spread with the hands until large enough to cover the pan, place it over the meat, and cut a large cross in the middle of the crust; bake until the crust is rich golden brown, but avoid scorching.

## TRENT CANAL.

Peterboro & Lakefield Division.

## NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal," will be received at this Office until noon on Saturday, 23rd March, 1895, for the construction of about six and a half miles of Canal, on the Peterboro and Lakefield Division.

Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office, Peterboro, where forms of tender can be obtained on and after Monday, 18th February, 1895.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and, further, an accepted bank cheque for the sum of \$1,000 must accompany the tender, the accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

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By order, J. H. BALDERSON, Secretary.

Department of Railways and Canals  
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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, MARCH 13th, 1895

No. 11.

## Notes of the Week.

Aberdeen University is moving in the direction of raising some memorial to perpetuate the memory of the late Professor Robertson Smith. No decision has yet been come to as to the form the memorial should take. Meanwhile, subscriptions are coming in for the portrait which is being painted by Sir George Reid, F.R.S.A. An etching or engraving of the portrait has been arranged for.

Some months ago Dr. Walter Smith of the Free High Church, Edinburgh, resigned, and his late people are finding no little difficulty in obtaining a successor. Dr. Stalker, of Glasgow, and Dr. Denney, of Broughty Ferry, were both asked, but declined. The Rev. Robert S. Simpson, of Turiff, was next asked, but, unhappily, on the ground of lacking the needful physical strength for a city congregation, he, too, has been unable to see his way to accede to the request.

The coloured Presbyterian ministers, in some of the middle States of North America, have recently organised themselves into a Presbyterian Council. They wish the benefit of mutual stimulus with the advancement of their respective congregations in self support and of missionary zeal. They also desire to organise their women church members into Missionary Societies, that new Presbyterian Churches may be planted among their people, and generally, by increased effort, to show how adapted the Presbyterian system is to the religious needs of the coloured race as a whole.

Some of the statements made in the report of the Minister of Education just presented are well worthy of mention as showing our progress in this important matter. The average attendance of pupils of schools age in 1867 was 163,974; in 1893 it was 259,426; in the former year the number of Roman Catholic separate schools was 161, in the latter 313; number of high schools 103 in 1867, in 1893, 129. The number of Teacher's Institutes held in 1877 was 42; in 1893, 71. Ninety-two Mechanic's Institutes reported in 1883, in 1894, 263; and at the same dates respectively the number of Free Libraries was 1 and 11. In 1893 the total number of public schools was 7,963, being an increase over the previous year of 145.

While the persecution of the Stundists in Russia has not ceased, it is interesting to note the extent of the circulation in that country of the Scriptures, whose teachings will in time, though it may be comparatively long, lead not only to putting down all persecution, but to the adoption of those very principles for which the Stundists are now suffering. The Bible Society in Russia, though compelled to purchase from the Russian Holy Synod, circulates 600,000 copies of the Scriptures every year. It is strange that the Holy Synod should care to have Bible reading encouraged in this way, since its arm is so heavy on many of those who most prize the Bible. This Bible reading is one of the few hopeful signs in Russia just now; it is the certain, if slow, precursor of religious, social, and political improvement.

Professors elsewhere besides Toronto are having a rather hard time. Mr. Macaskill, so well known in the Free Church of Scotland, has obtained a committee to frame an indictment against Professor Drummond's book "the Ascent of Man." In a speech he describes it as "this man degrading and God dishonouring book." His reverence for theological professors is evidently not very high. Speaking of those of the Free Church he says: "We are nearly ruined as a Church by the conduct of some of our Professors. There is not an evil that afflicts us to-day but may be as-

cribed to their teachings and writings. And if the evil is to be allowed to go on unchecked, disasters more ruinous than anything that has yet happened must overtake us, and that righteously, until the Church we have loved so fondly and well end her career, abandoned by the best of her children, and a laughing stock to the scorers."

In notes of the last Waldensian Synod in the *Quarterly Register*, the organ of the alliance of the Reformed Churches, holding the Presbyterian system, just come to hand, it is mentioned that, "On the last day of the Synod, Dr. Prochet, president of the Evangelization Committee, arrived from America, and was warmly welcomed. He had been absent for a whole year, collecting money in the United States, and visiting the Waldensian settlements in Uruguay. He strongly urged the duty of caring for this distant scion of an old tree, which may become a great source of blessing to South America, and do for it what we are trying to do for Italy." In the same publication it is mentioned that the Federal Assembly of the Australian Churches gave Rev. Dr. Paton, the New Hebrides' missionary, a very cordial reception on his return from America and Europe. He gave a most interesting account of his visit, and described the wonderful liberality which had flowed in the direction of the mission. The sum obtained was upwards of £25,432.

The Parliament of Religions which met in Chicago during the World's Fair there has given occasion to much diversity of opinion as to its effects upon Christianity in heathen countries. Whatever opinions may be held as to that, it can hardly be doubted that even as a matter of general interest and knowledge, and especially for one who proposes to be a missionary among certain peoples at least, it will be of advantage to learn as much as possible about their religion. As a means to this end, and as a result of the Parliament, a wealthy Chicago lady, Mrs. Caroline E. Haskill, gave \$20,000 to establish a lectureship of Comparative Religion in the University of Chicago. The same lady at the same expense has now established a second similar lectureship for India. In a letter to President Harper, of Chicago University, she says: "These lectures, six or more in number, are to be given in Calcutta, and if deemed best in Bombay, Madras, or some other of the chief cities of Hindustan where large numbers of educated Hindus are familiar with the English language."

It is very interesting, and beautiful as well, for it tells of a growing brotherliness of spirit among all Christians, and appreciation of true goodness wherever found, to notice the lamentations made by all good men on the death of the late Rev. Dr. Gordon and Rev. Wm. M. Taylor, D.D. The following tribute to Dr. Gordon is from a late issue of the *Christian Leader*:—"The late Dr. A. J. Gordon was not only the best-known clergyman of Boston, but the leading preacher and religious leader in the Baptist denomination in the United States. He was pastor of the Clarendon Street Church of over a thousand members; but he did not confine himself to the service of his parish, but cared for the kingdom of God everywhere. He was president of the Executive Committee of the Baptist Missionary Union, was head of a school for the training of evangelists, was editor of a religious periodical, author of half a dozen religious books, compiler of a hymn and music book, and an active associate with Mr. Moody in revival meetings and in the summer conferences at Northfield. He was one of a very useful and earnest, if not large, circle of ministers who accept the pre-millennial advent of Christ, and make these views inspire their evangelistic zeal. He was a practical, useful, eloquent, impressive man, and his sudden death in the flower of his life is a great loss to all Christian activities."

In an article in the *Church Monthly* of England for March, by Mr. Gladstone on the "Lord's Day," the writer speaking of the Scottish Sabbath, says: "It might be a question whether the Scottish Sabbath was not for two hundred years a greater Christian Sacrament, a larger, more vital, and more influential fact in the Christianity of the country, than the annual or sometimes semi-annual celebration of the Lord's Supper, or the initiatory rite of Baptism, or both together." As illustrative of this he mentions the conduct of Scotch emigrants on board ship fifty years ago on their way to South Australia; "that perfect religious toleration was established as the rule on board; but that with regard to a fundamental article of religion like the Sabbath, everyone was, of course, required to observe it. Many anecdotes might be given which illustrate the same idea; an idea open to criticism, but one with which the Presbyterian Church cannot well afford to part, without some risk to the public power and general influence of religion."

Public attention just now in this country is turned from Japan and China's War, the brave struggles of the Government of Lord Rosebery and such trifling matters, to watch with keenest interest the struggle going on in Ottawa for and against Separate Schools for Roman Catholics in Manitoba. The Ottawa Government cannot long delay some kind of action, but what precisely it will be we can only wait to know. It is much to be regretted that the settlement of so grave a question did not come up at a time, and under circumstances more favorable than those now existing for a calm consideration of the whole subject, and settlement of it strictly upon its merits, rather than under the pressure and the blinding influence of political exigencies. When, however, the Ottawa Government shall have taken action, the Manitoba Government and people will still remain to be heard from, and from present indications they will resist to the utmost every attempt to establish or force upon them any system of Separate Schools. In this we wish them all success.

Under the heading of "Feed and Seed Fund for Nebraska's Destitute Farmers," there appears in the last *Presbyterian Banner* of Pittsburg a letter signed, "Presbyterian," giving the most lamentable account of the destitution prevailing over large portions of that state and appealing for help. A meeting was lately held at Lincoln, the capital, at which it appeared from the reports of county officials, and other sources of information, that there are at least 100,000 people to be supported until another crop is raised. For the support of these the State Relief Commission has left from donations and the State appropriation, \$43,000. This makes no provision for feed for working teams and other live stock, or for seed grain. That this people may become self-sustaining, at least \$1,500,000 worth of feed and seed will be needed. By reliable missionaries statements like the following are made:—"Many cattle are dying since the blizzard not having vitality to withstand the cold. Horses which must soon put in the crop need food, or there will be little crop put in; for they will not be able to work." "Relief should be prompt and liberal, if lives of useful animals are to be spared from the universal wreck of fortune over nearly two-thirds of the State of Nebraska." Among other relief agencies one of the most effective is that composed of Presbyterian pastors and elders, Synodical and home missionaries. This committee is at present devising a plan by which to secure funds to supply seed and feed for the horses, which are now dying of starvation at a fearful rate. They will furnish the farmers with seed, irrespective of creed, as is the case with the relief for men, women and children, which they are now distributing.

## Our Contributors.

### THE STUDY OF PHILOSOPHY.\*

A REVIEW OF PROFESSOR WATSON'S NEW WORK,  
BY JAMES GIBSON HUMR, M.A., LL.D.

This new work by Professor Watson, of Queen's College, Kingston, on "Comte, Mill and Spencer," is a timely and helpful contribution to the study of philosophy. In his previous work on "Kant and His English Critics," the author presupposed in the reader such a wide knowledge of the systems of philosophy that his able book became a sealed volume to the ordinary reader, although highly prized by the special student of philosophy. In his latest contribution an attempt is made to meet the wants not only of the professional student of philosophy but also of the intelligent non-professional reader, anxious to get a more accurate knowledge of the great problems of speculative thought and to obtain some assistance in their solution. The advice given in the preface to read the complete works of the writers treated, so that the significance of the selections made by the authors, their proper place in each system, and the force of the critical remarks based on them might be properly estimated, taken along with the general plan of the book, all indicate that Professor Watson believes in constructing a philosophical system through a comparative and critical study of the History of Philosophy. The majority of teachers in the department of philosophy will commend the method employed, whether they agree with the results attained or not.

In the first chapter Professor Watson discusses the Problem of Philosophy, carefully distinguishing science in general from philosophy. This chapter is written with the greatest simplicity of language and clearness of statement. Examining conflicting theories about mathematics and natural science, he indicates that the work of applying principles to details is one thing, the question as to the ultimate significance of the principles themselves, something quite different. Philosophy is concerned with the second question as to the validity of the principles. A preliminary division is made of philosophy into three great departments: Philosophy of Nature, Philosophy of Mind, Philosophy of the Divine Existence. It will come out in the treatment of the subject that these are not co-ordinate enquiries, but constitute an ascending series proceeding from the simpler to the more concrete and complex.

Under the next chapter, by a consideration of Comte's views, we have an estimation of the theory that the scientific explanation is sufficient and all-inclusive. The claim that we can study only appearances is shown to be shallow and even contradictory. We have to consider the problem of the difference between the seeming and the real, and we must endeavor to come to some conclusion as to what constitutes reality as distinguished from mere appearance. This may be regarded as a continuation of the introduction: stating the problem and enunciating the method. After this the author begins to apply his method more directly and explicitly.

Although the names of Comte, Mill and Spencer are the only ones mentioned in the title, the theories most directly opposed to these are referred to continually. It is a popular error to suppose that philosophy is dealing with mere abstractions. The reader even at this stage begins to see that, according to Professor Watson, it is the uncritical thinker who is most entranced by the worship of abstractions, and that it is those philosophers who are least critical and most superficial who come most closely to the ordinary experience in explicitly maintaining abstract elements as real in their

isolation. A deeper study of philosophy will show the impropriety of setting up a part or abstract aspect of reality as if it were independently real.

Professor Watson takes two opposing forms of partial statements and shows the inadequacy of each extreme. He is anxious all the time in this critical rejection of one sided and imperfect views to construct a more complete and satisfactory theory. In this method, and in the form of criticism employed, he follows closely upon Kant's procedure. In fact, although Kant is only referred to directly in the last sub-division of the work, the influence of Kant's method and philosophical results on the author is evident on every page.

In the examination of Mill's theory of geometry, arithmetic and algebra and the physical sciences it will turn out that though Mill seems at first to stand as the exponent of science and its champion, Professor Watson in opposing his conclusions proves that science needs to be saved from its so called friends. If all is mere appearance, then science has lost its certainty. We need to go beyond the sensible appearances as they come and go and seek for the foundations of science in the permanent and abiding. In short we need a philosophy of science to prevent its degradation. This is discussed in connection with the problem, Can our knowledge of space or quantity be explained by a mechanical hypothesis? Must we not bring in a connecting, unifying function of thought to pass from successive feelings to the apprehension of co-existing objects? So too in time and causality the mere fact of the succeeding of sensitive changes in the organism falls far short of the consciousness of the succession, and the definite connections of the succeeding phenomena. An exposition of the true meaning of cause as sum of conditions prepares for the next enquiry, viz., Spencer's view of biological science and the theory of evolution.

The defence of the concrete as opposed to the partial seems at first sight to commit Prof. Watson to evolution pure and simple. He is advancing by showing the place of the simpler in the more complex and more nearly complete; that is, he is using the conception of organic inter-relation, in order to criticize more abstract theories. It will turn out that Prof. Watson knows what he is about and intends to condemn the evolutionist out of his own mouth, by a more thorough-going view of organic inter-connection. The chapters on evolution should be read by every one who is anxious to get at the real problem, that is, the interpretation of the appearances.

Prof. Watson examines carefully Darwin's view of the survival of the fittest in the struggle for existence, and at first says that, as against Paley's external design, Darwin seems to be successful. But, says Professor Watson, the evolutionist is altogether too premature when he concludes that, because he has succeeded in overthrowing the external design of Paley, he has done away with all design, and all need of an explanation by purpose, aim, intention, and final cause. He then proceeds to show that there would be no struggle for existence, if the species had not the aim of self-preservation and race-maintenance, which it is striving to realize. That is to say, struggle for existence is explained by purpose, and fitness is measured by application of the standard of the end, the maintenance and progress of the race. Again, there could not be success in the struggle unless the inorganic nature was intended to support the organic, and was more favorable to the higher forms of the organic than to the lower forms. We must understand the inorganic nature therefore by seeing its service for the organic. These considerations show that design or teleological explanation is not disproved by the evolutionist. Teleology is not absurd, and further consideration may show that the teleological explanation is the most comprehensive and satisfactory.

In the further consideration of the growth of the higher mental and moral characteristics from the lower, it is shown that a being who does not possess more than a merely sensitive nature is not properly described as selfish. For selfishness there must be a self, and, as it may be stated paradoxically, only the rational being can act irrationally. The need of intelligence and will for the explanation of the growth of knowledge and moral conduct is then dwelt upon, and the relation of the knower to the objects of his knowledge, and the relation of the world of existing objects to an intelligent author of the world of nature is clearly enunciated. The reasoning is subtle. It starts in each instance from what the evolutionists admit and then shows that what he denies must be added to make what he admits have even a partial validity and reasonableness. This partial truth admitted by the evolutionist, in fact claimed to be all of the truth, Prof. Watson will only grant on condition that it is shown to be partial, and that the truer view consists in just what is denied by the ordinary evolutionist.

The consideration of intelligence leads to the examination of will and purpose, the introduction of the moral problems, duty and freedom of the will, and lastly the investigation of religion and art. In this important section Professor Watson introduces Kant's theory, and arrives at his own conclusions by a sympathetic criticism, correcting and enlarging Kant's suggestive though inadequate account. I think many will regret that Professor Watson did not continue the plan pursued before Kant's theory was introduced; that is, a comparison of the narrower views of the hedonistic and utilitarian writers in ethics of the School of Mill and Spencer as opposed to the earlier intuitionist writers in order to conduct critically his own view. This perhaps seemed to the author too long a way of reaching his goal. Instead of this he at once introduces Kant who is beyond the early intuitionists although still hampered by some of their errors and on this high level Professor Watson proceeds to make a further advance to a more concrete and organic theory, in which the social and religious aspects of man's complex nature are given a more significant place in the moral life than is allowed in Kant's individualistic account. We are afraid that in this latter part, by this rapidity of movement, Professor Watson will be apt to drop the non-professional student altogether, who will be inclined, when he has read to the end of the chapter on evolution, to glance at the rest and abandon it. It is scarcely likely that the evolutionist will be inveigled into a critical study of Kant.

We regard the work, as a whole, as very able and suggestive. It is a valuable contribution to philosophical literature and likely to prove extremely helpful to all who are becoming tired of being fed on the husks of mere phrases about evolution; explaining evolution by development and development by growth, simply stating a problem as its solution. What does evolution mean? What is development? What does advancement imply? The answer to these questions will lead far beyond the thralldom of "natural laws in the spiritual world" and introduce "spiritual laws in the natural world."

In the struggle to solve these problems, we commend the reading of Professor Watson's, "Comte, Mill and Spencer: An Outline of Philosophy."

University College, Feb. 16th '95.

John Hall, D.D.: We are the portion the Lord takes out of the hand of his enemy and ours, and he cares for us as such. A love that is everlasting, a care that is likened to that which guards the pupil of the eye, a fidelity of attachment to which the mother's love finds no parallel—these have been expended on us, and are still in operation towards us. Can it be doubted, then, that He cares for us?

### HELPS TO NATURE STUDY.\*

BY REV. WALTER M. ROGER, M.A.

These two handsome books give pleasing evidence of the skill of our Canadian typographers, and of a growing Canadian circle of culture and taste sufficient to appreciate such enterprise. They further claim our favorable notice as easily standing the test of worth which we find ourselves more than ever disposed to apply, viz., utility in opening to us the treasures of one or both of God's great books of nature and revelation. As helps to nature study these two volumes, kindred yet different, are both welcome. Mrs. Trail is a well-known authoress. As a gifted and precocious child, she began her investigations into the wonders of Divine handiwork in her first decade and continues them now with unflagging enthusiasm in her tenth. With a keen eye, a large heart, a devout spirit and a long and varied experience of Canadian life, her observations cover, as we might expect, a wide range, extending from the dusky aboriginal, pathetically receding before the settlers march, to the tiny Redmosses beneath his tread. Here we have the assorted results of these, gathered some from virgin forest and early clearings, along the margin of her own placid Katchewanook and rushing Otonabee, or among trim gardens and meadows, or in the scenes of our modern outings, the romantic camping grounds of the "Back Lakes." Her later pages especially, in accuracy of detail and nomenclature, evince the value of the scientific help to be got from such books as the second volume before us. Its title page gives us the portrait of the genial old Scotchman, who so successfully labored to give us a reliable handbook of scientific and popular information regarding our native birds. In this, his own observations have been supplemented by the labors of other naturalists of the United States and our own land. We may yet give some extracts from these attractive volumes; meantime we commend them to the personal acquaintance of our readers and hope they will have the large circulation they deserve, and so contribute to the enjoyment and profit of future summer outings. They are well suited to foster a love for open air life, nature study, which, next to Christian truth, is the most hopeful corrective of the artificialities and high pressure of modern society and business. The fragrant air of our flowery dells and the ozone of our Laurentian hills and lakesides seem to stifle the petty rivalries, selfish engrossments and unworthy ambitions of ordinary life. It is not mere change of scene in their surroundings, but that wiser and better teachings steal in at newly opened doors, and ere we know take possession of the receptive and docile spirit. A troop of brooding worries take their bat-like flight, while flocks of brilliant hopeful inspirations, come trooping in with the birds and flowers of spring. We find that there are other and higher blessings within our reach than even being able to detect and defeat the advance guard of the codling moth or Hessian Fly, or to distinguish between Poison Ivy and Virginia Creeper, or escape toadstool poison and find mushroom feasts. These are not to be despised in their way and place, but what are they to the fellowship of our Creator which we find in the study of his works.

There's not a blossom fondled by the breeze,  
There's not a fruit that beautifies the trees,  
There's not a particle in sea or air  
But nature owns Thy plastic influence there.

Happy who walks with Him! Whom what he finds

In nature, from the broad majestic oak  
To the green blade that twinkles in the sun,  
Prompts with remembrance of a present God.

It was He who gave to our robin his breast all a-flame with grateful joy at the advent of Spring and bade him mount up amid the opening buds and blossoms and

\* Comte, Mill, and Spencer. An Outline of Philosophy. By John Watson, LL.D. Professor of Moral Philosophy in the University of Queen's College, Kingston, Canada, author of "Kant and his English Critics." James Maclehose & Sons, Glasgow. 1895. pp. 302.

\*\* Pearl and Pebbles, or Notes of an Old Naturalist, by Catherine Parr Trail; Wm. Briggs, publisher of the Birds of Ontario, by Thomas McIlwraith. Wm. Briggs Toronto, Publisher.

Christian Endeavor.

PURE THOUGHTS, PURE WORDS,  
PURE DEEDS.

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

March 24—Matt. 23: 25-28; Ps. 51: 6-10.

Thoughts, words, deeds—how closely they are connected! If the thoughts are impure the words are almost certain to partake of the same character, and the deeds are always questionable when they are prompted by impure motives. On the other hand, if the thoughts are pure, the words will be chaste, and the deeds will be honorable because the motives which lie behind them are commendable. But in the discussion of this subject we have to deal not so much with thoughts, words and deeds, as with the fountain where they take their rise. We have to deal not so much with the fruit as with the tree which produces it; not so much with the stream as with the spring from which it flows. If the spring be pure the waters will be pure; if the fountain be foul the waters which gush from it will be unclean. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. No fountain can send forth, at the same time, sweet waters and bitter.

From what source may we expect pure thoughts, pure words and pure deeds? From a pure heart. They cannot come from a heart which is base and degraded, indeed no one ever expects to find them there. They cannot come from a character which is only outwardly reformed, for in that case the heart has not been cleansed, and so the stream cannot be clean. "Out of the heart are the issues of life."

Our first and great concern, then, should be that God would create within us clean hearts and right spirits. Scribes, Pharisees and hypocrites might be satisfied with the mere form of godliness and with becoming deportment, but if we are honest with ourselves and honest with God, we cannot be. We know that God requires truth in the inward parts. In this connection we might quote the words of Spurgeon. "Reality, sincerity, true holiness, heart-fidelity, these are the demands of God. He cares not for the pretence of purity, He looks to the mind, heart, and soul. Always has the Holy One of Israel estimated men by their inner nature, and not by their outward professions; to Him the inward is as visible as the outward, and He rightly judges that the essential character of an action lies in the motive of him who works it."

If there be truth in the inward parts it will manifest itself in pure words and deeds. More than this—if truth be in the heart, then the Christian can mingle freely with his fellow-men, and though their speech may not always be seasoned with grace, he will not be contaminated by it; and though their deeds may not always be commendable, he will not be seriously affected by them. Rather indeed will the purity of his words and deeds influence his fellow-men for good. This thought has been illustrated in the following way, by an excellent writer:—"One summer day a few years ago, strolling for rest and pleasure near the mouth of the Columbia river, where there is a large rise and fall of the tide, I came, at low tide, upon a splendid spring of pure, fresh water, clear as crystal, gushing up from between the rocks, that two hours before had formed a part of the river's bed. Twice a day the soiled tide rises above that beautiful fountain and covers it over; but there it is, down deep under the salt tide, and when the tide has spent its force, and gone back again to the ocean's depths, it sends out its pure waters fresh and clear as before. So if the human heart be really a fountain of love to Christ it will send out its streams of fresh, sweet waters even into the midst of the salt tides of politics or business. And the man who carries such a fountain into the day's worry and struggle will come again at night when the world's tide has spent its force, with clean hands, sweet spirit and conscience void of offence toward God and man."

The Bible furnishes many illustrations of the fact that when the heart is pure it sends forth pure thoughts, words and deeds, and that these influence evil surroundings for good. Job lived at a time when corruptions abounded, but though he mingled freely with men of the world he was not defiled—rather did he influence them for good. Paul, during his missionary expeditions was brought into contact with evils of every description yet he could say: "I have lived in all good conscience until this day" (Acts 23: 1).

the vessel's maintenance, a result which has given satisfaction to all and called forth an expression of gratitude from our Assembly. We therefore hope you will not be disturbed by the misrepresentations that we alluded to, and our fervent prayer is that you may be long spared to continue, in the providence of God, in the service of our Church, where it is almost needless to say you are honored and beloved by all.

On behalf of the Foreign Mission Committee, we are, with kindest regards,

Yours very faithfully,

JAMES GIBSON, Convener.  
ANDREW HARDIE, ex-Convener  
M. MCDONALD, D.D., ex-Convener.

Melbourne, Australia, Dec. 4 1894.

THE DIVISION OF THE FUNDS.

MR. EDITOR,—With reference to the letter of Rev. Mr. Farquharson, of Claude, in your issue of last week, on the Division of the Funds, the Board of the W.F.M.S. thinks it desirable, with your kind permission, to publish a brief explanation in connection with the subject of that letter.

In a few cases, members of Auxiliaries have overlooked the fact that the W.F.M.S. is organized for Foreign Mission work only, and not also for Home Mission work and have attempted to combine the two. It is evident that the only result of such an attempt must be endless confusion in the accounts and consequent injury to the work. The Board do not desire to promote the Foreign work to the injury of Home work, but they think that the same organization cannot usefully or successfully do both, and they desired to urge upon Auxiliaries and their officers the importance of keeping them distinct.

If it is desired in any congregation to have a Home as well as a Foreign Mission Society there can be no objection, but while the same persons might be members of both they should be separate and distinct societies, holding separate meetings and keeping separate records of their proceedings. The meetings need not necessarily be on different days, but may follow one another on the same day if so desired.

Of course Mr. Farquharson is quite right in saying that contributions made for both objects after the announcement he mentions ought not to be applied exclusively to either without the consent of the contributors, but it is evident that such an announcement by a Foreign Mission Auxiliary was quite irregular and a departure from its constitution.

E. MACLENNAN,  
Treasurer, W.F.M.S.

LINDSAY: This Presbytery held its regular meeting at Sunderland on the 10th. The Rev. R. Johnston B.A., B.D., of Lindsay, Moderator, presided. Mr. D. B. Macdonald, by appointment of the Augmentation Committee, addressed the Presbytery in the interests of that branch of the Church's work. He received cordial thanks for his address and was assured that the Presbytery will do its utmost to further the interests of the fund. Rev. Fraser Campbell, missionary from India, delivered a stirring address upon the various phases of the work there, urging increased liberality in the support of foreign mission work. He was thanked for his address, and promised continued and increased support. The Clerk read a telegram from the clerk of the Presbytery of London stating that that Presbytery had just sustained a call from St. Andrew's Church, London, to Rev. R. Johnston B.D., of Lindsay, and requesting a special meeting of this Presbytery to consider the same. The 12th day of March next was appointed for this purpose, and the meeting will be held in St. Andrew's Church, Lindsay. Rev. D. Y. Ross, Convener of Committee on Remits, reported. The following became the decisions of Presbytery: I.—Remits re graduating students, appointment of Jewish Committee, Aged and Infirm Minister's Fund, and Amalgamation of Committee; all approved. II.—The Remit on the Hymnal was dealt with as follows: (1) The Book of Praise shall contain the whole of the Psalms in the metrical version now in use (approved). (2) Selections from the prose version of the Psalms and other portion of Scripture for chanting (approved). (3) That the recommendation of a selection from the metrical version of the Psalms as a part of the Book of Praise be struck out. (4) That the hymns approved and adopted by the General Assembly be approved with certain emendations. (5) Scripture sentences (approved). (6) Every edition of the Book of Praise authorized by the General Assembly shall contain the entire Psalter. (7) No selections of the metrical version of the Psalms shall be published as a part of the Book of Praise. (8) Indices are recommended for the Scripture passages at the head of hymns and also the subjects of the hymns. The following were appointed Commissioners to the General Assembly: Ministers—P. A. McLeod, D. Y. Ross, D. D. McDonald, A. U. Campbell; and elders—Robert Ross, T. H. Glendinning, Charles Rennie and G. F. Bruce.—P. A. McLeod, Clerk.

with the erection and management of the schools, which they had been called upon to assist. A grant by the State upon this footing might be regarded as being appropriately and exclusively the expression of their value for a good secular education.

"The confinement, for the time being, of any Government measure for schools to this object we hold to be an imputation, not so much on the present state of our Legislature as on the present state of the Christian world, now broken up into sects and parties innumerable, and seemingly incapable of any effort for so healing these wretched divisions, as to present the rulers of our country with aught like such a clear and unequivocal majority in favor of what is good and true, as might at once determine them to fix upon and espouse it.

"As there seems no reason why, because of these unresolved differences a public measure for the health of all, for the recreation of all, for the economic advancement of all, should be held in abeyance; there seems as little reason why, because of these differences, a public measure for raising the general intelligence of all should be held in abeyance."

These were his last words to his countrymen a week before his death on the subject of "National Education."

Are they not, Mr. Editor, worthy of serious consideration? JAMES FRASER.  
St. Mungo's Manse, Cushing, P.Q.  
February 27th, 1895.

REV. DR. J. PATON'S VINDICATION.

[The following copy of a letter, kindly forwarded to us for publication by Rev. J. W. Mitchell, of Thorold, we gladly give to our readers as a full vindication of the good name and labours of a noble man, against whom, after he had left the country, the most unworthy insinuations were scattered broadcast.—Ed.]

PRESBYTERIAN CHURCH OF VICTORIA.  
Assembly Hall, Collins St., E

DEAR DR. PATON,—Since your return from Great Britain and America we have learned with much regret that you have been made the subject of grievous misrepresentations concerning your position and mission in these countries as the representative of the Foreign Mission's Committee of the Presbyterian Church of Victoria. We are all the more pained on your account because we should have thought that your good name and the world-wide fame of your untiring and self-denying labours in the cause of missions would have been sufficient protection against any such slanders as have been issued. Under these circumstances we desire on behalf of the Foreign Mission Committee to express our sincere sympathy with you, and to assure all concerned that you have the perfect confidence of your committee, and also of our Church, as was shown by the enthusiasm of your reception at our General Assembly last month, and by the satisfaction expressed on all hands over the report you presented of your tour in Great Britain, Canada and the United States. It is quite true that during your absence while you were pleading in Great Britain for funds to maintain a new mission-ship, a motion was tabled in the commission of our Assembly last May, declaring that the scheme for running a new *Day-spring* had not been finally sanctioned by our Church, and that, therefore, you should not commit us in your pleadings, but that motion was lost in favour of another which referred the whole matter to our Foreign Mission Committee for investigation. The result of such investigation has been that the committee has unanimously approved of the scheme in question, and so has our General Assembly. In this connection it may be stated that our Assembly has simply proceeded on lines laid down some ten years ago, when you were commissioned to visit Great Britain for the purpose of raising funds to build a vessel, and your success then has been followed now by the raising, through you, of sufficient money for

cry to the careworn children of men, "Cheer up, cheer up, cheer up!" till we find ourselves responding in the words of one of the gifted warblers of our own species, "Can trouble dwell with April days?" And ere we know we find ourselves sitting breathless at the feet of another who sings to us new sweet songs of hope and peace and joy.

"Nature never did betray  
The heart that loved her; 'tis her privilege  
Thro' all the years of this our life, to lead  
From joy to joy; for she can so inform  
The mind that is within us, so impress  
With quietness and beauty, and so feed  
With lofty thoughts, that neither evil tongues,  
Rash judgments, nor the sneers of selfish men,  
Nor greetings where no kindness is, nor all  
The dreary intercourse of life  
Shall ere prevail against us, or disturb  
Our cheerful faith that all that we behold  
Is full of blessings.

NATIONAL SCHOOLS.

MR. EDITOR,—The very important and difficult question of national schools in a community of mixed religious denominations, I do not propose to personally discuss. I think, however, that in the present juncture of affairs in our country, it would not be amiss to bring before our Church, ministers and people the attitude of the late Rev. Dr. Chalmers under the difficulties of the same question. I therefore ask if you would kindly print in THE CANADA PRESBYTERIAN the following quotation taken from "Thomas Chalmers," a biographical study, by James Dodds, Edinburgh. William Oliphant & Co., 1870, page 367 et seq:—

"Chalmers, one of the earliest, and most active and ardent friend of universal popular education—his whole political economy hinges upon education—had for many years been revolving the question in his mind, especially when all those contentions were raging, which form what is called the religious difficulty. . . . Chalmers had to undergo a struggle, the most agonizing, between his own personal feeling of religion, his own ineffable love for the Bible, and his patriotic desire to see a more extended, and a more deep-flowing education amongst the whole masses of the people. It is no exaggeration to call his struggle agonizing, for I am assured that, about this very time (1847), he was a prey to the the most cruel doubts and perplexities, and would burst forth into exclamations of distress, 'Is it not a terrible thing to have the Bible kicked in this way out of the schools?' But after gathering all information, and weighing every aspect of the question, he came to the conclusion, generally, that the element of religion, most precious as it is, must not stand in the way of common national education.

"That, rather than this, it were better to leave religion to its natural guardians under God—parents, friends, ministers, and apply the national funds solely to the secular branches. The Government could only provide for the ordinary education. The Christian sects themselves were to blame, who, in their thousand hopeless splits, could not agree upon any common bases of Christianity, not the Government, which must legislate for the whole community, and could not subserve or truckle to particular sects and parties.

"This I infer to have been his final conclusion. It is thus that I read his last solemn testimony addressed about a week before his death to Fox Maule, afterwards Earl of Dalhousie, who was a member of the Government.

"It were the best state of things, that we had a Parliament sufficiently theological to discriminate between the right and the wrong in religion, and to encourage and endow accordingly.

"But failing this, it seems to us the next best thing, that in any public measure for helping on the education of the people, Government were to abstain from introducing the element of religion at all into their part of the scheme . . . leaving this matter entirely to the parties who had to do

## Pastor and People.

### 'THERE SHALL BE NO NIGHT THERE.'

When I walk out beneath the starry skies  
And feel night's solemn beauty o'er me steal,  
I question oft what meaning underlies  
The words that yet so much to us reveal:  
"No night in heaven!" No calm and silent  
night  
To heal the fret and fever of the day,  
Distils its balm upon the restless heart  
And bear us on sleep's shadowy wings away!

No far, mysterious stars, no changeless moon,  
With light more grateful than the glare of noon:  
"No night" to mark the time when toil should  
cease,  
And weary hands can lie in fabled ease?  
What wondrous realm is this that knows "no  
night."

Where eyes grow never weary of the light,  
And hearts that ache with sorrow and distress  
Ne'er long to welcome sleep's forgetfulness?  
What boon to blest immortals can be given  
To take thy place, O night, sweet night, in  
heaven?  
Thy deepest meaning, if I read aright,  
Is that in heaven they have no need of night!  
—Congregationalist.

Written for THE CANADA PRESBYTERIAN.

### 'ARISE THEREFORE AND BE DOING.'

BY J. R.

I have been led into writing this paper from reading of the difficult position in which the Board of Foreign Missions of our Church is at present placed. I get these thoughts from the 22nd chapter of I Chronicles. Any who are specially interested in mission work, may turn to the chapter, as I can only look at a verse here and there in this short paper.

This chapter contains David's charge to Solomon in regard to the building of the temple. In verse six we read, "Then he called for Solomon his son and charged him to build an house for the Lord." In verse 13, this counsel is given, "Be strong and of good courage, dread not, nor be dismayed." In verse 15, we read, "Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work." And in verse 16, "Of the gold, the silver, and the brass, and the iron, there is no number. Arise, therefore, and be doing, and the Lord be with thee."

Can we not apply these texts to ourselves in regard to our position towards mission work. A charge has been given to us by One mightier and richer far than David was, "Go ye into all the world and preach the gospel to every creature." We too are counselled to "be strong," not in our own strength, but, "strong in the Lord and in the power of His might." We are not alone when we go forward in obedience to this command. We have the infinite power, the infinite resources, and the infinite love and protecting care of our heavenly Father behind us and with us. We have such comforting assurances given by our Saviour Himself, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." "And, lo, I am with you always, even unto the end of the world."

Then can we not say there are plenty of men and women in our Church, educated and talented, who are well fitted to go to proclaim the glad message in foreign lands. I need not dwell on this. More are offering than the Board felt justified in sending, as finances at present stand. No doubt was the missionary spirit throughout the Church awakened to new life, and the individual responsibility of every follower of Christ to share in the work more fully realized, there would be a corresponding increase in the number of applicants. And there is plenty of money. Some may demur at this statement, but nevertheless I feel sure it is true. Would Christ ask us to do a thing and then make it impossible, for lack of means, for us to obey His command? Surely not.

This statement has been made, over and over again, in the pages of THE CANADA PRESBYTERIAN and other missionary periodicals. "If every individual member of the Church gave according to the rule laid down in God's Word there would be abundance in the funds of our Home and Foreign Missionary Boards. Plenty to carry on all work now taken up and to allow of advance. Oh! if the Church would but just waken up to see her responsibility! Many Christians act on the plan of a boy I read of. When urged by a comrade to join a Mission Band, he said: "Oh! I can't bother about it, I haven't time, and I don't believe foreign people care about having us fuss over them. I couldn't do much anyway, and there are people enough to look after them. Besides I don't have much money, and I'm saving up to buy a bicycle. Maybe when I have everything I want and am tired of playing I'll come round." May be when we have got everything of earth that we desire, and its pleasures and ambitions have lost their charm, maybe, there will not be much left for our Master; maybe it will then be too late for us to give any useful service.

To sum up I will just repeat my points. Christ has charged us to do this work. He has prepared the way before us, He has assured us of His presence going ever with us, and that our heavenly Father will supply every need. There are plenty of men and women in the Church qualified to take part in the work both at home and abroad. There is plenty of money in the coffers of church members, if rightly used, to carry forward the work. Our duty clearly is to "Arise and be doing," ever looking to God for guidance, and putting implicit trust in His promises and in His ability to fulfil our every need. Perhaps there is nothing we need more than a more perfect trust in God's omnipotent power and infinite love. He is a living God, ever ready to listen to, and answer the pleadings of His children.

Written for THE CANADA PRESBYTERIAN.

### 'VICISSITUDES IN CHRISTIAN EXPERIENCE.'

BY REV. JOSEPH HAMILTON.

In this life we may expect alternations of joy and sorrow, of hope and fear, of sunlight and shade. The Christian is by no means exempted from this variety of experience. I had a picture of this changing panorama of life when passing through the beautiful scenery of Derbyshire in England, some time ago. There were the beautiful mountain peaks in the distance, their heads crowned with foliage; coursing down the hill sides and through the valleys were little streams that shone like threads of silver; near at hand the dark green and light green leaves glistened and sparkled and gleamed in the sunlight, almost like the sea's green, undulating, sparkling waves; while away beyond a rainbow flashed against a dark cloud. It was a glorious scene; but it was not to last. In a moment what a change. The train had dashed into a tunnel where all was darkness, and darkness made more hideous by a sickly, smoking lamp. But after a while we came out on the other side, and were ushered into new scenes of beauty, then there were other tunnels, longer or shorter, with scenes of light and loveliness between. And is it not so in the Christian life? From various causes we have times of sorrow and of joy, times of depression and of exultation, times of terror and of peace. We lose for a time the sense of life's blessedness and beauty; we pass through long or short tunnels of care and trouble and sin, shut up in our own darkness, with but a feeble hope flickering like a dingy oil lamp in a train. But we come into the light by and by; yea, and we shall come at last into the perfect light, when heaven's morning shall dawn, and earth's shadows shall for ever flee away.

Toronto.

Written for THE CANADA PRESBYTERIAN.

### NEVER GETS TOO OLD.

BY C. H. WETHERBEE.

A clever writer says: "Does a man ever get too old to become useful to God? Does age hinder, or does it help communion with God? God has a way of keeping hold on a man, after our little, petty standards of efficiency are exceeded. Friend Abram may be sure God is not done with him for some form of service, until He is done with him on earth altogether. However old he gets, he must be ready for a new covenant. No Christian is shut out from the privilege of new views of truth, of new meanings in Scripture, of new revelations of God. We never get so used to being servants of God that we need to lose the freshness and newness of it." It is amusing to hear some venerable saint lay stress on the fact that he has read the Bible for a great many years, and then declare that, for this very reason, he ought to certainly know just what the Bible teaches with respect to almost everything. But it should be forever understood that many years spent in reading and studying the Bible do not, in itself, constitute one a reliable authority on the proper interpretation of it. No one ever gets too old to learn a vast deal of very essential truth, both in the Bible and in other things. Nor does anyone ever get too old to be somehow useful to God and to humanity. And the more we learn correctly the mind of God, as revealed in His Word, the more useful and influential we may be and should be. Let us not get it into our heads that we can well do without the services of those who are veteran servants of God.

### A NOBLE MAN AND A NOBLE LIFE.

In addition to the interesting and appreciative sketch given in our issue of two weeks ago of the late Rev. Dr. William M. Taylor, D.D., of New York, from the pen of Rev. Dr. King, so tender and fragrant with the memories of college and still later days, the following words from the funeral address of Rev. Dr. Storrs, are both so beautiful in themselves, and the character and life which could call them forth must have been so beautiful, that we have pleasure in laying them before our readers as they are given in the New York Evangelist.—[ED.]

And yet, though I thought I knew him to the centre, I did not understand that power of sovereign, conquering, God-given patience which he exhibited in the closing years of his life. Think of it, my friends! A man in the very fullness of vigor and power, with every faculty disciplined, with all the instruments of public speech at his perfect command, with his settled, steadfast, and mighty convictions of evangelical truth, and of the privilege of declaring this to men, having just reached the grand climacteric of his life, is suddenly overtaken by this unexpected and subtle cerebral shock, is thrown aside from public service, shut within the doors of home, and admonished that his end on earth is not far distant! I wonder how many of us can say, "That was a strain which I could bear!" I say for myself, frankly, "I could not, thus and then, have borne it." And I went to his sick-chamber when I heard of the stroke which had fallen upon him, timid, for the first time in my life, in my approach to him. It seemed to me impossible that there should not be a deep despondency, a dire depression, perhaps even something of painful rebelliousness against the divine will and appointment; certainly something of sadness and moroseness as he looked out upon the life which was swelling around him, and felt that in it he could never resume his place. Instead, I found a perfect peace, and utter resignation to the divine will, a desire to have God's will accomplished in him, as it had been accomplished by him. I took away more blessing from that sick-room than I had even dared to hope to carry thither. The maiden whose name is "Peace" was there. He was in the land of Beulah, where the shining ones walk. He

was looking forward from the summit of the delectable mountains to the land and the city which are beyond. He wanted to live, if he might; indeed, he longed to live, he prayed to live, that he might still further serve God and His Son in the ministry of the truth. Yet whensoever the summons should come, he was ready to "depart and be with Christ, which is far better." He accepted whatever had come, or should come, as the loving, divine appointment, and while I may forget many lessons of the truth which I have heard from his lips, and many inspirations to nobler work which I have received from his spirit, I shall never forget, while life continues, the benediction of that blessing which was on his face and in his utterance while I sat by his bed-side and knelt there in prayer. It was the crown and consummation of all his character and of all his career.

We cannot tarry here, I am sure, for the moments that remain, without feeling how great and eminent is that office of the preacher of Christ, to which he was devoted. How widely in the earth, and how far into the eternities, go the influences from every earnest and faithful pulpit! We cannot but recognize the fact that he has been welcomed on the other side by the multitudes of those who have gone from this and other congregations, guided and helped by him up the jasper walls and crystal threshold, there welcoming him with hallelujahs. We cannot but know that he has been welcomed by the Master, whom he here so faithfully and so lovingly served, and that his perfect joy has come in his vision of the face of Christ! It is one of "the privations of advancing years, as they go by, that so many pass before us into the great beyond, arriving safely at the immortal home, but leaving the places which have been familiar and dear to us in association with them, so shadowed and so lonely! But ah, how sweet it is to know that those going before us in faithful service are awaiting us beyond; that the faces which here made the sunshine of our life shall shine again on us, that the hands which have poured the very wine of life, as from silver chalices, into our spirits, shall grasp ours again, in the celestial reunion, where shall be no more partings and no more tears! We shall not see him again in life on the earth, but we shall see him and be with him if we are Christ's, on the other side, in the glory of a perfected, celestial holiness, and join with him in the triumphant praise of God and in the blessed experiences which he already has of all which lies in that mighty divine word, "After the power of an endless life!" Amen.

### THE LORD'S PRAYER.

The following interesting anecdote is told of Mr. Booth, the American Tragedian:—Booth and several friends had been invited to dine with an old gentleman in Baltimore, of distinguished kindness, urbanity, and piety. The host, though disapproving of theatres and theatre-going, had heard so much of Booth's remarkable powers that curiosity to see the man had, in this instance, overcome all his scruples. After dinner was over, lamps lighted, and the company reseated in the drawing room, some one requested Booth as a particular favor, and one which all present would, doubtless, appreciate, to read aloud *The Lord's Prayer*. Booth expressed his ready willingness to afford them this gratification, and all eyes were turned expectantly upon him. Booth rose slowly and reverently from his chair. It was wonderful to watch the play of emotion that convulsed his countenance. He became deathly pale, and his eyes, turned tremblingly upwards, were wet with tears. As yet he had not spoken. The silence could be felt. It became absolutely painful, until at last the spell was broken as if by an electric shock, as the rich-toned voice, from white lips, syllabled forth, *Our Father which art in heaven*, etc., with a pathos and terribly solemnity that thrilled all hearts. He finished. The silence continued. Not a voice was heard nor a muscle moved in his astonished audience, until, from the corner of the room a sob was heard, and the old gentleman (their host) stepped forth with streaming eyes and tottering frame, and seizing Booth by the hand, "Sir," said he, in broken accents, "you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man, and every day from boyhood to the present time I thought I had repeated the Lord's Prayer; but I never heard it before—never!"

# Missionary World.

PRESBYTERIAL, W. F. M. S.—  
ANNUAL MEETINGS.

PARIS: The tenth annual meeting of the W. F. M. S. of the Presbytery of Paris was held in Knox Church, Woodstock, on the 8th inst., the president, Mrs. W. A. McKay, presiding. There was a brief discussion on the sending of clothing to the same school for three years, it being finally decided that they abide in the meantime by the decision of the Board in this matter. The reports from auxiliaries and Mission Bands were read, and all showed signs of active work among the members and in most cases an increase in the amount contributed. Mrs. Hutt, on behalf of the ladies of St. Paul's, Ingersoll, invited the ladies to hold their next meeting in Ingersoll, which was accepted. Lunch was provided by the ladies of Knox and Chalmers' Churches. At the afternoon meeting, Mrs. McMullen, in a few kind words, welcomed the ladies to Woodstock. Mrs. Thompson, of Ayr, reminding those present that this had been the birth place of the W. F. M. S. of the Presbytery of Paris, and she was there to-day to report, "hitherto has the Lord helped us." Mrs. W. A. McKay, the president, addressed the meeting. She spoke of the success of the societies and Mission Bands visited, and of new ones formed during the year. Mrs. McWhirter, corresponding secretary, then read her report showing how the different departments of work had been carried on, and especially mentioning that the freight (\$33) on goods sent to the Northwest schools had been refunded by the department at Ottawa, thus showing how this part of the work is being appreciated. A letter was read from a missionary among the Indians, showing that the life at File Hills is not an idle one. Mrs. Robertson, the treasurer, read her report, showing an increase over last year of \$111.83. After several other important questions had been discussed, the Rev. Dr. G. L. McKay, in an earnest and stirring address, urged upon the people the necessity of employing native women to carry on the work in Formosa. He had seen great changes in twenty-three years, and thought the Church in Canada was being aroused to greater zeal and interest. Mrs. Vincent and Miss McKay sang very sweetly "Faint not, fear not." Rev. Mr. Goforth then gave a graphic description of the climate and customs of the Chinese and expressed his sympathy with the work of the societies of the town. The evening meeting was well attended, Rev. Dr. McMullen presiding, Miss Baily sang a beautiful solo. Rev. Mr. Goforth, in addressing the evening meeting, spoke of the war in China, and said that through the providence of God China would be opened up, for the spread of the gospel, as it never had been before. The field is large and he showed the need of more helpers going forward. The Rev. Mr. Patterson, of Toronto, who is always a welcome visitor to Woodstock then gave an earnest and interesting address. Rev. Dr. McKay, in a few well chosen words, conveyed to the society the cordial greetings and best wishes of the Presbytery, and this brought to a close a most successful and enjoyable meeting of the W. F. M. S. of the Presbytery of Paris.

OWEN SOUND: The sixth annual meeting of the Owen Sound Presbyterial, W. F. M. S., was held in Knox Church, Owen Sound, on the 6th inst. In spite of 35 degrees below zero early in the morning, and the very heavy roads through snow drifts, there was a large attendance of delegates, several having driven fifteen or sixteen miles that morning. Encouraging reports were read from most of the Auxiliaries. It was decided to change the time of holding the annual meeting, on account of the difficulties and hardships of winter travel, and the long distances many have to come. The next annual meeting will be held in Division Street Church, Owen Sound, on the last Tuesday in June of this year, at which it is expected there will be a large representation from all the auxiliaries and Mission Bands. The President, Mrs. MacLennan, reviewed, in an interesting address, the work of the year, and told of the organization of two Auxiliaries and two Mission Bands. The report of the secretary stated that there were at present 18 Auxiliaries, with 303 members; 6 Mission Bands, with 119 members; 3 life members; and that the *Letter Leaflet* is taken by 306 members. The treasurer's report showed a total contribution of \$779.19, during the year. In addition to this, a large amount of warm clothing and bedding was sent to one of the Indian Mission fields in the North-west. The meeting was addressed, in the afternoon, by Mrs. Harvie, of Toronto, whose most interesting account of experiences in visiting the North-west Indian Missions, and vivid descriptions of places and people there, was listened to with the closest attention, and was felt to be as profitable as it was enjoyable. Mrs. Harvie's address, which set forth so clearly the needs and claims of the Indian work, will do much to awaken and stimulate interest in that specially difficult and discouraging field. The delegates and friends from a distance, along with the members of Presbytery, were provided with luncheon and tea by the ladies of Knox Church, whose hearty hospitality added much to the enjoyment of the meeting. The collection was \$13.45.—C. F. FRASER, C.S.

STRATFORD: The Presbyterial W. F. M. S. annual meeting was held in Knox Church, St. Mary's, on the 16th ult. There was a large attendance of delegates from the different societies and visitors. The morning session was devoted chiefly to the welcoming of delegates and hearing the reports of Auxiliary Secretaries. In the afternoon the president, Mrs. Hossack, of Lucan, delivered an earnest and vigorous address. The treasurer reported that \$1,524, an increase of more than \$100 over 1893 had been contributed by the societies during the year. The secretary reported two new auxiliaries organized in 1894, making in all 24 auxiliaries and 7 Mission Bands. The chief feature of the afternoon was an address from Mrs. Goforth, of Honan, China. Her "talk" to the ladies was full of interest. A number of Chinese curiosities were shown and their use explained. A bountiful lunch was served at noon, and tea in the evening by the ladies of Knox Church. A public meeting was held in the evening, with the pastor of Knox Church, Rev. A. Grant, in the chair. Mr. Grant warmly welcomed the ladies to Knox Church. Rev. T. A. Cosgrove read the reports of the treasurer and secretary. Rev. Dr. Hamilton brought the greetings of the Stratford Presbytery. Rev. J. A. Slimmon, missionary to Honan, China, in Chinese costume, was introduced and spoke for over an hour on mission work in Honan. He gave several instances of marvellous answers to prayer. His eloquence and earnestness kept the interest of the audience unabated. Mr. Slimmon has been in the work for 9 years, and is shortly to return with Mr. Goforth to China. The collections at both afternoon and evening sessions were liberal.

SARNIA: The Sarnia Presbyterial, W. F. M. S., held its seventh annual meeting in the Presbyterian Church, Thedford, on Wednesday and Thursday, Jan. 30th and 31st., and was well attended. The society has 15 auxiliaries and 6 Mission Bands with over 500 members. The treasurer reported an increase in contributions making a total of \$658.49 during the year besides clothing sent to the North West Indians valued at \$600. The president, Mrs. Towers, of Sarnia, presided at the afternoon meeting, and, in her address, urged more regular attendance, also systematic giving monthly, if possible, by envelopes. Mrs. Currie, Thedford, gave the address of welcome, to which Mrs. McTavish, of Parkhill, replied. A paper on "How to interest a Sunday School class in missions," was read by Miss Jessie Brebner of Sarnia which was followed by a most interesting address by Mrs. Harvie on her visit to the mission schools in the North West last summer to which all listened very earnestly. After the meeting adjourned, tea was served to all visiting delegates in the school room. At the evening meeting the church was filled, Mr. Currie presided. Revs. Messrs. Elliott (Nairn) and Alyward (Parkhill) represented the Presbytery. Rev. Mr. Goforth, in his usual interesting way, told of his work and life in China. The business session was held on Thursday forenoon. The invitation to hold the next meeting in Watford was accepted and the new officers were elected, Mrs. McTavish of Parkhill being chosen as president, and arrangements re clothing, etc., for the North West were made.

CHATHAM: The tenth annual meeting of the Chatham Presbyterial, W. F. M. S., was held in St. Andrew's Church, Windsor, on Jan. 31st and Feb. 1st. The reports of the different auxiliaries show the society to be in a very satisfactory condition. The interest seems to be increasing as well as the contributions. The latter amounted this year to \$1,087.00 which is an increase over last year of \$150. The officers, who so very efficiently acquitted themselves during the past year, were re-elected. The meetings throughout were exceedingly interesting. Special mention might be made of the evening meeting, which took place on Thursday 31st, the programme of which contained the following well known names. Mr. Jonathan Goforth, Honan, China; Mrs. Harvie, Foreign Secretary, Toronto; Mr. Larkin, Chatham. Mr. Tolmie occupied the chair. On Friday luncheon was served to all the delegates by the ladies of St. Andrew's Church in the lecture room. The meetings closed on Friday afternoon, every lady feeling that it had been a privilege to be present.

WOODSTOCK: The annual meeting of Knox Church's W. F. M. S. was held Thursday, Jan. 17th. There was a good attendance. The secretary reported the amount contributed during the year as \$323.96. An encouraging report from the Young Ladies' Mission Band was also received, showing the total amount of their contribution to be \$123.61. Two bales of clothing valued at over \$100 were also sent by the two societies to the school at File Hills Reserve.

## PULPIT, PRESS AND PLATFORM.

Lutheran Observer: Many, like the foolish prodigal, while facing coming years of want, hunger and remorse, clamor for the possession of their good things now.

Cumberland Presbyterian: Do not imagine that a sermon is profound because it is hard to understand. Obscurity of language generally grows out of muddiness of thought.

Rev. James Barclay, D.D.: Our sports should not only mould the human form, but should do much to make up the character. Sports that do not tend to do this should be abandoned.

Bishop Potter: Believe me, there is no nobler work, no diviner work, than the work which teaches a young man a reverent care for his own body, and a scrupulous and tender care for those divinely instituted laws of health which shall make that body more and more a weapon for God and for good in the service of God and his fellow-men.

Rev. John Nicholls, Montreal: Close your theatres, your whiskey shops and your gambling dens, by the force of law—raise women's wages to a level with men's, break up your iniquitous "combines" by force of law, give us honest government and send your bootlers to the penitentiary, then, at the end of the year, take stock and tell us the results.

United Presbyterian: We sometimes think that Christ's disciples, who were with him constantly during the period of his earthly ministry, were peculiarly favored. No doubt they were; and yet our opportunities for becoming acquainted with the Lord Jesus, of working for him, witnessing for him, and growing strong in him are better than theirs.

N Y. Evangelist: One of the saddest duties a pastor ever has to discharge is to sit by the bedside of some Ahithophel who has taken his chances in all desperate games of ambition, only when the inevitable failure comes, to be eager to set his house in order when he dies. Even the most wicked men are seldom fools in their inmost souls, though the recognition of their folly may come to them with the turn of the last card.

Philadelphia Presbyterian: A church service does not dispense with a home service. Our Lord attended the synagogue at Capernaum, not only teaching and worshipping there, but expelling an "evil spirit," and restoring the victim to mental and physical soundness. Thence Jesus entered the house of Peter for rest and refreshment, but upon being told that Peter's mother-in-law was in the last stages of a burning fever, he at once exerted his healing virtue in her behalf, and gave joy and comfort to loved and tried friends. Be true and faithful in the discharge of church duties, but neglect not home ministries of love and kindness.

Presbyterian Witness: The only practical question now is this: Shall the Federal Government undertake to force Manitoba to change her policy? Shall the Government of this Dominion become the champion of Sectarian schools? We think the Government of Canada will hesitate long before taking such a step. The people of Manitoba are quite competent to deal with their own Educational System. As to the conscientious objections and difficulties insisted upon by Roman Catholics, there is surely a short and easy method of solving them. Delegate Satolli can tell the aggrieved people that they are not at all censurable—that they are at liberty to avail themselves of public schools—that attendance on sectarian schools is not a matter of life-or-death but a matter of expediency.

## Teacher and Scholar.

March 24th } PURITY OF LIFE. { Rom. xiii.  
18.5. } 8-14.  
GOLDEN TEXT.—I. Thes. v. 22.  
MEMORY VERSES.—10-12.  
CATECHISM.—Q. 14.

Home Reading.—M. Rom. viii. 1-14.  
Tu. Mat. vii. 7-12. W. Lev. xx. 13-18.  
T. I. Cor. viii. 1-13. F. Eph. vi. 10-18.  
S. Gal. iii. Sz. I. Tim. vi. 6-21.

Our lesson for this week is the quarterly lesson on Temperance selected by the International Sunday-school Committee. Needless to say, however, the applications of these verses is much broader than to that one particular form of "purity." Paul deals in the opening chapters of his epistle to the Roman's with the fundamental truth that salvation is all of grace and in the remainder of the epistle he sets forth what manner of men we will certainly be, if only these truths he has demonstrated have their proper place in our lives. Here he is pointing out what is proper for "sinners saved by grace" in the matter of their duties as citizens. They must first be obedient to those in authority, and, secondly, be faithful in the performance of all social and relative duties.

V. 8. "Owe no man anything," etc. The main reference is not to the contracting of debt, as a cursory reading might indicate; but the command is: "Acquit yourselves of all obligations, tribute, custom, fear, honor, or whatever else you may owe, but remember that the debt of love is still unpaid and must always remain so; for love includes all duty, since he that loves another fulfils the law."

V. 9. "For this," etc. Only the commandments referring to man's duty to man are quoted, for this is the subject under discussion—this verse confirms v. 8.

V. 10. "Love worketh no ill," etc. Proof of v. 8, 9. Love implies delight in the happiness of the object loved, hence love must effectually prevent us from injuring those we love and lead us to fulfil all the law requires—whatever is conducive to the best interests of our fellow-men. He who treats his neighbor as he would wish himself to be treated under similar circumstance will fulfil all that the law enjoins.

V. 11-14 contain the motive for enforcing this duty together with a statement as to how these duties can best be performed, viz., by putting in Christ.

V. 11. "Knowing the time"; that is, the nature and character of the period in which we now live. "It is time to awake," etc. It is time to arouse to earnestness in the matter of Christian duty. "For now is our salvation," etc. Reason for activity—eternity is just at hand. "Salvation" as here used seems to mean the consummation of the work of Christ in their deliverance from this present evil world, and their introduction into the purity and blessedness of heaven.

V. 12. "The night is far spent," etc. The time of sin and sorrow is nearly over; that of holiness and happiness is at hand. "Therefore, let us cast off," etc., and "put on," etc. If heaven draws near then let us put off unheavenly things, and put on heavenly armor. Let us walk worthily of the hope set before us.

V. 13 classifies the works of darkness: intemperance, impurity and discord.

V. 14 specifies the armour of light we are to put on—"put on the Lord Jesus Christ," be so intimately united with Him that He and not we may appear (Gal. iii 27). "And make no provision," etc. Do not indulge the desires of your corrupt nature.

### SUMMARY.

1. Love to our neighbour is a debt which can never be discharged no matter how much we pay on that account the debt remains. To love our neighbour as ourselves requires us to work no ill to our neighbor, either directly or indirectly; and therefore to refrain from that which might work ill to our neighbor through our example. And there can be no question that intoxicating liquor does work immeasurable ill to our neighbor as defined in our Lord's parable of the Good Samaritan.

2. The fact that the end of our salvation, conformity to Christ's image, is daily drawing nearer, ought to stimulate us to greater earnestness in the practice of the law of love. It is promised that we shall be presented faultless before the presence of His glory. God's Word teaches us that that faultlessness is not to be attained at a single leap, but is a "growth." To grow into the likeness of Jesus Christ requires on our part setting up an ideal of holiness and striving earnestly toward the attainment of that ideal, a ceasing to do evil and learning to do well.

3. To this end we must put on the Lord Jesus Christ. Take him as our King who rules over us and subdues all our enemies, as our Saviour who sanctifies us as well as redeems us, as the Christ, the Anointed of God for these very ends.



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The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MARCH 13TH, 1895.

THE following few words from a description of the late Professor Blackie, by an American, are both most happy and suggestive. "The wisest, merriest child of nature conceivable, with the added gravity of a sage of all the nations, the brain of a scholar, the heart of a little lad, and you have Blackie."

STUDENTS are terrible critics," says the Presbyterian, the organ of English Presbyterianism: "The late great Dr. Candlish, in the height of his preaching power, used to say he liked to see ministers of experience present when he was preaching, as they were the most sympathetic hearers; but, if he caught sight of a divinity student, he did get nervous."

THE pecuniary value to our Church of the aid received from the Scottish and Irish churches is always most timely and highly valued, but besides that, it possesses all the value belonging to that which it implies—brotherly interest, sympathy and encouragement. To those sums already acknowledged by Rev. Dr. Cochrane, the Rev. Dr. King now reports the receipts of £100 from the Presbyterian Church of Ireland for Manitoba College. The aid of the Irish Church to this Institution never fails and is never late.

IN addition to all his other work in the Arts' course of Manitoba College, which must be quite enough and more than one man can well overtake, Rev. Dr. King has, we learn, begun to meet for one hour each Saturday with the students in the Arts' course, who are open for employment in the mission field during the coming Summer. The object is to discuss the preparation of sermons and other parts of the student missionary's work. Thirty-seven were present at the last meeting. The value of such instruction to Arts' students, going out comparatively inexperienced in such work, must be very great.

WE have received from the Rev. Dr. Reid the following comparative statement of the condition of the funds of the Church up to the 5th inst., for the years 1894 and 1895 respectively. We trust that those in which deficiency appears will, before the books are closed, be more than made up.

Table with 3 columns: Fund Name, Mar. 5, '94, Mar. 5, '95. Rows include Assembly Fund, Home Mission, Augmentation, Foreign Missions, Manitoba College, Widow's and Orphan's Fund, and Aged and Infirm Minister's Fund.

WHAT a happy and favored country is Canada in many respects compared with older lands. The following is from the Presbyterian, of London, England: "In our own Church about 60 per cent. of the ministers are not afraid to avow themselves total abstainers. What about our members of Parliament? Are 10 per cent. of them avowed abstainers? If in England 60 per cent. of all classes abstained, there would be a real revolution in the state of the country." Afraid to avow themselves total abstainers! This sounds very strangely to Canadian ears. Here, if there is any fear in the matter at all, it is precisely of the opposite kind.

IT makes a vast difference with our American cousins whose ox it is that is gored. When the Alabama award of fifteen million dollars for damages was given against Great Britain, although one of the ablest English arbitrators stoutly protested against it as extravagant, the Government promptly paid it. Now when the American Government has presented to it by Britain a bill for \$425,000, for the payment of claims arising out of the Behring Sea controversy, every possible objection is hatched up and obstacle raised to the prompt discharge of the debt, and it evidently will only be paid when it is impossible longer to get out of it. It is hard for Uncle Sam to part with the almighty dollar.

PROFESSOR CLIFFORD ALLBUTT, writing in the Contemporary on "Nervous Diseases and Modern Life," compares in this respect the present and the past. Speaking of women he says: "They especially seem to be changed for the better. Freedom to live their own lives, and the enfranchisement of their faculties in a liberal education, which, physically put, means the development of their brains and nerves, so far from making women more whimsical or languorous, seem not only to have given them new charms and fresher and wider interests in life, but also to have promoted in them a more rapid and continuous flow of nervous spirits, and to have warmed and animated them with a new vitality both of body and mind."

WE regret to learn from the Pembroke Observer, as we go to press, of the death from grippe, on the morning of the 8th inst., at Mattawa, of the Rev. D. L. MacKechnie. Mr. MacKechnie has for some years, in a most unobtrusive way performed most useful and valuable service as a Christian minister to Mattawa and the surrounding country. Every winter he has made visits to the lumber shanties on the upper Ottawa, not unattended at times with danger, and always arduous and trying. Both masters and men will miss his visits, and the experience he has acquired in this work, and the patience and endurance he has shown in it, will not be easily replaced. Mr. MacKechnie leaves a wife and several children to mourn his loss, and to them and his bereaved people we would extend sincere sympathy.

THE Rev. J. W. Mitchell, late pastor of the Church in Thorold, and whose home is still there, in resigning his charge, has had in view devoting himself to evangelistic work. There is a demand for labourers in this department in our congregations which is not fully supplied by the ministers or members of our own Church, and he hopes to assist in meeting this demand. He has associated with him in the work Mr. T. A. Rodger, a member of St. James Square Church in this city who has experience and is gifted as a singer. Speaking of their first series of meetings held in Thorold and extending over nearly four weeks, Mr. Mitchell says: "The attendance has been good, Christians have been strengthened, numbers have professed to accept Christ, and the issue, I trust, will be to benefit the cause of Christ and our congregation here."

OUR SERMON TASTER" a charming sketch, true to nature, given in the Family Circle department last week, should have been credited to the British Weekly. It was sent us by some kind friend in the shape of a clipping, but it appears in a handsome volume recently published entitled "Beside the Bonnie Briar Bush," by Ian Maclaren. The Fleming H. Revell Co., Toronto, are the Canadian publishers of this exceedingly

popular book; and readers of THE CANADA PRESBYTERIAN who desire to enjoy a rare treat should buy it at once. The Canadian publishers have already sold twelve hundred copies; and five hundred more are under order. The book well deserves all its popularity; such insight into and felicitous descriptions of the various phases of Scottish peasant life, such humor and pathos combined, are rarely met with, and have fairly captivated the reading world, particularly all that part of it able to understand and appreciate the broad Doric of Scotland.

WE are glad to learn that there will shortly issue from the press of F. H. Revell & Co., Toronto, a work on "Radical Criticism," from the pen of Rev. Francis R. Beattie, D.D., professor of Systematic Theology and Apologetics in the Presbyterian Theological Seminary of Louisville, Kentucky. It will extend to upwards of three hundred pages, and we understand that it will be intended for the general reader, which is surely wise, as much as for the scholar. Those who know Dr. Beattie, and he has many warm friends in Canada his native land, will look forward with hopeful expectation for such a work from him, and still more will they do so who have heard him speak upon subjects such as will naturally fall to be discussed in a work of this kind. It cannot but do good in the present distracted state of opinion on important fundamental positions.

PROTESTANT CONSISTENCY.

SOME time ago "Knoxonian" referred to one who described Presbyterians as "God's silly folk," because of their readiness to aid with their means religious tramps and schemes of all sort of people and denominations. An animated and detailed account of a Roman Catholic bazaar, in one of our local exchanges from a thriving country town, furnishes a bright and shining illustration of the truth of this description quoted by "Knoxonian." In this good town Roman Catholics and Protestants live in all good fellowship as is right and becoming in fellow-citizens. But although the majority of Roman Catholics draw the line at their religion, and would not compromise themselves by pecuniary support of any of the heretic denominations, the Protestants of this place are by no means either so squeamish, or consistent, or narrow, which ever one may choose to call it. And in this respect they are representative of Protestant action very generally in such cases. This bazaar was well supplied with all the modern appliances for drawing people to it, and drawing money from the pockets of those who went. There were the most artistic decorations, captivating ladies, married and single, equal to any to be found at a Methodist or Presbyterian bazaar, "candy table," "fish pond," "Japanese tea table," "lottery," "fine selections of music," and in fact all the etceteras, down to the "popularity contest," between two members of Parliament. The whole thing we are assured was a great success, the net profits mounting up, in this enterprising little town, to several thousand dollars. Had all this been Roman Catholic money it would have furnished, apart from the means taken to get it, a fine illustration of religious enterprise and pride in their cathedrai and devotion to their bishops and clergy.

But it does not do for Protestants to be too nice or indulge in conscientious scruples at such a time, when Roman Catholics, in whose eyes they are poor, lost and doomed heretics, want their help to make their worship more attractive, and themselves more powerful and dangerous to Protestant teaching and principles. Their business of popularity, and consequently their pockets might suffer. That would not pay; and so by presentations, and patronage in many ways and largely, Protestants, in evidence of their accommodating principles, not to say inconsistency, of their ignorance of the real spirit of Romanism, of their stupidity or liberality, call it which you please, also gave their money freely in aid of this Roman Catholic bazaar. Presbyterians and Methodists, whom the mere sight of a "Ross Bible" would exasperate to the verge of profanity, and who would regard the touch of it as contamination, distinguished themselves by their benefactions, their presence and help. Members in full communion in these churches, elders, and bright and shining lights in the churchmen who, on occasion, can talk eloquently of

the "church of their forefathers," who, professedly, when the fit is on them, would rather go to the stake than see "a papist" in Parliament, who would not pollute themselves by association with, or support of any one who would consort with one of them, have been known to pay over at once to aid a Roman Catholic Bazar, more probably than they have given during their whole life for French evangelization. Behold Protestant and Presbyterian liberality! What a beautiful sight! Sons worthy of their sires! We can fancy how his lordship, the bishop, suave and polished as a bishop should be, and his whole body guard of priests, lay brothers and sisters, would laugh in their sleeve, and enjoy as a huge joke the sight of befooled or religiously addleheaded Methodist class leaders and Presbyterian elders praying, and paying their little dribblets, the one day for the conversion of blinded Roman Catholics, and the next giving their presence and their dollars for the encouragement, the upbuilding and spread of the only true Church, and for the honour and glory of his Holiness, the Pope!

### THE ONTARIO LORD'S DAY ALLIANCE.

ON Friday of last week an important meeting was held in the Bible House of this city for the purpose of completing the formation and organization of a Lord's Day Alliance for the province of Ontario. We have already narrated some of the preliminary steps which had been taken previous to the above mentioned meeting. This gathering, though not large in numbers, was yet fairly representative of the different religious bodies in the city, and delegates were present from Hamilton, Kingston, St. Thomas, St. Catharines, Guelph, Niagara Falls, Oshawa; and communications were read from several other places both east and west, expressing sympathy with the movement and promising co-operation. We were glad to see that Presbyterians were well represented. The chair at the afternoon meeting and for a part of the evening was occupied by Mr. John A. Patterson, barrister, and Mr. A. E. O'Meara, who has been very active in advancing the movement, acted as secretary.

The name to be given to the organization was soon settled upon, and the meeting in the afternoon was chiefly occupied in discussing and settling the constitution and fixing the objects of the Alliance. This required no little discussion, which was very generally taken part in, conducted in an admirable spirit and with evident earnestness on the part of all present. The constitution in printed form will in a few days at most be obtainable from Mr. A. E. O'Meara, No. 77 Confederation Life Building of this city. In the meantime, and generally, we may mention that the objects of the alliance are, by the action of a powerful and widespread organization, to aid local branches in their endeavors to procure the enforcement of the Lord's Day Act as it now stands, to test its efficiency, and if, when put to the test, it shall be found insufficient, to obtain fuller legislation; to watch legislation which may be sought for, especially by certain kinds of corporations, and see that none is permitted unfavorable to Sabbath observance, and to seek by the use of all legitimate means to influence public opinion, and by proper instruction of the young particularly, to promote the growth of such a sentiment with regard to the Lord's Day, as shall both safeguard it as a day of rest and worship, and shall do away with such forms of Sabbath-breaking as have already arisen in the country. In the constitution provision is made for the formation of local branches over the whole country, and it is hoped, and it is very important that this hope shall be realized, that these will be speedily formed not only in the cities, but in all towns, and in every important village. What is needed is a strong, and widely diffused public opinion upon this subject, the whole force of which can be brought to bear upon the enforcement in every part of the Province of laws now existing for the protection of the Sabbath, and in obtaining such further legislation as may be found necessary for effectually guarding the day of rest. As funds will be needed, and quite probably to a considerable amount, the membership fee was fixed at one dollar, and a yearly payment of not less than fifty cents.

The constitution settled, the permanent office-bearers for the year were nominated through a nominating committee, and resulted in the election of Mr. J. K. Macdonald as the first president, and

Mr. A. E. O'Meara as secretary, Mr. Elias Rogers treasurer, with four vice-presidents and a large committee representing the different parts of the province. Mr. Macdonald in the chair, called for reports from the delegates from beyond the city as to the state of matters in their respective localities as regards the observance or desecration of the Sabbath. All the delegates reported more or less fully, and from their statements the following would appear to be about the state of matters in the country as regards this most important matter.

First, that Sabbath desecration in the shape of running street cars, and, in the season, of pleasure excursions by water, and by railways, funerals and driving for pleasure, prevails already to a very considerable extent, the city of Hamilton apparently having obtained an unenviable pre-eminence in this respect.

Second, that the principal enemies to the Sabbath, and the principal source of danger to it arises from wealthy and powerful railway and steamboat corporations, which carry on Sabbath desecration under unscrupulous pretenses and dishonest evasions in every possible way, as it is believed both of the letter and spirit of the present Sabbath laws, and in defiance of the local authorities.

Third, that the chief immediate cause of Sabbath desecration on the part of these corporations is simply rapacity and greed, a desire and determination to make money at all hazards, and in every way possible, so far as they can do it, and yet escape, or evade the law, and often by bold defiance of it, trusting to their wealth and strength, the unwillingness of individuals to take the aggressive, and the difficulty for one reason or another of securing convictions when they do. One great advantage, and an important object hoped to be secured by the formation of the Ontario Lord's Day Alliance, is the ability that may in this way be obtained to cope with, and fight out the battle with these corporations. For this purpose it was suggested by the president, and able lawyers present at the meeting quite agreed with the suggestion, that it would be indispensably necessary for the Alliance to appoint and employ a solicitor to watch legislation carefully and act on its behalf, and Mr. A. E. O'Meara was accordingly appointed to that office.

Fourth, all reports agree in the likelihood of an increase of Sabbath desecration, and the expectation, endeavour and determination of those now doing it, is to do so on a larger scale during the coming Summer and excursion season than in the past. All were agreed upon this. It came out, and working men everywhere should take heed to it, that very soon the good and gratification of working men are forgotten by the corporations which at first plead this reason for Sabbath-breaking, and they become instruments and means of heartless oppression of the working man. Instances of this were given by delegates who spoke from personal knowledge. Representatives of labour present at the meeting pointed out the important and helpful bearing upon Sabbath observance as a day of rest, of the general enjoyment by statutory provision of the Saturday half-holiday. Encouragement was given to this movement by the meeting, and further help was promised to it by a resolution which was passed, instructing the Executive Committee to take such steps as it may consider necessary to secure the passing of legislation for obtaining this boon for all.

Lastly, the necessity of prompt action was emphasized so that such steps might be taken during the present session of the local Legislature as might be necessary, if any, to increase the efficiency of the present Lord's Day Act, and by watchfulness prevent any legislation which may be sought, as it is expected it will be, to enable corporations now desecrating the Lord's Day to do so on a still larger scale and with greater impunity in the future than in the past.

It is hoped that this movement will be very heartily and generally entered into, so that not only will the strong arm of the law be brought down promptly and effectively against law breakers, but also that a powerful and sound public sentiment may be created throughout the country to guard, defend and perpetuate this great gift of God to man, upon which depends not alone the existence and power of religion, but even the preservation of those material benefits and blessings indispensable to the well-being of civil society. All information how to proceed in the formation of local branches will be promptly supplied upon application to Mr. A. E. O'Meara, Room 77, Confederation Life Building, Toronto.

## Books and Magazines.

Besides the stories which have been running for some time the Methodist Magazine for March contains several articles of more than usual interest and merit. We may mention the following which are beautifully illustrated:—"Our Own Country," "Prince Edward Island," "Everyday Life in Bible Lands," "General Booth," "Hospitals, their History and Mission," "The Structure of the Stellar Universe," and "Medical Missions." Wm. Briggs, Toronto.

*The Treasury of Religious Thought* for March contains as sermons, "The Unction of the Holy Spirit upon Jesus Christ, the Source of His Power and the Type of our Awaiting by the Spirit," by Rev. Oliver C. Miller of Roanoke Va., and "An Earnest Life," by Rev. Gerrard B. F. Hallock, Rochester, N. Y. "Sermonic Thoughts and Leading Sermonic Outlines," are suggestive and helpful to the preacher. "A Lenten Lecture," by the late Philips Brooks, and "An Easter Sermon," by Rev. David Gregg, D.D., of Brooklyn, are suitable for the present season. An interesting article is "Two Decades of Baptist Progress." This excellent magazine contains several special departments all of which will be found helpful. E. B. Treat, 5 Cooper Union, New York, V. S.

The March number of *Godey's Magazine* shows that this famous old publication is rapidly approaching the front, and that the public is appreciating it is shown by the phenomenal increase in circulation during the last few months. This number contains as leading articles: "Ben Bolt," illustrated by Newman; "Types of English Beauty"; "Masterpieces of Greek Sculpture"; "Jeanne d'Arc"; "How a Spectacular is Produced"; "Artists and Their Studios," giving sketches of William M. Chase, J. Wells Champney, and C. Ayer Whipple. Beside these, there are short stories, sketches, poems, book reviews, and fashions, the whole set off with nearly one hundred superb illustrations. Altogether, it is one of the most attractive magazines of the month. [The Godey Company, 32 Lafayette Place, New York.]

*Harper's Magazine* for March, along with much other varied and interesting matter, contains as special features fully and beautifully illustrated: "Fox-Hunting in the United States"; "The Trial Trip of a Cruiser"; "The Literary Landmarks of Jerusalem"; by Laurence Hutton, "The Industrial Region of Northern Alabama, Tennessee, and Georgia," by Julian Ralph. "An American Academy at Rome"; "Hereditry," by St. George Mivart; "New York's Common Schools," by Stephen H. Olin; last chapters of "The Princess Aline"; by Richard Harding Davis; fourth instalment of "Hearts Insurgent"; by Thomas Hardy. Four complete short stories, "A Californian," by Geraldine Bonner; "The Second Missouri Compromise," by Owen Wister, illustrated by Frederic Remington; "Fame's Little Day," by Sarah Orne Jewett, illustrated by W. T. Smedley; and "An Everyday Affair," by Olga Flinch. Harper Brothers, New York, U.S.

With its usual wealth of illustration, accompanied by reading matter of customary merit, *The Peterson Magazine* for March is indeed an attractive issue. "The University Founded by Franklin," gives a comprehensive sketch of the growth of the University of Pennsylvania. Marshall Cushing writes brightly of "Washington Literary People." A series of articles on prominent divines in the various denominations is proving a valuable feature, the instalment in this issue being devoted to "Some Living Bishops of the Protestant Episcopal Church." Henry L. Stoddard, in his department, "Said in Passing," touches upon a variety of topics. "A Visit to the Vatican," a paper accompanied by eight illustrations, will interest all. A number of good stories, several additional articles on various subjects of interest, and a number of excellent poems complete a well balanced issue of this periodical. Penfield Publishing Company, 109 and 111 Fifth Avenue, New York.

*McClure's Magazine* for March comes to hand freighted with an unusually attractive series of articles. "An Ocean Flyer," being notes of a first voyage on an Atlantic liner, will be read with interest both by those who are looking forward to their first voyage, and by those who have already enjoyed that pleasurable experience. The Rt. Hon. Wm. E. Gladstone writes on "The Lord's Day," a contribution which is followed by a number of photographs of the Grand Old Man representing him as he has appeared at various stages in his wonderful career. "The Lord of Chateau Noir" is a story by A. Conan Doyle. A conversation with F. Marion Crawford, recorded by Robert Bridges, as also two articles on the treatment of diphtheria by members of the New York Health Department, will appeal to a not inconsiderable number. The fifth paper depicting various phases in the life of Napoleon is as engrossing as its predecessors. [S. S. McClure, Limited, 30 Lafayette Place, New York City.]

The *Homiletic Review* for March opens with the second paper from the diary of the late Prof. Phillip Schaff. Prof. Schodde, of Capital University, follows with a discriminating article on "Modern Criticism and the Scriptures." Dr. Arthur T. Pierson writes on "Christ as a Divine Teacher," especially emphasizing His authority, sublimity, spirituality, and originality. Other contributors are Prof. T. W. Hunt, of Princeton, Dr. William Hayes Ward, Kerr B. Tupper, D.D., of Denver, Colo., on "The Right side of 1894." Prof. T. D. Witherspoon, D.D., LL.D., "The Homiletic Value of the Book of Leviticus." The discussions of "The Social Problem" constitute one of the striking features of the *Review* conducted by Dr. Stuckenberg. Prof. W. C. Wilkinson contributes an appreciative paper on the late ex-President of Brown University, Ezekiel Gilman Robinson. James M. King, D.D., writes on "The Division of Public Funds on Sectarian Lines" as a living issue for pulpit treatment. The number is one of unusual merit and interest. Funk & Wagnalls Co., 30 Lafayette Place, New York City.

## The Family Circle.

### THE OLD VIOLINIST.

When the old man tomes the swing of his bow  
To the flow of his favorite tune,  
And he hears the voice of the long ago  
In the ripples of sweet "Bonnie Doon,  
And his pale cheeks flush with a rosier glow  
Like the clouds of a fall afternoon,  
There's a plaintive wail to the rhythmic flow  
Of the dear old songs that our mothers know  
Like the loving croon when the sun is low  
Of a dove in the month of June.

When his fingers thrum the forgotten strings  
For the tunes his grandfather played,  
I'll the poor old tormented violin sings  
The strains of the "White Cockade,"  
And the songs that float on the bluebird's wings  
In his deaf ears warble and fade,  
There's a thrill in the graybeard's touch that  
brings  
The clasp of the waist in the waltz that flings  
The blood to his heart like the kiss that clings  
To the lips of an amorous maid

When he tips the bridge to his listening ear  
For the chords that swing thereon,  
And he feels a kiss on his thin white hair,  
For his "Jo John Anderson,"  
And the frost melts out of the flosses there  
The winters of life have spun,  
There's a tender dream in the sweet old air  
Of a rush of lips when cheeks were fair,  
Like a dash of rain when fields are bare  
And parched in the autumn sun.

When his hale old frame swings to and fro  
Like the trunk of a swaying pine,  
And the friends of his boyhood come and go  
To the notes of "Auld Lang Syne,"  
And his comrades call in a weak hallo  
That faints to a farewell sign,  
There's a touch on the strings as soft as snow  
In the sighing pines where the shadows grow  
When to dying ears the night winds blow  
The moan of the shivering kine.  
—Elizabeth S. Hopkins in Judge

### ONLY A MUSIC TEACHER.

BY MRS. A. C. VARIN.

Caroline Hunter was a faithful attendant of the church of St. Stephen's. No one spoke to her or even noticed her. Sunday after Sunday she would return to her seat in the gallery, and humbly gather up and treasure the words of counsel and admonition that fell from the lips of the eloquent preacher, Dr. David Rutherford.

Dr. Rutherford was not only an eloquent, but a godly man.

His speech was rough at times, almost fierce, then tender and imploring. His ministry was looked upon as eminently successful. The roll of communicants reached as high as eight hundred.

Sunday after Sunday throngs crowded in to enjoy his eloquence, to smile a little at his strange earnestness, to return into the fashionable world from which they came, and forget all about it, but Caroline Hunter would listen with beating heart and throbbing pulse, and after receiving the blessing with bowed head, would go forth strong to fight the battle of life.

Caroline had wandered through the open doors with the unconscious simplicity of a country girl that first lonely Sunday after her arrival in the city, and the impassioned eloquence of the preacher, the sweet thrilling voice of the high-priced tenor had brought her back, until now it had grown into a necessary habit—the feast of her soul from week to week, the refreshing shower that fell upon her young life, causing it to blossom forth into fragrance and beauty.

But Dr. Rutherford was not thinking of the lonely black-robed figure in the back seat of the gallery as he delivered his famous discourses but rather of that quiet, composed multitude in the cushioned pews whose faces were ever lifted towards him in unbroken serenity.

These faces were familiar to him; men and women's faces—members of his flock; he knew the lives of its brilliant women, its thoughtless young girls, its busy merchants and brokers, all rushing on heedlessly, recklessly, giving no thought toward that higher spiritual life for which his soul yearned, and for which in the flush and ecstasy of youth he had renounced a distinguished career.

Thus month after month the deep billows of his nature would rise in great waves and beat themselves against this wall of apathy and indifference. When he returned to his place he would bow his head in his hands and cry out in the agony of his spirit—"How long, O Lord, how long!" and then bowing his head even lower he would groan—"It is retribution!" and as the pleading, thrilling voice of the high-priced tenor rose and fell, it seemed to him in these moments that the waters of Marah were seeping over his soul.

The owners of the rustling dresses would whisper one to another—"Isn't it touching to see him pray as he does after the sermon; so effective, so picturesque!"

But his two daughters, quiet, sad faced girls, in deep mourning, would sigh and murmur—"Poor father! He is thinking of brother Edward."

There were rumours afloat that shortly after the death of the minister's wife, the only son had disappeared—extravagance and gambling debts had come to light—there had been no mother's gentle voice to interfere.

It was the old story—words spoken in anger by the justly irate father, a proud bitter retort from the high-spirited son, and then the boy had gone out into the storm, vowing never to return. Since then, two years ago, no tidings had reached them. The motherless girls—their young faces prematurely sad—met their father morning after morning with brave cheerfulness. They noticed the feverish anxiety with which he sorted over the letters, the quick sigh, and the look of quiet despair that finally settled into the agony of an ever-present, unspoken sorrow.

Through this gnawing, self-accusing heartache the heart of the pastor, the father of his flock, grew more tender, his exhortations more earnest, positively vibrating with the thrill of human sympathy, only called forth from the deep sounding chords of self-suffering and self-knowledge.

Again and again, as he glanced into the sea of faces uplighted to his, waiting for the first word, a pang shot through his heart as he recalled that young boyish face, the face of his only son, that he had not seen for so many weary months. How proud, how handsome, how manly it had looked that stormy December night, as with head thrown back and lips drawn and quivering he had said—

"Father, I have done wrong. I have asked your forgiveness; you will not listen to me. You are cruel, unjust."

And then the lad had left, and when he, the father, had led out his arms and said, "My son, return," it was too late.

Cruel! Unjust! He had never forgotten those words. They had sent his lad out into the world without money, without friends, without home—and since then the burden of his cry—the pause in his prayer—the quiver in his voice as he blessed the kneeling multitude, was ever the muttered "My boy, my boy! come back to me!"

Dr. Rutherford was about to close the little meeting held once a week in the side chapel of the great church. A score or more of earnest workers were gathered together—the cherished lambs of his flock. He knew them—zealous, noble-hearted, self-sacrificing Christian men and women. What should he say to them? he asked himself in bitter humility. Urge them to greater zeal? But as he glanced about him, he noticed the presence of strangers—women with placid, expressionless, vain countenances. As usual his heart burned within him, and with that fire which they called eloquence, and which had the power to please even if it did not stir their calm pulses, he spoke out in his rough, fierce way; he looked straight into those proud, cold eyes, and spoke to all as if to each one alone; he urged them to awake from their apathy, to use their wealth, their culture, their refinement to the glory of God.

"You all possess some gift, some talent. I don't know what it is; you do; God does!" he cried in passionate vehemence,

"and of that talent on the great reckoning day He will demand a strict account. Present it to your God. It is His most precious gift. Plant it, cherish it. Some day it will bring forth fruit meet for the Master's use."

"What can I do? What shall I do?" repeated Caroline Hunter as she wended her way to the crowded street on the East Side, where she had her home. "Alas, I have no gift, no talent!"

What was she? Only a poor little music teacher earning her daily bread among the rich. Her story was a simple one. When her father, a man of more than ordinary talent, was stricken with paralysis, it followed, as a matter of course, that Caroline with her sweet fresh voice, whose sweetness and freshness were so well known that it had become common property in the village, should take the burden of the common support upon her shoulders, by teaching music and singing in her native village and the neighbouring town.

The earnest, conscientious teacher, with her firm yet gentle manner, had a number of regular pupils at the great fashionable hotel during the season, and when a year ago the great blow came and her beloved father was laid away, what more natural than that, in her first terrible loneliness, she should listen to one of her patrons and decide to follow her pupils to the city, where at least a living was secured and old ties were severed. That was a year ago, and she had lived a lonely, busy life and yet contented, coming and going among her pupils, gaining strength and courage from the great preacher's passionate speech—offering her solitude, her tears, her vague aspirations on the altar of her Christ—her pure and beautiful life rising fair and spotless as a lily amidst the turmoil and sin of the great city.

In the evening she would sit at her little old-fashioned piano and play the music taught to her by her father—the masterpieces of the great masters, Beethoven, Handel, Mozart. That evening, after taking off her hat and cloak, she knelt for a moment by the side of her snowy bed and breathed a prayer that her talent might be revealed to her. As she arose, she looked across at the crowded tenement, at the careless, laughing faces at the windows—the street was so narrow she could see the children in the dim lamplight playing on the floor, the fathers with tankards of frothing ale, the mothers laughing and talking loudly. On this beautiful day of early summer had one of them thought of God? What was her talent? Was it to overcome her timidity, to plead with these rough-voiced men, these hard-visaged women? Would they understand her faltering speech if she said out of the fulness of her grateful heart—"Seek God, love Him, praise Him, serve Him. He is joy and rest and peace." Would they not mock her simple words? No, no; she possessed no gift. "Sing! Caroline Hunter, you can sing." She started and hid her face in her hands as though a voice had spoken. Yes, she could sing, but she had not lifted her voice in song since her father's death. Could that be her talent, her little gift to be used for her Master—the voice her father had loved and trained, the voice that had lulled him to sleep! "Your voice will never be great, Caroline," he had said, "but it will reach human hearts, and that is better."

"Yes, I will sing to-night," she said simply; "I will sing for God."

And then she took her hymn-book and sat near the open window, where she appeared in the semi darkness, with her pure face and earnest eyes like some painting of St. Cecilia.

The voice was low and faltering at first, but as she turned over the leaves the beauty of the sweet, simple melodies and words entered her heart, and her tones grew richer, stronger, and floated on the summer air into the noisy tenement beyond. Many a loud voice silenced its coarse retort to listen—mothers tired, worn-out, embittered, hushed the unruly children, and for the first time many a babe fell asleep lulled to rest by the melody of a hymn.

At one of the upper windows a young man started up as the sweet, thrilling voice reached his ears, and leaned against the casement. His face was set and hardened, seamed with lines of care and anxiety, a look of despair darkened his eyes—although young his hair was already streaked with gray. The scowl deepened upon his brow as he listened. He muttered under his breath—"It was unjust, cruel, and I was so young, so young. No, no; I cannot forgive or forget. One kind word and I should have been saved these years of wretchedness and sin."

What was that voice so sweet, so penetrating, saying now? How distinctly the words fell upon his ear. "My son, return," pleadingly, wailingly. *Would it ever cease?* "Return, my son, my son!" When was the last time he had heard these words? Ah, how well he recalled the scene—the comfortable family room, the two weeping girls, two angry voices, his own and his father's, then the ominous silence and he had fled from the brightness and warmth into the darkness of the beating storm, but not before he had heard that last cry of love and forgiveness—"My son, return."

But he had said, "I will never return." So he had rushed on, facing the keen wind, in spite of his heartache. But ever during past years in hours of wretchedness and despair, in scenes of midnight revelry, he had heard that cry—"My son, my son." Poor father! Had he changed? Did he miss his face in the church looking up to him from the accustomed seat? As that father stood in the pulpit, so noble, so commanding, so earnest, how often he, the son, had repeated with a thrill of love—"I am proud of my father, I will make my father proud of me." Ah, how wretchedly he had failed! He looked about him with a shudder—the bare, miserable room of the little tenement—his own home how bright and even beautiful it was. How plainly he could recall each picture on the wall, the chairs, the table. The week day meeting was just about over now, and they were gathered together for the evening prayer. Did they ever speak of him? the two absent ones, the mother's place empty, his place empty. His mother, what made him think of his dead mother? He had schooled himself to banish that sad, beautiful memory. Why, he was crying like a child!

"Lead, kindly Light, amid the encircling gloom  
Lead Thou me on,"

rang out the penetrating voice with its pathetic quiver. When was it he had last heard those words? Was it at the bedside with the calm pale face bravely smiling between the gasping breath? Was it Lena who was sobbing, or Helen? Which of the two was singing with pitiless sweetness—

"The night is dark, and I am far from home,  
Lead Thou me on."

And then came the hoarse, broken voice that was father's—"Hush, children, mother is in heaven. The angels will finish the hymn."

Father had suddenly grasped his hand as if seeking help, and he, the weak, foolish boy, had in that moment become a man. In the sudden flash of this new-born strength he had said to himself, "I will confess my sin to father. I will lead a different life hereafter as mother would have me."

And at the funeral again, in the great crowd, amidst the heavy fragrance of flowers a voice like this had thrilled him—

"I was not ever thus, nor pray'd that Thou  
Shouldst lead me on."

And then had come the quarrel and its bitter ending. He here, his father there, his mother in heaven. Sweetly, softly, tenderly came the words through the silence of the summer evening—

"Nearer, my God, to Thee, Nearer to Thee."

O, he was far away from God, far away from father, far from mother, far from home.

The young man fell upon his knees—"O God forgive me!" he cried "Father, I will return, receive thy erring child."

## Our Young Folks.

### MY ROBIN.

When I was a child, beside our door,  
In a green and spreading sycamore,  
There sung each morning, with note as clear  
As a crystal brook, and full of cheer,  
A robin.

I watched his plumage in childish glee,  
And fancied he sung his song for me;  
And the melody lingers in heart and brain,  
Making me often a child again—  
My robin.

I look for his coming in early Spring,  
When the crocus opens, and maples bring  
Their crimson tassels to kiss the breeze,  
And the sunshine dallies with new leaved  
trees,—  
My robin.

I hear him sing as the sun goes down,  
And the stars come out over the silent town;  
But there's never a harsh or mournful note,  
That wells afresh from the warbler's throat,—  
My robin.

And I learn a lesson of hope and cheer  
That carries me on from year to year;  
To sing in the shadow as in the sun,  
Doing my part till the work is done —  
My robin.

—Sarah A. Bolton.

### A TOUCHING INCIDENT.

An incident of a peculiarly touching character occurred recently in one of the elevated railroad trains that brought tears to the eyes of the passengers. The train had just left One Hundred and Twenty-fifth street when the passengers saw entering the car a little boy about six years old, halt carried by an older boy, evidently his brother. Both were well dressed, but at the first glance it was seen that the little fellow was blind. He had a pale, wan face, but was smiling. A quick look of sympathy passed over the faces of the passengers, and an old grey-haired gentleman got up and gave his seat to the two. The "big brother," who was about eleven years old, tenderly lifted up the little blind boy and placed him on his knee.

"How's that's?" he asked.

"Nice," said the little chap. "Where's my 'monica'?"

This puzzled some of the passengers, and several turned to see what the child meant. But the "big brother" knew, and immediately drew out a small mouth harmonica, and placed it in the little fellow's hands. The little fellow took the instrument into his hands, ran it across his lips and began to play softly, "Nearer, My God, to Thee." Tears came into the eyes of the old gentleman who had given up his seat; and as the little fellow played on, running into the "Rock of Ages" and "Abide With Me" there were many moist eyes in the car.

The train rushed along; the passengers listened, and the little fellow played on tirelessly, never missing a note of "Annie Laurie" or "Home, Sweet Home." Finally the "big brother" leaned down and told the little one to get ready to leave, as the train was nearing their station. Then, as if he knew he had won a whole carload of friends, the blind boy quickly changed the "Suwanee River" into "Auld Lang Syne"; and with one accord the passengers burst into a round of applause, while the "big brother" carried the little one out of the car.—*New York Times.*

### THE BEE IN NATURE.

In these days of popular science it is hardly necessary to make more than passing reference to the part which the bee plays in nature. In the vegetable world it is a vital necessity that the fertilizing pollen from the stamens of certain flowers should be carried to the pistils of other flowers, and the mission of the bee is to unconsciously carry the precious dust from blossom to blossom in her search after the tempting drop of nectar with which the shy flowerets reward the winged bearer of their love messages.

A wonderful and fascinating chapter in natural history is that which treats of the relations existing between flowers and in-

sects. Flowers may be divided into two classes, those fertilized through the action of the wind, and those in which fertilization is effected through the intervention of insects or a like agency. Darwin and others have shown what interesting stratagems flowers of the latter class resort to in order to secure the services of insects in this respect. Every little foible and weakness of the winged visitor is pandered to. What is commonly called a flower is indeed nothing more than a skillfully devised trap to attract the attention of insects, and then insure their services toward fertilization.

Our little friend the bee is aesthetic in her tastes, and behold the varieties of flowers vie with each other to beguile her attention in the display of the most artistic blending of colors and beauty of design. She likes sweet scents, and the laboratory of nature is called upon to distill the choicest perfumes to humor her. But these are but an advertisement for the nectar which it is the principal object of the bee to obtain, and when she has alighted in search of it, it is only to find that the flowers have in many cases devised the most exquisite little mechanical arrangement whereby she is unconsciously compelled to effect the object toward the fulfillment of which they have indulged in such a lavish expenditure of beauty and sweetness. It is all effected in the simplest manner through the great law of natural selection, here seen in operation in its severe simplicity; for the flowers of those plants which present the greatest facilities for fertilization get their seed set, and so insure the continuance of their species, while the unsuitable and unaccommodating kind remain barren and are gradually weeded out. In the babel of tongues, and since first he found a voice, the poet has sung of the loves and sorrows of mankind, but nature still waits for him to interpret her heart; if he ever learns to do so, there will be a new song in his mouth, for he will have a wonderful theme.—*Longman's Magazine.*

### A MOUNTAIN PREACHER'S ILLUSTRATION.

Like any other unlearned people, these mountaineers like illustrations drawn from things with which they are familiar.

A group of young men were assembled near where there had been preaching one Sabbath, when the following dialogue occurred:

"See here, John, why didn't ye bring up my rifle when ye come to preaching?"

"Well, Sam, I lowed 'wan't right to bring it up on Sabbath. I mought see a varmint on the road and git a-shootin' and forgit it was Sabbath."

"Hub! there's no use being so awfully particular as all that. I thinks it's all right to do little turas of a Sabbath; even a little shootin' won't hurt, if ye happen to see game."

The discussion was joined in on either side by those around, and it was finally decided to leave it to the preacher. He was called, and the case stated.

"Look yer, boys," said he, "'s'posin' a man comes along here with seven handsome gray horses, a-riden' one and the other a-follerin'. You all like a pretty beast and you look 'em all over. You can't see that one is better than another. They are all as pretty critters as ever were seen among these mountains, though there will be differences in horses, boys. When you come to know 'em no two is alike. Well, that man says, 'Here, boys, I'll just give ye six of these beasts for your own,' and he gets on the other and rides off. I s'pose, now, you'd mount yer horses and ride after him, and make him give ye the other horse, or at least make him let ye keep it till yer craps was all in."

"No; we ain't so ornary mean as all that, preacher."

"Well, thar, can't ye let the Lord's day alone?"

A blank look at the preacher and at each other; then Sam spoke out:

"You've treed us, preacher. John I'm right glad you didn't bring that gun."—*The American Missionary.*

### PRESBYTERY MEETINGS.

TORONTO: This Presbytery met on Tuesday, 5th inst., the Rev. J. W. Bell, Moderator, presiding. Commissioners appointed to the next General Assembly were: Ministers—Revs. Prin Caven, D. J. Macdonnel, Dr. MacLaren, Dr. Gregg, and Dr. Reid; by election, and Revs. Joseph Watt, S. S. Craig, R. C. Tibb, J. A. Turnbull, W. G. Wallace, J. Mutch, Walter Reid J. Neil, D. B. Macdonald, and Dr. McTavish by rotation. Elders—Messrs. Hamilton Cassels, John A. Paterson, J. K. Macdonald, Hon. G. W. Ross, Jos. Gibson, Hon. Justice MacLennan, Dr. C. Y. Moore, Robert Stewart, Nath. Steen, and J. R. Miller by election, and Messrs. Chas. Morris, Andrew Scott, Donald Hendry, A. H. Gordon, and W. Mortimer Clark by nomination of Sessions. A number of Presbyterians resident in the vicinity of Kew Beach and Balmy Beach presented a petition asking to be organized as a congregation. The petition was received and neighboring Sessions will be heard in respect to the new organization at the April meeting of Presbytery. The remit from the General Assembly relating to the appointment of a special committee to take the oversight of Jewish Missions was considered. It was agreed to recommend that the work among the Jews be continued under the supervision of the Foreign Mission Committee. Rev. Alex. McMillan intimated his declination of the call addressed to him by the congregation of the Church of the Redeemer, Deseronto, and on motion the call was set aside. After hearing reports from those appointed to visit the aid, receiving congregations in the Presbytery it was agreed to ask for the following assistance from the Augmentation Fund for the ensuing year, viz., for St. Paul's, Toronto \$250, for Southside, \$200; for the Church of the Covenant, Toronto, \$200; for Mimico \$200; for Sutton \$100; for Laskey and East King \$140. Fairbank and Fisherville was reduced to the status of a Mission Station, and the question of supply was left in the hands of the Home Mission Committee. Reports were heard from neighboring Session and the organization of a new congregation in Parkdale, two reported no objection to the organization, two their conviction that there is not room for a third congregation in Parkdale, one opposed the organization. The Session of Duna Avenue presented a history of the case together with their answers in respect to granting organization and the petitioners tabled their statement of the origin and development of the movement. After a prolonged discussion the following motion was passed by a vote of 17 to 14: "That the Fern Ave. congregation and the petitioners be amalgamated into one congregation, which shall have its place of worship to the north of Queen St. and not farther east than Macdonnell Avenue; that a site shall be selected within these limits not later than six months after the date of organization and that a Church edifice or school room shall be erected within twelve months from the date of organization; that in the meantime the congregation shall have leave to meet in the Cowan Ave. Church for a period not exceeding twelve months, and that during the said period a Sunday School and an evening service shall be carried on in the Fern Ave. Church." Against this decision several members entered their dissent. The meeting adjourned to meet in St. Andrew's Church, Toronto, on Tuesday the 5th day of March next, at the close of the special meeting to be held on that day.—R. C. TIBB, Clerk.

WINNIPEG: A meeting of this Presbytery and held on Tuesday, 8th ult., in Manitoba College. Rev. A. Matheson was elected Moderator *pro tem.* Dr. Bryce, convener of the Home Mission Committee, reported in regard to arrangements made for exchanges of pulpits throughout the Presbytery in connection with missionary services as suggested at the last meeting of Presbytery. The report was received and adopted. A report from the deputation appointed at the last meeting of the Presbytery to visit Selkirk was made by Dr. Bryce, to the effect that a meeting was held in Selkirk on December 7th, and that during the meeting the resignation of Rev. Mr. Sutherland was handed in to the meeting. Mr. Sutherland addressed the Presbytery on the subject, asking that his resignation be accepted. After several members, among them Dr. DuVal, Dr. King, Dr. Bryce, Rev. Joseph Hogg and others had expressed their warm appreciation of all that Mr. Sutherland had done within the bounds of the Presbytery, and their high esteem for him as a Christian brother, it was moved and agreed that the resignation be accepted; that Mr. R. G. MacBeth be appointed to declare the pulpit vacant next Saturday, and it was further agreed on motion that he should be Moderator of the Session during the vacancy. The question of compulsory connection with the Aged and Infirm Minister's Fund was brought up by Mr. John Hogg in answer to the remit of the General Assembly on the subject; but after discussion the matter was laid upon the table until the next meeting of the Presbytery. Mr. R. S. Scott, B.A., lecturer in Manitoba College, was duly licensed to preach the gospel within the bounds of the Presbytery, or wherever his lot may be ordered; and, after receiving the right hand of fellowship from the members present, was suitably addressed by Dr. DuVal at the request of the Moderator. On motion of Dr. King, seconded by Prof. Hart, Dr. Robertson was nominated by the Presbytery for Moderator of the next General Assembly.

How long he knelt he did not know. He only knew that a voice like that of an angel rose and fell with the ecstasy of his prayer, that it throbbed about him in a flood of melody—

"Rock of Ages, cleft for me,  
Let me hide myself in Thee."

And then it burst out triumphantly—  
"Praise God from whom all blessings flow,  
Praise Him, all creatures here below."

Surely, surely, these last words were a command, and rising up in the strength and beauty of his new manhood, his rich baritone swelled the chorus and the very rafters in the old tenement seemed to vibrate

"Praise Him above, ye heavenly host,  
Praise Father, Son and Holy Ghost."

And then the window opposite suddenly closed, a little black-robed figure slipped away in the darkness and Caroline Hunter knelt by her bedside sobbing and trembling, she knew not why.

It was the usual prayer-meeting evening. The little chapel was more than ordinarily crowded. The waving of many fans and low whispers betrayed unusual excitement. Vague rumours had been circulated again. Edward Rutherford had returned.

By the minister's side sat a young man, pale, grave, and stern. Many recognised him. Where had he been all these years? What a change from the laughing, careless lad!

But Dr. Rutherford! How radiant his face, how vibrating his tone as he led in prayer. What a depth of passionate meaning in the words, "The lost has been found."

Caroline Hunter, in her obscure corner, bowed her head with the rest and rejoiced in her simple, earnest fashion, and when the opening hymn was called her voice rang out sweet, clear, and thrilling. No longer dumb, she was singing for God now. She did not notice the young man's startled gaze, his eager whisper, the glance of gratitude cast upon her, but in the silence that followed she saw that the minister's son had stepped forward and was speaking, telling of his sad, sinful life, his wretchedness, his poverty, his gloom, his utter despair, and then he told of a certain evening, when cast in the depths of a misery beyond hope, he resolved to add crime to his other sins, and join a lawless gang respecting neither God nor man, and then his lips began to quiver as he told how the melody of an old familiar hymn pierced the darkness as a ray of sunlight, a hymn that had been sung by the bedside of his dying mother. He spoke of the tender memories that flooded his heart as the sweet singing voice seemed to plead with him, of his cry for forgiveness, of his return to his father's house and the rejoicing over the prodigal.

Caroline Hunter's upturned face was beautiful with more than an earthly radiance as she listened, and her low "thank God" had scarcely left her lips when the usually quiet meeting broke into sobs and happy hallelujahs. Before she realised what it all meant, the minister, the great, learned, eloquent Dr. Rutherford, was holding both her hands in his grasp, and his voice was saying brokenly, "My child, through God's mysterious providence, you have brought my son to his father." The two girls were clinging about her, and the grave, serious son was smiling on her with grateful recognition.

And the bewildered girl could only murmur, "No, no, not through me, but the little gift—God's gift to me."

"To be used hereafter for His greater glory," added Dr. Rutherford solemnly.

Caroline, now Mrs. Edward Rutherford, as leading soprano in her father's church, still uses her gift for the glory of God, and her husband still tell the story of the great light that came to him through the earnest resolution and sweet music of "only a music teacher."—*New York Observer.*

Mr. Chamberlain, writing to a correspondent, declares that there is nothing necessarily inconsistent between the principles of local vote and the Gothenburg system, and that both actually exist side by side in Sweden.

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The annual congregational meeting of the Oak Lake and St. David's Churches, were held in the month of January. Reports were read by the Session, Sunday-school, Ladies' Aid and managers, showing that good and efficient work was done. Although there is a deficit in the stipend, yet that is to be attributed to the depression in agricultural pursuits and business transactions. The amount of moneys raised for all purposes during 1894, was \$1,054.85. The congregations elected Mr. J. Young, Superintendent of the Oak Lake Sunday-school and Messrs. Litch, Cameron, Rowan, Jack and McFarlane, managers St. David's Church elected, Messrs. Todd, Bailey, Johnston, D' Goodwin, sen., and John Goodwin; the first mentioned names to be chairmen. The ladies of both congregations have purchased a handsome communion set and presented it to the congregations.

## Ministers and Churches.

Rev. A. F. MacQueen has been called to Hampden (Pres. of Quebec).

Rev. Alex. Mackay, D.D., has received a call from Scotstown, Presbytery of Quebec.

Rev. J. E. Stewart of St. Mark's Church, Toronto, has accepted the call to Knox Church, London South.

Rev. H. K. MacLennan, B.A., Dalhousie Mills, has received a hearty call to Lingwick, Que. Stipend \$800 with manse and glebe.

The annual tea meeting in the Presbyterian Church, Cambridge, last Tuesday evening was a grand success. The proceeds amounted to \$88.

Mr. Walter D. Dickson, son of Rev. Dr. Dickson, Galt, who has been pursuing his medical studies at Keokuk, Iowa, has returned home for the holidays.

At the communion service Sunday in the First Presbyterian Church, London, Rev. W. J. Clark presiding, twenty-four additions to the membership were made.

Miss Agnes Duhamel, one of the Ottawa's best known vocalists, and niece of Archbishop Duhamel, has renounced her faith as a Roman Catholic and joined the Presbyterian Church.

Rev. John McKinnon, B.D., of Springbank, on his return home with his bride, was given a reception and presentation which showed the esteem in which the pastor is held by his congregation.

Rev. Principal Caven, of Knox College, Toronto, preached anniversary sermons to large congregations in the Presbyterian Church, Barrie, on Sunday of last week. One of the local papers says: "The sentiments expressed at both services were deep and soul-stirring and the teaching very instructive."

The anniversary services of the congregation of Knox Church, Clifford, were conducted with much acceptance, on the 20th January, by the Rev. John McInnis, of Elora. And the annual meeting was held on the 4th February, when the various reports submitted showed that the past year had been one of the most prosperous in the history of the congregation.

The sacrament of the Lord's Supper was observed in Knox Church, Walkerton, Ont., on Sabbath, 17th ult., when the largest number of communicants that ever sat in Knox Church assembled, the number being 256. At the preparatory services, conducted by Rev. R. J. M. Glassford, of Chalmer's Church, Guelph, twenty-five new members were received—nineteen on profession of faith and six by certificate—this making forty-seven in all received at the two communion services which have been held since Rev. Donald Guthrie's induction to the charge. An Endeavor Society was recently organized which already has a membership of some forty active and fifteen associate members.

The rooms of the Young Men's Christian Association of Winnipeg were the scene, on the evening of Monday the 4th February, of an unusually interesting gathering. The teacher of the Chinese class had invited the Chinamen of the city to an entertainment. Between forty and fifty were in attendance with the teachers and other friends interested in the work all but crowding the rooms of the Association. Among the exercises of the evening were brief addresses by Dr. Duval, Mr. Ryan, the President of the Young Men's Christian Association, Professor Hart and Dr. King, singing of Hymns in English and in Chinese, a magic lantern exhibition and music. Refreshments were served to all present. It would be difficult to imagine a happier or a better conducted group than were these Chinamen on the occasion. The work among the Chinamen in Winnipeg has been unusually successful. It was begun a number of years ago by Mr. Watt, who though no longer able to superintend it, takes still an active interest in it. Mr. James Morrison, now the indefatigable superintendent is assisted by a band of intelligent and devoted teachers, nearly all of them connected with the Presbyterian Church, and, indeed, most of them with Knox Church. The number in attendance on Sabbath is thirty or thereabouts. Seven have professed faith in Jesus Christ. One is desirous to qualify himself, by entering Manitoba College, for work as a missionary in his own country. His application will be considered by the Foreign Mission Committee here at an early day. The Committee will no doubt be disposed to consider it favorably, should they find in the applicant the promise of a suitable and successful worker.

The eighth annual meeting of the Ottawa Presbyterial Society (W. F. M. S.) was held in lecture room of Knox Church, on Feb 27th. The president, Mrs. Thorburn presiding. The morning session was well attended by officers and delegates and was devoted to business connected with the Society. It was opened with praise and prayer by Mrs. I. Campbell, Erskine Church. After reading of minutes, reports were heard from the various auxiliaries and Mission Bands, numbering in all 25. The congregational auxiliaries lately organized in the city had worked well and had added materially to the funds. After the president's address and a general conference, the following officers were elected:—President, Mrs. Thorburn; Vice-Presidents, Mrs. Jas. Gibson, Ottawa; Mrs. Gamble, Wakefield; Mrs. Lochhead, N. Gower, Mrs. C. Hall, Russell; Mrs. H. Gourley, Carp. Treasurer; Miss E. H. Gibson, Ottawa; Secretary, Miss E. Durie,

Ottawa; Secretary of Supplies, Mrs. L. Crannell, Ottawa. At the afternoon meeting, after prayer by Mrs. Nelson, Bristol, the reports of secretary and treasurer were read, both of which showed an increase,—total membership 661; total amount sent to general treasurer \$1,348.68 an increase of \$299.49 over last year. Besides this six bales of clothing, valued at \$565, were sent to Crowstand Reserve. This money was dedicated to God in prayer by Mrs. M. H. Scott, of Hull. A beautiful solo was sung by Mrs. Gilbert, Ottawa, after which the Society had the great pleasure of listening to an earnest address from Miss Baker, our devoted pioneer missionary at Prince Albert. For an hour she kept the attention of the audience while she told of her work at Prince Albert and among the Sioux band of Indians in the neighbourhood of that place. The "question drawer" was taken by Mrs. Alexander and the meeting was closed by the Doxology.

The annual meeting of the Toronto Presbyterial W. F. M. Society was held in College Street Church, Toronto, on Friday, February 22nd. There were two sessions, the morning one being occupied with hearing the reports of the different secretaries and the treasurer's statement. The secretary's report showed that one auxiliary and four Mission Bands had been formed during the past year, making a total of 80 societies, 53 auxiliaries and 27 Mission Bands. The secretary of supplies reported the donations for the Northwest and India as being good and abundant. The subscribers to the *Letter Leaflet* now number 2,075. The treasurer's statement gave the offerings for the year, as amounting to \$5,918.62. In most cases the reports from the auxiliaries and bands were encouraging and speak of continued interest. Mrs. Jeffrey gave an account of the pressing needs of the Northwest, and how much the missionaries relied on the clothing, etc., to aid them in their work. An expression of opinion was taken in regard to a notice of motion from the executive of the Hamilton Presbyterial Society, and resulted in almost a unanimous vote against it. Mrs. Goforth gave an intensely interesting address at the afternoon session on the work among the women of Honan. Mrs. Harvie spoke of what had been accomplished by Christianity for the Indians of our Northwest, and the wonderful contrast between the Pagan and the Christian Indians. The address was listened to with deep attention. Mrs. Wm. Patterson and Miss Gilson added much to the pleasure of the meeting by their singing. The ladies of College Street Church entertained the delegates most hospitably. The sessions were very well attended about 450 being present in the afternoon. The following were the officers elected.—President, Mrs. Gray, Brampton; Vice-Presidents, Mrs. Ball, Bedford Road; Mrs. Frizzell, Pape Avenue; Mrs. Mutch, Havelock Street; Miss Gordon, 135 Isabella Street; Secretary, Miss George, 277 Jarvis Street; Treasurer, Miss Reid, 175 Bloor Street East; Secretary of Supplies, Miss Craig, Y. W. C. A., 18 Elm Street; Leaflet Secretary, Miss Harris, 135 Isabella Street.

JUBILEE OF KNOX CHURCH,  
PERTH.

On February 10th and 11th the congregation of Knox Church, Perth, celebrated its fiftieth anniversary. The Rev. Professor Ross, B.D., of the Presbyterian College, Montreal, conducted service at 11 o'clock on Sunday, and preached an able and touching sermon from the words, "I remember the days of old; I meditate on all Thy works; I muse on the work of Thy hands."

Professor Ross was minister of this congregation from the time of his ordination till his call to be professor in the Presbyterian College, and was successful in raising it from a most critical condition to become numerically the largest congregation of the Presbytery of Lanark and Renfrew. In his sermon he made feeling allusions to the past days of the congregation and bade his hearers seek to make the coming years better than the past. In the afternoon and evening the Rev. W. T. Herridge, B.D., of St. Andrew's Church, Ottawa, preached with his accustomed force and brilliancy. Few men can present the great practical truths of Christianity with more warmth and beauty than the pastor of St. Andrew's. No Presbyterian can listen to him without a sense of satisfaction and justifiable pride that his church has so worthy a representative in the Dominion Capital and without feeling that the greatest force on earth is the religion of Jesus Christ. The people of Perth will not soon forget his magnificent sermons in connection with the Jubilee of Knox Church.

On Monday the services were continued. In the afternoon a public meeting was held, presided over by Mr. McDonald, the oldest member of the congregation, who is just eight days older than the Hon. Mr. Gladstone. Mr. McDonald is one of the few survivors of those connected with the congregation since its organization. At this meeting the Rev. John Crombie, M.A., of Smith's Falls, gave an interesting address upon Presbyterianism in the Ottawa Valley during the last fifty years. In his address he spoke of the causes leading to the disruption of the Church of Scotland in 1843 and the sympathy that passed from Canada towards those who, whether wisely or otherwise, saw fit to leave the National Church. He dwelt upon the growth and consolidation of Presbyterianism, giving many interesting reminiscences.

Mr. Duncan Kippen, ex-mayor, read a carefully prepared historical sketch of the congregation since its organization, which was greatly enjoyed by all present. Between 5 and 8 o'clock tea was served in the lecture hall, which was



R. A. Gunn, M.D., of New York city, is known to the medical profession and to the public throughout the entire land. He has had an opportunity of seeing people's needs, both as Professor of Surgery in the U. S. Medical College and in his extensive practice. In speaking about one of his patients, who was afflicted with the most terrible of all modern maladies, Bright's disease of the kidneys, he said:

"A chemical and microscopical examination of the patient's urine revealed quantities of albumen and granular tube casts, confirming Bright's disease. After trying all of the other remedies in vain, I directed him to use Warner's Safe Cure. I was greatly surprised to observe a decided improvement within a month. Within four months no tube casts could be found, and only a trace of albumen, and, as he expressed it, he felt perfectly well."

Dr. Gunn's experience only confirms what other physicians and millions of people have known for many years; that for all female troubles, all kidney difficulties, and even Bright's disease itself there is but one standard, one well-known remedy in the world, and that is Warner's Safe Cure. If you are suffering from any symptoms, such as pain in the back, occasional nausea, pains in the muscles, bearing-down sensations, or any or those unmistakable signs which indicate the coming on of this great trouble, you should not delay a moment, but be warned in time.

tastefully and beautifully decorated by the ladies and young men of the congregation who were highly complimented for their admirable work.

At eight o'clock a large congregation gathered in the Church. Mr. Currie, the pastor, presided, and excellent addresses were delivered by Prof. Ross, Mr. Herridge, the Rev. Mr. McKenzie, of Brockville, and the resident ministers. Appropriate selections of music were rendered. Throughout, the services were most inspiring, and all who took part, whether as speakers or hearers, while recognizing and thankful for God's goodness in the past, felt that the present is better and that the future of Canada, and the world will be better than either its present or past, that manhood is better than childhood and old age better than manhood, and that in the future history of Canada the principles of Presbyterianism will be a chief factor in the political, intellectual and religious progress of the country.

## Dyspepsia

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

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

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**Secretary Baer Makes an Announcement.**

BOSTON, MARCH 2, 1895.  
*Mr. Editor:*—Please inform your readers that the next International Christian Endeavor Convention will be held in Boston, beginning Wednesday, July 10, and adjourning on Monday night, July 15, not on Sunday night, as heretofore announced.  
 Also let it be known that any one of your readers at present not a regular subscriber of *The Golden Rule* (an illustrated paper of twenty pages, published once a week, and the international representative of Christian Endeavor) can have a trial-trip subscription from any week in March until July 11 (four months and a half) for twenty-five cents.

The money and names should be sent to me. Kindly let this unprecedented *Golden Rule* offer be known.

Yours fraternally,

*John Willis Baer.*

[Mr. Baer's address is 646 Washington St., Boston.—Ed.]

Scientists predict that in a century's time there will be no disease not curable.

The charitable fund raised by Lady O'Brien, wife of the Governor of Newfoundland, was the means of relieving 1,300 families the week before last and again 1,800 during last week, all cases of destitution in St. John's being provided for.

**The Great Fire**

CAUSED an immense wall to fall with terrific force on the rear part of our warehouse and carry the roof down before it. The building was of course filled with smoke and dust and as a consequence our beautiful stock of fine Clocks, Jewellery, Silverware and Novelties has been more or less damaged.

**The Greatest Bargains**

Yet seen in the Jewellery line are in consequence placed before you. It will pay you to borrow the money with which to purchase them. The whole stock has got to go at once and we have made the prices so low that in buying you are picking up money.

\$5.00 Spoons will be sold for \$2.50

\$12.00 Clocks will be sold for \$6.00

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 (IMMEDIATELY SOUTH OF THE RUINS)

**CONGREGATIONAL MEETINGS.**

**NEW WESTMINSTER, B.C.:** The annual meeting in connection with St. Andrew's Church congregation was held on Thursday evening 17th January. Satisfactory reports were received from the Session, Sabbath school, Missionary societies, Y.P.S.C.E., Ladies' Aid and the managers. There has been collected for missions \$512, and for all purposes \$5,364. Considering the long continued depression of business in the city, this is a creditable showing. Rev. T. Scouler (the pastor) requested that his salary be reduced to \$1,200 which was reluctantly agreed to for the present.

**GODERICH:** Knox Church annual congregational meeting was held February 6th, the pastor, Rev. James A. Anderson, B.A., in the chair. Interesting reports from Session, W. F. M. S., Y. W. M. B., McGillivray Mission Band, Y. P. S. C. E., Sabbath School and Pastor's Bible Class, Dorcas Society and Board of Managers. Added to Communion Roll, 58; removed, 32; net increase, 26; now on roll, 528. Contributed to the schemes of the church, \$1,229; to other benevolent and religious purposes, \$624; making total of \$1,853 for missionary and benevolent objects. Total for all purposes \$4,557.

**PETROLEA:** This congregation held its annual meeting lately. Rev. Neil McPherson, B.D., occupied the chair. The various reports were exceedingly satisfactory. Report of Session showed that 47 new names were added during the year; that one member was removed by death and four by certificate. There were 22 baptisms of whom 7 were adults. The total receipts from all sources was \$3,425. Of this sum \$457 were given for Schemes of the Church. This is nearly treble of what was given in former years. On school roll there are 319 names with average attendance of 225. The outlook for 1895 is very bright indeed.

**SCARBORO:** The annual meeting of Knox Church was held on February 4th. The treasurer's financial statement showed the receipts for all purposes to be \$2,147. The amount contributed for missions was \$868. The reports of the various organizations of the Church were highly encouraging and gave indications of continued progress. The W. F. M. S. and Mission Band contributed to the funds of the General Society the sum of \$240. Well would it be for all our congregations, if the male membership had seized a little more of the spirit of zeal and Christian liberality, that is so beautifully characteristic of the women of our Church.

**ST. CATHARINES:** The annual meeting of Knox Church congregation was held on the 6th ult. Mr. John Marshall was elected chairman. The report of the Session spoke hopefully of the spiritual life of the congregation of an increased attendance at the weekly prayer meeting and the establishing of weekly cottage prayer meetings in the outlying districts of the congregation. The financial report of the Managers was very satisfactory, showing a balance after all debts were paid of \$37.54. The Ladies' Aid Association reported on hand \$191.48. The missionary organizations of the congregation raised during the year \$855.96. The total amount raised by the congregation for all purposes during 1894 was \$4,144.19 or an average of \$17.95 per member. The late Board of Managers were re-elected.

**MOLESWORTH:** The annual meeting of this congregation was held on the 8th of January, and was well attended. Encouraging reports were read from the different branches of the Church's work. The pastor, Rev. G. Ballantyne, presided. The Session report showed that the congregation was making advancement, and that 38 members were added during the year. The treasurer's report was also highly satisfactory, showing that \$1,239 had been raised for congregational purposes. The W. F. M. S. has been doing excellent work; their report showed that \$72 had been raised by this society during the year. The work done in connection with Y. P. M. A. and Sabbath School was also encouraging. Total amount raised for schemes of Church \$214. Total amount raised for all purposes \$1,404.

**PETERBOROUGH:** St. Andrew's Church held its annual meeting January 29th. A social tea was enjoyed by the congregation before the business was begun. After devotional exercises the pastor was voted into the chair. Most encouraging reports were then read from Session, managers, Ladies' Aid, W. F. M. S., Sunday School, junior and senior Y. P. S. C. E.'s. All of these societies have greatly increased in numbers and have done excellent service to the Church. The Session's report took special notice of the great quickening and developing of spiritual life in the congregation during the year. It also made special reference to the large and interesting prayer meeting, etc. 86 members were received during the year. 24 were removed, leaving a net increase of 62, and the present membership at 370. The present accommodation is insufficient. The growth of this congregation, under the pastorate of Mr. MacWilliams, has been very great.

**BERLIN:** The annual meeting of St. Andrew's Church, was held on 30th January. Mr. John McDougall was called to the chair. Reports from Session, Managers, and various societies all showed a prosperous condition of affairs. The congregation is situated in the midst of a large German community of about 8,000 souls. In the Church there are about fifty-five families and 114 communicants. Prayer meeting attendance is 40. Sabbath school has 60 scholars and 14 teachers exclusive of two Bible classes numbering 30. In spite of many losses through death, removal from town, and otherwise during 1894 the financial condition of the Church is very good. The total

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

**MARRIAGES.**

At the Presbyterian Manse, Armow, Ont., by the Rev. George McKay, M.D., Dec. 26, 1894, James E. Carpenter, Merchant, Armow, Ont., to Agnes Wright, of same place.

At the Presbyterian Manse, Armow, Ont., by the Rev. George McKay, M.D., Jan. 30, 1895, Alexander Wright, (Carpenter), Armow, Ont., to Annie M. Woods, Armow, Ont.

At the residence of the bride's brother, Kincardine, Ont., on the 31st Jan., by the Rev. George McKay, M.D., Johnson C. Anderson, of Detroit, Michigan, to Anna Innes, of Kincardine, Ont.

At the residence of the bride's father, Kincardine, Ont., by the Rev. George McKay, M.D., March 6th, 1895, David A. Farguharson, Kincardine Ont., to Isabella Siddons, Kincardine, Ont.

revenue for last year was \$2 142.80. The expenditure, including Stipend of \$1,400 was \$2,123.65. Mention being made of a floating debt of several hundred dollars subscriptions were at once offered which considerably more than cover it. The ladies of the Church have also raised over \$600 during the past year to help wipe out the mortgage debt which now stands at \$3,000.

**SMITH'S FALLS:** St. Paul's Church held its annual meeting on January 20th. Rev. Thomas Nixon, the pastor, opened the proceedings with praise and prayer. Mr. Simon Chalmers was called on to preside. Reports of the various societies were called for. The Moderator presented a report of the Session, which showed that during the year 71 members, mostly on profession of faith, had been added to the Church. The report of the Board of Management was read by the chairman, Mr. J. M. Clark. It showed that the total receipts of the congregation were \$4,600; the running expenses \$2,000; leaving a handsome sum for missions and the remaining debt on the Church. The amount contributed for missions was about \$700. Reports from the W. F. M. S., Ladies' Aid, Sabbath School, Christian Endeavor and Bible class, were all of a specially encouraging nature. The cordial thanks of the congregation was tendered to all who had in any way helped in the work of the Church during the year. A pleasant meeting was closed by singing and the benediction.

**THE NORTH AMERICAN LIFE, OF TORONTO, ONT.**

A company which can show as a result of its work for the year 1894 increases in every department tending to its progress and solidity may safely be classed as a highly successful company. On reference to the last annual report of the North American Life of Toronto, just published, it is found that the new business was the largest in the history of the Company, the addition to premium income exceeded that of any former year, the interest receipts showed a large increase and were well paid. The insurance in force showed a gratifying increase, thereby indicating that the terminations had been moderate, a very important feature, proving that the Company's business is conducted in a progressive, yet conservative, manner. The assets amount to \$1,987,446, of which the large sum of \$244,510 represents the addition to the reserve fund, which now amounts to \$1,564,020. After making full provision on the most conservative basis for every liability, there remains the sum of \$338,216 as net surplus. An independent report was made by a leading consulting actuary, which is published in full by the Company, and should prove exceptionally useful to its agency staff. Among other things, he says:

The valuation of your assets and the determination of your liabilities have been conducted conservatively, and they show a clear surplus of \$338,216.75. This surplus fund shows beyond any question the absolute security you are enabled to offer to policy-holders during even the severest of monetary depressions. The profits you are in a position to earn are very largely in excess of what can be earned by companies debarred from privileges of being able to invest their assets in Canadian securities.

Undoubtedly, the North American Life Assurance Company has attained that degree of solidity which can best be understood by comparison with any of the large companies. In all essentials—especially those of acquired

**WALTER BAKER & CO.**

The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES



On this Continent, have received HIGHEST AWARDS from the great

Industrial and Food EXPOSITIONS In Europe and America.

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

**Hood's Cured After Others Failed**

Scrofula in the Neck—Bunches All Gone Now.



Sangerville, Maine.

"C. I. Hood & Co., Lowell, Mass.: 'Gentlemen:—I feel that I cannot say enough in favor of Hood's Sarsaparilla. For five years I have been troubled with scrofula in my neck and throat. Several kinds of medicines which I tried did not do me any good, and when I commenced to take Hood's Sarsaparilla there were large bunches on my neck so sore that I could

**Hood's Sarsaparilla Cures**

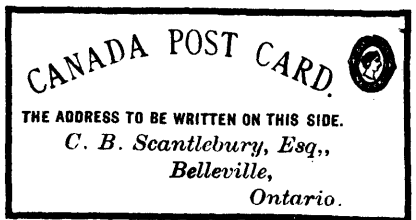
not bear the slightest touch. When I had taken one bottle of this medicine, the soreness had gone, and before I had finished the second the bunches had entirely disappeared." BLANCHE ATWOOD, Sangerville, Maine.

N. B. If you decide to take Hood's Sarsaparilla do not be induced to buy any other.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal.

**THE WALL PAPER KING! OF CANADA.**

Address a Post Card as follows:



Then Write upon the other Side:

Dear Sir, ..... 1895.  
 Please send me samples of Wall Paper suitable for (mention Rooms) and not to exceed (mention Price) per single roll. I saw your advertisement in (mention Paper).  
 Yours truly,

YOU will receive by return mail samples of Wall Paper suitable for any kind of a home and which we positively guarantee better, and lower in price than any other house in Canada. The samples will be large and in sets comprising Wall Paper, Ceiling Paper and Border, and will enable you to make a selection for an entire house as you sit by your own fireside and with your friends to assist in the selection. You have absolutely no responsibility in the matter—you simply write the postal as above and we do all the rest—send your samples inclosing order blanks, a guide "How to Paper or Economy in House Decoration," showing how to estimate the quantities required for the different rooms, and directions for ordering, etc.; in fact we entirely relieve you of the trouble and anxiety of Wall Paper shopping. We Positively Guarantee Satisfaction. Can we say more?

Our Mail Order Department reaches throughout the Dominion. We pay the express charges on all orders of a reasonable size. Full instructions with samples.

**C. B. Scantlebury, BELLEVILLE - ONT.**

WALL PAPER from 5 cents to \$10 per roll.

surplus and surplus-earning power—it is not excelled to-day by any other company. Everyone familiar with insurance business in Canada is aware that the North American Life has been well officered and has an excellent directorate, but its great success is undoubtedly due to the skilful management of William M. C. F. I. A., the managing director of the Company, who is well known as an actuary and a leading insurance expert.—*Spec-tator, New York, February 14th, 1895.*



People Who Weigh and Compare

Know and get the best. Cottolene, the new vegetable shortening, has won a wide and wonderful popularity.

Cottolene

a natural, healthful and acceptable food-product, better than lard for every cooking purpose.

The success of Cottolene is now a matter of history. Will you share in the better food and better health for which it stands, by using it in your home?

Cottolene is sold in 3 and 5 pound pails by all grocers.



Made only by The N. K. Fairbank Company, Wellington and Ann Sts., MONTREAL.

A BARRETT PHOTOGRAPHER

All kinds Photographic work done in the best style of the art. First-class work, take your sitting before 8 o'clock p.m., but not later.

324 YONGE ST., TORONTO.

THE IMPROVED VICTOR INCUBATOR. Hatches Chickens by Steam. Absolutely self-regulating. The simplest, most reliable, and cheapest first-class fletcher in the market. Circulars free. GEO. ESTEL & CO., London, Ont.

WANTED 1000 MORE BOOK AGENTS for the fastest selling of the times DARKNESS and DAYLIGHT IN NEW YORK by Helen Campbell, and other hymns, (Chief of N. Y. Folio). With an account of his thirty years' experience as a great collective writer by Annie, 240 pages. 250 superb illustrations from photographs of real life. With introduction By Rev. Lyman Abbott.

FERRY'S SEEDS. Known Everywhere. Sold Everywhere. Grow Everywhere. Ask your dealer for them. Send for Ferry's Seed Annual for 1895. Invaluable to all planters and lovers of Fine Vegetables and Beautiful Flowers. Write for it—Free. D. M. FERRY & CO., Windsor, Ont.

DYSPEPSIA FLOUR. Also Special Diabetic, Barley Crystals, and Patent Biscuits, Cakes and Pastry Flour. Pamphlets and Sample Free. Write Farwell & Sons, 117 Cortlandt St., N. Y., U.S.A.

British and Foreign.

Dalkeith Established Church Presbytery declines to commit itself to approval of any special scheme of temperance reform.

Rev. A. Williamson, F.S.A., of West St. Giles's, Edinburgh, is engaged on a sketch of the history of Peebles during the last 130 years.

The Baird lectures are being delivered in Blythswood Church, Glasgow, by Rev. Henry Cowan, D.D., professor of Church History.

Rev. David Pirret, who is retiring from the charge of Burnbank congregation, Glasgow, has been voted by it a sum of £1,000.

Rev. John Hamilton Howson who was for thirty-seven years minister at Dirleton, died at Musselburgh, recently, at the age of seventy-eight.

Philander Hickcox, one of the earliest settlers of Chicago, and one of the oldest members of the Board of Trade, died in that city, lately, aged eighty years.

Over £11,000,000 has been paid in compensation to the Irish clergy. Most of them commuted their allowances, and now the annual sum paid is only about £5,000.

Manchester Presbytery of the Presbyterian Church in England, by 19 votes to 10 has approved of the proposed transfer of the college from London to Cambridge.

In the West-end of London parochial missions are being so vigorously prosecuted that the dinner hour in numerous households has been altered to permit of attendance at the services.

Ayr Kirk Presbytery approves of local control of the liquor traffic, and favours an experiment in one or more of the larger towns of management of the public-houses by the local authority.

The manifest of the cargo of the lost steamer Elbe brought to New York by the Umbria, showed a million dollars' worth of gold was lost. It was mostly consigned to New York business firms.

At Dunkeld the Assembly's Commissioners were told that to such an extent has the football craze gone that evening editions of Saturday's papers are brought in by the Sabbath post and taken into the very churches.

Rev. M. P. Johnstone of Greenock has been entertained to dinner by his Presbytery on his semi-jubilee. Rev. Dr. Macmillan remarked that what their guest had been to and had done in the town it would be difficult to estimate.

A POPULAR TRAVELLER.

Mr. G. Fred. Anderson, the popular representative of T. S. Simms & Co., St. John N.B., in speaking of Norway Pine Syrup, says:—"It is the best cough cure I ever used and I prefer it to any other. Have given it to friends of mine and it cures every time. It would be difficult now to induce me to use any other."

The Established Church Assembly's Commissioners during their recent visit to Perthshire were urged by Rev. Mr. Masson, of Dull, to recommend the revival of the office of evangelist, which he thinks is as much needed now as in the days of the apostles.

Like Dr. Stalker and Dr. Denney, Rev. Robert S. Simpson, Turriff, has intimated that he cannot hold out any hope of accepting the call proposed to be addressed to him by the congregation of the High Church, Edinburgh, to be colleague and successor to Dr. Walter C. Smith.

Kirkcaldy Established Church Presbytery has unanimously approved of the principle of placing the control of the drink traffic in the hands of the community, but, by the casting vote of the moderator, has declined to express an opinion with regard to the local option alternatives of prohibition, limitation, or management.

TIDINGS FROM ZIONVILLE.

I suffered everything but death from Indigestion during four years and tried all sorts of medicine to no effect. At last I was advised to try Burdock Blood Bitters, and before finishing the second bottle I was as well as I could be, and have had good health ever since.

BENJ. STEWART, Postmaster, Zionville, N.B.

INCONTROVERTIBLE EVIDENCE

A YOUNG LADY RAISED FROM A SICK BED.

Hope for Those Suffering From Nervous Prostration, Weakness and Low Spirits—How Relief Can be Found.

From the St. Mary's Argus.

The accumulation of evidence is what convinces. A man bringing a case before a jury without evidence to convince them of the justice of his plea has a poor chance, but when witness after witness is produced to back up his plea, then the jury easily find a verdict in his favour. This is the case with one of the greatest life preservers known to the world at present. The evidence of hundreds and thousands of witnesses has been published testifying to its priceless value, and the jury—the public—are being convinced. St. Mary's has many witnesses who could bear golden testimonials. The Argus gave recently a remarkable case in the cure of Mr. Gideon Elliott. Again we present another. Miss Mary Scott, daughter of Mr. John Scott, had become completely prostrated; was pale, nervous, low spirited and in such a condition as to alarm her parents and friends. She had not been able to leave her bed for over six weeks. Doctor's medicines were not helping her. Mrs. Scott had been reading of the wonderful cures effected by Dr. Williams' Pink Pills for Pale People and some acquaintances recommended them. She purchased three boxes and before the first box was finished an improvement was noticed and continuing the use of the pills Miss Scott was soon able to perform work about the house and is now enjoying better health than for years. Mrs. Scott also testified as to the great benefit she herself had derived from the use of three boxes of Pink Pills and declares that they would not be without them in the house.

An impoverished condition of the blood, or a disordered condition of the nerves are the fruitful sources of most ills that afflict mankind, and to any thus afflicted Dr. Williams' Pink Pills offer speedy and certain cure. No other remedy has ever met with such great and continued success, which is one of the strongest proofs that Dr. Williams' Pink Pills accomplished all that is claimed for them. They are an unfailing cure for locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, diseases depending upon vitiated blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, curing all forms of weakness. In men they affect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark. They are never sold in bulk, and any dealer who offers substitutes in this form should be avoided. These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., may be had of all druggists or direct by mail at either address, at 50 cents or six boxes for \$2.50.



SURPRISE SOAP. LASTS LONGEST GOES FARTHEST.

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

WHEN YOU ARE IN DOUBT Use The Matches Your Father And Grandfather Before You Used. As They Were The Best Then, They Are The Best Now.

E. B. EDDY'S MATCHES.

BEST QUALITY

Coal & Wood FOR CASH AND PRESENT DELIVERY.

STOVE \$5.00 | PEA \$1.00 | EGG \$5.00
NOT 5.00 | GRATE 5.00

Best Long Hardwood \$5.50
Cut & Split Hardwood 6.00
Long No. 2 Wood 4.00
Cut & Split No. 2 Wood 4.50

HEAD OFFICE AND YARD

Cor. Bathurst and Farley Ave

Telephone 5393.

BRANCH OFFICE AND YARD.

429 Queen Street West.

Wm. McGill & Co.

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Marriage Licenses Issued.

191 KING EAST.

OPEN EVENINGS.

Mrs. E. Smith,

Dress and Mantle Maker,

282 Church Street

Evening dresses and dress making on all styles made on the shortest notice.

Why

Don't You Use

Surprise Soap?

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

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

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

Archdeacon Farrar has made arrangements for a series of mid-day services for business men in St. Margaret's, Westminster, on the Wednesdays in Lent. He himself will be the preacher on Ash Wednesday, and amongst others on succeeding Wednesdays will be Prof. Shuttleworth, Canon Fleming, Archdeacon Sinclair, and Canon Gore.

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

CHOCOLATES

THE FINEST IN THE LAND.

Ganong Bros., Ltd., St. Stephen, N. B.

### Toronto Savings & Loan Co.,

Subscribed Capital, \$1,000,000.

Four Per Cent. interest allowed on deposits. Debentures issued at four and one-half per cent Money to lend.

A. E. AMES, Manager.

**\$3 A DAY SURE** Send us your address and we will show you how to make \$3 a day; absolutely sure; we furnish the work and teach you free; you work in the locality where you live. Send us your address and we will explain the business fully; remember we guarantee a clear profit of \$3 for every day's work, absolutely sure; don't fail to write today. IMPERIAL SILVERWAVE CO., Box 45 Windsor, Ont.

### R. F. DALE BAKER & CONFECTIONER

BEST QUALITY WHITE & BROWN BREAD DELIVERED DAILY.

COR. QUEEN & PORTLAND STS., TORONTO.

**SUPERFLUOUS HAIR REMOVED forever** from any part of the person. Simple remedy, and harmless. Mailed on receipt of \$1.00. Correspondence private. Circulars free. Address: Continental Toilet Co., Dept. 3 P., Cincinnati, O.

### BRISTOL'S PILLS

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

### BRISTOL'S PILLS

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

### BRISTOL'S PILLS

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

### BRISTOL'S PILLS

### MISCELLANEOUS.

Rev. Dr. Boyd of St Andrews still lies in a critical state with inflammation of the kidneys.

Dr. Maclaren of Manchester has been ordered to take rest for a few months in a Southern climate.

Twenty-five hundred sheep and one of their herders perished in a blizzard in Montana, lately.

To search out impurities and drive them from the system is the work of Burdock Blood Bitters; thus B. B. B. cures dyspepsia, constipation, bad blood, biliousness and all diseases of the stomach, liver, bowels and blood.

During four days there were a hundred inquests in London, and eighty deaths were attributed to the severe cold.

In Italy the troops are being told off to drive back the wolves, which are driven on the villages by the severe weather.

The Bishop of Winchester says that temperance legislation will have to knock a long time at the door of the House of Lords before it will get admission.

### IN ASTHMA AND BRONCHITIS.

Norway Pine Syrup gives great relief, rendering breathing easy and natural and enabling the sufferer to enjoy refreshing sleep, while a permanent cure often results.

A volume has just been published in Glasgow, entitled "After Five Years in India," by Mrs. Anne C. Wilson, a daughter of the late Rev. Dr. Norman Macleod.

The only reference in the Queen's speech to legislation for Scotland is a promise of a measure for the completion of the system of county government, and of another for the benefit of the crofters. But Sir Charles Cameron intends to introduce his Disestablishment bill as soon as possible.

### HEART DISEASE RELIEVED IN 30 MINUTES.

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

The income last year of the Women's Association for Foreign Missions of the Established Church, was £1,618, a decrease of £11 on the previous year. Fifty years ago when the Association was started the amount was £100.

### BEYOND COMPARISON

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.

In the Episcopal Church in Scotland there are about fifty charges whose stipend is under £200, and twenty with the figure under £150. This was spoken of as scandalous at a recent meeting of the executive committee of the representative church council.

True Merit Appreciated.—Brown's BRONCHIAL TROCHES are world-renowned as a simple yet effective remedy for Coughs and Throat Troubles.

In a letter from Hon. Mrs. PERRY, Castle Grey, Limerick, Ireland, they are thus referred to:—

"Having brought your 'BRONCHIAL TROCHES' with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get a few.

A heavy snowfall throughout the entire South of the U.S. surpassed all previous records. At Galveston, fourteen inches fell, and New Orleans revelled in two inches. There was a heavy fall at Tallahassee, Fla., and the first in eighteen years at Brunswick, Ga. Snow fell heavily at Savannah, Ga., and Mobile, Ala. The thermometer at Jacksonville, Fla., registered below 30 degrees. Even Mexico had a touch of the blizzard; several inches of snow fell there.



### Dr. Wood's Norway Pine Syrup

### A Perfect Cure for COUGHS AND COLDS

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

### RADWAY'S PILLS, Always Reliable, Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles,

Sick Headache, Female Complaints, Biliousness, Indigestion, Dyspepsia, Constipation.

### —AND— All Disorders of the Liver.

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

A few doses of RADWAY'S PILLS will free the system of all the above named disorders. Price 25c. per Box. Sold by Druggists. Send to DR. RADWAY & CO., 47 St. James St., Montreal, for Book of Advice.

### ELIAS ROGERS & CO'Y



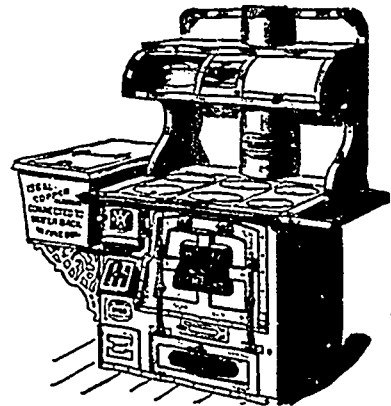
COAL, ——— WOOD. LOWEST RATES.

Relief in Six Hours.—Distressing Kidney and Bladder diseases relieved in six hours by the "NEW GREAT SOUTH AMERICAN KIDNEY CURE." This new remedy is a great surprise and delight to physicians 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. If you want quick relief and cure this is your remedy. Sold by all Druggists.

# HOME-COMFORT

## ROLL OF HONOR.

- THREE GOLD and ONE SILVER MEDAL THE WORLD'S INDUSTRIAL and COTTON CENTENNIAL EXPOSITION. NEW ORLEANS, 1884 and 1885.
- HIGHEST AWARDS NEBRASKA STATE BOARD OF AGRICULTURE, 1887.
- DIPLOMA ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.
- AWARD Chattahoochee Valley Exposition, Columbus, Ga., 1888.
- HIGHEST AWARDS 25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.
- SIX HIGHEST AWARDS WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.
- HIGHEST AWARDS WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.
- SIX GOLD MEDALS MIDWINTER FAIR, San Francisco, Cal., 1894.



### STEEL HOTEL AND FAMILY RANGES.

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

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

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

SALES TO JANUARY 1st, 1895, 299,327.

ABOVE HONORS WERE RECEIVED BY WROUGHT IRON RANGE CO., MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces. OFFICES, SALESROOMS AND FACTORIES, 70 to 76 PEARL STREET, TORONTO, ONTARIO, and Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U. S. A. Founded 1864. Paid up Capital, \$1,000,000.

# HOLLOWAY'S OINTMENT

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

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

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

THOS. HOLLOWAY'S Establishment, 78 New Oxford St., London

And sold by all Medicine Vendors throughout the World.

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

# RENNIE'S SEEDS.

Do you grow Flowers, Vegetables, Field Roots or Grain? If so, see "RENNIE'S GUIDE," offering— \$190.00 IN CASH PRIZES. MAILED FREE. SEND FOR IT TO-DAY. WM. RENNIE, - TORONTO, CAN.



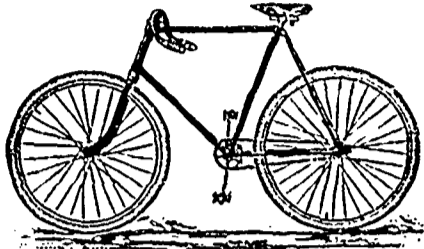
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Love Your Neighbor

By Offering Them Only Wholesome Pastry.

USE THE

COOK'S FRIEND BAKING POWDER.



HOBB'S 'STORMER.'

'STORMER' in Prices. 'STORMER' in Improvements.

AGENTS WANTED.

HOBBS HARDWARE CO'Y, LONDON, ONT.

T. R. HAIG,

DEALER IN

Coal & Wood OF ALL KINDS.

OFFICE AND YARD:

543 to 547 Yonge Street, Just South of Wellesley Street.

TELEPHONE 3923.

HOME MISSION COMMITTEE.

The regular half-yearly meeting of the Home Mission Committee, will be held on

Tuesday, the 26th March, at 9 a.m.,

in the Lecture Room of St. Andrew's Church, Toronto.

WM. COCHRANE, Convener. H.M.O.

Brantford, March 1st, 1895.

SYNOD OF HAMILTON & LONDON. NOTICE.

The Committee on accommodation at Woodstock will in a few days issue a printed circular to Ministers throughout the Synod asking replies for themselves and their Elders as to their intention of being present at the Meeting of Synod in Knox Church, Woodstock, April 15th and following days.

Ministers whose names do not appear on the printed Roll of Synod, and Elders of vacant congregations who are members of Synod, who intend being present, are requested to send their names and P. O. addresses to Dr. McMullen, on or before April 3.

W. T. McMULLEN, Minister of Knox Church

Woodstock, Feb. 25, '95.

Pure Calf's-foot Jelly

Contains no gelatine, and is particularly nourishing and appetizing for Invalids. We make it fresh every day, and deliver it at the hospitals free of charge.

Put up in tumblers, price 25c. each.

HARRY WEBB,

TEL. 3907. 447 YONGEST.

MEETINGS OF PRESBYTERY.

ALGONA.—At Bruce Mines, on March 13th, 1895. BARRIE.—At Allandale, on March 19th, at 10.30 a.m. GUELPH.—At Acton, on March 19th, at 10.30 a.m.; for Conference on State of Religion, etc., on March 18th, in the evening. HAMILTON.—In Knox Church, Hamilton, on April 19th, at 9.30 a.m. Commissioners for General Assembly will be elected. KINGSTON.—In Cooke's Church, Kingston, on the 3rd Tuesday in March (19th), at 3 p.m. MAITLAND.—At Wingham, on March 19th, at 11.30 a.m. MONTREAL.—At Montreal, in Knox Church, on March 19th, at 10 a.m. OWEN SOUND.—In Knox Church, Owen Sound, on March 18th, at 2 p.m. for conference; on 19th, at 10 a.m., for business. PARIS.—At Brantford, in Zion Church, on March 19th, at 10.30 a.m. PETERBOROUGH.—At Port Hope, in Mill street Church, on March 19th, at 9 a.m. QUEBEC.—At Sherbrooke, on May 14th, at 10 a.m. REGINA.—At Wolsley, on second Wednesday of March, 1895. SARNIA.—At Sarnia, in St. Andrew's Church, on March 18th, at 7.30 p.m. STRATFORD.—At Stratford, in Knox Church, on March 19th, at 10.30 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. WINNIPEG.—In Winnipeg, at the usual date in March. WHITBY.—At Oshawa, on Tuesday, April 11th, at 10 a.m.

PRESBYTERY MEETINGS.

BARRIE: This Presbytery met at Barrie on the 29th January. Mr. D. D. McLeod, was re-elected Moderator for six months. Mr. Hewitt, Moderator of Session, Cookstown, etc., was instructed to moderate in a call when desired. Messrs. A. Findlay, F. Smith, J. A. Ross and the Clerk were appointed a committee on the Augmentation of Stipends. Notice of motion was given by Mr. Leishman for next regular meeting that the Presbytery be divided, and a new Presbytery be formed to be called the Presbytery of Collingwood and Alliston.—ROBT. MOODIE, Clerk.

OTTAWA: This Presbytery met on the 5th of February in St. Andrew's Church, the Rev. M. H. Scott, M.A., of Hull, Moderator, presiding. A short conference was held on temperance. The Assembly's Remit on the Hymnal was endorsed in the main. The Presbytery decided in favor of a separate and cheaper hymnal for Sabbath Schools. The Rev. J. Fraser Campbell, missionary to Central India, ably addressed the Presbytery on the needs of the field and was heartily thanked. The following commissioners to the General Assembly were elected by ballot: Ministers, Rev. Messrs. Dr. Armstrong, Dr. Moore, Dr. Campbell, W. T. Herridge, O. Bennett, J. Ballantyne, M. H. Scott, T. A. Nelson, D. Findlay, and Messrs. Geo. Hay, F. P. Bronson, Rev. J. C. Campbell, Dr. Therburn, W. Hamilton, D. Gamble, W. Porter, J. Gibson, R. Stewart, elders. The Rev. R. V. McKibbin tendered his resignation of the charge of Bryson and Campbell's Bay. It was agreed to cite the congregation. The remit re students, etc., was approved.—I CAMPBELL, Clerk.

OWEN SOUND: This Presbytery met at Owen Sound on Feb. 5. The various remits sent down by the Assembly were considered. I. Hymnal, recommended that hymns 105, 107, 116, 119, 127, 156, 164 unless printed with chorus, 178, 257, 285, 315 (1-3) and 444 be omitted. That the following be added: from Laudes Domini 56, 121, 132, 199, 229, 383, 385, 493, 517, 534, 603, 663, 696, 698, 737, 732, 1044-1050, 1103, 1167; from Plymouth Hymnal 43, 118, 407, 544, 547, 559, 629, from Church Praise 76, 226, 516, 342, 449; from Church Hymnary 807, 811, 927; from Songs and Solos, 215, 426, 446, 592; from Gospel Hymns (5 and 6) 132, 168, and 250. Recommended also that some of the hymns be shortened, and that, in all cases where appropriate, provision be made in the music for Amen at the end of the hymns. II. Aged Minister's Fund. Adopt the recommendation. III. Amalgamation of certain committees. Adopt the recommendation. IV. Compulsory service in Mission Field. Adopt and add that such men shall not be eligible for a call until they present a certificate from the Assembly's Home Mission Committee that the year has been given. V. Jewish work. Recommend that Foreign work among the Jews be under the Foreign Mission Committee, that Home work among the Jews be under the Home Mission Committee.—JOHN SOMERVILLE, Clerk.

CALEDONIA: The annual meeting of this Church was held on a recent evening, the pastor, Rev. J. S. Conning, in the chair. The reports from the various departments of church work showed the congregation to be in a vigorous and prosperous condition. The Session reported the membership at the close of the year to be 303, twenty-one being added during the year. The managers reported a considerable balance on hand, and they expressed their gratification at the hearty manner in which the congregation contributed, without any solicitation. The contributions for missionary and benevolent purposes were liberal, being over \$1,000. The report of every organization was full of cheer, and showed a year of earnest and faithful service for Christ.

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