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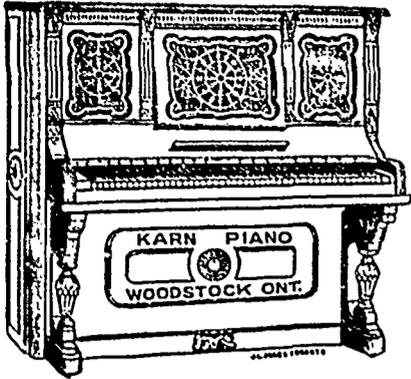
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HAYTER REED,
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Ottawa, February, 1895.

HEALTH AND HOUSEHOLD HINTS.

Grandma's Cake.—One cup of sugar, one and one-half cups of flour, two eggs, one-half cup of sweet milk, one-half cup of butter, one and one-half teaspoons of baking powder, one teaspoon of lemon. Bake in a loaf.

Ice Cream Frosting.—One cup of sugar, one fourth cup of water, one-fourth cup of vinegar. Boil without stirring till it threads. Remove from the fire, and when it has stopped boiling, stir it quickly into the stiffly beaten whites of two eggs. Flavor with vanilla, and stir until cold.

Dutch Cake.—One-half pound of butter, quarter pound lard, one quart milk, a little salt, half pound sugar, a cake of yeast, orange peel, grated, and flour enough to make a very soft dough. Let it rise until quite light, knead again, adding raisins, mould into loaves and bake as bread.

Peppermint Creams.—Take two cupfuls of sugar, two-thirds of a cupful of boiling water, one teaspoonful of glucose and two pinches of cream of tartar. Boil until it threads, cool slightly, and heat until it begins to thicken. Then flavour with peppermint according to taste and drop on tins.

Mahogany Cake.—This very nice tea-cake is made of one quart of milk, three pints of flour and four eggs. Beat the yolks and whites of the eggs separately; add the yolks to the milk, stir in the flour, season with a pinch of salt, beat well, stir in the whites, put into hot gem pans and bake.

Beef Cakes.—Mince cold roast beef very finely; mix it with grated bread crumbs and a little chopped onion and parsley; season with salt and pepper, and moisten with a little brown gravy and tomato or walnut sauce. Form it into broad flat cakes, and spread a layer of mashed potato thinly on the top and bottom of each. Lay little bits of butter on the top of each cake, place them on a dish, and put them in the oven to brown. Serve very hot.

Panned potatoes make an exceedingly good supper dish prepared as follows: Cut raw potatoes in thin slices, put them in a baking-pan, sprinkling each layer with salt. When the dish is nearly full pour in sufficient milk to cover the potatoes, and bake them in a slow oven about two hours. Stir them occasionally, taking care not to break the slices, and if the milk is reduced more than one half, add a little more, as there should be a good deal of moisture when the process is finished. This mode of cooking gives a peculiarly delicious flavor even to inferior potatoes.

Steamed Fruit Pudding.—One pint flour; two teaspoonfuls baking powder; one-half teaspoonful salt; one cupful milk; two tablespoonfuls melted butter; two eggs; one-half cupful sugar; one pint berries, or one cupful raisins, stoned and halved. Mix the baking powder and salt with the flour; add the milk and melted butter. Beat the yolks of the eggs, add the sugar, and beat them well into the dough. Then add the whites of the eggs, beaten stiff; add a pint of berries rolled in flour, or one cupful raisins, stoned, halved and floured. Turn into a well-greased pail or pudding boiler and set the pail in a kettle of boiling water. Boil continually for two hours and serve with cream sauce.

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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, MARCH 6th, 1895.

No. 10.

Notes of the Week.

During one week, lately, there have been, we think, three trials in different counties in the South, of parties accused of participating in the "lynching of prisoners." This is a good sign. It indicates an earnest desire to uphold the majesty of the law, and this is the safeguard not only of right but of liberty.

A statue is to be erected to Burn's "Highland Mary" on the rocks in front of Dunoon Castle, on the Firth of Clyde, where a site has been granted by the Duke of Argyll. Mary Campbell's birth-place is in the immediate vicinity, and the figure will face "the land of Burns," which lies on the opposite side of the estuary. It is intended to unveil the statue on July 21st, 1896, the centenary of Burn's death, when there will be a national demonstration at Dunoon.

It is known that for years Russia has been engaged in building a trans-Siberian railway. The first section of it, reaching from St. Petersburg to Omsk in Siberia, a distance of 2,200 miles, has been finished. It has been a work of immense difficulty, and carried through with unconquerable perseverance against great obstacles. At a certain point the boundary between Europe and Asia is crossed, and here an immense obelisk of granite has been erected on a height to the left of the railway, which bears on one side the inscription "Europe," and on the opposite, "Asia."

The marshalling of the forces on both the Liberal and Conservative sides of politics in view of the struggle not far off between the two for place, and, so far, of power, goes steadily and eagerly on. The rock ahead for both parties is the Manitoba school question. Were it not so serious a matter, and the consequences of any settlement of it likely to be so serious, the very gingerly way in which the leaders of both parties handle it would be amusing. It is one of those unfortunate questions of which any settlement whatever is sure to disappoint very many, and to lead to more or less friction in the working of the educational institutions of the Province of Manitoba.

We breathe freely again in Toronto now that the strained relations between the students and the authorities and professors of University College have been somewhat relieved in their tension. The interests of University College to the whole country are too important to be allowed to remain in the state which they had got into. Now that the difficulties and grievances which led to the late unfortunate unpleasantness are to be examined into by a commission, all parties can well afford to wait the issue of an investigation by a body of men who will be competent, unbiassed, and whose verdict, it may be hoped, will inaugurate a state of peace, contentment and opportunity for doing good work on the part of all connected with the college.

The executive committee of the Scottish Permissive Bill and Temperance Association, with headquarters at Glasgow, thoroughly investigated the workings of the Gothenburg system and have recently issued this manifesto against it: "The Gothenburg system has not been proved to be a success. On the contrary the evidence is abundant and reliable that many of the evils which attend the liquor traffic in our own country are found to result from the operation of the system in Sweden and elsewhere. The physiological fact seems to be overlooked that intoxicating liquors are in their very nature seductive and dangerous, and that, no matter under what auspices or conditions they are sold, highly injurious results will more or less inevitably follow."

Grippe, which at first was rather a subject for levity, has now established for itself such a place as to be treated with decorum and gravity. It has regained its old and familiar name of influenza. The late very severe cold, or the return of Spring, which has caused it to re-appear amongst ourselves has led to much more widespread and severe attacks of it in the old world. Among those who are confined in bed by the distemper were Lord Rosebery, Mr. Balfour, Mr. Henry Irving, Lord Dunraven, forty-five members of the House of Commons, twenty to forty per cent of the staffs of the principal banks, and one-third of the judges of the high courts. The government is obliged to confess that the post-office and telegraph services are seriously affected by the prostration of hundreds of employees by the disease.

Though in many respects a very bright and ingenious people, the French are, as we know from our own experience, very mercurial in their temperament, and greatly wanting in those solid qualities necessary for stable and successful self-government. This is strikingly illustrated in the following sentence from the *Presbyterian Banner*: "In nineteen years—such has been the fickleness of the people—the French ministry has been changed twenty-two times, and all of the five presidents, save one who met his fate by an assassin's dagger, have been obliged to yield to the pressure of public opinion, as it is played upon by Monarchist or Republican, and resign their office." In all these changes and difficulties, which have neither been few nor small, the people have kept the idea of liberty in view and have managed to uphold the Republic.

Owing to men's rapacious greed, love of pleasure, and disregard of laws, both human and divine, the friends of the Sabbath, as a day of rest and worship, have to keep in constant readiness for war on its behalf. In Louisville, Kentucky, lately, a student at the Baptist Theological Seminary, who was conducting a service at the east end of the city, was much disturbed by the interruptions of a saloon near by. He took notice of what was going on, and on Monday made a complaint in the police court of the selling on Sunday both of groceries and of liquor at that store. The Judge, of course, decided all such Sunday sales to be illegal, and fined the saloon keeper. Thereupon the Mayor of the city called public attention to the decision, and ordered the police to note down the names of all dealers keeping stores or saloons open on the Sabbath. The matter is to be further considered in the courts of that city, which is to be congratulated on having a Mayor, wise and firm, in sustaining the law.

The advocates of bi-metallism have scored a victory so far in the British House of Commons, by the passage in the House last week of the following motion introduced by Mr. Robert L. Everett, Liberal member for the Woodbridge Division of Suffolk, "That the House regards with increasing apprehension the constant fluctuation and growing divergence of the values between gold and silver, and heartily concurs in the recent expressions of opinion of the Governments of France and Germany in regard to the serious evils arising therefrom." The English Government has been roundly abused by bi-metallists in England, and still more by silver men in the United States, as the great obstructionist, for the most selfish reasons, to the adoption of bi-metallism. Sir William Harcourt showed very clearly in his speech, that in this matter as in so many others, the position of England had been misrepresented, and she had been accused falsely. As a result there will likely be again convened at no distant date another conference to discuss, and, as far as possible, advance to a settlement this difficult question.

England holds on her way and sway in Egypt and is exercising a powerful and beneficent influence over the land. The Khedive, a young man, has lately been guilty of rather indiscreet conduct in his treatment of English officials, both higher and lower, under the influence of some anti-English surroundings. Lord Cromer, England's representative in Egypt and the real ruler of it, has very sharply called the Khedive and his government to order. One of the chief difficulties in England's way is the interference of France. Vigorous measures have been taken which it is hoped will suffice to scare Abbas Pasha and his advisers into docility. If they fail, England will take the bull by the horns and declare a protectorate, and France will be told to take whatever course she pleases. The proposals submitted by the Khedive's English financial adviser, Sir Elwin Palmer, to re-classify the lands have been approved of. This will be the greatest reform ever undertaken in Egypt. Eventually it will equalize all land taxes. At present the land belonging to the wealthy families is assessed much under its value, and the land of the others is over-taxed.

The Gothenburg system of controlling the drink traffic, which has been lauded so much by many, does not appear on the best evidence obtainable to be, to say the least, a very marked success. Mr. J. C. Nash, of Boston, in an address lately given on the "Gothenburg Plan," before the Middlesex U.S. Northwest Temperance Union, said that, as the result of two years careful study, although at first inclined to favor the system, he became satisfied that it was "based upon a very dangerous principle and is a failure in practice." Official reports published in Sweden and Norway show that in both countries the consumption of brandy and beer is increasing, and, just as we would expect, the arrests for drunkenness have also increased. In all Sweden, under this system, the consumption of brandy increased from 65 quarts per inhabitant in 1889 to 68 in 1892; beer from 17.2 in 1880 to 28.2 in 1890; in Norway, brandy from 2.8 in 1887 to 3.3 in 1892; beer, from 18.7 in 1887 to 31.2 in 1891. Of Gothenburg itself a Swedish newspaper says: "It is a sorrowful fact that, not only men, but also women, and half grown boys, indulge in strong drink, and in Gothenburg one may meet more intoxicated persons than in most other civilized communities."

The complete emancipation of the church from connection with the state though somewhat slow in coming is not the less surely coming. On the 25th ult. there took place in the Imperial Parliament the first reading of the bill to disestablish the Church of England in Wales. It provides that the Church shall cease to be established in Wales and Monmouth, in January, 1897; that provision shall be made for the formation of a representative body made up from the clergy and laity, to which power shall be given to legislate on ecclesiastical matters; that the church shall be transferred to this body, and the glebes to the parish Districts and Town Councils, and that other property vested in the Church shall be placed in the hands of a commission of clergymen, who shall receive their present emoluments during their lives, the income from the remainder of the property to be used in the erection and maintenance of hospitals, dispensaries, and convalescent homes; in providing nurses for the sick poor, and in arranging for laborers' dwellings, allotments and in technical higher education. The measure was vehemently denounced by Sir Michael Hicks Beach, Conservative. The bill, it is expected, will pass in the Commons, and will be as certainly rejected by the House of Lords, which will only hasten the day, not very far distant, when that House will be shorn of its power to oppose the will of the great mass of the nation as expressed by their representatives in the House of Commons.

Our Contributors.

THE TOWN ON THE STRAIT.—II.

BY BERTRAM HEYWOOD.

Were we asked by any impartial questioner as to whether those who dwell in the Town on the Strait are, because of their isolation and conservatism, little concerned about the affairs of the outside world, we would reply with a most decided negative. In their quiet nook business is not carried on with the same rush and bustle as in more populous centres. The arrival of the mail train and its departure, the coming and going of the few steamships that frequent the port are the most important events of the day. Week after week will pass by without anything of an exciting character transpiring to disturb the somewhat somnolent air of the place. A weekly market is an unheard of institution, and the sittings of the Circuit courts are felt by all to be a most delightful—because exciting—episode in the history of the year.

One can, therefore, easily surmise that with an abundance of leisure, especially during the long winter months, when the port is closed by ice, the inhabitants have plenty of time to interest themselves in schemes of all kinds, beneficial and otherwise. Among many others of lesser importance, no matters so arouse their interest and energies as those of an ecclesiastical nature unless it be politics.

The Presbyterian Church has always been ably represented in the old town. At every period in the history of the place, men of worth have been the preachers of righteousness and the teachers of truth. Loyal did the earliest of these ministers uphold the banner of the Covenant when, had they been so minded, fields more attractive, with emoluments more substantial, could easily have been obtained by them. But they remained steadfast to their duty. During the week they taught the youth of the town, and on Sabbath in some settler's log-cabin or barn, or, mayhap, in the grander fane of some forest avenue, preached the everlasting Gospel. It is not to be wondered at that still, throughout that country, the office of a minister of the Gospel is accounted the noblest a man can hold when the first pastors of that flock in the wilderness were godly men of granitic character. Since their day, fully a century ago, that whole district has produced more Presbyterian clergymen to the square mile than any other place in Canada.

But it is not merely of the ministers of a former time the old town preserves reminiscences. The folks who live there are not given to boasting, but many a town that has produced one great and good soul makes more noise about it than this place which has produced many such. And most famous among these many are the men, aye, and women, who to the regions beyond went forth and died for the sake of the Gospel.

When a boy the pioneer missionary of our Church lived here, and the memory of the household to which he belonged has been well preserved. In some of the older houses of the town there can be seen old-fashioned eight-day clocks in tall wooden cases. American speculators try in vain to purchase them. They are cherished, not merely as relics of a bygone time, but because they were made in the boyhood's home of him who just fifty years ago began his work as a missionary in the South Seas.

He was not unaccompanied in his efforts. Far away on the shore of these tropic islands, where to-day gleam white among the palm trees the cottages and churches of a Christian people, are the graves of some who once dwelt in this quiet Arcadian hamlet, and who left it to become the martyr missionaries of our church. Here at the feet of ministers, still well remembered, they first received the Spirit which urged them to the perilous task they undertook, and in the performance of which they at length laid down their lives.

Just beyond the outskirts of the town on a little knoll near to the harbour shore there stood, until a year or two ago, a very ruinous old barn. It was the oldest one in the county, and we can well imagine the frolic the farmers of some ninety years ago would have at its raising. At that time it was the largest building available for any important public meeting, and so there, in that almost legendary past, the Presbyterians of that coast met and formed the first, if we be not mistaken, of that long series of "Unions" which culminated in the grand one at Montreal in 1875. Another of these earlier unions was also consummated in this same old town. The place is full of mementoes which recall to mind the struggles, successes, and fellowships of the Presbyterians of the first quarter of this century and even of a date prior to that.

Curiously enough the Town on the Strait is the center of the fragment of a kirk that refused to join in the formation of a great church co-extensive with the Dominion. This Synod is, however, steadily diminishing in numbers being gradually absorbed into the local Presbytery of the greater denomination. Reason for a separate existence it has none, and it has been virtually cast off by the "Auld" Kirk at home. Yet it has accomplished a great and good work, and its ministers to-day are broad-minded, scholarly men, between whom and the ministers of the greater body the most cordial and fraternal relations are maintained.

Many a day has passed since preaching in Gaelic was abandoned by the ministers of the town. Half-a-century ago, however, ability to do so was required of every pastor. Any visiting brother who could discourse in the mother tongue of the settlers was given a royal welcome, more particularly if he had come from the land of the heather. The many quaint customs of Gaelic religious services were common enough then. Old people still talk about them with a lingering regret and think that all the so-called improvements in church worship are evident tokens of degeneracy. They love to recall occasions when field-days among the preachers were the grand events of the year, and especially that glorious time when a flock without a shepherd was visited and encouraged by "the great Norman," as he was called. Could they ever forget that day, fifty years ago, so lovingly chronicled by himself, when, to the assembled Highlands of the whole district, he preached, and to the worthy dispensed the Sacrament of the Supper! That was a red-letter day in their lives. On a little plateau immediately behind, where the manse now stands, the tables with their white coverings were placed. It was a faultless day in summer and the assembled worshippers as they sat on the turf and looked down on the harbor far below could see a picture well fitted to inspire the heart with reverence for the Most High. The calm surface of the land-locked haven was dotted with boats slowly bearing to the town attracted from afar by the fame of the great preacher. Beyond it, on the farther shore, the forest commenced and swept in waves of verdure to the base of the towering hills that, in a semi-circle, stretched from east to west. The murmur of the not far distant rollers was borne to the ear, and gave, as it were, vocal expression of Nature's gladness. Beautiful was the scene, and solemn the occasion. With due form the quaint service proceeded, and again and again were the benches filled and emptied by the devout communicants. The man of God justified his right to fame as an expounder and orator, and was himself deeply touched, so he has written, by the events of that day. Between each "table," and whilst one set of partakers was departing and another taking their places, the people sang, following the lead of the preceptor, who, in the fashion peculiar to Gaelic services, chanted, a line or two at a time, the one hundred and third Psalm:

"O m'anam, beannaich thusa nis an Dia Ichobhabh mór

Moladh gach ni an tnoibh st gh dliom
'ainm naomha mar is coir.

Those who have once heard such singing can never forget it. It may be inartistic but it has a grandeur all its own. In it seem to be mingled with the words of men the murmur of the sea and the "sough" of the wind among the pine trees.

That day on the hill with "the great Norman" is now little more than a tradition, but some of the folks in the Town on the Strait have not forgotten it. They cannot do so, for to them it was the first of days when they at last found Him whom their souls had long desired.

SABBATH OBSERVANCE.

BY MRS. A. G. SAVIGNY.

"In it thou shalt do no manner of work."

Familiar words, referring to the Day of Rest, and a command from the beneficent Creator of all. The Jews of to-day, owe their fine physique to the obedience of their fathers to the above mandate from the Divine Judge of all law breakers. The human race, as well as the animal kingdom, all require a day of rest. And now that those philanthropic societies, the anti-Sunday car and Lord's Day Alliance, have declared themselves anew in favor of a Saturday half-holiday, we may hope that this much to be desired people's own half day will soon be a thing secured by the strong arm of the law.

The writer has long been convinced that all work would be better done—that the wage earners would throw more heart, more muscle, into their work—if their tale of bricks was lessened, and that half of Saturday was their very own, in which to stretch out weary arms, yawn or lounge at will; their own in which to learn to be wise from pages of long closed books; or in those blessed hours of freedom to visit friends, or picnic with their little ones and aged amid the many rural spots within and around our broad city.

We have all witnessed the partial blotting out of the Day of Rest "across the line;" nay, may we not say the wholesale surrender of its restfulness. But to cease throwing stones, rather let us ask ourselves: Are we much better than they? We women are to blame for the Saturday eighteen hours toll of milliner and of butcher.

By placing our orders early on Saturday or even on Friday with our butcher, we would prevent the midnight toll; we would not hear the rattle, rattle, rumble, rumble of the wheels of the butcher's cart; we would not hear the sound of the cruel lash descending on the back of the poor weary horse, nor would we hear the voice of reproving conscience. God have pity on the midnight toilers for we have none.

A little milliner whom the writer had occasion to employ has stated that during the busy season the clocks from our city towers were ringing out the long drawn notes of midnight as her day of toil ended; and with aching back, weary fingers, and despairing heart she dropped her needle, the steel of which is not so coldly cruel as are our hearts, who will insist on having our head gear for Sunday. What a boon a Saturday half holiday would be to all wage earners! And it would be quite as easy to extend the gift to butchers and to milliners as to bankers.

Oh that the working man was not so easily deluded by those who tell him they desire to blot out the Sabbath in order that he may divert himself in the parks or elsewhere!

If those who endeavour to delude him—in order to secure his vote—really had his interest at heart, they would let our peaceful Sunday alone, and exert themselves to give him a Saturday half holiday, and they would instruct him most earnestly never to part with his best friend, the Day of Rest, but to hand such a blessed heritage down the ages to his children, and his children's children, even as his fore-fathers, having

been faithful to their trust, have passed it down to him, a necessary rest for the weary! A necessary rest, yes. For the wage earner's only capital is his physical health and strength. Let him then guard what he holds most precious in life; for so surely as he lends his aid to those who advocate Sunday labour in the running of Sunday cars and pleasure excursions. So surely will he waste his capital of health and strength, in the seven day week of toil which will most assuredly follow.

"WHOM SHALL WE SEND?"

MR. EDITOR,—I have read with grave concern the suggestion of our Foreign Mission Secretary, in your issue of 30th Jan., that our F.M.C. should follow the example of the Church Missionary Society, and of the Presbyterian Church in the United States, in their policy of sending into the foreign field all applicants regarded as suitable for the work, and your advocacy of the same in your issue of 13th February.

It is not to be wondered at, perhaps, that the secretary, pressed as he is constantly, in correspondence, with the crying needs of the work, and not in a position to realize the increasing difficulty of raising the ever increasing revenue needed for all the work of the Church, should be moved to suggest such a doubtful expedient for multiplying the number of our missionaries, but surely such a departure is not seriously contemplated by our F.M.C., notwithstanding the notable precedents cited.

What is it the Church is asked to do? To encourage the F.M.C. to run into debt, in the faith that He, whose the work is, will dispose and enable his people to pay it. And it is implied that hesitation to do so indicates a lack of faith. If this is a sound policy for the F.M.C., it is equally so for the H.M.C., and the old-fashioned policy of "pay as you go and keep clear of debt" has been a sad mistake. Still more, if it is a safe and sound policy for the Church it is equally so for the individual Christian. But the only man I ever knew who had such unbounded faith in the Lord's providing his living, while he was doing the Lord's work, that he borrowed money to carry on his business and keep his family, while he was days and weeks away conducting evangelistic meetings, concluded by compromising with his creditors at ten cents on the dollar. Who would like to see the number of our missionaries multiplied by ten, and have them paid in a similar way?

Is our Church prepared to follow the lead of the China Inland Mission, and to send out all offering, who are regarded as qualified, whether able to maintain them or not? If so, then there is no alternative but to divide among them, as fairly as may be, what the Church gives, year by year, for their support, however inadequate it may be. Such a policy will soon tell upon the health and work and lives of our missionaries. A large staff poorly provided for will cost more, and do less in the end, than a much smaller one better kept. Besides, it seems scarcely fair to ask our missionaries to undertake to live and work in a foreign land, on faith, when there is not one of our Presbyteries that would sustain a call to a minister, without a guarantee of stipend duly signed. Under the policy proposed it will be quite impossible for the Church to give to our missionaries any guarantee of stipend at all.

But, after all, is the policy of multiplying missionaries the best one? Would it not be wiser to encourage our other missions to follow the lead of Formosa, with a small staff, at a central point, and a native ministry, trained to spread the work and superintend it as it spreads. This is the only policy by which the Church will ever be able to evangelize the heathen world, and this is the policy that gives the largest and best results for the money expended.

With every word you have so well written, urging the duty of the Church to keep ever before it the last command of Christ, I most heartily concur. The duty, and privilege, and honor of obeying this command cannot be

too strongly emphasized, nor the example of the early Church—ministers and members—in obeying it too earnestly commended, but it is open to question whether the new method suggested was ever followed in the first days. The progress of the gospel, and its conquest of the Roman world in the first three centuries, is a splendid illustration of devoted and successful Home Mission work, such as all the churches should be doing in Canada, but has little or nothing in common with the foreign work in which our Church is engaged. The conditions and circumstances are as diverse as they can well be.

By all means, as you say, "let us have faith in God," but may we not show our faith as truly by trusting that God will dispense his Church to provide the means to send all whom He truly calls to go, as to support all applying to be sent whom the F.M.C. may consider qualified to go. "Let us have faith in God," certainly; faith to believe that He knows the need better than we, that He knows the men who are best fitted for the work, that He is as able to provide the means for sending them in *advance* as in *arrears*, and as likely to do so; and in this faith let appeal after appeal be made to the conscience of the Church, and prayer be made without ceasing, that God may open the hearts of His people, rich and poor, to give out of their abundance, and their deep poverty, so that there may be enough to send and support all whom he calls to go to the foreign field. God will honor *such* faith, and will answer such prayer.

And if the present state of the funds does not warrant the appointment of the eight or ten applicants, who will be ready to go this year, let them give themselves to H.M. work, or accept calls to congregations on the understanding that they are under pledge for the foreign field, as soon as the Church can send them. Then let them fire the heart of the Church with their enthusiasm, and it will not be long till the F.M.C. is able to send them all and more. The reproach of so many, approved of the F.M.C. and ready to go but not able for want of funds, will burn itself into the conscience of the Church and shame it into a larger liberality.

If they are sent, *in faith*, the Church will be readier to blame the F.M.C. for imprudence and extravagance than to contribute the means to encourage it in further pursuing such a policy. Let the committee send out a call to prayer, and an appeal for means to send these men; let the ministers of the Church echo it throughout the land, and press it upon the hearts and consciences of their people; and let the work be expanded as rapidly and as widely as the funds will allow; but it should surely pause, and consult the General Assembly, before committing itself and the Church to a policy of indefinite expansion and inevitable deficits, especially in a time of such great and general depression. CONSERVATIVE.

AN HISTORIC SKETCH.

On Sunday morning, February 10th, at the regular service, Rev. Thomas Nattress, B.A., the pastor of St. Andrew's Presbyterian Church, Amherstburg, read the following interesting history of the Church:

Session records of St. Andrew's Church, now in possession of the congregation, date from the 21st of December, 1831, supplemented by the minutes of a congregational meeting held on May 25th of the same year. At the date first named the Rev. George Cheyne was pastor of the congregation, but on the 25th of May preceding, the Rev. Alexander Gale was in charge. There was already an organized congregation in his time and property had been acquired by purchase for church purposes.

The first matter of business to come before the young congregation after the purchase of this property (consisting of a lot and building) was the election of trustees to hold said property, and the next the erection of a pulpit and pews. The honors in the church were divided between the minister and the

ministers, for to the Government was assigned the box pew to the left of the pulpit and to the minister in charge the one on the right.

The first communion roll of the church recorded in the session minutes, dated September 19th, 1832, numbers thirty-eight persons. . . . In the early days, the good old custom was still practiced of making the offertory on communion Sunday a special one and, if need be, devoting it to some special purpose. The offertory on Sunday, 21st September, 1832, was £4, "in aid of the fund for the support of a Missionary employed by the Church in this Province." It was a zealous little congregation—this of thirty-eight members—as another entry will also show now: "Wednesday, 14th of November, 1832, was held as a day of public thanksgiving to Almighty God for preservation from cholera, which raged so fatally in other parts of the country."

We are now in the Presbytery of Chatham, and there are fifty Presbyteries in the Church in Canada, but in those days there was no Presbytery of Chatham, no Presbytery of London, or of Hamilton, but Amherstburg belonged to the Toronto Presbytery then called the Presbytery of York. In April, 1833, our session records were examined by that Presbytery and attested at York the seventh day of August, eighteen hundred and thirty-three, by Wm. Rintoul, P.O.

Afterward, the Presbytery of London was formed, between '50 and '52, to which Amherstburg then belonged, and later again the Presbytery of Chatham.

After an interval of over a year of silence, we find an entry in the church records dated December 17th, 1838, which reads: "On account of the rebellion in the end of 1837 and the distracted state of the country the session had not met for business for some time." Thus the history of the country is in part recorded in the records of the church, as the history of the Church at large is also to be found in part in the pages of the history of nations.

In 1839 the session of the church was required to report to Presbytery (for the first time presumably) regarding the prevailing forms of Sabbath desecration, when the following return was made: "The session regretted the necessity of saying that the ways in which the Sabbath is desecrated are numerous, but principally by hunting and fishing in the season, and by horse-racing and various sorts of amusements, and that they can do little, being few in number, to remedy the evil, and that it could only be done by the authority of the magistrates."

In 1844, the moderator of session, Rev. Robt. Peden, and an elder were sent to Synod meeting at Kingston, and again in 1848 the moderator attended Synod at the distance of Toronto.

The church in Amherstburg, as the name St. Andrew's indicates, belonged originally to the established Church of Scotland, the Old Kirk, but in 1844 '45 what has been called the Disruption occurred, resulting in the organization of "The Presbyterian Church of Canada." The Established Church claimed and held the church property here. For a time thereafter, there were two sessions, the Rev. Alexander McKidd, of St. Andrew's church, Bytown (Ottawa), acting as moderator pro tem, for the Old Kirk session. There had been six elders in the church in 1842; these divided equally, forming two separate sessions. The majority of the members, however, appear to have gone over to the Presbyterian Church of Canada, for we find there were fifty-six members of that body in the congregation in 1846.

In November, '46, a very commendable step was taken, when "it was thought advisable to have a collection taken up once a month exclusively for the poor." Our Lord said: "The poor ye have always with you." We ought not to neglect them during this rugged northern winter.

In 1848, the session, on recommendation of Synod, began holding communion quart-

erly, as is done again since the beginning of the present parorate.

No minutes of session are found in the session records from July 19th, 1850, to February 9th, 1852, a period of a year and a half. At the first of these dates, the late Dr. Burns, of Toronto, was moderator of session pro tem, but in 1852 the Rev. George Cheyne, a former pastor, became interim moderator by appointment of London Presbytery. In November of the same year, the Rev. Angus McColl was moderator, pending the settlement of the Rev. Wm. McLaren. No doubt the congregation suffered in this interval the vicissitudes always attendant upon a long vacancy. But after the pastorate of the Rev. William McLaren—now Professor McLaren, D.D., of Knox College, Toronto—a very long vacancy occurred. From sometime between June 26th, 1857 and July 3rd, 1858, and 14th February, 1867, there was no settled pastor. During this time the late Rev. William King was moderator of session.

During the sixty-five years or more of her history, St. Andrew's Church has had eight settled pastors, whose names and the dates of their respective pastorates are as follows: Alexander Gale, from 1828 to 1831, during which time he also taught school; George Cheney, December 1831 to July 1843; Robert Peden, March 1844 to June 1850; Wm. McLaren, November 1852 to June 1857; Arch. McDiarmid, February 1867 to March 1870; Frederick Smith, August 1874 to March 1883; J. H. Paradis, March 1884 to May 1889; Thomas Nattress, February 6th, 1890 to the present.

Three have gone to their reward; the Rev. Dr. McLaren occupies the chair of Systematic Theology, Knox College, Toronto; the other four are actively engaged in pastoral work.

The congregation has been honored in her *interim moderators*. Among them she numbers the redoubtable Dr. Burns, honored and memorable in the Church's history; the Rev. Angus McColl, who, though retired from the active work of the ministry, is still a familiar figure on the floor of Presbytery, and inspector of schools in Chatham; the Rev. William King, the noted slavery abolitionist, recently called home in a ripe old age, a figure familiar to the world in the character of Clayton in "Uncle Tom's Cabin"; the Rev. G. M. Milligan, then of Detroit (1871), now of Old St. Andrew's Church, Toronto, and recently made the recipient of the degree of Doctor of Divinity; and the Rev. John Gray, of St. Andrew's Church, Windsor (now Dr. Gray, of Kalamazoo, Mich.), for many years a popular and influential member of Chatham Presbytery of the Synod of Hamilton and London, and a frequent delegate to the General Assembly.

In September of 1879, the session of the church, Rev. Frederick Smith being moderator, authorized by the Presbytery, organized the congregation at Colchester. The two congregations then formed one pastoral charge until 1889, when they were separated by mutual consent and the authority of Presbytery.

This brings us to the present pastorate, the fifth anniversary of which we celebrate to-day

After a year of unceasing effort the Talent Workers of the congregation of Napanee met in the Church recently to give an account of their stewardship. 52 talents—\$1 each—were distributed to the ladies a year ago, the goal to their ambition being to raise a sufficient sum to wipe off the mortgage debt on the Church, \$1,000. How well all have worked is evident from the fact that when the figures were added up the sum of \$1,312 was announced as the result of the year's work. Great applause followed this statement. There are still two or three to hear from, which will probably increase the amount by \$25 or \$30. In making up the amount the proceeds at the door, \$14.90, and \$126.18, collected by several young ladies, were added.

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

Christian Endeavor.

WINNING OTHERS—FROM WHAT, TO WHAT, AND HOW?

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

March 17—Acts viii. 26-39.

We do not know whether this subject has ever been represented on canvas or not, but if not what a splendid subject for an ingenious artist! The lonely road, with a stream of water, or perhaps a fountain, at its side; the chariot drawn by far-famed Egyptian horses; the African treasurer with his stalwart frame, his humble, earnest, attentive look, and the old-fashioned roll in his hands; Philip, the deacon, with his face all aglow with heavenly light as he unfolds to his interested listener the story of redemption. Such is the scene upon which we love to linger. But we must not dwell upon the beauty of the picture, for our business now is to gather up the practical lessons suggested by it. Following the line of thought suggested by the topic we shall consider:

I. From what we are to win others. We must try to win them from ignorance. The Ethiopian was ignorant of the way of salvation. True, he realized his condition, and he was stretching out his hands towards God, but as yet light had not come to him. He had made a long journey in search of peace and knowledge, but so far, his search had been in vain. "What he wanted beyond everything else was a knowledge of the Christ of Whom the prophet Isaiah wrote." And is it not true that every sinner is ignorant of saving knowledge? He may be well informed on many topics, he may possess intellectual attainments of a very high order, but he lacks the knowledge of the way of life. His carnal mind has not discerned the things of the spirit of God.

We must also win them from sin. This Ethiopian was not what one would call a depraved sinner—indeed he was a good, moral man; still he felt he was in need of cleansing. So others now may be morally good, but if they are not trusting Christ they are still in sin, and we must try to win them from it.

II. To what should we win them? To Christ, for He is the friend they need and He is the only one who can save their souls. If they are won to Him they find all they require. In Him they become new creatures. In Him they have new affections, new desires and new wills.

III. How can we win them? We may perhaps win men to ourselves by kindness, by tact and by courtesy; but one thing more is required if we would win them to Jesus. We may win them to the Church by making its services attractive, but it does not follow that because we have won a man to the Church we have won him to Jesus. In bringing souls to Christ we can be, at best, but instruments in the hands of the Holy Spirit. To Him, therefore, we must look for success in our efforts. The text clearly indicates that it was the Holy Spirit who prompted Philip to go and speak to the Ethiopian, and that the same spirit enlightened the mind of the Ethiopian to understand the things spoken by Philip. While we should exercise tact and kindness in dealing with souls, we should, above all, follow the leadings of the spirit. Dr. Charles S. Robinson expresses the thought admirably when he says, "Whoever desires to do good must find out where the spirit of God is leading him, or leading others, and then must simply and humbly follow on."

If we would win men to Jesus we must tell them of Jesus. Perhaps no sermon was ever so briefly reported as this sermon which Philip preached to the Ethiopian, but still we know what its subject was. "He preached unto him Jesus." But while Jesus was the subject-matter of the discourse, the preacher evidently tried to impress the Gospel upon the heart and conscience of his hearer. Doubtless he pointed out that there was no other name under heaven given among men whereby they could be saved. If we wish to save others we must direct them to Christ the friend of sinners and we must endeavor to impress upon them the necessity of instantly closing with the terms of the Gospel.

Pastor and People.

HEAVEN MY HOME.

Heaven! my home! What shall I say of thee?
Mid all the din of life, the ceaseless toil;
Thou art the star of hope and thou the goal
To which I nearer draw each weary mile.

O Land of Peace! where sin has no domain,
How oft my weary soul pines for thy rest
When all around is strife and foolishness,
O how I long to be beside the blest.

O home of pure delight! of lasting love!
Where many a friend is folded safe from care,
Thy star will lure me on 'mid gathering clouds,
And in the evening light I'll anchor there!
—Christopher King.

HOW BEST TO PROMOTE AND CULTIVATE THE SPIRITUAL INTERESTS OF THE CHURCH.*

BY ALDERMAN GEO. W. ARMSTRONG, LONDON.

There can be no subject of more momentous importance to the truly Christian man than the one suggested by the title selected for the subject of this short paper—the promotion and cultivation of spirituality, the development of spiritual life.

The followers of Christ are the subjects of a spiritual kingdom, in which the laws to be observed are essentially spiritual, and in which all the relationships and environments partake of the same nature. The sustaining and supporting elements, the meats and drinks are spiritual; the occupation is a species of spiritual agriculture. As Paul says, "We have sown unto you spiritual things, and he naturally looked for a spiritual harvest." The same apostle's desire, as expressed to the church at Rome, was that "he might impart unto them some spiritual gift." Now, these gifts the Christian is zealous to secure "so that he may excel to the edifying of the Church." He should also desire them in order that he might be fortified and strengthened to oppose and wrestle against spiritual wickedness and be filled with all spiritual understanding and power.

The Scriptures frequently place that which is spiritual in juxtaposition to that which is carnal and natural, and show that they cannot co-exist in the same person at the same time. "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

For these spiritual qualities and experiences we are altogether dependent upon 'the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus,' and no wonder when spirituality emanates from so divine a source that it produces "life and peace." This paper is intended to enquire, "How best to promote and cultivate spirituality in the Church?" and I suggest:—By each individual member and office-holder seeking to promote and cultivate this quality in his own personal experience. A church is composed of an aggregate of units, and what the unit is so must the aggregate be. A congregation of carnally minded men can never produce a spiritually minded church. A man, or a church, that is spiritual loathes that which is carnal and impure. To promote and cultivate spirituality in the Church there must be an honest endeavor to walk in all the statutes of God blameless; a seeking, on the part of the individual member, after that which is holy, good and true. But you may ask, "How can this be done?"

1st. By studying the life and character, and following the example of our blessed Lord and Saviour Jesus Christ. "He hath set us an example that we should follow in His steps." He was obedient to His Father's commands. He sought to do His Father's will. He employed His time and energies in helping the needy, sympathizing

with the distressed, teaching the ignorant, denying Himself for the benefit of others, and sacrificing Himself that others might be saved. To follow such an example we should be constantly promoting and cultivating spirituality of life and character.

2nd. We can best promote the quality suggested by living in an atmosphere of constant personal prayer. We are exhorted to pray without ceasing. No one can be spiritual without being prayerful. Spirituality springs from communion with God and is developed by constant intercourse at the throne of grace. *Personal, secret prayer*—"Enter into thy closet, and, when thou hast shut thy door pray to thy Father who seeth in secret." *Family prayer*—"As for me and my house we will serve the Lord." *Sanctuary worship*—"Neglect not the assembling of yourselves together as the manner of some is." If these rules were observed complaints would be fewer, dishearteningly small congregations, badly attended week-evening prayer meeting, poor sermons and a low state of Christian experience, and in their place would be vitality, energy, generosity, charity and love. By prayer we can promote and cultivate spirituality in the Church.

3rd. By spiritual communion and intercourse the Church can promote and cultivate spirituality. "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name." "As iron sharpeneth iron so doth the countenance of a man his friend." If the Church were truly spiritual it would delight in spiritual conversation and intercourse. How many professed Christians speak to one another about Christian experience? The number, I fear, is sadly limited! Many of us, I fear, would be terribly startled by a direct enquiry about our spiritual life; and yet the inspired writer tells us, "They that feared the Lord spake often one to another." If we loved God and each other as it is our privilege to love; and we talked to each other about the love and the goodness of God we should, by this means, decidedly promote and cultivate spiritual life in ourselves and in the Church.

4th. By generosity in giving for the spiritual elevation of our race, and for adding to the temporal comforts of our fellow creatures who are not so favorably circumstanced as ourselves, we should considerably promote and cultivate spirituality in the Church. The genius of Christianity is giving and sacrifice. A niggardly, selfish, and unsympathetic Christian is an anomaly. "The liberal deviseth liberal things; and by liberal things he shall stand." "The liberal soul shall be made fat; and he that watereth shall be watered also himself." An excellent way to promote and cultivate spirituality in the Church is to promote and cultivate generosity and benevolence, and without these spirituality is impossible. "Will a man rob God?" Yet ye have robbed me. But ye say, "Wherein have we robbed thee?" "In tithes and offerings." "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii: 8-10. For temporal gifts God gives spiritual blessings.

5th. By keeping vows made to God we may promote and cultivate spirituality in the Church. "Better is it that thou should'st not vow than that thou should'st vow and not pay." A religious vow is making a promise to God and the vows we make, if of such a nature as God can accept, He expects us to redeem them. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee." The psalmist several times refers to the vows he

made and said, "I will pay my vows unto the Lord now in the presence of all His people."

When we begin the Christian life and identify ourselves with God's church and people we make vows or promises to God that we will live according to the laws and precepts of Christ and that we will give of our substance to advance his kingdom. How many seriously contemplate these vows after they are made? Are they not in too many cases, "as the morning cloud and as the early dew that passeth away, as the chaff is driven with the whirlwind out of the floor, and as smoke out of the chimney." Hosea. xiii. 3. How often are parental vows made at the baptismal font kept? How often are sick bed vows neglected after God has graciously restored us to health? We would urge, "When thou vowest a vow unto God, defer not to pay it; for God hath no pleasure in fools; pay that which thou hast vowed." Eccle. v. 4. If we would promote and cultivate true spirituality we must keep good faith with God and fulfil all the promises we make to Him.

And now what need I say more? Spirituality is of God! He is its author and finisher. If we would acquire spirituality in our life and conduct we must observe to do according to all the commandments He has enjoined upon us; the chiefest of which is to believe on the name of His only begotten and well beloved Son, for no sin is greater than the sin of unbelief, and nothing obscures spiritual life more than *doubt*.

If we would promote and cultivate the interests of the Church our faith in God must take the front rank; we must study the life of Christ and have our life modelled on His pattern; we must be regular and constant in prayer; have communion and intercourse with those like-minded with ourselves; be generous and keep all our vows made to God; by this means we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ and so develop all the graces of the spirit.

London, January, 1895.

WEEK DAY WORK OF MR. MOODY'S CHURCH, CHICAGO.

The Chicago Avenue Church, is not simply a place for Sunday meeting, for its door stands open each day in the week. It meets the varied needs of various people. During the week are prayer-meetings and praise-meetings for all, class-meetings, social gatherings of the Church and Sunday School, a woman's meeting and children's meetings.

On Monday evening the Young Peoples' Society of Christian Endeavor meets. The value of this meeting cannot be told—it can only be seen in the lives of the earnest young Christians who go out from it, and in the lives that are reached through them.

Tuesday evening there are various gatherings. Here in one room the children's choir is rehearsing for the Sunday service, in another a large Bible class is holding its prayer-meeting, while in still another the Boys' Brigade meets.

On Wednesday afternoon is the woman's meeting. To many a tired, hard-working woman this little spot has come to be the most sacred place on earth. Here for a little while she may forget the toil and care as she listens to some precious message of comfort or cheer from the blessed Word; here she may speak of her burden if she have one, and be sure of the sympathy and prayers of the others; here she may bring some testimony to the Lord's goodness, some experience of answered prayer, that will help the sister next her, or across the way. As they sit together, there, in the quiet room, the faces grow brighter, and the tired look steals away as if it had no place there. The women who come are not simply the members of our own congregation but they come from the streets and

churches all about, invited and brought in at first by some young lady from the Institute who has visited them, or perhaps by some one who has found the place a blessing to herself. One dear little woman who is always in her place near the front said, "I shall always love Miss S—, because she invited me to the mothers' meeting." Miss S— is far away now, and perhaps will never know here all it meant when she made that little call in her parish, and left behind an invitation to the meeting.

The children and the babies come too, and while the mothers are in the meeting the little ones are entertained in the kindergarten rooms. There are young ladies from the Institute to take care of them and it is a pleasant sight to take a peep into the room. Jack is in the corner building a block-house, Willie and Mary are rolling a big ball back and forth, Jennie is rocking a doll, and the babies are sleeping peacefully in their carriages or seated in the laps of their temporary nurses, looking contentedly at picture-books. It would be hard to tell which longed most for Wednesday to come, the women or the children.

On Wednesday evening is the mid-week gospel service, always well attended and fruitful in results. Thursday evening is reserved for social gatherings and entertainments. These are always free, and all are welcome. The regular church prayer-meeting occurs on Friday evening. It has been described by one as the "liveliest" prayer-meeting in the world. A young lady said "Usually people have to be urged to speak, but here they must be urged to stop speaking."

Most blessed results come from these week day services; souls are built up and strengthened in the Christian life, while others are won to the Saviour.

The children are not forgotten. The Boy's Brigade now numbers two hundred and fifty members, varying in age from eleven to seventeen, and is under the excellent leadership of Mr. W. B. Hilton. There is also a corps of young men from twenty to twenty-five years of age named "Moody's Volunteers," separated from the Brigade, which is well-attended and growing, and a cadet corps of sixty little boys who are still too young for the Brigade. About one hundred girls are taught calisthenic drill and there is a physical culture class for girls too old to be reached by the calisthenics. All these classes are under Mr. Hilton's direction.

The Industrial school for girls meets on Saturday afternoons. All the classes are for members of the Sunday School and only those are admitted. Their aim is not simply to drill and to teach but to win the children. They are only a means to an end—the end of bringing the young people into the fold of our Lord and Saviour Jesus Christ.

A COMMON EXPERIENCE.

Last year there died a Christian minister eminent for his abilities and attainments in several departments of philosophy and literature. His death was preceded by a gradual decline of over a year. During this period he said to a friend who visited him that he found pleasure and profit in using the Psalter as a manual of devotion, not studying it critically, but turning the words of the Psalms into prayers on his own behalf. What a testimony to the excellence of these wondrous lyrics! They were written thousands of years ago under Syrian skies and amid the dim light of an introductory dispensation, yet they furnish the best vehicle of devotional exercise which even an accomplished scholar can find. They touch the whole gamut of religious experience, and always strike a true note. An unseen hand must have guided the tongue of the singer so that while what he utters is certainly human in expression and character, it is also divinely appropriate and just. All is suitable to man, yet well-pleasing to God. What would the believer do in times of trial and perplexity without the Psalms? —*The Christian Intelligencer*.

*A paper read before the Presbyterian Council, London, Monday, January 21st, 1895.

Missionary World.

A MISSION TRIP IN BRITISH COLUMBIA.

On Thursday morning, Feb. 7th, Rev. Dr. Robertson, J. W. McMillan of Mount Pleasant, Rev. Jas. Buchanan of Richmond took the train to Mission City to catch the boat to reach Mount Lehman. At Mission City our missionary there, Mr. Menzies, met the trio, and after lunch in Des Brisays, who are the mainstays of Presbyterianism in Mission City, secured a row boat to pull for the shore on the further side. Dr. Robertson took the soft seat at the stern as became his age and his dignity as Archbishop of the West. Mr. Buchanan squatted at the bow, to watch the gentle undulations and graceful curves made by the backs of missionary Menzies and the big fellow from Mount Pleasant as they strained at the oar. Dr. Robertson steered, cracked jokes and watched for snags, Mr. Buchanan sang a little and told a story or two, while the rowers listened as became their youth, and "on the ear drops the light drip of the suspended oar." No matter which of the two rowers suspended their oars most they got to Mount Lehman in good time. On the way as the toiling rowers forgot to bend to the oar, a reply came to the song of Mr. Buchanan, and the boat's crew declared they had discovered an echo. Test after test made by stentorian voices proved lung power in the party, and "the finest echo ever I heard" came from that bank on the Fraser about five miles West of Mission City.

Arriving at Mount Lehman traces of last Summer's flood were much in evidence, memories of former missionaries also came to mind. One, Mr. ———, landed with his trunk by one boat and went back to New Westminster with the next, and declared that his sister Jean thought he was fitted for a city charge. Another found too much wrong doing among the people and wrote of it to the East, and afterwards found his work among the natives. At any rate Mount Lehman failed of much progress.

Two years ago a young untrained fellow from Ontario named Robertson went in, and very soon shewed that men differ. Where others failed he succeeded and raised the mission there to a good position. The present missionary G. D. Scott went in last fall, and the success begun by Robertson has increased under him. In short the people wished to build a church.

At seven p.m. the school house was crowded. Mr. McMillan presided, Mr. Buchanan preached, the Archbishop bided his time. It came sure. After service McMillan, who is a born chairman, called upon the people to state their case. Mr. Nicholson said we want a Presbyterian Church by and bye; Mr. Rodgers said a Union Church was what was needed; then the Archbishop sailed in and unloaded his cargo. It contained the concentrated essence of wisdom gathered from every part of the Dominion. Heavy goods from Ontario, volatiles from Quebec, gentle zephyrs from the Atlantic seaboard, dynamite from the West, and promises of cash from the Church and Manse Building Fund. After him the parson from Richmond gave illustrations as to where Union churches generally went. The Mount Pleasant city pastor, fearful that the former speaker had put in too much *fortiter in re*, applied the balm of the *suaviter in modo*, and the vote was taken. Union or Presbyterian—one voted for the Union and everybody else for Presbyterian. A committee on ways and means was appointed, a subscription sheet was sent round, and in a very short time two or three hundred dollars were subscribed and arrangements made for beginning at once to build. After voting on both sites it was agreed to accept an acre from Mr. McCallum an old time Presbyterian and with general congratulations a most successful meeting closed by singing the long metre doxology.

At eleven o'clock the party committed themselves to the boat on Father Fraser,

the big fellow from Mount Pleasant, fearful lest he should have to row home, betook himself to a horse and hied to Aldergrove. If it had been Kelvingrove we would have charged him with being allured by the song, "Will ye gang to Kelvingrove, bonnie laddie o;" but truth compels us to state that the fear of the oar and the onerous duties of the evening turned the scale.

Landing at Mr. Munro's, two miles from Mission City, the party found a happy company giving Mr. Munro's new house a house heating. Here they met with the young people of Mission City Church and after midnight walked up to that famous place. On Friday they sailed to Westminster and at night Dr. Robertson conducted pre-communion service in the Church at Richmond and on Saturday sailed for Victoria. A busy man is the Doctor, an A.I. mission worker, an invaluable man for the Home Mission Committee; and, although he is the best abused man in the Church, Home Missions would be a poor affair without him. JASON.

MISS TAYLOR'S MISSION TO TIBET.

Interesting accounts of the progress of Miss Taylor's second mission to Tibet, says the *Colonies and India* of Feb. 2nd, have lately been received in England. Our readers will remember that this lady, who has for the last ten years devoted herself to the work of the China and Tibet Inland Mission, succeeded in entering Tibet for the first time about three years ago. On that occasion she was accompanied only by five natives, and, in penetrating to a spot within three days' ride of the capital of the country, this small party suffered many privations and hardships, being finally obliged to retrace their steps to the Chinese frontier.

Returning to England shortly afterwards, Miss Taylor employed the period of her stay in this country in forming a band of 12 men—missionaries—to accompany her on her renewed attempt to penetrate into the interior of Tibet. One other lady, Mrs. Mackenzie, went with her husband, who was one of the party. In the autumn of last year the second mission, thus composed, had reached the independent State of Sikkim, lying between the frontier of Tibet and our Indian Empire. Before their departure it had been determined that Tibet should be now approached from the British frontier, and Miss Taylor and her companions met with no more than ordinary difficulties in crossing the border of Sikkim and proceeding to Gnatong, which is described as a collection of huts in the immediate vicinity of the British fort that had been established there some years, at a height of about 12,000 feet above the level of the sea. Here they met at first with some opposition in endeavouring to secure accommodation; for the natives declined to allow them shelter in any of the huts, and the officer in command of the fort recommended them to retrace their steps, as it was impossible to make room for them. In this emergency the members of the party explored the neighbourhood in search of caves, suitable at all events, for temporary shelter. Seeing, however, that the party had determined to stay there, the British officer then arranged with one of the natives to give up to them at first two rooms, and then a whole hut, which they enlarged, so as to provide shelter for them all. They were also able with some difficulty to arrange for a supply of food.

Before reaching Gnatong, however, Miss Taylor had unfortunately suffered much in health, in consequence of the great anxiety and hard work entailed on her as leader and general manager of the party, and the urgent necessity became manifest to her of securing the assistance of some experienced missionary to bring to a successful issue the important work set before them. She had therefore written home to suggest that, if possible, Mr. Cecil Polhill-Turner, of the China Inland Mission, who has been for some time seeking in England for labourers to work amongst the Tibetans on the Chinese

frontier, should be asked to come to her aid. It is understood that, pending his arrival in Sikkim, Miss Taylor, with her Tibetan servant, Pontso, has remained at Gnatong, the remainder of the party returning to Kalimpong or Pedong, where they obtained native huts, and have settled down with their teacher to the further study of the language, in readiness for the resumption of their onward journey.

The many friends of the mission will be glad to learn that Mr. Polhill-Turner, with the permission of the China Inland Mission, was able to accept the proposal that he should join Miss Taylor, and he left England at the end of last December, with the heart-felt wishes of his associates for his success in this important undertaking. Intelligence of the steps to be taken by the united party after his full consultation with Miss Taylor will be anxiously awaited, for, as is well known, the passage across the Himalayan Mountains over the Tibetan frontier is beset with many serious difficulties. Indeed, it is not yet known how far the Government of India are prepared to modify the existing restrictions attendant on entering Tibet from that side, although we must express our hope that all possible assistance will be afforded in this direction. It is more than probable that Miss Taylor will, after the arrival of Mr. Polhill-Turner, push on towards Tibet with her faithful companion Pontso. It should be added that although, as has been the case in all her previous journeys and work as medical missionary, she pays her own expenses, those of her party are defrayed by voluntary contributions, the treasurer of the fund being Mr. W. Sharpe, Roswyn, Beulah Hill, Norwood.

PULPIT, PRESS AND PLATFORM.

Ram's Horn. The man who shrinks from self denial pushes the cup of happiness away from his lips.

Young People's Era: Some people never know whether they are grateful or not until they have tried to give thanks in an empty pantry.

Cumberland Presbyterian. Idle preachers and preacherless churches would be an impossible anomaly if the Presbyteries exercised their authority.

James Stalker, D.D.: A Christianity intent only upon saving its own soul in the repose of luxurious churches, whilst the river of human sin and misery sweeps unguarded by the door, will not impress the present age.

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

Rev. Dr. Dewey: He who walks through life with an even temper and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses,—he has an everyday greatness beyond that which is won in battle or chanted in cathedrals.

Sir Edwin Arnold: I have been criticised for an implied comparison in "The Light of Asia," between Buddhism and Christianity. No such object was in my mind. For me, Christianity, rightly viewed, is the crown-queen of religion, immensely superior to every other; and, though I am so great an admirer of much that is great in Hindu philosophy and religion, I would not give one verse of "The Sermon on the Mount" away for twenty epic poems like the "Mahabharata," nor exchange the golden rule for twenty Upanishads.

Teacher and Scholar.

March 17th } ZACCHEUS, THE PUBLICAN. } Luke xix. 1-10.
18, 5.

GOLDEN TEXT—Luke xix. 10.

MEMORY VERSES.—8-10.

CATECHISM.—Q.

Home Readings.—M. Luke xix. 1-10. Th. Joshua vi. 12-26. W. I. Kings xvi. 34. T. Exodus xxii. 1-15. F. Matthew xx. 1-28. S. Luke xviii. 35-43. Su. Mic. vi. 1-8, and Psalm xv. 1-5.

The incident of this lesson followed soon after the rich young ruler went away sorrowful because he loved himself more than he loved God. After His interview with the ruler, Jesus spoke the parable of the laborers in the vineyard, and then proceeded on His way toward Jerusalem; when the incidents recounted in the Home reading for Friday (above) took place. Then at Jerico occurred the healing of blind Bartimaeus (see Home reading for Saturday). On leaving Jerico the incident with Zaccheus occurred. In Zaccheus we have a man seeking Jesus, and saved while seeking. So then, perhaps, the simplest division will be the best, and we will consider the lesson under the two heads: "The Sinner Seeking," and "The Sinner Saved."

I. The Sinner Seeking.—Of course Zaccheus was a sinner as every man is, but the narrative seems to indicate that he had lived up to the opportunities for dishonesty that his calling afforded, and that, in some measure, at least, he merited the dislike which was meted out to the publicans, on account of the oppression and greed which characterized the whole class. Like the young ruler, he was rich (v. 2), and like him he found that riches cannot satisfy man. He was a Jew (v. 9) and therefore knew what God required of him, but in the face of the prejudice with which his class was regarded, he found it impossible, humanly speaking, to rise to better things. But word had reached him of a rabbi whose attitude towards the outcast classes was something new. He had learned that one of the chosen intimates of this Jesus had been called from his publican's office; he had heard how He ate with publicans and sinners much to the scandal of the religious leaders of the nation; he had heard how everywhere the publicans and sinners were wont to flock to hear Jesus, and so Zaccheus determined to see for himself "who He was." He was thoroughly in earnest in seeking Jesus, convinced that He would not spurn to help a publican. There were difficulties in the way: the press, and "he was little of stature." But Zaccheus forgot dignity and everything else in his determination to see Jesus. So he ran before and climbed up into the wide spreading branches of a sycamore (Egyptian fig) tree in order that he might see Jesus as He passed by.

II. The Sinner Saved. Much to the surprise of the earnest publican, he learned that while he had been seeking Jesus, Jesus had also been seeking him, for as Jesus passed under the tree He looked up and called Zaccheus to come down, and graciously offered to share the hospitality of the publican's home. Can we wonder that when Zaccheus found he had thus been in Jesus' thoughts he received Him joyfully, and then and there determined that henceforth he would be what was almost unheard of—an honest publican, mindful of the needs of his fellow men. "One half my goods I give to the poor, and if I have taken. . . . I restore them fourfold"; and this not from any lower motive than that henceforth he recognized Jesus as "Lord." This was his master, and henceforth his life is consecrated to Him. Can we desire any better evidence of Zaccheus' faith in Jesus than this? Doubtless there were many things about the Master of which Zaccheus was still ignorant, just as there are with all; but the discovery that Jesus thought upon him, and showed love to him, was enough for the poor despised publican—his whole heart went out to Him in return. And the Master is not slow to make public the fact of Zaccheus' salvation. "This day is salvation come to this house, for as much as he is a son of Abraham" (see Gal. iii. 7)—and, then, a further word to tell all who were present, and to tell us, that, whenever any man is seeking Christ, the secret of it is that the Lord is seeking him, and at the same time to tell us this truth in such a way as will encourage and draw us to seek. "The Son of Man is come to seek and to save that which was lost."

LESSON POINTS.

1. Obstacles in the way of our seeking Jesus should only make us more earnest in seeking.
2. When one is in earnest seeking Jesus, he always finds Jesus more than earnest in seeking him.
3. We love Him because He first loved us.
4. The best evidence of faith in Christ is a life devoted to Him as Lord.

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The Canada Presbyterian

G. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MARCH 6TH, 1895.

THE editor of the *Presbyterian Record* asks us to say, which we gladly do, that in a few copies of the March number, the receipts for Foreign Missions at date should be \$26,000 and not \$36,000 as stated.

DR. COCHRANE has received the following sums for the Home Mission Fund:—Per Rev. Principal Douglas, £5; per St. George's, Paisley, £1; per St. George's, Edinburgh, £12; per Sir Donald Currie, £50.

DR. WITHROW'S programme of travel to Europe is to hand. It is a neatly printed pamphlet, with several illustrations, announcing excursions from \$121 up. It will be sent post free on application. Address, Rev. Dr. Withrow, Methodist Publishing House, Toronto.

PUBLISHED for nearly a third of a century the *London Advertiser* has long been known as one of the progressive journals of the Dominion, as well as the most widely circulated daily in Western Ontario. To keep pace with the requirements of its large constituency type-setting machines have just been placed in the office—the most approved kind—the lineotype having been selected for this purpose. The *Advertiser* is always up to date; and never gives an uncertain sound on the great moral issues of the day. On the temperance question it favours total prohibition of the liquor traffic.

THE *Southern Presbyterian*, published at Clinton, S.C., referring to our notice of Knoxonian having to go to Bermuda for his health, speaks of his name and writings as familiar to all their readers, and adds: "If Knoxonian wishes a change from Bermuda, we are sure that he would find a warm welcome from his Presbyterian brethren in South Carolina, who have become acquainted with him through his writings so abounding in good sense, honest purpose, and agreeable humor. But when we look at the piled-up snow outside and the cloudy skies of our once 'sunny South'—we would advise him to try Bermuda if he requires a mild climate."

REV. WM. PATTERSON, of Cook's Church, whom all Toronto knows so well, has a very happy way of putting things. At the Provincial Sabbath School Convention, held in Belleville, the report of which has just reached us, speaking of the "Forces of the Twentieth Century," he said:

"Those of the latter part of the nineteenth century and those of the twentieth will be largely mental and not physical. That will give the ladies a chance." How much is wrapped up in this last, brief sentence. What long ages of slow and laborious effort have had to be made, how much has had to be left behind of base and grovelling ideas before even the most advanced nations of the earth, have attained to that stage where woman's force could come most powerfully and most beneficently into play, because it is not physical, but mental and moral. The more these forces come into play, the greater will be the ladies' chance, and the brighter and better a place will the world become to live in.

WE quote again from Rev. Mr. Patterson on twentieth century forces. This too is very good, and said in his own way it is not to be wondered at that it brought down the house. "Of course we have a few physical curiosities like Corbett, and people go to see them exercise with one another, as they used to watch the wrestlers in the olden times, and as the heathen used to watch the bulls when they were fighting in the theatres. We have these men, but if we had 10,000 men, for example, with all the physical strength and power and training of a Corbett, you will sometimes get one little man who will have more power and influence in the world than those men, because now the forces are largely mental and intellectual."

THE Forces of the Twentieth Century: the Sabbath School in Relation Thereto," is the full title of the subject of Rev. Mr. Patterson's address at the Provincial Sabbath School Convention, and the following is so good that we cannot forbear giving it; "The forces in the universe in the middle of the twentieth century will be managed by the boys and girls that are now in the Sabbath schools. So you see how the Sabbath school comes in and has a bearing upon these forces of the twentieth century. But you say, 'You don't mean to tell us that all the boys and girls that will ever amount to anything in the twentieth century are in the Sabbath schools.' I do. I mean to tell you that all the boys and girls who will amount to anything in the twentieth century are in the Sabbath school." Sabbath school teachers make a note of that.

IT is the fashion with some travellers to lose no opportunity to make insinuations or speak openly in detraction of missionaries and their work, and there are in all our Churches people who are more or less influenced by such statements. It is almost invariably found to be the case, that those who make them are ignorant of the facts, have never sought really to know the truth, and have no sympathy with any kind of mission work. As an offset to this we place the following testimony of the *New York Independent*:

"We have a wide acquaintance with missionaries and have found them to be reliable men and women, conscientiously truthful and thoroughly well informed. We have published hundreds of letters from them from every part of the world, and we have never yet found their statements disproved or their motives impugned. They have been attacked by those who found their influence hostile to some political schemes, but in every case the results have vindicated not merely their accuracy, but their clear foresight and good judgment."

WHETHER the general election comes in a few weeks or comes after another session there will be but one issue and that issue will be Protection vs. a revenue tariff with a squint towards Free Trade. The Sovereign people will be asked to say once more what they think about the N. P. The verdict this time will be a fairer expression of Canadian opinion than any yet obtained, for the simple reason that Sir John Macdonald's immense personal influence will not be a factor in the contest. The personnel of the parties is pretty evenly matched, the balance being rather on the Liberal side. It is doubtful if the Government party have any one man equal to Laurier. A few weeks ago Sir John Thompson's influence would have counted for much in Nova Scotia, but Sir John is no more and the personnel of the parties there is about the same in influence. If the people say this time at the polls that they want the N. P., there will be no doubt that they do want it. The McCarthy party may injure the Government a little but the Patrons will do quite as much or more harm to the Liberals, and on the whole it will be a pretty straight fight.

THE *Christian Work* has this to say about the heartlessness of fashion:

We hear a great deal about the heartlessness of Fashion. All fashion is not heartless, but some is. One day last week we took up *The N. Y. Herald*; and in the same issue containing the announcement of the burial of a society woman once prominent in New York City, and a lovely character, there appeared the announcement of a grand reception by a lady most closely related to the husband just bereaved. Not only so, but while the body was in its coffin awaiting burial, two receptions were given by the near blooded relatives of the afflicted husband. Heartlessness could scarcely go farther.

Yes it can! A woman who tried hard to be fashionable went to a swell ball two or three weeks after sitting by the death bed of her mother and excused herself to her relatives by saying that she wore no light colours. She did not live a thousand miles from this Province of Ontario. There is room for a rousing book on the power of frivolity to harden the human heart.

A WRITER in one of the London, England, papers says of the English Presbyterian Church:

It has none of the esprit de corps of the zealot, because it has an evangelical sympathy too wide to be confined within the limits of a denomination. It is generous to a fault. It gives without stint its material to make other communions. Popular manipulators appropriate and adapt it to their uses. Still it abides by its quarry work, its grand mission to feed the world with truth, rejoicing and continuing to rejoice that nevertheless every way Christ is preached. This is noble. But has not the time come when we must train our children and ourselves to a more cohesive loyalty to the Presbyterian Church? Has not the time come when we should more perfectly popularize the great fundamentals of Presbyterianism, and take the field as well as abide by the boundry?

On this side of the water the "manipulator" does not need to be "popular" in order to get Presbyterian money. All he or she needs is a glib tongue and brassy cheek. A converted Jew that is not much converted, or an ex-priest, or escaped nun, can go out among some classes of the people and rake in more money in a week than the entire community gives to support missions and theological education in a year. And about eight dollars of every ten will be Presbyterian money.

LORD'S DAY OBSERVANCE.

WE are glad to see that steps are being taken, and they are not one day too soon, for the formation in Ontario of a Provincial Alliance for the better observance of the Lord's Day. On the last day of January a Conference was held in Toronto attended by representatives from Hamilton, London, Kingston, Brantford, Guelph, St. Catharines, Niagara Falls and Toronto. It was decided to form a Provincial Alliance for the better observance of the Lord's Day.

"The members of the Conference believe," a circular before us says, "that the Lord's Day is set apart by Divine authority, not only for the worship of God, but also for the rest of every toiler, and that in view of the many attempts which are being made to rob the community of this right, it is highly important that steps should be taken by the Province of Ontario to defend the day against encroachment."

The Conference adopted the following resolution:—"That in the judgment of this Conference it is desirable to test the sufficiency of the Lord's Day Act for dealing with such instances of Sabbath desecration as have been brought to the attention of this Conference and if it should be found insufficient to seek such amendments of said Act as shall make it effective for this purpose."

It is desired to form a branch of the Alliance in every city, and, so far as possible, in every town and village of the Province.

This action has been taken at the present time, very largely because of open violations, as they are believed to be, of the Lord's Day Act in the city of Hamilton. These consist in the running of Sunday cars, Sunday traffic upon the local railways running from that city to adjoining towns and villages, and also during the summer months by steamboat excursion traffic between Hamilton and Burlington Beach. A similar state of things is insidiously and gradually growing up in other cities and towns in the Provinces.

We give the substance of some reasons for dealing with this matter on a Provincial basis, as they are set forth in a "Memorandum concerning the formation of a Provincial Alliance for the better Observance of the Lord's Day," sent forth by order of the Conference referred to above.

The law which must be relied upon to check or prevent altogether these violations of the Lord's Day Act is a Provincial one, and its defects, if they exist, must be corrected by the action of the Provincial Legislature. It has been found from the experience of the city of Hamilton, for instance, that the matter cannot be effectively dealt with as a local one by the local authorities. From the rapid growth of Sabbath desecration in the city of Hamilton, owing to this cause, it is certain to spread speedily in other cities and towns in the Province unless active steps are taken to bring united and powerful action to bear in defence of the Sabbath and of Sabbath law. The rapid advance of the Radial Electric Railway system, there being now in the *Ontario Gazette* no fewer than eleven applications to construct such railways, forms a new element of danger. Wealthy and powerful corporations, desirous of increasing their profits by Sunday traffic, will use the whole of their united strength against every effort made to secure and safeguard the rest of the Lord's Day. The state of matters in Toronto with regard to the Sunday street car question, and the certainty of another vote being taken on it in 1896, unless in the meantime the running of street cars on Sabbath should be declared unlawful, all point out and emphasize the necessity of prompt, united, systematic and determined effort to guard and protect the Sabbath by all suitable legal means as a day of rest and for worship.

"In view of the approaching Session of the Legislature which will deal with matters of such great importance to the cause, it is urgently desirable that the Alliance should be organized as rapidly as possible.

"It is intended to make the entrance fee as small as possible, so that all who are interested may be able to become members. It has been suggested that it should be from \$1.00 to \$2.00. The amount will of course be settled by the General Convention as part of the Constitution of the Alliance."

A meeting was held in the Bible house in this city last Friday evening, the Hon. G. W. Allan in the chair, to further advance this good work so far as Toronto is concerned. A general convention is to be held on Friday first to form a Provincial Alliance for the better observance of the Lord's Day, at which it is expected that delegates will be present from most of the principal towns and cities of the Province of Ontario. A constitution will be then drawn up, arrangements made for the organization of local branches over the country, a plan of operations determined upon, means taken to provide such funds as will be necessary to carry out the object of the Alliance, and generally everything done which can be thought of, not only to preserve the Sabbath as we now have it, but to put a stop to some forms of Sabbath desecration, which have already gradually got a foothold amongst us. It is confidently expected that this movement when launched, will be hailed cordially over the whole country, and helped by all who are alive to the inestimable benefits of every kind, social, civil and national, material and spiritual, which have been uniformly found to attend the proper observance of an institution devised by infinite wisdom, and appointed by the great Creator for man's highest benefit. In the meantime every friend of the Sabbath, who has not already done so, can at once begin to render some practical assistance in this important matter by carrying out in their own individual case some of the excellent suggestions made by Mrs. Savigny, to whose communication on this subject, which appears in our columns this week, we would ask the attention of our readers.

"CONSERVATIVE" ON "WHOM SHALL WE SEND?"

THE communication of "Conservative" on "Whom Shall We Send?" will, we doubt not, be read not only with interest, but with approval, by very many of our readers. For ourselves we welcome it. We do not at present intend to take up in detail the objections raised by our correspondent to the suggestion made first by the Foreign Mission Secretary, and which was spoken of approvingly in our editorial columns. We wish rather to express our grateful appreciation of the excellent spirit, and the good judgment shown in the article of "Conservative." We are not surprised at the concern he felt at the suggestion to send out to the foreign field all who apply,

and whom the Foreign Mission Committee, after due examination, could accept. It would not be justified in doing so without the sanction of the Church deliberately and solemnly given. To act in faith not to act blindly or irrationally, and should the Church give its sanction to such a step, it would be an indication of the mind of the Spirit, and a warrant for faith to act upon. Pastors on whom must rest largely the responsibility for raising the funds needed for the Church's work, are the best qualified to speak as to whether the Church has yet reached that state of consecration and spirit of self-sacrifice which would justify such a new departure as the one suggested. For this is really what taking it must depend upon. No one would really deliberately say that the Church does not possess the means to do all that is contemplated, did she have a sufficient measure of consecration and self-sacrifice. Means have already been suggested in our columns by several correspondents, by which, if the membership of the Church generally possessed to a sufficient degree a spirit of consecration, the means could at once be so greatly increased as to meet all present requirements; and, were the Church ready to follow the Spirit's leading and go forward in this great work of world-wide evangelization, the means would be forthcoming, for God could easily bestow them, for all future requirements.

The course of our Church in the past in the very rapid and wide extension of our work at home and abroad, has really been very largely one of faith, following the indications and leadings of the Spirit to occupy new fields as they have opened up. And that faith has been wonderfully justified by the way in which the means have been provided to meet the rapidly growing demands for them. Would not our past history justify another, if even a larger forward step than we have as yet dared to take! In addition to the church referred to by the Foreign Mission Secretary as precedents for the action suggested rather than proposed to be adopted, we may quote from the *Missionary Record*, of the United Presbyterian Church of Scotland, to show that it also is feeling its way to take this same course. In the number for last month we find this language used.

"When we review the additions to our missionary staff during the past year, we have reason for thankfulness to the Lord of the harvest. No fewer than twenty-five new appointments were made to service in the foreign field, namely, six ordained missionaries, six medical missionaries (three of them ladies), two teachers, four artisan missionaries, and seven Zenana missionaries, of whom three are trained nurses. Against these we have to set seven removals, one by a martyr's death, and six by resignation. The year 1895 thus shows a marked increase in our missionary staff. The fields are calling for more labourers, and the labourers are offering. Will not a grateful Church enlarge her giving so as to allow of the sending forth all her sons and her daughters who devote themselves to this great work, and who are found really qualified for it? Reference has been made to the remarkable experience of the Church Missionary Society, since it adopted, seven years ago, the policy of accepting every candidate for foreign service who was found duly qualified. The missionary staff, which seven years ago numbered 309, now numbers 619, while the additional income required has been most wonderfully provided. Among many items of advance, perhaps, there is none more striking than this, that seven years ago that Society had only four honorary missionaries, now it has seventy."

These are indications, we think, of the dawn of a brighter era in the history of the Church of Christ on earth. We shall not be singular, therefore, or quixotic if we at least consider, and by the clear leading of the Spirit be led into adopting such a course as that suggested.

As we said at the outset, we have not set ourselves to meet the objections so frankly and fairly stated by "Conservative," and in such a Christian Spirit. We are glad to find that we are to such a large extent at one. We feel confident that he is one who, though not ready yet for such a step as that which has called forth his criticism, will not fail by precept, example and appeal to all within the reach of his influence to promote that faith which he longs to see, and which would warrant the course of action which at the present causes him concern. The Church has prayed for closed doors to be opened, and they have been opened; it has prayed the Lord to raise up labourers for the har-

vest, and He has raised them up in greater numbers than the Church is prepared to send them. If we have been in earnest in these prayers, if we really meant them they surely implied that if God would do that, we would hold ourselves in readiness to send them. If we are not, let us change our prayers, not for open doors, not for more labourers, but for more honesty and sincerity in our prayers, for such a spirit of consecration and liberality and self-sacrifice to be poured out upon the membership of our Church, that, having the means we have, no one offering their services and adjudged worthy and fit to go into the foreign field will be compelled to stay at home because we are not willing to make sacrifice enough to send them.

DESOLATION.

NEVER before in its history has Toronto presented such a picture of desolation over three large areas of it as it does at present. In the first of the three desolating fires which have followed each other in rapid succession THE CANADA PRESBYTERIAN had what is by some spoken of as a "close call," as the fire only stopped at the building next to us. Ruin and desolation are on that side and almost directly in front of us. It is a depressing sight to have them constantly in view.

Again, early on Sabbath morning, another most disastrous fire broke out, and has laid in ruins another large area in the heart of the busiest retail-dealing part of the city. As in the first fire, when Mr. McKinnon's lofty and massive building was destroyed before it was yet finished, so in this, the new seven story departmental store of Mr. Simpson, at the corner of Queen and Yonge Streets, which had been opened only a few weeks, fell a prey to the destroying flames, and it, together with many other buildings around, are, while we go to press, a mass of smouldering, blackened ruins.

It was only after they had assembled in their Churches that many knew by some one near whispering it to them, that a terrible fire had raged during the night, and that Knox Church had been destroyed. So at first the report ran. Probably no church in Ontario is so well known as Knox Church, Toronto, and its destruction would be like the sweeping away of a landmark in the history of the Presbyterian Church in Canada. Many of the worshippers there only learned what had befallen their Church when they went, as they are wont, at the usual hour of service. Fortunately, though much damaged, the Church is not destroyed, and service was held in the school-house at the rear while fire was actually still smouldering in the front part of the building. We congratulate and rejoice with Knox Church that their historic building, though much damaged, and the spire gone, has escaped total destruction.

The occurrence of one fire after another in such quick succession causes many to suspect, and many others to openly ascribe them to incendiarism. It would be well if the real cause could be ascertained beyond a doubt. A very sad feature in them is the number of people—five hundred it is said—who have been suddenly thrown out of employment at a time when there are already in the city so many unemployed. It is rather humiliating to see in what a very brief space the slowly piled up results of many months of skilled labour, and years of accumulation, are brought to nought. Within half an hour of the alarm, the roof of the great Simpson \$125,000 new building came down with a crash and the walls with it in one vast ruin. Fortunately, although there were some injuries received and many narrow escapes, there were no fatal casualties, and the loss although great is covered by insurance to over two thirds of the value of the property destroyed. The loss of business in the meantime is, however, a very serious one. Again, also, the lesson seems to be taught to Toronto of the great inadequacy of its means for dealing with so extensive a conflagration, especially in the case of buildings of such height as are now being erected in this city. This is a state of matters which it cannot be supposed will be allowed long to exist by those whose duty it is to deal with this part of the city's business.

JIM AND NAPOLEON. By Lydia Walters. The Copp, Clark Co., Limited, Toronto.

This is one of the books of the London Religions Tract Society, and when we have said that it is all but sufficient commendation. It is a volume for the young, written in an interesting, attractive style, and conveying throughout those lessons in upright conduct and character which all young people more or less need.

The Family Circle.

THE ORIGINAL VERSION OF "DIXIE."

The song of "Dixie" is indelibly connected with the South. We all know the air, but few have seen the original song. There have been many versions, but we here present the original from which they all sprang.

I wish I was in the land ob cotton
Old times dar am not forgotten,
Look away, look away, look away, Dixie land.
In Dixie land, whar I was born in,
Early on one frosty mornin',
Look away, look away, look away, Dixie land.
Den I wish I was in Dixie,
Hooray! hooray!
In Dixie la, I'll took my stand,
To lib an' die in Dixie.
Away, away, away down South in Dixie;
Away, away, away down South in Dixie.

Old misses marry "Will de weaver,"
William was a gay deceiver;

Look away, etc.

But when he put his arms around 'r,
He smiled as fierce as a forty pounder;

Look away, etc.

Den I wish I was in Dixie, etc.

His face was sharp as a butcher's cleaver,
But dat did not seem to greaber 'er;

Look away, etc.

Old missus acted the foolish part,
And died for the man who broke her heart

Look away, etc.

Den I wish I was in Dixie, etc.

Now here's a health to the next old missus,
And all the gals that want to kiss us;

Look away, etc.

But if you want to drive away sorrow,
Come and hear dis nig to-morrow;

Look away, etc.

Den I wish I was in Dixie, etc.

Dars buckwheat cakes and Ingen batter,
Makes you fat or a little fatter;

Look away, etc.

Den hoe it down and scratch your grabble,
To Dixie's land I'm bound to trable;

Look away, etc.

Den I wish I was in Dixie, etc.

—*Memphis Commercial.*

OUR SERMON TASTER.

BY IAN MACLAREN.

A Drumtochty man, standing six feet three in his boots, sat himself down one day in the study of a London West End minister, and gazed before him with the countenance of a sphinx.

The sight struck awe into the townsman's heart, and the power of speech was paralyzed within him.

"A'm frae Drumtochty," began a deep, solemn voice. "Ye'll hae t'ard o' Drumtochty, of coorse. A've jined the polis; the pay is no that bad, and the work is naethin' tae an able-bodied man."

When these particulars had been digested by the audience—

"It's a crooded place London, and the fouk's aye in a tiravie (commotion), rinnin' here an' rinnin' there, and the maist feck o' them dinna ken whar they're gaein'."

"It's officer this and officer that frae mornin' till nicht. It's peetifu' tae see the helplessness o' the bodies in their ain toon. And they're freevolous," continued the figure, refreshing itself with a reminiscence.

"It was this verra mornin' that a man askit me hoo tae get tae the Strand."

"Haud on," I says, "till ye come tae a cross street, and dinna gang doon it, and when ye see another pass it, but whup roond the third, and yir nose 'ill bring ye tae the Strand."

"He was a shachlin bit cratur, and he lookit up at me."

"Where were you born, officer?" in his clippit English tongue.

"Drumtochty," a' said, "an' we hev juist ae man as sma' as you in the hale Glen."

"He gied awa' lauchin' like tae split his sides, an' the fac' is there's no ain o' them asks me a question but he lauchs. They're a licht-headed fouk, and no sair educat. But we maunna boast; they hevna hed oor advantages."

The minister made a brave effort to assert himself.

"Is there anything I can do?" but the figure simply waved his hand and resumed:

"A'm comin' tae that, but a' thoct ye wud be wantin' ma opeenion o' London."

"Weel, ye see, the first thing a' did, of coorse, after settlin' doon, was tae gae roond the kirks and hear what kin' o' ministers they hae up here. A've been in saxteen kirks the last three months, an' a' wud hae been, in mair had it no bin for ma oors."

"Aye, aye, a' ken ye 'ill be wantin' ma judgment," interpreting a movement in the chair, "an' ye 'ill hae it. Some was puir stuff—plenty o' water and little meal—and some wasna sae bad for England. But ye 'ill be pleased to know, here the figure relaxed and beamed on the anxious minister, 'that a'm rael weel satisfied wi' yer .el', and a'm thinkin' o' sittin' under ye."

"Man," were Drumtochty's last words, "a' wish Elspeth Macfadyen cud hear ye, her 'at pries (tastes) the sermons in 'oor Glen: a' believe she wud pass ye, an' if ye got a certeeicat frae Elspeth, ye wud be a prood man."

Drumtochty read widely—Soutar was soaked in Carlyle, and Marget Howe knew her "In Memoriam" by heart—but our intellectual life centred on the weekly sermon. Men thought about Sabbath as they followed the plow in our caller air, and braced themselves for an effort at the giving out of the text. The hearer had his snuff and selected his attitude, and from that moment to the close he never moved nor took his eyes off the preacher. There was a tradition that one of the Disruption fathers had preached in the Free Kirk for one hour and nifty minutes on the bulwarks of Zion, and had left the impression that he was only playing round the outskirts of his subject. No preacher with anything to say could complain of Drumtochty, for he got a patient, honest, critical hearing from beginning to end. If a preacher were slightly equipped, the audience may have been trying. Well-meaning evangelists who came with what they called 'a simple Gospel address,' and were accustomed to have their warmer passages punctuated with rounds of spiritual applause in the shape of smiles and nods, lost heart in the face of that judicial front, and afterwards described Drumtochty in the religious papers as 'dead.' It was as well that these good men walked in a vain show, for their hearers were painfully alive.

"Whar did yon wakely body come frae, Burnbrae? it was licht wark the day. There was nae thoct worth mentionin', and ony-thing he hed was eked oot by repetition. Tae sae naethin' o' bairny stories."

"He lives aboot England, a'm telt, an' dis a feck o' gude in his ain place. He hesna muckle in his head, a'll alloo that, Netherton, but he's an earnest bit cratur."

"Ou aye, and foo' o' self-conceit. Did ye hear hoo often he said "I?" a' got as far as saxty-three, and then a' lost coont. But a keepit "dear," it cam tae the hundred neat."

"Weel?" a' says tae Elspeth Macfadyen. A'kent she wud hae his measure.

"Gruel, Netherton, juist gruel, and eneuch tae scunner (disgust) ye wi' sugar."

It was the birthright of every native of the parish to be a critic, and certain were allowed to be experts in special departments. Lachlan Campbell in doctrine and Jamie Soutar in logic—but as an all round practitioner Mrs. Macfadyen had a solitary reputation. It rested on a long series of unreversed judgments, with felicitous strokes of description that passed into the literary capital of the Glen. One felt it was genius, and could only note contributing circumstances—an eye that took in the preacher from the crown of his head to the sole of his foot; an almost uncannie insight into character; an instinct to seize on every scrap of evidence; a memory that was simply an automatic register; an unflinching sense of fitness; and an absolute impartiality regarding subject.

It goes without saying that Mrs. Macfadyen did not take nervous little notes during the sermon—all writing on Sabbath, in kirk or outside, was strictly forbidden in Drumtochty—or mark her Bible, or practise

any other profane device of feeble-minded hearer. It did not matter how elaborate or how incoherent a sermon might be, it could not confuse our critic.

When John Peddie, of Muirtown, who always approached two hours, and usually had to leave out the last head, took time at the Drumtochty Fast and gave, at length, his famous discourse on the total depravity of the huma' race, from the text, "Arise, shine, for thy light is come," it may be admitted that the Glen wavered in its confidence. Human nature has limitations, and fallure would have been no discredit to Elspeth.

"They were sayin' at the Presbytery," Burnbrae reported, "that it hes mair than seeventy heads, coontin' pints, of coorse, and a' can weel believe it. Na, na, it's no tae be expeckit that Elspeth cud gie them a' aifter ae hearin'."

Jamie Soutar looked in to set his mind at rest, and Elspeth went at once to work.

"Sit doon, Jamie, for it canna be dune in a meenut."

It took twenty-three minutes exactly, for Jamie watched the clock.

"That's the laist, makin' seeventy-four, and ye may depend on every ane but that fourth pint under the saxth head. Whether it was the "beginnin' o' faith" or "the origin," a' canna be sure, for he cleared his throat at the time."

Peter Bruce stood helpless at the Junction next Friday—Drumtochty was celebrating Elspeth—and the achievement established her for life.

Probationers who preached in the vacancy had heard rumours, and tried to identify their judge, with the disconcerting result that they addressed their floweriest passages to Mistress Stirton, who was the stupidest woman in the Free Kirk, and had once stuck in the 'chief end of man.' They never suspected the sony motherly woman, two pews behind Donald Menzies, with her face of demure interest and general air of country simplicity. It was as well for the probationers that they had not caught the glint of those black beady eyes.

"It's curious," Mrs. Macfadyen remarked to me one day, "hoo the pulpit fashions change, juist like weemen's bonnets."

"Noo a' mind when auld Doctor Ferintosh, him 'at wrote "Judas Iscariot the first Residuary," would stand twa meenutes facing the fouk, and no sit doon till he hed his snuff."

"But thae young birkies gie oot 'at they see naebody comin' in, an' cover their face with ae hand sae solemn, that if ye didna catcā them keekin' through their fingers tae see what like the kirk is, ye wud think they were prayin'."

"There's not much escapes you," I dared to say, and although the excellent woman was not accessible to gross flattery, she seemed pleased.

"A'm thankful' that a' can see without lookin'; there's the new minister o' Netherraird, he writes his sermon on ae side o' ten sheets o' paper."

"He's that carried awa' at the end o' ilka page that he disna ken what he's daein', an' the sleeve o' his goon slips the sheet across tae the ither side o' the Bible."

"But Doctor Ferintosh was cleverer, sall it near beat me tae detect him," and Elspeth paused to enjoy the pulpit ruse. "It cam tae me sudder ae Sacrament Monday, hoo dis he ay turn up twal texts, naither mair nor le. and that set me thinkin'. Then a' noticed that he left the Bible open at the place till anither text was due, an' I wunnered a'd been sae slow. It was this wy: he askit the beadle for a glass o' water in the vestry, and shippit his sermon in atween the leaves in sae many bits. A've wished for a gallery at a time, but there's mair credit in fiodin' it oot below—aye, an' plesure tae; a' never wearied in kirk in ma life."

Mrs. Macfadyen did not appreciate prodigal quotations of Scriptures, and had her suspicions of this practice,

"Tak the minister o' Pittendriegh noo;

he's fair fozy wi' troking in his gairden an' feeding pigs, and hesna studied a sermon for thirty year.

"Sae what dis he dae, think ye? He havers for a while on the errors o' the day, and syne he says, 'That's what man says, but what says the Apostle Paul? We shall see what the Apostle Paul says.' He puts on his glasses, and turns up the passage, and reads maybe ten verses, and then he's aff on the jundy (trot) again. When a man hes naethin' tae say, he's aye lang, and a've seen him gie half an oor o' passages, and anither half oor o' havers."

"He's a Bible preacher, at any rate," says Burnbrae tae me laist Fast, for, honest man, he hes aye some gude word for a body.

"It's ae thing," I said tae him, "tae feed a calf wi' milk, and anither tae gie it the empty cogie tae lick."

"It's curious, but a've noticed that when a Moderate gets lazy he preaches auld sermons, but a Free Kirk minister taks tae abusing his neeburs and readin' screeds o' the Bible."

"But Pittendriegh hes twa sermons, at ony rate," and Elspeth tasted the sweets of memory with such keen relish that I begged for a share.

"Well, ye see he's terrible prood o' his feenishes, and this is ane o' them:

"Heeven, ma brethren, will be far grander than the hoose o' ony earthly potentate, for there ye will no longer eat the flesh of bulls nor drink the blood o' goats, but we shall sook the juicy pear and scoop the loocious meelon. Amen."

"He hes nae mair sense o' humour than an owl, and a' aye haud that a man without humour sudna be allowed intae a poopit."

"A' hear that they have nae examination in humour at the college; it's an awfu' want, for it wud keep oot mony a dritch body."

"But the meelon's naethin' tae the goat, that cowed a' thing, at the Fast tae."

"If Jeems was aboot a daurna mention 't; he canna behave himsel' tae this day gin he bears 't, though ye ken he's a douce man as ever lived."

"It was anither feenish, and it ran this wy:

"Noo, ma freends, a wull no be keepin' ye ony langer, and ye 'ill a' gae hame tae yir ain hooses and mind yir ain business. And as sune as ye get hame ilka man 'ill gae tae his closet and shut the door, and stand for five meenutes, and ask himsel' this solemn question, 'Am I a goat?' Amen."

"The amen near upset me masel', and a' hed tae dunge Jeems wi' ma elbow."

"He said no a word on the wy back, but a' saw it was barmin' in him, and he gied oot sudden aifter his dinner as if he hed been ta'en unweel."

"A' cam' on him in the byre, rowing in the strae like a bairn, and every ither row he took he wud say, "Am I a goat?""

"It was nae cannie for a man o' his wecht, besides being' a married man and a kirk member, and a' gied him a hearing."

"He sobered doon, and a' never saw him dae the like since. But he hesna forgot, na, na; a've seen a look come ower Jeems' face in kirk, and a've been feared."

When the Free Kirk quarrelled in their vacancy over two probationers, Mrs. Macfadyen summed them up with such excellent judgment that they were thrown over and peace restored.

"There's some o' thae Muirtown drapers can busk oot their windows that ye canna pass without lookin'; there bits o' blue and bits o' red, and a ribbon here an' a lace yonder."

"It's a bonnie show and denty, an' no winner the lassies stan' and stare."

"But gae intae the shop, and peety me, there's next tae naethin'; it's a' in the window."

"Noo that's Maister Popinjay, as neat an' fkey a little mannie as ever a' saw in a black goon."

"His bit sermon was six poems—five a' hed heard afore—four anecdotes—three aboot himsel' and ain aboot a lord—twa

Our Young Folks.

PROTECTING LOVE.

At the lakelet's pebbly margin,
Anxious-eyed, yet filled with glee,
Barefoot, toddling little captain
Launched his ship upon the sea.
In his hand the cord that held it
At the pleasure of the child;
Never suffering dire disaster,
Wind or wave however wild.
So, methought, our God doth hold us
With the golden cord of love;
E'en when billows fierce beat round us,
And the clouds roll dark above.
So, mid wildest night of ocean,
Thunder's boom and lightning's glare,
Tossed we may be, but can never
Drift beyond his love and care.
—Rev. J. E. Clark, Russellville, Ky.

SOME ONE'S LITTLE DAUGHTER.

When mamma scolds her little girl,
Or papa sugar plums has brought her,
She says, with saucy emphasis,
"I'm papa's little daughter."
When papa chides or frowns at her,
For naughty ways we have not taught her,
She says, with sweet, coquettish stress,
"I'm mamma's little daughter."
When papa and mamma too,
Must scold for wrong in which they've caught
her,
She sobs, in broken heartedness,
"I ain't—nobody's—daughter."
But when she's sweet and kind and true,
And sees the good that love has brought her,
She says, with loving promptitude,
"I'm bofe you's little daughter."
—Our Little Ones.

"BABY" JIM.

"I dare you to get it, Jim."
It is just five years ago to-day that I said those words on this very hilltop to Jim, and he answered, as any fellow in school who knew what a coward he was, knew he would answer.
"I can't do it, Dan, I'm afraid."
Then we both lay flat down by the edge of the hill, and craned our necks over the side, to look more closely at the tree growing horizontally from the rock just below us.
"If I only had those eggs, my collection would be the best in school," I said, longingly. "It must be a creeping warbler's nest, it's so well hidden in the leaves, and nobody else has just that kind. If it wasn't for my weak ankle, I'd get it; anyway, I'm not afraid."
I couldn't resist that last shot at Jim, though I wouldn't have let another fellow in school say it about him to me.
Jim kicked the grass viciously.
"Why am I such a fool, Dan! I'd give anything to be as brave as you are, but somehow I can't. I don't believe you even know what it feels like to be afraid. I lost the game last Saturday because I hadn't any nerve—fumbled the ball, and you know how every fellow in school despises me for it. And Brown kicked me off the team right afterwards, though you've said yourself, Dan, that I ought to be the best quarter back in the school, I'm just built for one, it's because I'm a miserable coward, and lose my nerve; I can't do anything, and I hate it, hate the whole thing; and myself worse than all."
And Jim's sensitive lip trembled, and he swallowed the hard lump rising in his throat.
"Don't be silly, Jim." I remember saying, though I meant it kindly, "you know perfectly well what the Doctor told the fellows last Sunday—how far and away out of sight moral courage is to physical; and I thought of you right off. Don't you remember how you were the only fellow in the dormitory who didn't sneak out of that row we had there the beginning of last term? Why, even the fellows stopped calling you "baby," and called you "Jim," after that."
"What's that now," Jim broke in, embarrassed by praise, "when not a fellow in school exceptin' you has stood by me since

last Saturday? I wish I could show you sometime how much obliged I am, Dan. I believe you're the only fellow in the world that cares for me, now."

Hot tears were gathering in Jim's eyes, and I who hated tears as only a boy can, said hastily:

"If you go, I go," Jim said, steadily, setting his lips firmly. "I can climb out on that limb over the nest, so if your ankle gives out, maybe I can help." Then persuasively he added: "Don't go, Dan. It's certain death if a fellow falls on those rocks down there."

"Better go down and sit there, so you can be a cushion when I do fall on'em," I said as I dropped myself over the hill, and made my way slowly towards the tree.

I remember turning my head once to look back, and seeing Jim, with a pale face, preparing to follow me.

"Better not do it, Jim," I called back over my shoulder. "There's not the least use in your coming."

Then I didn't think of him again. It was awfully exciting. The long, supple limb swayed as I climed steadily on. Then I stretched myself out flat on it, and began breaking away the small twigs and branches between me and the nest. I could almost touch it, and then—I never could tell how it happened—there was a crash over my head, and Jim fell through, clutching wildly at me. In another moment both of us were swinging out over the cliff. I was holding on to the limb with my arms, and Jim had hold of my feet.

"Hold on tight, Jim!" I shouted "we're all right. Throw your legs up around me. Hold on! Don't wriggle so! Whew! that's my lame ankle; I can't hold on this way much longer, my grip's slipping, and I feel as if my arms were paralyzed."

"Dan, if I wasn't hanging from you, and could maybe swing out to that lower limb, could you hold on, and pull yourself up?"

"Yes, but you can't swing yourself that far, Jim."

"No. Good by, old fellow."
The weight was suddenly loosed from my feet, and I realized that Jim had fallen below on the rocks!

Terror stricken, I threw my legs over the limb, and clung to it, trembling and sick at heart.

"Jim!" I screamed, "Jim! Answer me!"
"What are you yelling so for, youngster, hanging on to that tree like a scared kitten? Baby Jim couldn't save you."

It was Brown, our football captain's voice. He appeared over the top of the hill.

"It's Jim," I shrieked, as I crawled recklessly towards him. "He's fallen below on the rocks."

Then all around me became confused and dark.

Some time later I became slowly conscious of the forms of some of the masters looming black and vague against the golden glory of the autumn sunset. I saw that they were kneeling around something, and it dawned upon me, that "something" was "Baby" Jim.

"Let me go," I cried roughly to Brown, who, pale and scared, was holding me, and breaking from him, I crawled towards Jim. I could feel the scalding tears rushing down my cheeks, but little I cared then, though Brown was beside me.

"He seems to be coming to," some one said.

The voice sounded far off, as if it came from somewhere beyond, in the sunset.

There was just the least flicker over Jim's eyelids, then he opened his eyes wide, and said:

"Am I dead?"

"No, my boy, you are here with us all," the doctor answered softly, taking his hand.

"Where's Dan?"
"He's here, too, all safe. You've both had a narrow escape."

Then I realized that the doctor thought Jim had only fallen, so I pressed forward, and said eagerly:

"We both fell and caught from the limb, sir, and Jim had hold of me, and one of us had to let go to save the other, and Jim did it to save me. It's the bravest thing that's ever been done in school, and I'll fight the fellow that ever dares to call him a coward again."

I think Jim must have heard what I said for he was looking at me, and I know he smiled, but Brown pushed me back, and said:

"Hush up, can't you keep still? We're afraid he's dying."

Though the words were spoken in a whisper, Jim heard them, and turned his eyes to the doctor.

"Is what he says true?" he asked, feebly.

I could see the doctor's voice was too choked to answer. Presently Jim spoke again:

"I don't mind dying brave," he said, "I should have hated it if I'd been a coward."

That was five years ago to-day, and every year since then, Jim and I have come back to school for a visit to the doctor. Thank God, Jim has grown strong and well again, though it was a long time before he knew how proud every fellow in school was of him that night.

There is not one in the school to-day who does not feel himself a braver and a better boy, when he has been told the most precious of the school's annals, the story of the hero who was once called "Baby Jim."
—Churchman.

THE CONVERTED PURSE.

"Certainly. I am grateful to you for asking me. Put me down for twenty-five dollars."

A look of pleased surprise passed over the solicitor's face, succeeded by another of perplexity; for it happened that he knew that his friend had precisely the same salary as he, and that twenty-five dollars was a generous fraction of his month's income.

"O! that's more than we expect, Frank—and than you can afford, too, I fear," he added, with the freedom of a comrade.

"O, no! Let me tell you how it is, Jack. You know I turned right-about-face when I became a Christian last winter; and I resolved at the start not to enter into the junior partnership with the world, and a senior partnership with the church."

"You know my habits. I am not an inordinate smoker. Three cigars a day, with a treat to the fellows now and then, cut off, reduced my expenses a hundred dollars a year. Then I had a careless fashion, ruinous to my digestion, of adding a bottle of claret, or some fancy indigestible pudding or cream, at least twice a week to a wholesome lunch. Looked squarely in the face and given its right name, it was an indulgence of unlawful appetite; so I made seventy-five dollars a year by stopping that. Sunday headaches, too, went at the same time."

"One day I was looking over my neckties to find some particular color, and I found I had thirty-seven, with at least ten scarf-pins. That made me run through my accounts next day—they weren't very well kept, but I guessed as nearly as I could—to see what was in my wardrobe that would leave me better dressed from a Christian, and artistic point of view, too, for that matter, if I never wore it again; and I am ashamed to say I found I had a hundred and fifty dollars' worth of drygoods on hand, that was the price, not of good taste, but of mere caprice."

"Now I don't propose to submit to a taxation in behalf of my weaknesses and vices, and be niggardly with the church that I've promised before God and man to support and increase."

"There, you have it all! I spent over three hundred a year, you see, in the service of appetite and fashion, for things that made me less a man. I've transferred that mortgage; yes, I can afford easily that twenty-five dollars, especially when it is to rescue some other fellow deeper in than I was. Come to think of it, make it thirty! The other five is a thank-offering!"

burnies, a floor garden and a snowstorm, wi' the text thirteen times and 'beloved' twal, that was a'; a takin' window, and Netherton's lassies cudna sleep thinkin' o' him.

"There's ither shopmen in Muirtown that fair scanner ye wi' their windows—they're that ill set out—and inside there's sic a wale o' stuff that the man canna get what he want; he's clean smooored wi' his ain goods."

"It's a graound shop for the auld fouk that hae plenty o' time and can turn ower the things by the 'oor. Ye 'ill no get a young body inside the door."

"That's Maister Auchtermuchty; he hes mair material than he kens hoo tae handle, and naebody, hearin' him, can mak head or tail o' his sermon."

"Ye get a rive at the Covenants ae meent, and a mouthfu' o' justification the next. Yir nae suner wi' the Patriarchs than yir whuppit aff tae the Apostles."

"It's rich feedin', nae doot, but sair mixed, an' no verra tasty."

So the old and the young compromised, and chose Carmichael.

Elsbeth was candid enough on occasion, but she was not indiscreet. She could convey her mind delicately if need be, and was mistress of subtle suggestion.

When Netherton's nephew preached the misionary sermon—he was a stout young man with a volcanic voice—Mrs. Macfadyen could not shirk her duty, but she gave her judgment with care.

"He's a fine lad, and 'ill be sure tae get a kirk; he's been weel brocht up, and comes o' decent fouk."

"His doctrine sounds richt, an' he 'ill no gang aft the track. Ye canna call him bashfu', and he's sure tae be heard."

Her audience still waited, and not in vain.

"But the Lord hes nae plesure in the legs o' a man, and every one felt that the last word had been said on Netherton's nephew."

THE STAMP MANIA.

A recent paper on the stamp-collection mania in this country and in Europe contained some curious facts which will be interesting to American boys who make philately a hobby.

The most valuable collection of stamps in the world is here stated to be that of Her von Ferary, of Paris, which is valued at a half-million of dollars. The collection now in the British museum, which is worth \$300,000, comes next. There are, it appears, a dozen ugly little stamps which if any boy could find on some old letters would bring him \$10,000 in the market. Of these, the one and two pence stamps of Mauritius of the first issue would be worth \$2,000 each. As there are supposed to be only eight of each of these stamps in the world, no boy is likely to find them. An American Stamp, the 5-cent Brattleboro provisional issue, is worth \$1,200; some of the stamps of the Confederate states sell for large sums.

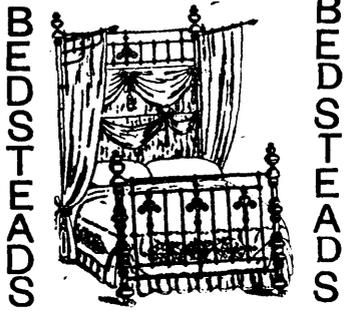
It is said a stamp Market is held on a certain morning of the week in the Champs Elysees in Paris. Tradeswomen, with their aprons full of stamps, *bonnes*, boys carrying little baskets, gather in crowds in the shade of the trees, chatting, gesticulating and laughing, to buy or exchange their flimsy wares. It is one of the most characteristic sights of Paris.

Two of the governments of South American states are known to be in the pay of wealthy stamp-dealers in Europe, and change their issues frequently to give their patrons profitable "corners."

The stamp craze began only forty years ago in Belgium, and is now a vast business, extending over all the civilized world. Every boy probably has made a small investment in it. Whether it is safe to make large ones in stock so intrinsically worthless is matter for question.

The Bishop of London has withdrawn from a London curate his license because he had openly taught, not only the devotion generally known as the "Hall Mary"—certain Biblical sentences with references to the virgin—but prayers for the dead.

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Ministers and Churches.

The Presbyterians of Thamesford have called the Rev. Thomas Wilson, of Dutton.

The Rev. A. Leslie, M.A., has been inducted as pastor of the Church at East Oxford.

The restoration of the St. Peter's Church, Madoc, has been decided on at a cost of \$4,000. Rebuilding is to go on at once.

The Rev. A. E. Vert, of Delaware, has resigned his charge; and, at his own request, was certified to the Presbytery of Montreal.

Rev. J. C. McKee, A.M., Ph.D., of Brigiden, preached by invitation in the Central Presbyterian Church of Detroit, on a recent Sabbath.

Preparations are being made for the building of a new Presbyterian Church at Kirkfield. This congregation has made substantial progress under Mr. Maclean.

The Erskine Presbyterian Church, Dundalk, has made a new departure, having decided to rely wholly on voluntary offerings for the Church funds for 1895.

The Rev. W. H. Anderson, M.A., B.D., has been inducted into the pastoral charge of Aylmer and Springfield; and enters on his work with good promise of success.

Rev. R. Douglas Fraser, M.A., Bowmanville, is interim Moderator of the congregations of Newcastle and Newtonville, Presbytery of Whitby, recently united and now vacant.

Mr. Thos. J. Scott, lately leader of the Wingham Presbyterian church choir, has been appointed to the leadership of the choir in new St. Andrew's Church, Winnipeg, at a salary of \$700.

The Presbyterian Church, Shediac, rebuilt to replace the one destroyed by fire in August last was formally opened and dedicated on the 17th ult. The new Church is a neat and handsome edifice.

After thirteen years faithful service, Mr. G. A. Chase has resigned the position of treasurer of the Presbyterian Church, Orillia. Mr. Melville Millar was appointed, and will be assisted by Mr. Chase.

The Rev. J. W. Cameron has just completed seven happy and successful years as pastor over the large congregation of North Mornington. At the annual meeting every department of church work indicated progress.

Rev. Dr. James, who was for eight years pastor of Knox Church at Walkerton, and who continued to live there since his resignation last March, has removed to Midland, where he will in future make his home.

The Presbytery of Brockville has nominated the Rev. James Fleck, B.A., for the Moderatorship of the Synod of Montreal and Ottawa; and Rev. Prof. Gordon, of Halifax, for that of the forthcoming General Assembly.

Rev. Dr. Thompson, of Sarnia, lectured in Petrolia Monday of last week on "The Worlds." The Topic says:—Seldom is it that Petroleans have an opportunity for gathering such valuable information in so interesting and pleasing a form.

The pulpit of St. Andrew's Church, Orangeville, was occupied at both services on Sunday of last week, by Rev. John Young, of St. Enoch's Church, Toronto, "whose eloquent discourses," says the local paper, "left a most favorable impression."

Calvin Church congregation, Pembroke, being unanimous and urgent in their desire to retain the services of Rev. Dr. Byne as their pastor, the Presbytery of Lanark and Renfrew has declined to grant his translation to St. John's Church, Hamilton.

On Tuesday of last week the Rev. J. A. Mustard was inducted into the charge of Botany, Kentbridge and McKay's Corners. The Revs. Hunter, Battisby (D.D.), and McLaren took part in the interesting services. An enjoyable social was held in the evening.

The death is announced at Sarnia of Mr. David Hossie, in his 72nd year. He was well known and greatly respected in Lambton, having been a resident of the county for over sixty years. Deceased was a brother of Mr. Sheriff Hossie, of Stratford, and Mr. W. H. Hossie, of Brantford.

Knox Church, Leamington, will hold their annual anniversary services on March 10th, Rev. J. Hodges, B.A., of Tilbury, will preach morning and evening. Mr. Hodges is one of the best preachers west of Toronto, and the Presbyterians are to be congratulated on securing his services.

Rev. Dr. Campbell, pastor of First Presbyterian Church, Victoria, B.C., is holding special services in his congregation. The meetings are well attended, and the interest manifested is very encouraging. He is assisted by the Christians in the Church, who are anxious that spiritual life may be revived, and sinners may be saved.

The *Queen's College Journal* says: Rev. A. Gandier, M.A., B.D., is given first place by an eastern paper in its estimation of the popular preachers of Halifax. "Rev. Mr. Gandier came from Brampton, Ontario, and at once captured the hearts of his hearers. . . . His preaching is frank and straightforward. . . . He makes his points clear and forcible, and is impassioned and eloquent." His many friends will be pleased to know of his maintaining such a high standard of efficiency in so important a university city as Halifax.

The Rev. D. J. MacDonnell, B.D., of Toronto, has been conducting anniversary services in St. Paul's Church, Amherst Island, and the *Kingston News* says:—"Should Mr. Macdonnell again favor Amherst Island with a visit he will be greeted by a large congregation, for his services were much appreciated by all who had the pleasure of listening to him.

On Sunday week the Rev. A. Gilray, of Toronto, conducted the anniversary services in the Presbyterian Church, Meaford, preaching morning and evening to large congregations. On Monday evening he lectured on William Tell's land and the Home of the Waldenses, delighting all his hearers. At the close a cordial vote of thanks was tendered the lecturer.

The members of St. John's Church, Almonte, recently presented their pastor, Rev. A. E. Mitchell, B.A., with a handsome fur overcoat. The presentation was made by Mr. Thomas Carruthers and an appreciative address was read by Mr. P. C. McGregor. In one of the pockets of the overcoat was afterwards found an envelope containing a sum of money for Mrs. Mitchell.

Paris Presbyterian Church held its annual meeting recently. The attendance was large and reports from the various committees and societies were satisfactory and encouraging. The Session reported 225 families, and 560 communicants on the roll. The contributions to the schemes of the Church were \$1,026, which, in view of the stringency of the times, and the extra demands in the erection of the new Church, were considered very satisfactory. The total amount raised for all purposes was \$10,008. The report of the building committee was presented by Mr. D. Brown, chairman, and gave a full statement of the work. It was adopted, and by a standing vote the hearty thanks of the congregation were tendered to the committee for their able and zealous efforts in bringing the beautiful new church to such a successful completion.

Under the auspices of the Cheltenham Auxiliary of the W. F. M. S., on the evening of February 14th, Miss Martha Smith, B.E., of Toronto, gave one of her Sacred Racitals. On account of the bad roads the audience was not large, but all thoroughly enjoyed the programme of the evening. Miss Smith rendered in effective style the following selections:—1. "We've always been provided for;" 2. "In the twilight;" 3. "A week's practice in Mr. Parke's Church;" 4. "The grand test on Carmel;" 5. "The tapestry weavers;" 6. "The Lone Star Mission;" 7. "King Oswald and the Artist;" 8. "Nearer my God to Thee." Miss Smith has a high purpose set before her and allows nothing that is simply humorous and non-instructive to find a place among her selections. The choir and Mission Band of the Church furnished appropriate music and thus a profitable and pleasant evening's entertainment was provided.

On Sabbath, Feb. 24th, the Presbyterians of Palmerston opened the handsome and commodious edifice erected to accommodate their rapidly increasing congregation. The spacious building was crowded to overflowing both morning and evening to hear the Rev. Dr. Cochrane, of Brantford, who preached on the occasion. In the morning he preached on the opening of the gates to receive the King of Glory, and in the evening on the grand destiny in prospect for the sons of God. It is doubtful if ever such a packed audience was seen in Palmerston before. In the afternoon the Rev. Mr. Nugent of the Methodist Church preached to a good audience. On Monday night a social and tea meeting was held, presided over by the pastor, when brief addresses were delivered by the resident ministers and others in the neighborhood. Dr. Cochrane also delivered his well-known lecture on the "Queen's Highway to British Columbia," and for two hours held the large audience deeply interested by his graphic description of the prairies and rocky fastnesses of the Northwest Territories. Mr. Aull has been settled in Palmerston for sixteen years. Then the Church was in an exceedingly weak and disorganized condition, but now under his zeal, and prudence, and pulpit ministrations it holds a first place in the Presbytery. The collections in connection with the opening will be in the neighborhood of \$400.

OBITUARY.

JAMES THOMPSON.

James Thompson! Yes; that was his name. Everybody in Cardinal knew it and dearly loved the man who bore it. It falls to the lot of few to be so universally loved. The Presbyterians in Cardinal had good cause to love him. They chose him their elder in 1876. They looked upon him with pride. They knew that even the enemies of the gospel were forced to recognize him as a consistent Christian. It was with alarm they noticed his failing health. Speedily and calmly the end came—came as he entered the communion, Sabbath, Feb. 10th. The session and congregation missed him for the first time from the Lord's Table in twenty years. It was a charming morning. The sun shone in matchless beauty across the St. Lawrence and over the snow-clad fields. But nothing could cheer the hearts that sat at the communion that day. The Sabbath school which he superintended for thirty years was thrown into distress by the news of his death. The funeral, which was conducted by the Rev. George MacArthur, pastor of the deceased, was largely attended. Rev. W. McKibbin, of Millbank, Rev. Mr. Stuart, of Prescott, and Rev. Mr. MacAlister, of Iroquois, were present and took part in the service. The pastor preached a touching sermon from Heb.

Worried Women.

Why Do They Worry When It Is Needless?

HOW TO AVOID IT.

There is a Secret Cause of Nearly All Worryment Which is to Be Found in the Women Themselves.

If women only had perfect health nine-tenths of all the worrying which they now do would be avoided. When a woman is sick she cannot help worrying.

Now, the cause of nearly all women's sickness arises from the same source. Men get sick from various causes, but a woman's troubles are peculiar to herself. It is unfortunate, but it is true, and yet nearly all this trouble might be avoided. There is a sovereign remedy for women. Do you ask what it is? Read what some ladies have said:

Mdme. I. F. Dionne, Ottawa, Ont., "When I was quite young, I had some trouble with my kidneys, but did not pay much attention to it. I let it run on for some years until I saw that I was getting worse. I went to a doctor and was examined and began treatment. Well, I kept on this way, doctoring and doctoring, for a long time, but the disease kept gaining and getting worse. From mere kidney trouble at first, it seemed to have spread all over my system. My stomach became very weak and rebelled at food; my head at times ached badly; then across my back and side were sharp, darting pains, or a dull heavy ache. My whole system seemed poisoned with uric acid, and I was terribly bloated. I tried doctor after doctor without getting any relief. I read in the paper of a man who had been cured of much the same trouble as mine by taking Warner's Safe Cure. As doctors had proved such a hopeless failure, I concluded that nothing would make me much worse anyway. So I began my first bottle of that grand medicine, Warner's Safe Cure. Before I had finished it, I felt it was doing me good. I gladly kept on for every bottle was worth its weight in gold to me. The bloating began to leave me, and continued to do so until it was all gone, and everything I had tried before failed to do me any good in this way. My stomach became stronger, my headaches and pains across me all disappeared. In fact, I felt better every way. I gladly recommend Warner's Safe Cure to ladies, for it was during change of life that all this occurred, and I can never tell how wonderfully it helped me. No medicine equals Warner's Safe Cure for kidney complaints and weaknesses peculiar to women."

Mrs. R. F. Carter, Niagara Falls, Ont., "Some years ago I suffered very much from backache and general debility; my nerves seemed all unstrung. I had no appetite and felt perfectly exhausted. I did not just know what was the matter. I began taking Warner's Safe Cure and Safe Pills, and began to improve immediately. I took about six bottles in all and felt like a new person; all my old symptoms, headache and all, were entirely gone. I owe a great deal to Warner's Safe Cure, and gladly recommend it."

Mrs. M. J. Walker, Hamilton, Ont. "Some time ago, I suffered terribly from pain in back, also accompanied by chills and ague. I tried several doctors, but none seemed to help me. Finally I was induced to try Warner's Safe Cure and found immediate relief. I took about twenty bottles in all, and was entirely cured. I would gladly recommend it to any one."

vi. 12. "Followers of them who through faith and patience inherit the promises." The remains of Mr. Thompson were laid in the vault at Cardinal and now he is missed—missed in the session, as a wise counsellor, missed in his office as treasurer,

Dyspepsia

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

Horsford's Acid Phosphate.

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

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

Descriptive pamphlet free on application to **Humford Chemical Works, Providence, R.I.**

Beware of Substitutes and Imitations.

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.]

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

MARRIAGES.

At the Manse, on the 25th Feb., by the father of the bride, Norman T. M. Hillary, Manager of the Traders Bank of Canada, Elmira, to Annie Cameron, youngest daughter of the Rev. John S. Lohead, M.A., of North Gower, Ont.

On Wednesday the 27th day of February, 1895, at "Hillcrest," the residence of the bride's mother, by Rev. J. A. Black, B.A., assisted by the Rev. M. McKinnon, B.A., brother of the groom, Rev. John McKinnon, M.A., B.D., of Springbank, Ont., to Gertrude Esther, daughter of the late Mr. John White, M.P., of Roslin, Ont.

of interest in divine things. His partner in life for fifty-two years, and five daughters and three sons, one of whom is the Rev. David Anderson, Munro, Wisconsin, survive him.

MARY McCULLOUGH WATSON.

Mrs. Mary McCullough Watson, widow of the late James Watson, formerly of Toronto, died at her late residence, Bracebridge Road, Ont., on February 6th. She had been suffering only a few days from influenza, and though cut down so suddenly, she was able to give to her sorrowing children her assurance of her Saviour's love, and her hope and certainty of a glorious resurrection. Descended, as she was, from true and faithful Covenantant ancestry, she through a long and devout life cherished her inherited Covenantant principles. Of a rare and noble intellect, and a true, and tender loving heart, no poor, needy, troubled or stranger ever went away unaided from her door. Though her charities were countless, they were unknown, save to those who received them. She was in her young life a valued member of the Secession Church of Belfast, Ireland, her pastor then being the late Rev. James Bryce, D.D. In Canada she was an esteemed member of West Presbyterian Church, Toronto. She was the mother of ten children, only four of whom survive her, whose loss is her gain. "Then she saw through a glass darkly, but now she sees face to face."

CONGREGATIONAL MEETINGS.

TORONTO: The East Presbyterian congregation, of which the Rev. J. A. Morrison, B.A., was inducted as pastor last July, met in the lecture room on the evening of the 30th January, to receive the reports and transact the annual congregational business. The meeting was representative and enthusiastic, and the best of good feeling prevailed throughout. The opening exercises were conducted by the pastor, who later in the evening was relieved of the chair by Mr. Charles Curose. The following is gleaned from the reports presented. The Session—During the year 33 members were added by certificate, and 27 by profession of faith, a total of 60; 22 were disjoined by certificate and 4 removed by death, leaving a net gain of 34; there were to baptism—5 of children, 2 of adults. The treasurer's receipts amounted to \$4,095.94, disbursements to \$3,973.07, leaving a balance on hand of \$122.87. Ladies' Aid Society—This society had charge of the Building Fund, and by the 1st of March next will be in a condition to reduce the church debt by \$250. Sunday School—S. Arnold, superintendent; membership roll 398, average attendance 355. This includes the Bible class, which has an average attendance of 95, and is conducted by the pastor. The Y. P. S. C. E., senior branch—Commenced the year 1894 with 54 active and 14 associate members, a total of 68; begins 1895 with 74 active and 27 associate members, a total of 101. Members of the society distributed over 7,000 tracts. Junior branch—membership 55, an increase of 10 over the previous year, and an average attendance of 48. The juniors furnished reading matter, through Rev. Dr. Moffatt, to many of the men on the lake vessels during the past season. They intend to try this year to raise money enough to support a missionary to China. Auxiliary to the Woman's Foreign Missionary Society—The membership roll for the year numbered 41, the average attendance at the meetings held was 21.

OTTAWA: Stewarion Church annual meeting was held on the evening of the 29th ult. and was largely attended, Rev. R. E. Knowles, B.A., presiding in the early part of the evening and later the chairman of the Board of Managers, Mr. D. B. MacTavish, Q.C., when the reports were under consideration. They were most encouraging showing continued harmony and increased prosperity. That of the Kirk session was presented by Mr. J. B. Halkett, session clerk, and showed the present membership to be 210, an increase of 39 on last report, or of 184 since the establishment of the Church 4 years ago. For this result, as the report, says, the Church "owes much to the faithful ministrations of the pastor and his earnest work, both as minister and friend, and the kindness of act and the zealous service of many who for Jesus' sake have done what they could quietly, often unseen of men, to further the kingdom of God and his Christ." The Ladies' Aid Society during the year raised \$348 and paid \$300 on the church organ. Mr. W. W. Stephen presented the report of the Sunday school, showing a membership of 189 and an average attendance of about 100. The attendance had increased 40 per cent. The C. E. S., established last February, with about a dozen members, had increased its membership of 45. Mr. J. S. Dunc, church treasurer, stated that the contributions for the year had amounted to over \$3,000. A satisfactory balance remained on hand.

Broken in Health

That Tired Feeling, Constipation and Pain in the Back
Appetite and Health Restored by Hood's Sarsaparilla.



Mr. Chas. Steele
St. Catharines, Ont.

"C. I. Hood & Co. Lowell, Mass.:
"For a number of years I have been troubled with a general tired feeling, shortness of breath, pain in the back, and constipation. I could get only little rest at night on account of the pain and had no appetite whatever. I was that tired in my limbs that I gave out before half the day was gone. I tried a great number of medicines but did not get any permanent relief from any

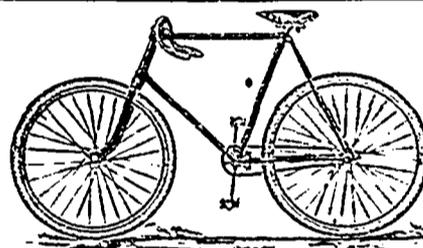
Hood's Sarsaparilla Cures

source until, upon recommendation of a friend, I purchased a bottle of Hood's Sarsaparilla, which made me feel better at once. I have continued its use, having taken three bottles, and

I Feel Like a New Man.

I have a good appetite, feel as strong as ever I did, and enjoy perfect rest at night. I have much pleasure in recommending Hood's Sarsaparilla." CHARLES STEELE, with Erie Preserving Co., St. Catharines, Ontario.

Hood's Pills are prompt and efficient, yet easy in action. Sold by all druggists. 25c.



HOBB'S "STORMER."

"STORMER" in Prices.
"STORMER" in Improvements
AGENTS WANTED.

HOBBS HARDWARE CO'Y,
LONDON, ONT.



NO DUTY ON CHURCH BELLS
Please mention this paper

ESTABLISHED 1872.

Toronto Steam Laundry

Family Washing 40c. per dozen.

G. F. SEARPE,

163 York Street, Toronto.
TELEPHONE NO. 1605.



100 Styles of
- SCALES -

Write for prices.
C. Wilson & Son,

127 Esplanade Street, Toronto.

SEE THE NEW UNCONDITIONAL ACCUMULATIVE POLICY

—ISSUED BY THE—

Confederation Life Association OF TORONTO.

IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of issue. IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years.

Full information furnished upon application to the Head Office or any of the Company's Agents,
W. C. MACDONALD, Actuary.
J. K. MACDONALD, Managing Director.

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. The Committee will provide homes for all whose names shall be forwarded to them, but accommodation will not be provided for those who do not intimate intention of being present.

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.

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.C.

Brautford, March 1st, 1895.

T. R. HAIG,

DEALER IN

Coal & Wood

OF ALL KINDS.

OFFICE AND YARD:

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

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THE BEST INVESTMENT

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GET
IT.

The perfect organ unites best material and first-class workmanship with superior power and quality of tone. It is simple in construction, easy to manipulate and able to stand the test of time and usage. THOMAS ORGANS are superior in all these qualities and for more than 50 years have given entire satisfaction. Every organ warranted for six years.

MANUFACTURED BY
The THOMAS ORGAN CO.,
Woodstock, Ont.
Send for Catalogue.

Impaired Vision

Is a great inconvenience in these days of book reading and sight seeing. Its very feebleness paves the way for the eyes to succumb easily to more aggravated disorders. Glasses fitted on scientific principles are a boon to those with defective eyesight. Our graduated optician is at your command.

John Wanless & Co.,

Established 1840.

168 Yonge Street, Toronto.



People Who Weigh and Compare

Know and get the best. Cottolene, the new vegetable shortening, has won a wide and wonderful popularity. At its introduction it was submitted to expert chemists, prominent physicians and famous cooks. All of these pronounced

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.



TRENT CANAL.

Peterboro & Lakeside 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 Lakeside 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 Superintendent 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 \$7,500 must accompany the tender; this 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.

The lowest or any tender not necessarily accepted.

By order,
J. H. HALDERSON,
Secretary.

Department of Railways and Canals
Ottawa, 15th February, 1895.

THE IMPROVED VICTOR INCUBATOR

Hatches Chickens by Steam. Absolutely self-regulating. The simplest, most reliable, and cheapest first-class hatcher in the market. Circulars free. 4 cents.
GEO. ERTEL & CO., London, Ont.

WANTED 1000 MORE BOOK AGENTS

for the fastest selling book of the times
DARKNESS and DAYLIGHT in NEW YORK
By Helen Campbell, and Hugh Byrne, Chief of N. Y. Police. With an account of his thirty years experience as a great detective written by himself. 746 pages. 250 superb illustrations from photographs of real life. With introduction
By Rev. Lyman Abbott.

Pure and high-toned—full of tears and smiles—Ministers say "God speed it," and Agents are selling it by thousands. No distance no hindrance, for we pay freight, give credit, Premium Copies, Free Post and Exchange Territory. Write for Circulars and Specimen Copies to
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A. BARRETT PHOTOGRAPHER

All kinds Photographic work done in the best style of the art.
First-class work, take your sitting before 4 o'clock, p.m. but not later.

324 YONGE ST., TORONTO.

British and Foreign.

Rufus Ramsay, late treasurer of Illinois, it is revealed, was a defaulter to the amount of \$360,000.

Since tightening the reigns on his subjects the Russian Czar has received many threatening letters.

Rev. David B. Coe, D.D., long a secretary of the American Missionary Society died in Bloomfield, N.J.

A Presbyterian congregation of Italian converts—the first in all America—has been gathered together in the city of Newark, N.Y.

The Religious Book and Tract Society of Scotland has 179 colporteurs at work from the north of Shetland to the English Channel.

Very widely throughout the United States the anniversary of the birthday of Abraham Lincoln was commemorated by feasting and speech-making.

The heirs of the twenty-three clerks who were killed in the Ford's theater disaster, Washington, are to be paid \$5,000 each by the government.

Miss Beecher the only woman who escaped from the Elbe, told the story of the disaster to Queen Victoria and members of her family at Osborne.

Fifty-five thousand dollars have been collected by American women to advance the interests of the higher medical education of women in the Johns Hopkins University.

Seven colleges in the United States maintain daily newspapers—Harvard, Yale, Princeton, Brown, Cornell, University of Pennsylvania and the University of California.

It is reported that of the 202 medical missionaries in the foreign missionary field, 101 have been trained in the medical department of the famous university of Edinburgh.

Harvard College has sent out 18,300 graduates since its organization. Of this number 9,500 are still living. Yale's graduates number 15,350, of whom 7,800 are still living.

The Glasgow Elders' Association have had a year of quickened interest in their work, the number of congregations appointing representatives having risen from forty-five to eighty-seven.

A distinguished Japanese literary man—M. S. Nakada, of Tokyo, has requested permission to translate Miss Frances E. Willard's "Glimpses of Fifty Years," into the Japanese language.

In connection with the invitation of the Australian Colonies to their Royal Highnesses the Duke and Duchess of York, it is understood that the visit their will have to be postponed for another year.

By thirty-three votes to eleven the Glasgow Free Presbytery has adopted an overture suggestion that a Communion service should be held in connection with the meetings of the General Assembly.

The Phœnician monuments and other relics at the British Museum have now a gallery to themselves. The collection includes an inscription from the conduit which filled the Pool of Siloam.

A memorial of Professor J. C. Adams, the discoverer of Neptune, has been placed in the great hall of St. John's College, Cambridge. The great astronomer was a student, and afterwards a Fellow of the college.

COMPLETELY PARALYZED.

PHYSICIANS ARE ASTONISHED BY A PECULIAR CASE.

A Young Canadian Stricken With Paralysis While in New York—Returned to His Home at London, Ont., as He Believed to Die—The Means of Renewed Health Pointed Out by a Clergyman who Visited Him.

Stricken with Landry's Paralysis and yet cured. That means but little to the average layman, but it means a miracle to a physician. Such is the experience of O. E. Dallimore, at present a resident of Madison, N.J., and a rare experience it is.

"Yes, it is true that I had Landry's paralysis," said Mr. Dallimore to the reporter, "or else the most celebrated physicians of London were mistaken. That I have been cured is clearly apparent." With this he straightened up as sturdy and promising a son of Britain as ever trod American soil.

"It was on the 15th of March last," he continued, "when I was in New York city, that I first felt symptoms of my trouble. I

experienced difficulty in going up stairs, my legs failing to support me. I consulted a physician who informed me that I had every symptom of locomotor ataxia, but as the case developed he pronounced it a case of Landry's paralysis and knowing the nature of the disease advised me to start for my home and friends. I gave up my work and on April 1st started for London, Ont. A well known physician was consulted but I grew rapidly worse, and, on Saturday, April 7th, several physicians held a consultation on my case and informed me that I was a death's door, having but three to six days to live. Still I lingered on, by this time completely paralyzed, my hands and feet being dead I could hardly whisper my wants and could only swallow liquids. Oh, the misery of those moments are beyond all description and death would really have been a welcome visitor.

"Now comes the part that has astounded the physicians. Rev. Mr. Gundy, a clergyman, who visited me in my last hours, as he supposed, told me of the marvellous cures of paralysis that had been performed by Dr. Williams' Pink Pills for Pale People. I started to take the pills about April 25, and a week after that felt an improvement in my condition. There was a warm, tingling sensation in the limbs that had been entirely dead and I soon began to move my feet and hands. The improvement continued until May 28, when I was taken out of bed for a drive and drove the horse myself. By the beginning of July I was able to walk up stairs alone and paid a visit to Niagara.

Slowly but surely I gained my old health and strength, leaving London for New York on October 11, and beginning my work again on October 26, 1894. Cured of Landry's Paralysis in eight months.

To confirm his story beyond all doubt Mr. Dallimore made the following affidavit STATE OF NEW JERSEY, MORRIS COUNTY,

Olive Dallimore being duly sworn on his oath said that the foregoing statement is just and true. O. E. DALLIMORE.

Sworn and subscribed before me December 3, 1894. ASOS C. RATBURN, Notary Public.

Dr. Williams' Pink Pills for Pale People are an unfailing specific for such diseases as locomotor ataxia, paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, that tired feeling resulting from nervous prostration; all diseases resulting from vitiated humours in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppression, irregularities and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature. There are no ill effects following the use of this wonderful medicine, and it can be given to children with perfect safety.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box or six boxes for \$2.50. They may be had of all druggists or direct by mail from Dr. Williams' Medicine Company.

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	EGG	\$5.00
WATER	5.00	4.00	GRATE	5.00

Best Long Hardwood\$5.50
" Cat & Split Hardwood	0.00
" Long No. 2 Wood	4.00
" Cat & Split No. 2 Wood	4.00

HEAD OFFICE AND YARD:

Cor. Bathurst and Farley Ave

Telephone 5393.

BRANCH OFFICE AND YARD.

429 Queen Street West.

Wm. McGill & Co.

M. Gowland,

Marriage Licenses Issued.

191 KING EAST.

OPEN EVENINGS.

Mrs. E. Smith,

Dress and Mantle Maker,

282 Church Street.

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

SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. READ the directions on the wrapper.

156 St. Croix Street, St. Stephen, N. B.

Mr. Gladstone has, for the twelfth time, been elected president of the Eighty Club.

Emperor William of Germany has conferred the collar of the Black Eagle upon the Emperor of Japan. This carries with it the decoration of the Black Eye to the emperor of China.

The ex-Emperor of Russia, and mother of the present Czar, is expert with her needle and clever in embroidery. Her mother, the Queen of Denmark, has a talent for millinery, which the Princess of Wales also inherits.



SEE THAT MARK "G. B."

It's on the bottom of the best Chocolates only, the most delicious. Look for the G.B.

Ganong Bros., Ltd.,

ST. STEPHEN, N.B.

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 how to make \$3 a day absolutely sure, we furnish the work and it is 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. **TRUSTEES: SILVERWATER CO., Box 43 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 Sarsaparilla

Cures Rheumatism, Gout, Sciatica, Neuralgia, Scrofula, Sores, and all Eruptions.

BRISTOL'S Sarsaparilla

Cures Liver, Stomach and Kidney Troubles, and Cleanses the Blood of all Impurities.

BRISTOL'S Sarsaparilla

Cures Old Chronic Cases where all other remedies fail. Be sure and ask your Druggist for

BRISTOL'S Sarsaparilla

MISCELLANEOUS.

After the death of Archbishop Mageo the Archbishopric of York was offered to the Bishop of Chester, who modestly refused it. The Archbishopric was also declined by the Bishop of Durham.

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

The Government of Russia recently sanctioned state purchases of grain, to be used in providing for the public wants as well as for the army. The primary object of the purchases was to relieve the depression of the grain trade.

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.

Baron de Hirsch who is giving so lavishly for the betterment of the temporal welfare of the Jews, recently said: "I suppose I shall spend all my money on this movement, but, after all, what is the use of money unless you do some good with it."

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.

Prof. Karl Vogt, of Geneva, one of the leading scientists of Europe, has sold his very extensive and choice library to the Roumanian Government for an annuity of \$2,500. Should Vogt die first, his wife will get \$800 a year during her lifetime.

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.

The phenomenal weather continues in the South. In some sections where there has not been snow within the memory of anyone living, several inches have fallen. In other places where it has not been seen for many years, there has been a fall sufficient to provide sleighing.

An Extended Popularity.—BROWN'S BRONCHIAL TROCHES have been before the public many years. They are pronounced universally superior to all other articles used for similar purposes. For relieving Coughs, Colds, and Throat Diseases they have been proved reliable. Sold only in boxes. Price, 25 cents.

The recent United States census shows that more than half the people own the land they live on in the States of Michigan, Illinois, Indiana, Wisconsin, Minnesota, North and South Dakota, Iowa and Western States generally. There are a quarter of a million farms in each of the States of Ohio, Illinois and Missouri, and 200,000 in Indiana.



Dr. Wood's Norway Pine Syrup

A Perfect Cure for **COUGHS AND COLDS**

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

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.

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

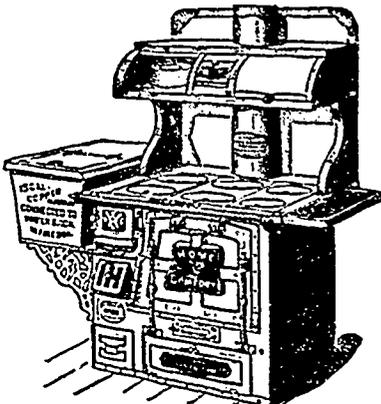
MIDWINTER FAIR, San Francisco, Cal., 1894.

ABOVE HONORS WERE

RECEIVED BY **WROUGHT IRON RANGE CO.,** MANUFACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces.

OFFICES, SALESROOMS AND FACTORIES.

70 to 76 PEARL STREET, TORONTO, ONTARIO, and Washington Avenue, 19th to 20th Streets, ST. LOUIS MO., U. S. A. Founded 1864. Paid up Capital, \$1,000,000.



STEEL

HOTEL AND FAMILY RANGES.

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

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

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

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

HEALTH FOR ALL! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the

LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London And sold by all Medicine Vendors throughout the World. Sent free of charge at the above address, daily between the hours of 11 and 4 or by mail.

RENNIE'S SEEDS.

Illustrated 'Guide' for 1895

Do you grow Flowers, Vegetables, Field Roots or Grain? If so, see **\$190.00 IN CASH PRIZES.** MAILED FREE. SEND FOR IT TO-DAY.

WM. RENNIE, - TORONTO, CAN.

WATCH CLEANING AND REPAIRING

THERE ARE TWO WAYS THE RIGHT & WRONG WE DO IT THE RIGHT WAY.

SATISFACTION GUARANTEED.

SPANNER High Grade Watch Specialist 314 YONGE ST., 2 Doors BELOW Elm.

FREE ONE DOLLAR MUSIC BOOK. In one hour you can learn to accompany on the Piano or Organ by using Clark's Lightning Chord Method. No Teacher Necessary. Should be on every Piano or Organ. A limited number given away to introduce. The price of this book is \$1.00, but if you will take it up and show it to your neighbors, we will mail you one copy free. Send one dime for mailing. Address: Musical Guide Pub. Co., Cincinnati, Ohio. Mention this paper.

ELIAS ROGERS & CO'Y



COAL, ——— WOOD. LOWEST RATES.

STAINED WINDOWS

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

Miscellaneous.

Love Your Neighbor

By Offering Them Only Wholesome Pastry.

USE THE

COOK'S FRIEND BAKING POWDER.

THE LARGEST ESTABLISHMENT MANUFACTURING CHINESE & PEAL... PUREST BELL METAL (COPPER AND TIN.)

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The Leading Undertaker and Embalmer. 347 Yonge Street. Telephone 670.

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FAWKES, Undertaker and Embalmer. Twenty-five years' experience. Rates to suit the times. Public will find it advantageous to call when occasion requires. 999 Queen St., West, Toronto.

MEETINGS OF PRESBYTERY.

AGOMA.—At Bruce Mines, on March 13th, 1895. BRANDON.—At Brandon, on March 12th. BRUCE.—At Paisley, on March 12th, at 2.30 p.m. BARRIE.—At Allardale, on March 19th, at 10.30 a.m. CALGARY.—In Knox Church, Calgary, on Tuesday March, at 8 p.m. CHATHAM.—At Ridgetown, in Zion Church, on March 11th, at 7.30 p.m. GURLEH.—At Actor, on March 19th, at 10.30 a.m.; for Conference on State of Religion, etc., on March 18th, in the evening. GLENGARY.—At Cornwall, in Knox Church, on March 5th, at 11.30 a.m. HURON.—In Clinton, on March 10th, at 10.30 a.m. HAMILTON.—In Knox Church, Hamilton, on March 10th, at 9.15 a.m. KAMLOOPS.—At Kamloops, on March 6th. KINGSTON.—In Cooke's Church, Kingston, on the 3rd Tuesday in March (19th), at 3 p.m. LINDSAY.—In St Andrew's Church, Lindsay, on March 12th, at 11 a.m. LONDON.—In First Presbyterian Church, London, on March 12th, at 11 a.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. ORANGEVILLE.—At Orangeville, on March 12th, at 10.30 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.

Miscellaneous.

People Who "Don't have any Luck with Flowers"

are the ones who need our new 1895 Catalogue of

Everything FOR THE Garden

This Catalogue is really a book of 160 pages, 9x11 inches, containing over 500 engravings and 8 colored plates of Seeds and Plants. And as all are drawn from nature, we show, as in a looking-glass, the best of the old and the latest of the new.

To trace advertising, and give our Catalogue the largest possible distribution, we make the following unusually liberal offer:

Every Empty Envelope Counts as Cash.

To every one who will state where this advertisement was seen, and who encloses us 20 cents (in stamps), we will mail the Catalogue, and also send, free of charge, our famous 50-cent Newport Collection of Seeds, containing one packet each of New White Sweet Pea "Emily Henderson," New Butterfly Pansy, New Crested Zinnia, Succession Cabbage, New York Lettuce, and Ponderosa Tomato, in a red envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

PETER HENDERSON & CO. 35 & 37 CHITLAND ST., NEW YORK.



FOR IRON FENCING BANK & OFFICE RAILINGS And all kinds of Iron Work, address TORONTO FENCE AND ORNAMENTAL IRON WORKS

73 Adelaide St., West, Toronto.

MENEELY BELL COMPANY, CLINTON H. MENEELY, - General Manager. TROY, N. Y., AND NEW YORK CITY. MANUFACTURE SUPERIOR CHURCH BELLS

Miscellaneous.

Weak Women

and all mothers who are nursing babies derive great benefit from Scott's Emulsion. This preparation serves two purposes. It gives vital strength to mothers and also enriches their milk and thus makes their babies thrive.

Scott's Emulsion

is a constructive food that promotes the making of healthy tissue and bone. It is a wonderful remedy for Emaciation, General Debility, Throat and Lung Complaints, Coughs, Colds, Anaemia, Scrofula and Wasting Diseases of Children.

Send for Pamphlet on Scott's Emulsion. Free. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.



PILES EUREKA PILE CURE PRICE 25 CENTS.

Will cure Blind, Bleeding, Itching or Ulcerated Piles. First trial gives instantaneous relief. Ten or twelve applications will cure any case of Piles. Will check Bleeding Piles in fifteen minutes. Ask your druggist for it. If he does not keep it send 25 cents to

EUREKA PILE CURE CO.,

127 W. Congress St., Chicago, Ill., U. S. A.

and it will be delivered to you, Directions on each package; if strictly followed you will receive instant beneficial succor from the ointment.

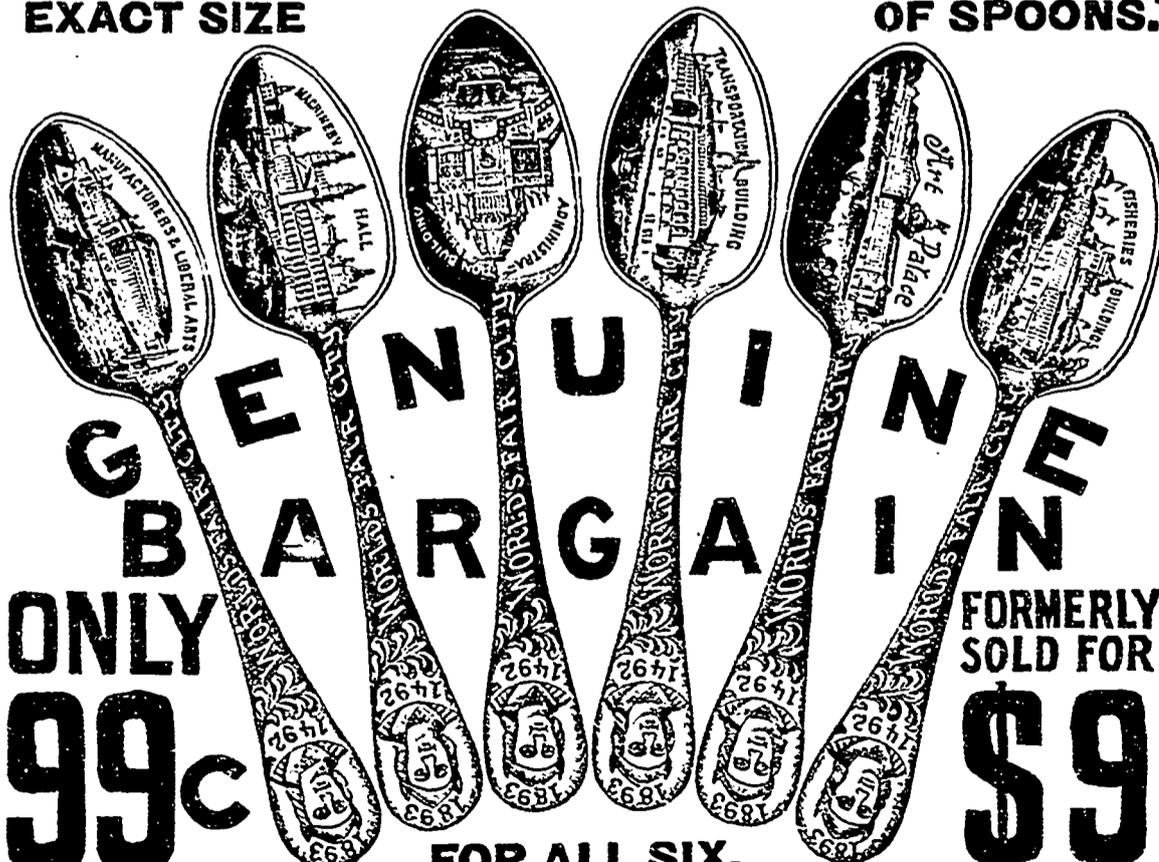
AGENTS WANTED.

A 19TH CENTURY SOUVENIR.

Do you realize that the Nineteenth Century will soon pass into history. The Greatest World's Fair ever held or likely to be held graced the closing years of the present century, and every man, woman and child should have a souvenir; an heirloom to hand down to posterity, of the great White City. One of the largest Manufacturers of Silverware in the World made up an immense stock of magnificent and costly souvenir spoons, to be sold on the Fair grounds at \$1.50 each, but the exclusive privilege of selling souvenir spoons was awarded a syndicate of private dealers. This immense stock was

EXACT SIZE

OF SPOONS.



ONLY 99c

FORMERLY SOLD FOR \$9

FOR ALL SIX.

left on their hands and must be sold at once. The full set of six spoons formerly sold for \$9.00 can now be had For Only 99c. For All Six. 99c. Sent prepaid anywhere in the U. S., in a plush lined case. The spoons are after dinner coffee size. Heavy Coin Silver Plated, with Gold Plated Bowls, each of the six spoons representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus and dates 1492-1893.

THEY ARE GENUINE WORKS OF ART

and the finest souvenir collection ever produced. This same advertisement has appeared in the following papers for several months past: "Christian Herald," "Christian at Work" and "Evangelist," of New York; "Union Gospel News," of New York; "Baptist Union," "Ram's Horn," and "North Herald," of Chicago, and many other leading publications. You certainly know that the Editors of these papers would not accept this advertisement if the goods were not as represented. You will never again have an opportunity to purchase genuine souvenirs at such a low price. Money cheerfully refunded if not as represented.

SEND CHICAGO OR NEW YORK EXCHANGE, POSTAL NOTE OR CURRENCY. INDIVIDUAL CHECKS NOT ACCEPTED.

LEONARD MFG. CO., 20 ADAMS STREET, A. J., CHICAGO, ILL.