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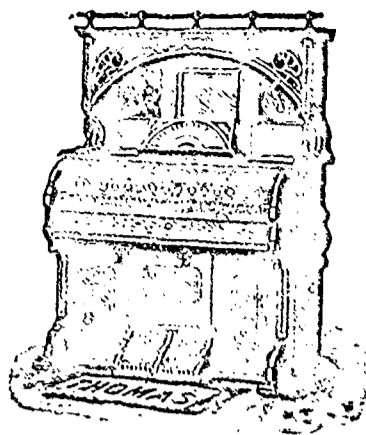
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**Tomato and Corn Scallop.**—Peel and cut in thick slices. Lay in the bottom of baking dish some slices. Cover this with a mixture of green corn, a little bread crumbs, butter, some salt, pepper and a little sugar. Alternate in this way until the dish is full. Grate some cracker crumbs over the top, and bake nearly one hour. It takes that time to cook a dish for six persons.

**Lemon Pudding.**—Half a pound of sugar a quarter of a pound of butter, five eggs, the grated yellow rind and juice of one lemon. Beat the butter and sugar to a cream. Whisk the eggs and add to it; stir in the lemon juice and grated rind. Make a paste, cover your pie plates, pour in the mixture and bake in a moderate oven. Two tablespoons of brandy may be added, if preferred, to flavor it.

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**Gelatine Loaves.** Dress and cut up one large chicken, boil in not too much water until very tender, so that the bones will come out easily. Season with salt. Skim out the chicken to cool. Chop the meat fine, discarding all skin. Dissolve half a box of gelatine in cold water, and when dissolved pour over it a pint, or as much as you wish, of the rich liquor in which the chicken was cooked. Pour a few spoonfuls of hot butter over the chopped chicken, add the gelatine and mix. Pour all in a buttered loaf mold. After it is cold set in the ice box until the next day, when it can be turned out for slicing.

**Caper Sauce.**—Do not put one drop of water in this sauce; make it of rich milk. To a quart of milk use a heaping tablespoon of butter, salt, and when it boils, thicken it with two heaping tablespoons of flour, nicely blended in cold milk. Stir it in with a fork, so it does not get lumpy, strain it through a fine colander; in the capers with some of the vinegar in which they are preserved. This sauce must be thick to be good. Made with milk it is white as snow and most delicious. Made with water it is flat, stale and unpalatable. Young carrots are nice also with boiled mutton and look pretty on the platter round the meat.

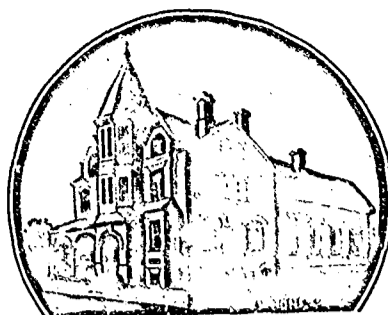
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For foie gras sandwiches rub the foie gras through the sieve, and spread it on some slices of bread very lightly, spread with butter, press the slices together, trim them and cut them into any neat shape you prefer.

For the anchovy sandwiches spread the slices of bread with good, thick mayonnaise instead of butter, and on this arrange the anchovies, which should have been washed, boned and filleted. Do not put these too closely together, or the sandwiches will be too salt. Finish as before.

For the game sandwiches make some rich veloute with good game stock, according to the meat used. Spread the bread with this, and lay on it thin slices of partridge, pheasant, etc., as you choose, finishing as before. Sometimes thin circles of nicely-fried bread is used, but they are made just like the ordinary sandwiches.

For the mayonnaise spread the bread with rich mayonnaise stiffened with aspic jelly



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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, JANUARY 16th, 1895.

No. 3.

## Notes of the Week.

The new Mayor of New York, Wm. L. Strong, was installed on New Year's Day, and the power has been wrested from Tammany. The new Constitution of New York classifies all kinds of gambling as crime. The revolution that has overthrown the corrupt city government lays a great responsibility upon the successors of Tammany. The people of that city will wait and watch for results, and if Mayor Strong makes an honest effort to carry out the purpose of the reformers, he will receive their support.

Dr. Parkhurst has proposed a plan for the removal of the entire New York police force. To investigate each individual case would require a century, and he therefore recommends the appointment of a committee of five to reorganize the whole force by examining men to fill their places, making all who are implicated ineligible, and retaining all who have been faithful and can stand the test of the examinations. The time of the old force to expire July 1, and the term of the committee to end when the old force goes out.

The New York Chamber of Commerce adopted the report of its Committee on Municipal Reforms. The three chief recommendations are that the Lexow Committee be continued to investigate other departments; that the powers of a Court of Record be conferred on it; and that the Oyer and Terminer Court grand jury prosecute all public officers guilty of corruption. A letter accompanies the report from the committee expressing the conviction that there can be no complete reform in municipal government until it is lifted out of politics.

The following resolution it is said will be introduced at the next Session of the Legislature of the State of Washington, U. S.: "Whereas, there being a great agitation throughout the United States on account of the establishing of an Ablegate or Delegate of an ecclesiastical power within the boundaries of the United States of America; and whereas, believing that that Mgr. Satolli, the said Ablegate or Delegate of the Pope of Rome, is a menace to our free institutions; therefore, be it resolved by the Washington Legislature, that our Senator be instructed and our Representative in Congress be requested to have said representative of said ecclesiastical power removed beyond the shores of the United States of America."

The programme is just issued of a convention of the Reformed Presbyterian Churches throughout the world, to be held in Scotland, 1896. On the last Sabbath of June special services are to be conducted at several places associated with the most thrilling events of the covenanting struggle. On the following week there will be meetings in Glasgow and Edinburgh, at which papers will be read and addresses delivered by ministers and others of these Churches in America, Canada, Australia, and Ireland, as well as Scotland. It is also intended to hold at the same time an exhibition of various memorials of the covenanters and their times. Rev. Dr. Kerr, Glasgow, is chairman of the Convention Executive.

The governor of Alabama is awake to the present situation. He sees that the horrible lynchings could not take place without the connivance of the officers of the law and the support of public favor. In nine cases within the past year the victims have been taken from the custody of an officer. This could not be without cowardly weakness or connivance on the part of the officers. So strong is the public sympathy, that not in a single case has it been possible to secure the conviction of the guilty party. The governor therefore asks that power be given him to remove any officer

failing in his duty, and also the enactment of a law giving the family of a man taken from an officer and punished, the right to sue the county for damages.

An Australian tells us that the religious world of Sydney has been in a great stir through the mission of the Rev. John McNeill. Immense congregations have attended his preaching. A hall capable of containing nearly two thousand was filled almost daily by men for a dinner-hour address. There is, therefore, much susceptibility of some kind to work upon in Sydney, though it is probable that it will prove itself more ready to respond to the sensational and extravagant style of preaching than any other. There was much of this in Mr. McNeill, and a good deal of dramatic power shown in action as well as language; but all allow that there was a sterling sincerity and truthfulness, a stern and rugged genuineness about the man which attracted men of real religious feeling and discernment.

Mr. John Morley, a member of the Imperial Government, is well known, not only as an able man, and one of great literary ability and taste, but as being quite sceptical in his religious views. The Countess of Aberdeen is credited as the authority for the following incident. When Mr. Morley was visiting at the Viceregal Lodge, in Dublin, the Countess, with her usual consideration for other people's convictions, told Mr. Morley that he need not come down to family prayers, as she understood such exercise might not be in harmony with his sentiments. Mr. Morley's reply revealed at once the splendour and the humility of his character. He said he would certainly come down, if only to renew his own sense of littleness amid the mysteries of life, and to begin the day with a feeling of fellowship in service with the humblest member of the household.

The fund in the Irish Presbyterian Church equivalent to our Augmentation Fund is like our own in straits. The convener says that unless there is a substantial advance on the collection of last year the grants must be reduced. Some one suggests that if the people do not respond sufficiently, why not appeal to ministers on behalf of ministers? While the average income of our ministers is £190, I find 57 receive over £300 each, viz:—

|    |         |         |      |     |       |
|----|---------|---------|------|-----|-------|
| 35 | receive | between | £300 | and | £400. |
| 9  | "       | "       | 400  | "   | 500.  |
| 8  | "       | "       | 500  | "   | 600.  |
| 3  | "       | "       | 600  | "   | 700.  |
| 2  | "       | "       | 700  | "   | 800.  |

If these 57 would—in addition to the collection and subscriptions from other ministers—forego, for one year, their income beyond £300, on behalf of weak congregations, it would place the fund in a position it has never occupied, and rejoice the hearts of their poorly paid brethren throughout the Church, as well as that of the convener.

Mr. Gladstone contributes to the *Evangelical Magazine* a long article, filling twenty-eight pages of print, on "The Evangelical Movement; Its Parentage, Progress and Issue." Summing up the characteristics and results of the Tractarian and Evangelical movements, the writer says:—"Both the cases may perhaps be found by some to lie under a common and sweeping condemnation. Both systems, it may be said, created instincts, and simulated longings, which they could not satisfy. The evangelical movement filled men so full with the wine of spiritual life that larger and better vessels were required to hold it. The Oxford school, in constructing a scheme of external usage and of Church authority, forgot that the little piece of mechanism thus elaborated for use within the limited range of Anglicanism would of a surety gravitate more or less towards the huge mass of

the Latin Church, lying before, and behind, and all around it. Our Nonconforming friends seem, it must be admitted, in a condition from their point of view to admonish both in magisterial tones: That is what we have always said! Your semi-reformed Church, with her inconsistent laws and institutions all bound up together, is always on the downward gradient, which descends to Rome. We teach evangelical doctrine liberated from such associations, and consequently, as you see, Rome gathers no booty from our homesteads; you teach it in a Church of succession and priesthood, and from among you she makes captives at her will."

All natives of Belfast, and there are many of them in Canada, and those who were brought up in that good city, will be interested to know that Mr. Robert M. Young, B.A., of Belfast, the author of an edition of "The Town Book of Belfast," after securing access to and possession of a great many old and curious documents which have never before seen the light, intends issuing, under the title "Old Belfast," as a companion volume to the "Town Book," embellished with a splendid collection of old maps and portraits, and a number of full-page and other plates dealing with local subjects drawn by Messrs. John and Joseph Carey. "Altogether," says the *Belfast Witness*, "we are promised a work to which, we venture to say, Belfast people will look forward with something like impatience, and which, when it appears, they will find to be one of the most interesting and important volumes bearing on our local history and that of the North of Ireland that has ever appeared. The book is expected to ready in April next," and only a limited edition will be published.

The annual public meeting of the Metropolitan Tabernacle Pastors' College was held last month, presided over by the Rev. Thomas Spurgeon, who, in the course of an opening address, spoke of the intense interest the late pastor always took in the work of the college. The work was still going on well; the teaching of the college was the same. "May the college cease to exist," said Mr. Spurgeon fervently, "when it desires to depart from the pure doctrines its founder held so dear." The Rev. Dr. J. A. Spurgeon, in giving an account of the college, said there were in all twenty-three students settled during the past twelve months, making the total number of those who had gone from the college into the work of the ministry 921. One hundred pastors and students had died; 737 men were still actively engaged in the work of the Lord, 650 of whom were Baptist pastors, missionaries, or evangelists. The additions reported by the brethren during the years, 1865 to 1894 were 181,197. Of these 108,660 were Baptists on profession of faith. The net increase to the churches was 88,432.

Last month England and Wales passed safely through the most important rural revolution which has ever taken place in the country. On December 4th, the first Parish Councils were constituted in those parishes where the seats were uncontested. The pollings, where necessary, took place on December 17th, and the first meetings of the Parish Councils on December 31st. Much interest seems to have been taken throughout the country in this practical initiation of popular local government; so much so that in some parishes there were three times as many nominations as there were seats. It may be safely affirmed that no greater boon has ever been given to the peasantry of England than the right and the power to take an active interest in the management of their own immediate affairs. Under the pressure of his new responsibilities, "Hodge" may be expected to waken up more and more; and the working of the Parish Councils Act will, undoubtedly, in the long run, have results, both far-reaching and beneficent, upon the social as well as the political life of England. The Act is the harbinger and creator of a new era.

## Our Contributors.

### MEN WHO WORK ON THE FOUNDATION.

BY KNOXIAN.

We propose to sketch a number of ministers who have done, or are doing work on the foundation of the Presbyterian Church in the western part of Canada. Our list must be limited for the most part to those who are doing special work for the Church as a whole. To sketch every minister who has done foundation work in his own congregation, or in his own immediate neighborhood, would be to sketch nearly every minister between Port Arthur and the Pacific Ocean, together with a large number of the older ministers of Western Ontario. Life is too short for all that.

If all goes well, and if we can get the necessary material—no easy matter, by the way—we may make pen and ink portraits of a few representative men in each of the great departments of our Church work—Home Missions, Foreign Missions, Augmentation, Theological Education and Church legislation.

People who take little or no interest in an abstract discussion of these questions may like a discussion of them in the concrete. It is often a good thing to a living man walking about and acting his part in an article or sermon. The average man is not like the Scotchman who, when brought before the Session for taking a drop too much, said: "He aye liked to talk about they things in the abstract." Most people like to talk and read about things in the concrete. We begin with

THE REV. ALLEN FINDLAY,

Superintendent of Missions in Muskoka and Algoma. Mr. Findlay was appointed to his present position, or rather to the germ of his present large field, in 1875, nearly twenty years ago. There were few people at that time in this northern region, and most of them were settled around the sites of the present towns of Gravenhurst and Bracebridge. The roads were rough and few. The Superintendent travelled by a variety of modes. Sometimes he went on horse-back, sometimes by boat—the propelling power being his own muscles; but more frequently he travelled by the independent railway. The Grand Trunk and the C.P.R. were not running trains through this northern region at that time. Gradually the settlement began to extend and the Superintendent took good care that the mission work extended with equal steps. The Free Grant lands were rapidly taken up; colonization roads were opened in every direction; and wherever a few Presbyterians pitched their tent, the stalwart representative of Presbyterianism opened a mission station. Assuming that the Church sent him there to work for her interests, he worked bravely on and lost no time in cultivating union sentiment. Mr. Findlay never was much of an organic unionist. He knows his business too well to spend time on that line.

Seven years of hard work on a new and rough field, and in all kinds of weather, began to tell a little on a naturally good constitution, and in 1882 Mr. Findlay accepted a call to the Bracebridge congregation, and began work as a "mere pastor"—to use a phrase the origin of which some old Knox men may remember. After spending two years in the pastorate, he was again appointed by the Home Mission Committee to the superintendency, this time to a much larger field. The Committee added the mission fields in the northern part of the Presbytery of Bruce, and, if we rightly remember, some stations from the Presbytery of Lanark and Renfrew. The Home Mission Committee has done many wise things, but it never did a wiser thing than when it put Mr. Findlay in charge of this whole Northern field. Even on the low ground of dollars and cents, the appointment paid the Church, and in the matter of efficient work it paid a hundred times over.

Let us glance for a moment at the field as it now stands, and note the progress that has been made. Roughly speaking the territory covered by this great northern mission field extends about 100 miles from north to south, and about 400 from east to west. When Mr. Findlay was appointed in 1875, there were sixteen stations in Muskoka, within the bounds of the Presbytery of Barrie. Now there are eighty-two, exclusive of thirteen given to the new Presbytery of Algoma three years ago, when that Presbytery was formed. When he was re-appointed in '84, and his field extended, the number of stations in the northern part of the Presbytery of Bruce—now Algoma—was about forty. The number is now ninety, and continually increasing. Seven settled charges have been formed on the field, and a large number of the more important groups are ministered to by ordained missionaries. It is needless to comment on these figures. They speak for themselves. The man who successfully superintends nearly two hundred mission stations—about one-fifth the whole number in the Church—composed of such an endless variety of characters and interests as Muskoka and Algoma present, can well afford to allow his work to speak.

Mr. Findlay has, it is needless to say, strong points as a mission superintendent. He knows his ground as no other man ever did or perhaps ever will know it. Equally at home in a mining town, or a railway town, or a lumber town, or a rural cross roads station, he never loses his head. He understands Muskoka human nature in its almost infinite varieties. He has an amount of patience that Job might have envied. He understands Divinity students and treats them kindly and fairly. He stands no bumpstony nonsense from any kind of a missionary, but has enthusiastic admiration for every man who can "work his station." He is a master of details, and details are almost everything in working two hundred mission stations. Though conciliatory enough, when conciliation is the right thing, he has a mind of his own, and never hesitates to do the right thing for the Church, even though the doing of it implies the painful duty of sitting on somebody who wants to run a station in his own interests. He likes his work, and, after all, that is, perhaps, the main secret of his success.

Mr. Findlay was born in Princeton, N. Y., and came to Canada in 1846. His father became pastor of the Presbyterian congregation of Mitchell, Ont., and afterwards of the congregation of Waterdown and Wellington Square. The future Superintendent studied in Knox College, and was inducted into the charge of Granton in the Stratford Presbytery in 1867, where he laboured until appointed to his present position in 1875. Mr. Findlay is still in the prime of life, and to all human appearance has many years of usefulness before him. With the opening of new railways and the settlement of new townships in Northern Ontario, his work is likely to increase, and we are sure every friend of mission work will earnestly desire that the Superintendent may be long spared to follow up settlement with the blue banner of Presbyterianism.

### FERDINAND DE LESSEPS.

BY S.

On the seventh day of December last, in the suburbs of Paris, there passed away one of the great men of the nineteenth century, Ferdinand De Lesseps. During the 89 years of his remarkable life he touched the zenith and the nadir of earthly achievement, and, unfortunately for his fame, the lowest point came last. His public life commenced at twenty years of age and for twenty years he served in the diplomatic branch of French statecraft with great brilliancy. Part of this time he was stationed at Alexandria and his thoughts were turned to the frequently mooted project of uniting the Red Sea and the Mediterranean by means of a canal cut through the Isthmus of Suez. On retiring

from the diplomatic service he plunged into scientific investigation, assured himself that the project was feasible, and set himself to accomplish it. The physical difficulties in the way of the enterprise were comparatively easy to overcome but the commercial and political obstacles were so formidable as to demand an amount of energy, enthusiasm and diplomatic resource such as only the Kingliest men possess. But De Lesseps was a kingly man. In 1854 the work was undertaken, and in 15 years more the Suez Canal was an accomplished fact. It cost something like one hundred million dollars and was a financial success from the first. It shortened the voyage from Europe to India by 3,700 miles, almost one-third of the journey. It so changed the current of European trade that the decayed cities of the Mediterranean began to renew their youth. It converted Cairo into the geographical centre of the British Empire and led up to the English occupation of Egypt. Honors fell to De Lesseps like snow flakes on a winter's day. Queen Victoria made him a Knight of the Star of India. London conferred on him the freedom of the city. The French Academy awarded him the Empress' prize of ten thousand francs. The Geographical Society of France elected him its president. He was decorated by almost every sovereign in Europe.

Had M. De Lesseps been content to rest on these well-earned laurels his fame henceforth would have ranked with that of the greatest men of the century, but his imagination was fired with the idea of uniting the Atlantic and Pacific Oceans by a ship canal cut through the Isthmus of Panama. The difficulties of the task he seems never to have sufficiently weighed. It was a work of a widely different character from his Egyptian achievement. The physical features, the political conditions, the climate, and the character of the population were all different. Then, also, De Lesseps at forty was under the necessity of soliciting the aid of such persons and personages as his judgement approved. De Lesseps at sixty attracted "all sorts and conditions of men," as honey attracts flies. The French people advanced their money freely on the security of his great fame. He, himself, believed in himself with immovable conviction and acted in good faith to the end. But the Panama Canal speedily resolved itself into a ditch in which to bury the savings of the French peasantry and the honor of the French gentry. None but a genius could have deferred the collapse as long as De Lesseps did, but when it came it was awful. He himself sunk into the senility of extreme age and never fully realized it. He was condemned by the courts and his son was committed to a felon's cell, but the old man was unconscious of it all, until on the seventh day of December he passed peacefully away.

The lesson of Ferdinand De Lesseps' career may be summed up in that well-known American proverb, "Be sure you are right, then go ahead." For his great achievement in Egypt he laid a solid foundation of careful, patient, thorough examination. He studied every aspect of the problem. He was sure that he was right. Then all the vigor of will and skill which he possessed were brought to bear on its realization until the work was done. At Panama the first process was seriously curtailed. Imagination was allowed to do duty for examination and supposition for certainty. All the determination and diplomacy he possessed were brought to bear as fully as they had ever been, and the result was an unspeakably great disaster.

"Be sure you are right, then go ahead." Which end of that proverb is the more important would be hard to say. Many fail in life for want of due consideration. Many fail for want of due exertion. But the most disastrous failures are the failures of those brilliant geniuses whose enthusiasm and persistency excite confidence in undertakings whose outcome is uncertain and not thoroughly considered. I love an enthusiastic man, but before such a man asks others to follow him he should be very sure that he has looked both before

and after. Otherwise, even with good intentions, he may be among the most dangerous of men. The Panama ditch is a type of thousands which await souls and bodies and substance of men; and when the blind lead the blind, the end of the journey is not difficult to foresee.

Toronto, Dec. 31st.

### REMIT ON STUDENTS' GRADUATING.

BY REV. J. ROBERTSON, D.D.

The Home Mission Committee (W. D.) recommended the General Assembly to enact "that all graduating students, and ministers received from other churches, be required to give, at least, one year's service in the mission field before being eligible for a call." The recommendation was discussed by the Assembly and remitted to Presbyteries and the senates of the colleges of the Church, to consider and report to next Assembly. Since there has been no discussion of the subject through the press, and since only about one fourth of the ministers of the Church were at the Assembly, will you allow me to give the opinion of one member of the Home Mission Committee? For years the inadequate supply of our Home Mission field has been before the Church; but the remedies provided have been only partial. The summer session in Manitoba College reduced the winter vacancies in Western Canada one third; but this is not enough. According to the report of the Home Mission Committee, there were between 60 and 70 missions, with (say) 200 stations that received supply only during the summer last year, and over 30 more that received supply for only nine months. And much of the supply even in other fields was unsatisfactory, Presbyterians being obliged to employ catechists without mental training or experience, in important missions, rather than close the church door. It is difficult to estimate the loss that the Church has sustained, during the long years of the past, by this unwise policy. In certain parts of Canada Presbyterianism has been smitten by a wasting disease, the result of neglect and exposure to hostile influences. The Committee has its money going to support a mission that might soon become a spirited congregation, if continuously supplied; but the money is often wasted and development arrested by the policy of summer supply and winter starvation. The people do not hibernate, nor do other churches; and our people have before them the contrast between our methods and the methods of other churches to our disadvantages. The Home Mission report tells us, e.g., that places like Kagawong, with 67 families and 54 communicants, and Gore Bay with 80 families and 168 communicants, were without supply last winter. With plenty of men in the Church—more than can find regular employment—does it not look as if something should be done to remedy this? This winter, I was told, probationers, in some cases, were getting only 4 or 5 Sabbath's supply in the quarter, being elbowed out the rest of the time by graduating students and others. The Committee proposes to send our young men to the frontier for one year that we as a Church may reap where we have sown, and that we may not be expending money with the sure prospect that not we, but some one else, is to reap the benefit.

Let me give a few general facts. The policy of summer supply and winter neglect has long been pursued by us in Central Ontario and with what result? Take 35 constituencies between York and Glengarry, and you find, according to the Dominion census, that the population increased in 20, and decreased in 15; Presbyterians increased in 20, and decreased in 15; Methodists increased in 25, and decreased in 10; Anglicans increased in 15, and decreased in 20.

Why should the Methodist Church show in that district to such advantage, as compared with the Presbyterian Church? Is

she sounder in theology, are her ministers better trained, are they better preachers, is their preaching more acceptable to the Canadian people? To all such questions a negative answer must be given. What then is the matter? Partly that they never leave a mission or congregation without a pastor, while we frequently do. If they keep the church door always open, conduct their ordinary and special services with unfailing regularity, visit the sick and bury the dead of their own families and ours, too, small wonder if many people belonging to the Presbyterian Church cast in their lot with them when they have for 15 or 20 year, received only summer service, and there is small hope of anything better. Nor have the congregations and missions in that part of Ontario touched bottom yet. Unless some change comes, and speedily, some new self-sustaining must receive help.

It was reported at the meeting of the General Conference of the Methodist Church, held last autumn, that the increase in membership in that church, during the quadrennium then ending, was 27,000; our increase for the same time, according to the Assembly returns, was 16,905. There is a difference in the mode of reporting members in both churches, but it will not account for this difference. The "Grand Total" of our communicants for 1892 was 183,525, and, for 1893, 181,370, or a decrease of 2,155. The Church knows that the drift of our population is towards the cities and towns. If the Church, consequently, holds her own in the country she will be strong in the cities and towns, but if she loses the country she will find it hard to hold her own in the cities. The battle for the cities is to be fought out in the country. Take these figures from the Dominion census and explain what they teach if the foregoing contention is not correct:

| Cities.  | Increase p.c. in 10 yrs. | Increase p.c. in 10 yrs. Anglicans. | Increase p.c. in 10 yrs. Methodists. | Increase p.c. in 10 yrs. Presbyterians. |
|----------|--------------------------|-------------------------------------|--------------------------------------|-----------------------------------------|
| Kingston | 36.7                     | 31.8                                | 85.1                                 | 27.0                                    |
| Toronto  | 88.4                     | 49.0                                | 97.0                                 | 88.0                                    |
| Ottawa   | 41.0                     | 38.9                                | 50.0                                 | 36.4                                    |
| Montreal | 39.5                     | 37.4                                | 29.6                                 | 28.0                                    |
| Hamilton | 36.2                     | 23.0                                | 44.6                                 | 29.1                                    |
| London   | 21.7                     | 3.3                                 | 25.5                                 | 10.4                                    |
| Winnipeg | 221.1                    | 178.4                               | 203.6                                | 145.2                                   |
| Victoria | 184.2                    | 190.3                               | 190.8                                | 182.7                                   |

These figures we may ignore, but should we? They may not be palatable reading, but they should be faced and the operating cause found out. The Home Mission Committee thinks that graduates would help greatly to improve matters, and asks the General Assembly to legislate accordingly.

To the recommendations there are objections on the part of students, vacant congregations and others; but students *et. al.* can scarcely be said to be impartial judges. The Church travelled in the line of the proposed legislation before and prospered; why should she not do so again? The American Church followed our present plan and suffered. Objections with your permission may claim some attention later.

Winnipeg, Man., Dec. 26th, 1894.

### REPORT ON TEMPERANCE— CHANGE MADE BY LAST ASSEMBLY.

BY REV. D. STILES FRASER.

Inquiries, which have come to hand, call for explanation of the change made by the last Assembly in the method of reporting on Temperance. It has been the custom for a number of years to send questions to Sessions, and to have the reports of Presbyteries, Synods, and Assembly based chiefly on the returns made by Sessions.

What the Change is.—The report to last Assembly says:—"The proposed change is this: Send questions to Sessions only once in three years. In the meantime Presbyteries should keep watch over the interests of Temperance within their respective bounds, note the course of events bearing upon the movement, and keep the subject before the Church by means of Conferences on such phases of the temperance question

as may be considered of most practical importance. Presbyteries are also to report directly to the Assembly's Committee, which shall present to the Assembly an annual report on such matters connected with the Temperance movement as may be of general interest, utilizing the information furnished by Presbyteries. A short list of questions is to be sent to Presbyteries as a guide, but not a limitation, in preparing their reports. Synods should also hold Conferences on Temperance. Their Committees should prepare a suitable programme for that purpose, and not being confined within certain limits, as is now the case, these Conferences, and those of Presbyteries as well, can be carried out so as to be of most practical value within their respective bounds."

Reasons for this Change.—Unlike such matters as statistics, where it is necessary to ask the same questions from year to year for the purposes of information and comparison, the subject of Temperance, and some others as well, call for different questions each year. It has been the object of the Committee for some years to try and secure as full information as possible regarding the outstanding facts of, and prevailing opinions on, the different phases of the Temperance Reform, and to present them in the annual reports to successive Assemblies.

In trying to draw up a list of questions for approval of last Assembly it was found that the matters on which it seemed practicable to secure information at present have been pretty fully covered. The Report says:—"The difficulty of finding a list that would elicit information not already obtained, was so great that the thought came up of suggesting a change of method. At this point assistance came from the Presbytery of Ottawa, and the suggestion made agreed so fully with the plan about determined on that it was decided to make the proposals to the Assembly. Since then the Synod of Montreal and Ottawa has added its weight in favor of the proposed change."

The change was unanimously adopted by the Assembly, and appeared to meet with general approval as wise and timely.

Advantages of the Change.—This method will enable Sessions, which are required to report only once in three years, to note the changes that may take place, and add freshness to their triennial reports.

It will also give Presbyteries, and Synods, and their Committees on Temperance, more freedom, and greater scope, during the intervening years, in considering the whole question, and in preparing their reports. In this way we should be enabled to learn what special phases of the movement command special attention in different parts of the country. There should also be a greater variety in the different Presbytery reports than there has been in the past,—that is, if Presbyteries will take as much interest in the matter as they certainly should,—and it need hardly be said that very much, as to the success of this work, will depend on the Committees on Temperance of the different Presbyteries and Synods, and here, notwithstanding the criticism of "Knoxonian," it is perfectly right to say, especially the convener.

This plan should also enable the Assembly's Committee to present interesting information respecting those features of the Temperance movement which are specially prominent in different sections of the country.

The action of the Assembly on this matter is embodied in Resolution 5, page 8, of report, as follows:—"That, in future, until otherwise ordered, questions on Temperance be sent down to Sessions only once in three years, and that in the intervening years Presbyteries be enjoined to watch over the interests of Temperance within their respective bounds, note the course of events bearing upon the movement, hold Conferences on the subject, and report directly to the Assembly's Committee on Temperance, which shall report to the Assembly; and that the following questions be sent to Presbyteries: (1.) Have the foregoing injunctions of the Assembly been carried out? (2.) To what features of the Temperance movement were the friends of the cause within your bounds required to give attention during the year? (3.) What phases of the Temperance question were discussed at your Conference?"

Some of the Presbyteries, through their Committees on Temperance, are already moving in the right direction, in this matter,

and, I trust, good practical results will come out of their action. What is wanted is that every Presbytery Committee, and every Presbytery will do what ought to be done, and what *can be done*. It should be borne in mind that this is an *injunction* of Assembly which should be loyally carried out by every Presbytery. To do so successfully will require some thought and planning by the Committee, and "especially the convener!" But the subject is worthy, and no one who consents to act on such a Committee should fail to give it all the thought and labor it requires. That is his duty, and I feel confident it will be faithfully done. May I not reasonably hope that, when the time comes to prepare the report for the Assembly, the full number of good reports will show that this confidence has not been misplaced?

I would like, while writing, to call the attention of Sabbath schools and Christian Endeavor Societies to the Assembly's *pledge cards*, of which nearly fifteen thousand have been used. They are very neat, and cost only 50 cents a hundred. Pledge books are supplied at 5 cents each. Constitutions and information about how to work will be gladly sent free to any address. The beginning of the year is a good time to start on new work, or to arise to the carrying on of work, already begun, with fresh vigor. No one can overestimate the importance of thoroughly instilling into the hearts and *lives* of our children and youth the principles and practice of Temperance. Who will arise and do this work where it is not now being done; who will give needed assistance where it is being done? The Assembly's plan of work will be found helpful.

Upper Stewiacke, N.S., Dec., 1894.

### SABBATH SCHOOL FUNDS.

MR. EDITOR,—Permit me to appeal, through your columns, on behalf of the funds of the Sabbath School Committee. Our expenses this year have been unusually heavy. We began the year with a deficit of \$1,000 and had to continue the work of the last eight months at a constant expenditure, which was not balanced by a corresponding income. We cannot reduce our expenses in the season when few contributions come in for any of the schemes of the Church. Our lesson helps have to be printed and paid for all the year round, in summer as well as in winter. This expense is met by money borrowed on the personal notes of the convener. We expect that in the next three months the contributions of Sabbath Schools will enable us to meet these as they mature. Additional expense has been incurred in publishing a *Scholar's Quarterly* and *Teacher's Monthly*. There were repeated demands for these, and the reception they have met with has amply vindicated the judgment of the committee in issuing them. The largely increased subscription list will eventually more than pay all the extra cost incurred, but meanwhile we are heavily burdened. One who has not had experience in such matters would not imagine how much initial outlay is connected with launching even such a small enterprise as ours. At this season, too, the expenses connected with the schemes of higher religious instruction and the collection of statistics come upon us. For the next three months we shall need the utmost liberality of the friends of the Sabbath School work. These can help us in two ways:

1. By sending in liberal contributions at once. Only a small porportion of those who have contributed in the past have as yet, reported for the current year. Many who received the children's day service still withhold the collection promised. If these friends would kindly remit their usual amounts we should be greatly obliged. Why should not more of our churches follow the example of United Church, New Glasgow, N. S., which took up a congregational collection and sent the handsomest cheque to the convener that he has ever received. Don't forget the Sabbath School Committee when you are allocating your moneys this month.

2. By subscribing for our Lesson Helps. Those who have no personal interest in them say that they are among the best published. Certainly they aim at two most important objects; the use of the Bible in the school and the home study of the lesson. The largest publishers in the United States are following our lead. But while they demand a double subscription by issuing two leaflets we combine the explanation of the lesson and the written answers on one, and thus reduce the expense to the school to one-half. There are no helps published so cheap as ours, and, as far as the essential work of the teacher is concerned, there are few so full and helpful. I shall be glad to send samples to any who wish them.

T. F. FOTHERINGHAM.

107 Hazen St., St. John, N. B., Jan. 5th, '95.

## Christian Endeavor.

### ACCEPTING CHRIST.

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

(A meeting for the associate members suggested. It may be led by the Lookout Committee.)  
Jan. 27—Rev. 22: 1-17.

Years ago preachers often discussed subjects under the five following heads.—Who? How? Why? When? Where? That method is generally discarded now, because it is not considered sufficiently rhetorical, but as we are dealing with an old subject here we shall adopt the old-fashioned method.

I. Who should accept Christ? Everyone. "Whosoever heareth let him come and partake of the waters of life freely" (Rev. 22: 17). All who hear the gospel message should accept it, for Christ is able to save to the uttermost all those who come unto God by Him.

"The mightiest king, the meanest slave  
May His rich mercy taste;  
He calls the beggar and the prince  
Unto the gospel feast.  
None are excluded thence but those  
Who do themselves exclude;  
Welcome the learned and polite,  
The ignorant and rude.  
Come then, ye men of every name,  
Of every rank and tongue,  
What you are willing to receive  
Doth unto you belong.  
Come without money, without price,  
The rich provision share;  
Fear not that you will be refused,  
For all are welcome there."

II. How is Christ to be accepted? By faith—indeed receiving or accepting Christ is equivalent to believing on His name (John 1: 12). Christ is properly accepted when the soul, as Joseph Cook says, surrenders itself to Him as Saviour and Lord. The sinner should receive and rest upon Christ alone for salvation as He is offered in the gospel. Now, He is offered as a Prophet to instruct; as a Priest in heaven; as a King whose right it is to rule. The sinner, therefore, should receive and rest upon Christ as Prophet, Priest and King.

III. Why should Christ be accepted? Because man is guilty before God and needs salvation. Not only so, but he cannot save himself. Further, there is no way of being saved except the way provided by Jesus Christ (Acts 4: 12). To refuse to accept Christ is to affront the authority of God, to despise His love, to lightly esteem the Saviour's sacrifice, to defy God's vengeance, and to thrust away divine salvation.

IV. When should Christ be accepted? Now. There is no need to wait for special services or for a more convenient season. "Seek ye the Lord while He may be found." "Now is the accepted time, behold now is the day or salvation." "To-day if ye will hear His voice, harden not your hearts" God has recorded one example of repentance and salvation at the last hour so that none might despair, but only one so that none may presume.

"Now is the accepted time, now is the day of grace;  
Come sinners, come without delay, and seek the Saviour's face."

V. Where should Christ be accepted? Wherever the sinner happens to be. It is not necessary for him to wait till he can reach a church, or kneel at a penitent bench, or draw near a consecrated altar. Matthew accepted Christ at the place where he was collecting taxes; James and John accepted Him on the shores of Tiberias; Paul accepted Him when on the way to Damascus; the Ethiopian accepted Him when riding in his chariot through Gaza; Lydia accepted Him at the riverside near Philipp; the Philippian jailer accepted Him in the prison there; Luther accepted Him on a stairway in Rome.

"Where'er we seek Him He is found,  
And every place is hallowed ground."

Dr. George Macdonald: Hold fast upon God with one hand, and open wide the other to your neighbor. That is religion; that is the law and the prophets, and the true way to all better things that are yet to come.

## Pastor and People.

### "JOY IN GOD."

(Rom. v. ii.)

Those downcast looks some Christians have  
Forbidding are, as often seen;  
In fortitude they sadly fail,  
As saplings bend before the gale—  
Depressed in heart, demure in mien.

And do these traits become His saints?  
Is this the look that freedmen wear?  
Their very joys should scintillate,  
Should radiate and permeate,  
As light sheds gladness everywhere.

Those "born again" should "joy in God,"  
A Father's love should banish care;  
Those wrapped in self have little joy,  
And waves of fear will peace destroy,  
But hope and joy should children wear.

If all our trust is anchored safe,  
If sin is purged thro' Jesus' blood,  
Then angels bright are not our peers;  
That blood atones for human fears—  
Our state and mien should then accord.

If Christ is all our righteousness,  
Our strength, our hope, our all in all,  
The Comforter, our daily guide,  
While breasting thro' life's stormy tide—  
Then nothing earthly should enthral.

The Shepherd loves His "little flock,"  
He guards, upholds, the weakest saint;  
He hears their supplications all—  
Knows all the trials that befall—  
And strength imparts lest any faint.

The "peace of God"—His "perfect peace"  
Dispels the over-anxious thought;  
It guards and keeps "the heart and mind,"  
These fainting hearts fresh courage find—  
When every care to Him is brought.

We're reconciled thro' God's dear Son,  
And thro' Him, "glory in the Lord";  
Without atonement all were lost,  
With it—no longer tempest-tossed—  
With joy a Father's love record!

Then banish fear, and foster joy!  
We'll soon be home, where doubtings cease.  
Oh! then rejoice—such incense bring  
As tributes sweet to Christ, your King—  
The livery wear of joy and peace.

—J. W. Shaw.

### REASONS FOR ATTENDING PRAYER MEETING.

1. Because he is a Christian.
2. Because the prayer meeting is a place where prayer is "wont to be made," and every Christian needs the uplift of social and public prayer.
3. Because the prayer meeting will doubtless be thinly attended, and you, if present, will count one.
4. Because few men can get religion enough on Sunday to last all the week.
5. Because Christians should be no more afraid of rain-drops than Union soldiers in the late war were afraid of rebel bullets.
6. Because the prayer meeting is intrinsically of more consequence, in the sight of God, than a whist party, social dance, theatrical performance, popular lecture, or cultured concert.
7. Because the prayer meeting has often proved restful to a weary body and a distracted mind, as well as being a very important means of grace.
8. Because the prayer meeting demands in itself only one hour of time, and every Christian ought to be willing to give one hour in every one hundred and sixty-eight for the glory of God.
9. Because, financially, the prayer meeting is the best possible investment a man can make. It asks no admission fee, and the poorest prayer meeting can do any man some good.
10. Because, in the long run, and other things being equal, the men and women who faithfully attend the prayer meeting, and take part in it, most heartily enjoy religion.
11. Because the prayer meeting affords excellent opportunities for influencing others to walk in the way of life.
12. Because the prayer meeting, when true to itself and to Christ, supplies the best tonic for the Christian life, and affords the purest social enjoyment.
13. Because the prayer meeting is the true spiritual thermometer in every church.
14. Because we are told in God's Word

not to forsake "the assembling of ourselves together, as the custom of some is."

15. Because few Christians would hardily have the face to offer upon any other question of duty two-thirds of the excuses that are now offered for not attending the mid-week prayer meeting.

16. Because Christ has promised that where two or three are gathered together in His name, there He will be to comfort and bless, and all God's people are in great need of getting near to Christ.—*Christian Mirror*.

### WHOSOEVER SHALL CALL.

In preaching from the words "For whosoever shall call upon the name of the Lord shall be saved," Mr. Moody recently said: "I remember reading that text a short time ago and, though I must have read it hundreds of times before, it flashed on me with unwonted power. There is a wonderful sweep in that statement. Why, it includes all kinds of sinners—drunkards, harlots, adulterers, blasphemers, murderers. Is it true, is it possible, that the time is come when that passage is to be fulfilled?"

"It was a sort of revelation to me and I began to go back into history to find out how and when it was to be fulfilled. And I found that several hundred years before Paul penned that passage the prophet Joel prophesied that this thing should come to pass. 'And it shall come to pass,' says Joel in the 32nd verse of the second chapter, 'that whosoever shall call upon the name of the Lord shall be delivered.' I found also that was the text from which Peter preached in Jerusalem on the day of Pentecost. My curiosity was further aroused and I began to read the Bible over again from the beginning to find all that bore on this matter, and this is what I found: that since Adam's time there is not one man or woman who called on the name of God in truth and did not find mercy.

"On beginning with Genesis I found to my surprise that Adam did not call on God for mercy. Had he done so things might have turned out differently. I found that Cain never called on God for mercy; and so along down the ages I found over and over again that whenever a man did honestly call on God for mercy he found it. It does not matter how bad the man is or how black his sins, the result is the same. I suppose one of the worst characters we meet in Scripture is Manasseh. He was one of the wickedest kings that Israel had, and his iniquities were such that he was considered one of the vilest wretches on earth. And yet God heard his cry, delivered him from prison and put him back on the throne again. I don't care how vile and black a man's sins are, if he cries for mercy he will find it. God delighteth in mercy. This is the experience all through the Bible. David fell into the darkest kind of sins but he called on the Lord and after he was restored he wrote that beautiful 32nd Psalm."

### THE SHORTER CATECHISM.

Dr. Boyd, of Scotland, who used to be well-known in this country by his delightful essays, "The Recreations of a Country Parson," in a sermon recently preached in Edinburgh, took occasion to throw in a reminiscence to the effect that when he was a boy he had to repeat the half of the Shorter Catechism after coming from church on one Sabbath and the other half on the following Sabbath, and it was no trouble, it was so firmly rooted in his memory. He said he had been a doctor of divinity for thirty years, and to this day whenever he was in any difficulty on any question of theological science he reverted to the definitions of the Shorter Catechism, than which he knew no better.

Some years ago Dr. John Hall, of New York, also made a very pleasing testimony—that when as a young man attending church services, if he had heard any state-

ment in the sermon of which he felt uncertain, he was wont to try it by some plummet line of the Shorter Catechism, and that thus while still a youth he could find his home training in that little book "profitable for doctrine."

We recall an old college friend likewise who under his Scotch mother had been made familiar with the catechism in the days of his childhood. Experimentally, we regret to say, he was not a Christian believer, but that form of sound words remained in his memory and could come forth on occasion. He was telling once of his amused interest in a discussion progressing in the community where he lived as to the possible perfection of Christian character in this life. He said that without judging the experience or lives of the particular persons who might claim to be free from sin, he was inclined against the view by reason of the old catechism coming to mind: "No mere man is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word and deed."

Henry Ward Beecher, we suppose, had little use for catechisms and compends of church doctrine, but we remember he once said that in so far as any outward means can aid in keeping the church stable a Calvinistic creed after the manner of the Presbyterian church is best designed to do it.

### KNOW THYSELF.

Look within. Keep the internal fires burning. Build the home altars. Add to the time in the closet. Heat and efficiency do not so much depend upon externals and internals. It is well to have combined effort; it is well to have bands and straps cut; but it is of vast importance to have the inward life aglow with personal contact with the unseen and the eternal. Perhaps there is over-much looking at outside measures, and too little attention to the internal fires that feed the outward movement. Build up the home altar. Drill in patient Bible study. Study not only the external movings of holiness, but the life of it in thy soul. Learn, if possible, all that hurts thy soul. Learn, so far as possible, the kind of climate that best suits its life. Seek continually the richer spiritual pasturage which best feeds thy soul's wants. If thou wouldst be of the highest service to external conquest of holiness, look within.—*Highway Almanac*.

### THE MESSAGE OF THE PULPIT.

In his sermon at the opening of the new Congregational Church at Mount View, Stroud Green, Dr. Joseph Parker said:

"The messages delivered here will deal with great subjects, with God, and blood, and sin, and pardon, and holiness, and destiny—themes that cannot be discussed anywhere else. They would be out of place in the lyceum, in the political hall, in the House of Parliament. I speak of this house not in its locality, but in its typical relations. This house must be unique in its messages. Men must hasten to God's house to hear God's Word, which they can hear nowhere else in the same sense, degree and quality. It is when we make the pulpit a little lecturing platform, and thus advertise the nonsense and windy frivolity of the day, that the pulpit loses its power. The pulpit can never lose its power if it be faithful to its vocation, which is to deliver great messages of reconciliation and atonement, and deliver great gospels of love and liberty. Oh, it hurt me, as one would hurt me who bruised me with a heavy boot, when my preacher talks to me about a little white-washing and drain enlargement and parish council business. I came not to my Father's house to hear about these things, which are important in their own place; but I came to my Father's house because I was told that there was bread enough and to spare; and the people that come for your little socialisms and new re-arrangements and recastings of the social programme are the men who will make use of you, and as long as they

can make use of you they will make you as popular as they can, but when you begin to be spiritual, and offer them the flesh and the blood of Christ as the wine and water by which alone life can be guided and sustained, they will turn away.

"My brother ministers, you are not hardly driven for subjects; the cross still stands. You need not look up a paper to see what is the question of the day. The question of the day is, How can a man be forgiven, how can a broken heart be healed, how can the lost be brought home?—that is the question of the day."

### TIME.

Time, never in a hurry, moves steadily on. You may turn the hands of your clock forward, but its onward march is not hastened thereby nor its progress advanced by even so much as one moment. You may turn the hands of your clock backward, but in so doing you cannot recall time already past, for time, like words, can never be recalled.

Ever since time was created, minute has begotten minute; and minute in unbroken succession; and the process will go on until the mighty angel, with one foot upon the sea and one foot upon the land, declares "that there shall be time no longer."

Like those microscopic insects, which are born, flourish, reproduce their kind, live out the full measure of their existence, and die, all within a moment of time, so every moment is born, reproduces its kind, and dies. Therefore, to represent time as an old man with scythe and hour-glass seems quite absurd. His is the minute, rather than the hour-glass; and ere he can grasp so mighty an implement as the scythe, is himself cut down by the great Father of time. Time is measured, not by years, nor months, nor days, but by seconds. He is rather an infant of seconds than a man of years.

Time is short-lived and uncertain; eternity, sure and never ending. Man begins to die the moment he begins to live. A curious, but true, epitaph on an ancient tombstone in Hawthorn church-yard is this:

Life is short,  
And death is sure:  
Sin's the wound,  
And Christ's the cure.

To waste time is to commit crime. Every moment, then, as it comes should be put to its best use; for ere to-morrow's sun arises from his couch the clock of our time may be stopped, and time be, as for us, no more forever.—*W. Letterman Smith*.

### LAW AND GRACE.

The law was given by Moses; grace came by Jesus Christ.

The law appeals to the old nature; grace to the new.

The law speaks to the servants; grace speaks to the sons.

The law chains the wolf in man; grace makes him a new man.

The law says, "Pay;" grace says, "I freely forgive you all."

The law says, "Keep off;" grace says, "Come."

The law shows our weakness; grace gives us strength.

The law tells me I am wrong; grace sets me right.

The law thinks much of self; grace makes everything of Christ.—*Ram's Horn*

A dear old lady whom I imagine knew little of books but who must have had that large, fine sense which from the small things makes deduction of a limitless hope and claim of more, whose daily living had been narrow, and its limits chafing to her spirit, made a lovely poem in little more than a dozen words, when she was first shown the sea. Looking out upon it with reverent, astonished, luminous eyes, drawing a deep breath of heart-ful awe, she folded her hands in a meek rapture, and said slowly, "I thank the dear Lord that at last he has let me see enough of something!" The sea said the same great word to her that came to the ancient prophets when they wrote, in the name of the Lord, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." And, "My people shall be satisfied with My goodness;" they shall have enough at last! Ah, if you want really to know poetry, and first language, and interpretations of all signs of earth and heaven, go to the old Holy Bible for them.

## Missionary World.

### LAST HOURS OF MISS GRAHAM, M.D., AND MRS. MALCOLM.

The following particulars of events which have filled many hearts with deep sorrow will be read with great interest by all sharing in the mission work of our Church, especially that in Honan, China.

On Oct. 6th, Mrs. Malcolm took ill, and on the 8th she was little improved. Consulting over the whole situation on that day we decided to hire a house for a month, and stay all of us for that time. We soon got the house in order, and on Thursday, 11th, Dr. Graham, Miss McIntosh, Mrs. MacKenzie and I moved into it. Mrs. Malcolm was so weak that it was deemed unwise to move her then. The ladies watched her by turns, night and day. On Friday Miss McIntosh was with her. At five that evening Dr. Graham left us to go and see her, and, as we understood, she intended coming back for supper, and then returning to take charge for the night. She did not come back for supper, but that caused no surprise. I saw her about ten at night, when Miss McIntosh came home with me, leaving her in charge of Mrs. Malcolm, along with Dr. Malcolm. About midnight she felt some uneasiness internally, which was soon relieved by a vomiting spell. After a time she felt uneasy again and soon had reaching and purging attacks. Dr. Smith (London Mission) and Dr. Malcolm then suspected the presence of Asiatic Cholera. The above-named symptoms, with the addition of cramps, continuing, confirmed their suspicion, and she was treated for cholera. That she had cholera was soon established beyond a doubt, the physicians in attendance believed.

During the morning hours her illness was not of such a nature as to cause grave anxiety. Between seven and eight on Saturday morning, she was removed from the house in which she attended Mrs. Malcolm, to one belonging to the London Mission. Trained nurses were called in to attend her, but Dr. Smith urged us not to go in, as the disease was so deadly, until he requested us to do so. By noon she was in a very critical condition, and Miss McIntosh joined those waiting on her. It was evident then that she was going to have a hard struggle for life, but as she was blessed with such a good constitution, and the disease had been properly diagnosed and treated from the outset, we all hoped she would come through. Earnest prayer ascended for her from many hearts.

In the afternoon she recovered slightly, and hope revived in every heart. It seemed as if we could not part with our beloved sister. All that the loving sympathy of devoted friends, and the experience and skill of the trained nurses and physicians could do, was done, but in vain. It was evident to us all by half past five that death was approaching. Still while life remained there was hope, and so we worked away trying to keep the circulation going. About twenty minutes from six, we gave up our efforts, and stood sadly aside to see the end. It soon came, she turned on to the left side, drew a few long breaths, made a slight motion with the throat, and all was over by a quarter from six.

She was conscious throughout, but said very little latterly. She was ill, in all about eighteen hours. Dr. Fraser regarded her case as one of the most malignant Asiatic Cholera cases he had seen. It must have been so to sap such a vigorous life so quickly and to exhaust all her powers. We are not able to say as yet where she got the deadly malady. It was prevalent among the Chinese here some weeks ago, but we are not aware of her having visited any infected place or coming into contact with any persons who had it. Most of the Doctors are disposed to think now that cholera was the origin of Mrs. Malcolm's trouble, and that Dr. Graham may have contracted it from her. No other foreigner has taken the

disease, but a Chinaman, who assisted in carrying Dr. Graham from one house to another, took it and died a few hours after she did.

We laid her mortal remains away on the following morning in the little cemetery that contains the dust of Drs. MacKenzie and Roberts, James Gilmour, and many other worthy China Missionaries. I can scarcely tell you how we have been feeling since. God has graciously sustained us all, but the loss of our dearly beloved sister has struck us dumb with amazement and sorrow. It seems to us yet as if it cannot be true, as if I must soon hear her merry peal of laughter again. Ours is no common loss. I have had abundant opportunity of observing Dr. Graham during the past two years, and know what an excellent Christian lady she was. There was in her a beautiful blending of Christian gifts and graces, which are indispensable in all great missionaries. She gave herself with great heartiness and diligence to the acquisition of the language, in its spoken and written form, and was making rapid progress in her knowledge of it.

She was naturally of a buoyant disposition, and did much by her presence to brighten the life of each of us. She gave herself fully up to the work which she came to do, seeing daily evidence for the need of such work, and gladly doing what she could to aid her suffering Chinese sisters. She was a Bible reader and lover as well. Latterly she took to marking the portions read in such a way as to indicate at a glance the lines of thought and truths that impressed her most. Jesus was very gracious to her and her faith in Him grew stronger year by year. She was learning much regarding the difficulties that beset us in Honan, but took a hopeful view of the future of our work there. She carried home memories, influences and associations constantly with her, and rejoiced in every indication of real spiritual advancement in the Presbyterian and all other Canadian Churches. She found time to write to a small circle of friends words of information, cheer and testimony for her Master. She had a most methodical way of attending to business matters, that proved helpful to her in other lines of work also. The more intimately we knew her, the more we saw to admire and love. I hope we have all been helped by her presence with us. Life is much poorer to some of us by her removal. While we sorrow it is not as those who have no hope. Though there was no dying testimony, she gave us, what to me is more value, the whole hearted testimony of a living, earnest and consecrated Christ-like life. Her life spoke to us all, and, though dead, she yet speaketh. May God graciously sustain the sorrow stricken parents and all the family circle. May He grant to yourself and all the members of the Committee, and to all of our band also, wisdom to understand and improve the lessons which this startlingly sudden call has to all of us. Truly His ways are not as our ways, nor His thoughts as our thoughts.

Since writing the foregoing, our dear sister, Mrs. Malcolm, has joined Dr. Graham in the eternal world. She lay at death's door for a week before her death, and surprised all the doctors by her vitality. No fewer than six of them consulted regarding her, but to none was it given to suggest a remedy that could preserve her in life. The disease in her case was much more complicated than in Dr. Graham's, and ran its course slowly, gradually sapping her strength, and leaving her very weak indeed, before death came. She was partly conscious till noon on Sabbath, 21st., and died at half past seven that evening. She was a most patient sufferer throughout, and fully resigned to her heavenly Father's will. Her deathbed testimony for Jesus was very, bright and inspiring. She was prepared for the great change and latterly longed for it. In taking farewell of each, she affectionately urged us to all possible diligence in the work of the Lord. We had a funeral service in the Union Church, Tientsin, on Monday forenoon, and then committed her

dust to the grave along with dear Dr. Graham in the little cemetery. They were lovely and beautiful in their lives. They came to China together and were together all last summer. In death they were separated only a few days; they sleep in the same plot of ground, and for aught we know may be side by side in the Father's home above. The heart desires that such should be the case.

It was not my privilege to know Mrs. Malcolm as intimately as I knew Dr. Graham, but what knowledge I had gave me a high opinion of her worth. She gave herself heartily to the work of the Lord in Honan, desiring to adapt herself to the needs of the people that she might obtain their confidence and win their hearts for Jesus. It was while endeavoring thus to reach them that she took smallpox last spring, in all probability from some of the woman visitors. She had many plans in her heart for work among the women and children in Chu Wang in future. She has suffered a great deal since coming to China, and been very patient through it all. There was a winning gentleness in her manner that was very delightful. She was very quiet and unassuming, generous in sympathy and charitable in judgment. She loved her Saviour ardently and delighted in the company of His followers. She had but a brief period on earth, but was fast ripening for heaven. Many others, as well as her husband, will mourn her early departure. Her heart's desire was not granted her in being permitted to see many years of service, but God who knew her heart has taken account of the desire, as well as of what she had actually accomplished. We shall miss her sadly, but are consoled by believing that what is loss to us is unspeakable gain to her and shall live and labor for the cause so dear to her heart. Dr. Malcolm has been calm and composed in his great grief, bearing up bravely under the loss of her who was so dear to him, and who loved him so ardently. We fear a re-action may come before very long. It is with sad, sore hearts that we turn our thoughts to Honan now as we remember the valuable co-laborers lying in the Tientsin cemetery.

Miss McIntosh will give you fuller details when she reaches Toronto. As the advice adverse to ladies going to Honan is so emphatic, we think it better for her to return to Canada now than to spend the winter at Tientsin, or some other coast town. She has stood quite a strain this year ever since March last with Mrs. Malcolm's and Dr. Smith's illness. She needs the rest that the ocean voyage and stay in Canada will give her.

Enclosed you will find doctor's certificate for Dr. Malcolm, stating reason why he should take a trip and rest for a few months. We regret exceedingly that he should have to think of returning, but can think of nothing better for him. It may mean returning now, before a break down, in the hope of coming back soon, or staying to collapse at his work and then go shattered in health and with darkened prospects for the future. The work in Honan is as urgent as ever, but it has been left for a time and everything at present points to the wisdom of his leaving it alone for some months longer. The rest and change he needs are not easily had in China, and we hope soon to see him back stronger in every way for work.

New York Evangelist: We have a very dear young friend in a Catholic Seminary studying for the Catholic priesthood. A more devout and earnest soul we should search far to find. But in a late letter he bewails the teaching which obliges him to wait confession to a priest and absolution from the Church. "Why," he asks, "did not our Lord permit us to go directly to Himself and by penitent confession receive immediate forgiveness?" It is doubtful whether Bible Christians accustomed to thus go to their Saviour in loving confidence of pardon, appreciate what this means. But this cry from one seeking to be loyal to his Church and yet finding it stand between him and his Lord, reveals something of the bondage from which the Reformation freed us.

## Teacher and Scholar.

Jan 27th, } THE GREAT CONFESSION { Mat. ew. xvi.  
18, 9. } 11, 23.

Read also Mark viii. 27-33; Luke iv. 18-22.

GOLDEN TEXT.—Matthew xvi. 16.

CATECHISM.—Q. 5, 6.

Daily Readings: M.—Matthew xvi. 13-23—The Great Confession.

Tu.—John vi. 66-71—Another Confession.  
W.—I Peter ii. 1-8—The Chief Corner Stone.  
Th.—Acts iv. 5-12—Peter's Witness for Christ.  
F.—Mark x. 32-42—Cost of Confessing.  
S.—Romans x. 1-11—Believing and Confessing.

Sa.—II. Timothy i. 1-12—Confessing and Enduring.

Time.—Summer of A.D. 29, a few weeks after last lesson, about nine months before the crucifixion.  
Place.—In the region of Caesarea Philippi, near the head waters of the Jordan, on the way to the Mount of Transfiguration.

Emisaries from Jerusalem reproached Jesus for disregarding the traditions of the elders—Matthew xv. 1-20. Because of growing opposition in Galilee, He went to Tyre and Sidon, and districts around Galilee—Matthew xv. 21; xvi. 12—going north to Caesarea Philippi. On the way the conversation given in the lesson took place. It marks another new epoch in the history of the Messiah's Kingdom in clearly revealing His coming suffering, death and ascension, and the founding of His Church.

I. A Noble Confession. V. 13-16. —As the rejection of Jesus by the body of the people under the influence of their leaders, as the Messiah promised in the Old Testament, became daily more evident, His mission drew nearer to its close. He would draw from the twelve what the people thought of Him, and what they themselves thought. "Whom do men say," etc.? Some John the Baptist; some Elias; some Jeremiah, or one of the prophets. None said the Messiah. This was the judgment of the great body of the people. "But whom say ye that I am?" And Simon Peter answered and said: "Thou art the Christ, the Son of the living God." Peter is the spokesman for all, and this was the confession of all. Now that they had grasped His great, real character and work, even though dimly as yet, the most important point in their training had been reached.

II. Its Reward. V. 17-19.—This confession meant a great deal for them, as their after life shows. Great barriers of blindness, prejudice, false ideas of the Messiah had rolled away and new light filled their souls. "Blessed art thou Simon Bar-jona." Peter, the most impulsive, spoke first, but, because he spoke for all, the blessing was for all. God always honours and blesses those who boldly confess Him. The knowledge and acceptance of this truth does not come from intellectual ability. The father in heaven reveals it to the humble-minded and believing. It shows the truth and power of Jesus' character that His most intimate friends had the highest opinion of Him. "Thou art Peter," etc. Volumes have been written about this and the next verse. The Roman Catholic Church claims for Peter a supremacy over the other apostles on account of them. Peter was, with James and John, a specially honoured apostle, but this claim for him is a false one, because nowhere else do we find Christ giving him supremacy of power over the others. Peter never claimed it. The foundation of the church is (Eph. ii. 20) the "apostles and prophets, Jesus Christ Himself being the chief corner stone." The meaning is: "Upon that in you which entitles you to be called Peter"—Greek Petros, "a stone," a fragment of a rock, the fearless confession of me as the one Saviour of sinners—"I will build my church." "And I will give unto thee," etc. Nothing was by this conferred upon Peter which was not upon the others. The keys are the symbols of power and authority. The Kingdom of heaven is equivalent to the Church of God on earth. It was through their teaching, under the guidance of the Spirit, that men would enter into the Kingdom of God on earth, and, by their direction, that the church would be organized. To "bind" meant to forbid, or to declare forbidden, and to "loose" to allow or declare allowable. Bound in heaven, then, meant would receive the sanction, authority and approbation of God.

III. The Necessity for Christ's Sufferings, Death and Resurrection. —Because of their now fully avowed conviction that Jesus Christ was the Son of the living God, they might be taught much that before they could not take in. "From that time forth began Jesus," etc. The necessity for the sufferings and death of Christ—solemn and mysterious a doctrine as in some respects it is—is yet the very alphabet of the Gospel to us. To be the sympathizing friend of suffering men He had to be a sufferer, to make atonement for sins on account of which they were under the condemnation and fear of death, He must die in their stead; and, as the crowning evidence that He was the Son of God incarnate, and as the guarantee of the resurrection from the dead of all who believe in Him to eternal life and glory, it behoved Him to rise from the dead. "No cross, no crown," was true for Christ as for the humblest of His children. Peter could not yet understand such teaching as this; men have never until taught of heaven understood it. V. 22, "He took Jesus and began to rebuke Him," etc. V. 23. But He turned and said unto Peter, "Get thee behind me Satan." "Satan" means adversary. In this suggestion that He might gain the crown without the cross, Christ saw repeated the temptation of the enemy in the wilderness, and hence He used the same indignant reproof.



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## The Canada Presbyterian

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JANUARY 16TH, 1895.

IT takes a brave man to keep up his spirits these hard times. Any kind of a human biped can keep in good humour where money is plentiful.

WHY cannot cities on this continent manage their water supply, their light, their street locomotion and other matters without the aid of middle men, as many British cities do. The millions made by middle men, who have valuable franchises, are just so many millions out of the pockets of the people.

THE presentation of Rev. Principal MacVicar's sermon on "The Office and Work of Elders,"—noticed in our "Books and Magazines" column—by a parishioner to each member of the session that looks after his spiritual interest would be a handsome act on the part of the parishioner, and might help the session to make a good start in 1895.

SIR JOHN MACDONALD left school, his biographer tells us, at an age when many boys begin their studies, in order that he might help to support his parents and sisters. Grover Cleveland stopped the study of law and taught school so that his widowed mother might not be dependent for support on the widows fund of the Presbyterian Church. There is a lesson here for the boys.

STRANGE is it not that many good people who are afraid lest what they call innovations should wreck the Church, never seem to be alarmed when the Church is in danger from want of funds. A proposal that congregations should repeat the Lord's prayer in public worship or engage in responsive readings of the psalms would raise more excitement than a deficit in every fund in the Church. How is that?

THE first professorship in the Presbyterian College of Montreal was offered to four "distinguished strangers," before the Synod saw the right man among their own number. It is not likely that any one of the four would have been as successful as the present principal has been. No time should be lost by any such attempts to fill the chair left vacant by the death of Professor Thompson. A good man is just as likely to be found in our own Church as in any other. Next April it may be reasonably clear that either of the men now doing the work, can, with a little more time and study, fill the position.

WHY should there have been so much said and written about the *Empire* giving accommodation to the *Globe* staff after the fire which destroyed the *Globe* office. As a rule the professional staff of a high class journal has no more personal feeling against the staff of a rival journal than one lawyer has against another, or a professor of Calvinistic theology has against his Armenian brother. The people on the back concessions who read the rival journals have a monopoly of the personal quarrels.

DR. REID gives the following comparative statement of receipts up to the 5th of January, 1894, and the 5th of January, 1895:—

|                               | JAN. 5, 1894. | JAN. 5, 1895. |
|-------------------------------|---------------|---------------|
| Assembly Fund.....            | \$ 718 55     | \$ 864 34     |
| Home Missions.....            | 12,547 82     | 18,080 23     |
| Augmentation.....             | 3,363 77      | 2,821 22      |
| Foreign Missions.....         | 18 157 99     | 13 392 29     |
| Widow's Fund.....             | 936 11        | 1 445 32      |
| Widow's Fund Rates.....       | 1,632 82      | 1,648 58      |
| Aged & Infirm Minister's Fund | 1,398 47      | 1,304 45      |
| Aged & Infirm Minister's Rate | 2,043 65      | 2,219 48      |
| Manitoba College.....         | 428 22        | 340 15        |

A CORRESPONDENT in our issue of last week touches a weak point in our Church work when he says that city, town and village congregations are much visited by agents, while rural congregations at a distance from railway lines are seldom visited by anybody. That is a sad fact. The pastor of a town or city congregation can hardly keep people out of his pulpit with a club. Meetings of one kind and another are so plentiful that it is sometimes impossible to find evenings for them, while many rural congregations have not even a missionary meeting. The result may be seen in the gaping, empty columns of the Blue Book.

ASPART at the end of the church year may be better than a deficit but it is not wholesome. A church in a good financial condition never needs to make spurts. The work that tells is steady all round work for the whole year. The giving that needs no spurt is liberal, systematic giving every month in the twelve. Besides spurts cannot be continued. A few liberal people should not be asked, at the end of each financial year, to do what the whole body of the people should have done during the year. The liberal souls may respond liberally but it is not for the interest of the Church that a few people should do what ought to be done by the many.

OUR good friend the *Presbyterian Witness* has this to say:

If all our congregations and all the members of our congregations were truly living, and in full sympathy with our LIVING HEAD, what a stupendous revolution would we witness! Well: let this be a year of life, and such efforts and deeds as shall prove that we are members of the body of Christ and that His life throbs in us unceasingly.

Yes, let this be a year of life. With increased spiritual life the Church would grow in numbers and influence, our funds would increase without any special efforts in the way of collecting money, and every good thing in our beloved Zion would prosper. With all our hearts we join the *Witness* in saying: "Let this be a year of life."

AN English journal quite friendly to Lord Rosebery tells its readers that a certain speech delivered by the Premier was too short; that it was unprepared and did not deal fully with several important questions; that he went astray in several sentences and had to begin them again; that he mixed a metaphor about the "advanced wing of the party shaking its fist in the faces of the more central members;" that the reporters had to put the speech into better form; and that his lordship did several other things which a high class speaker should not have done. Criticism of this kind helps mightily to elevate and maintain good public speaking. Praising all the speeches of friends and disparaging all the oratorical efforts of opponents is many times worse than no criticism at all.

THE *Interior* says: "There is not in the human constitution a more active passion than the thirst for dominance and power over other men." Has our Chicago friend been reading the life of Sir John Macdonald. Possibly. But more likely the *Interior* has been watching the efforts made to

obtain power in Presbyteries, Synods and General Assemblies. It is a sad fact that the ambitions of parliaments and other secular deliberative bodies are too often reproduced in church courts. The temptation to gain power in spiritual bodies is just as subtle and dominant as the temptation to gain power in political assemblages. Between the spirit that craves and schemes for leadership in parliament and the spirit that pines for power in a spiritual court there is not much to choose. The passion for power and display is, at bottom, the same everywhere.

WEARY of incessant strife about the Higher Criticism and other irritating questions many good people in the Presbyterian Church of the United States are longing for a genuine outpouring of the Holy Spirit. The *Herald* and *Presbyter* says:—

Every genuine revival of God's Spirit must begin in the human heart. It may be in yours, it may be in mine, but experience shows that it begins in the heart of some individual Christian. It may be the pastor of the church. It may be an elder, a deacon, a trustee or private member. It matters not who it may be, so it takes possession of a soul. Most frequently it begins with the pastor while he weeps over the desolation of Zion. He mourns, meditates and prays over the feeling of his own weakness, unfaithfulness, want of zeal or devotion. While so engaged, love for Christ and for souls is increased. As he meditates upon God's promises, his soul is fired with an increased faith in their truthfulness, preciousness and immutability, until he feels his faith revived. While he is musing, the fire burns on his own altar and begins to spread; then comes a revival of sympathy for perishing men. He sees with a new light the widespread desolation wrought by sin in the world. He dwells long and earnestly upon God's honor and glory, and asks himself, How can I promote it and increase earnestness and devotion among Christians? Out of the process of self-consecration grows the revival spirit. Like the fire, it diffuses itself; other hearts are warmed. It shows itself in more earnest prayer, in words of comfort and admonition, in tears of weakness, and in groans for neglectfulness and sin. Shall we have such a revival this winter in the hearts of pastors and people?

Shall we have such a revival as that in the Presbyterian Church in Canada this winter? Not a thoughtless crowd, and sensational addresses and music and a parade of converts, but a genuine outpouring of the Holy Spirit. Surely there is one human heart in each congregation in which the good work might begin.

## A PRESBYTERY LECTURE COURSE.

THE statement is often made, and made in the vast majority of cases with too much truth, that young Presbyterians are growing up with little or no clear and definite knowledge of Presbyterianism either as to its doctrine or polity, altogether unable to tell why they are Presbyterians, or to give the grounds upon which Presbyterian doctrine and polity may be justified and defended. It is often a most difficult question to answer how this undesirable state of things is to be remedied? Though the pulpit may be used occasionally to take up some single point, it is not the proper use to put the pulpit to, to set forth in any systematic and extended way the special doctrines and polity of the Church, or enter into any full account of the origin and development of the standards and symbols of the Church. Neither can this be adequately done in the Sabbath school or Bible class as they are now conducted, or as it appears to secure the highest ends, the building up of the young in Christian life and character, they ought to continue to be conducted. Parents, also, for the most part, not very well informed themselves in these subjects, are not competent to instruct their families upon them.

How then is it to be done? A step taken by the Presbytery of St. Paul in the Presbyterian Church North, of the United States, would appear to suggest a method as to how the serious difficulty referred to may be met, perhaps as well as for the great majority it can be met. Last winter a course of lectures was given by members of the Presbytery on Church History. This winter another similar course is being given on Applied Christianity. Speaking of this plan a correspondent in one of the religious newspapers says: "The results of this effort of Presbytery to promote popular education have far exceeded the anticipations of those who devised the plan. The pastors of the Presbytery heartily co-operate in the scheme, though it entails much extra work. Last year, upon request of the churches, about 150 lectures were delivered within the Presbytery, twelve pastors constituting the lecturers. The audiences in country and city averaged about two hundred people, and a genuine enthusiasm was created. The course, this winter,

judging from the requests for dates, gives promise of being sustained by the same degree of interest. The unanimous approval of this plan, which is but a species of university extension in the Church, demonstrates that in this busy, crowded day the people welcome some such helpful and entertaining method of education. It stirs up the young people and quickens the interest of those who are older in these subjects that lie very close to the life and work of the Church."

Thus by this means 30,000 people received a certain amount of instruction on the subjects treated, and not only instruction, but also intellectual and spiritual quickening whose results it would be difficult fully to estimate. It may be asked, how are ministers, whose time is already occupied to the utmost, to find time to prepare and deliver such lectures? The system could not be very fully adopted in some Presbyteries, but it might, to some extent, be adopted in almost every one. And would it not furnish an excellent and needed stimulus to many ministers to read systematically and perseveringly in certain lines for which they have a taste, if they had an object in view in doing it, such as a course of lectures of the kind referred to would furnish? It could be adapted to any class of subjects, and it appears to suggest a method whereby much needed instruction could be imparted to a large number of our people on subjects connected with our Church, and not suitable for the pulpit, of which they are now wholly ignorant or have only the most partial knowledge, but in which it is of great importance for themselves and for the Church that they should be well grounded. Speaking of different applications of this method of instruction the article from which we have already quoted goes on to say: "This scheme of the Presbytery of St. Paul seems sufficiently practical for wider use. It appeals to all intelligent Christian people as a resource of strength, and the ground for enlarged usefulness in the next generation of Presbyterians. The Church must wake up to some such methods as appeal to men and women who have passed out from under the direct educational influences of their earlier days, if she would form a healthy, productive soil for her good seed. We must do something to foster, in the face of the many obstacles of the day, a generation that can successfully cope with the difficulties the Church is to meet in the future."

**THE PRISONERS' AID ASSOCIATION OF CANADA.**

FROM the reports of Presbyteries we notice that this Association is bringing its claims before them, for the purpose of obtaining their sympathy and assistance in the work it is seeking to do. Its objects, as stated in their constitution, are: "The reformation of offenders, their welfare when discharged, the prevention of crime and prison reform."

These certainly are such things as must commend themselves to every enlightened citizen, not to say of every Christian, who should be especially sympathetic and ready, after the example of his Master, in helping to seek and save the lost. Some Presbyteries, we observe, take definite and helpful action, and others do nothing more than acknowledge receiving a circular from the Association. Each Presbytery, may of course, be considered the best judge of what is wisest to do within its own bounds, but in the press of business, which Presbyteries have often to attend to and transact in a short time, there is danger of objects, which can be put aside, being passed by without sufficient thought. An Association like that of the Prisoners' Aid is surely well entitled to look for co-operation and assistance from all religious bodies, and ought to receive it. Especially in this case when as now, in all truly enlightened Christian communities, it is coming more and more to be an accepted thing that the Church's duty is concerned, not only with matters of doctrine and teaching, but with all that pertains to the social well-being and improvement of all classes of society. Presbyteries that merely give this the go-by, as if it were a matter in which they have no special interest, and has little or no claim upon them for their time and serious consideration, are certainly making a mistake, even should they resolve they can take no definite action, and they are not in full accord with the spirit of our day, which is more and more calling upon the Church and expecting it to identify itself with all the social ameliorative and philanthropic movements of the time.

The Presbytery of Toronto at its meeting on the 8th inst., set a good example of wise action in this matter by appointing a committee to act in concert with the Prisoners' Aid Association. The Association giving its thought and effort to forward the objects already named, will naturally find in every step taken to secure them, and probably no better way of helping it could be named than by such bodies as Presbyteries co-operating through a committee. This is the least that they can do, and in most cases, we are persuaded, it is also the best thing they can do. We hope that all our Presbyteries may see their way to take at least the step taken by that of Toronto. Others, according as their circumstances have appeared to call for it, have gone a step farther.

In order to enlist the sympathies of our readers in the important objects referred to, and by this means secure for Presbyteries their support in any helpful action they may take, we quote here from a circular of the Association lying before us. It asks for definite action from the Dominion and Ontario Governments, and from County Councils. Let us remember that in seeking to promote these objects we are helping to make society around us purer, better and safer for ourselves and our children to live in; to make our country better; to remove some of the obstacles which stand in the way of the triumph of all that good, which every true minister of the gospel is constantly laboring for.

"From the Dominion Government" it is asking "that the proposed reformatory for young men be not definitely located until a commission shall have reported upon the question in all its bearings. The Association is especially anxious that the Protestant inmates of the proposed reformatory shall have incentives to reformation at least equal to those enjoyed by the prisoners confined in the Central prison, Toronto. The moral and religious instruction of the Protestants in that institution is conducted by the Prisoners' Aid Association, assisted by the Toronto Ministerial Association. This arrangement is found to be much superior to the plan of having a paid prison chaplain. After the men are discharged a helping hand is extended by the Association, practical aid is given and many are helped to a better life.

"From the Ontario Government, the reforms asked for are as follows, viz.: Firstly, The reorganization of the Reformatory for Boys at Penetanguishene, by locating the institution on good farm land so that the boys may be taught farming with a view to their adopting a farm life, and by the introduction of all the best methods that are in use in similar institutions in other countries. It is justly claimed that our common school system is equal if not superior to that of other countries. There is no reason why our reformatory system should not occupy the same proud pre-eminence. Secondly, they are asking for the establishment of one or more reformatories for habitual drunkards. These unfortunates, many of whom now spend more than one half their time in the common jails, and with no benefit to themselves or to anyone else, should at least have an opportunity to reform. The jail does them no good. A reformatory might reform. In jail their labor counts for very little. In a reformatory their labor should go a long way toward making the institution self-sustaining. Moreover the removal of the habitual drunkards from the county jails would very much facilitate the classification of the remaining prisoners.

"From the County Councils the Prisoners' Aid Association is asking for the following reforms, viz.: Firstly, for each county to either establish a county house of refuge or to unite with one or more adjoining counties in establishing a district workhouse. Secondly, to make efficient provision in the county jail for the absolute separation of the young and comparatively innocent from old offenders. Thirdly, to provide the prisoners every working day with industrial employment. Fourthly, to keep the jail supplied with good books. Fifthly, to place a small sum of money in the hands of the jailer to give temporary aid to discharged prisoners. Sixthly, a small annual grant in aid of county prisoners on being discharged from the Central Prison or the Reformatory for women at Toronto.

"From the churches, ministerial, and Y. M. C. Associations, temperance societies, &c., &c., the Prisoners' Aid Association asks for sympathy and co-operation in their efforts for the reformation of offenders, their welfare when discharged, the prevention of crime, and prison reform generally."

**Books and Magazines.**

THE NEW ACTS OF THE APOSTLES OR THE MARVELS OF MODERN MISSIONS By Rev. Arthur I. Pierson, D.D. Fleming H. Revell Company, Toronto.

To commend any book of Dr. Pierson's treating of missions will be, to all who know his enthusiastic interest in, and devotion to missions, a work of supererogation. This volume consists of a series of lectures upon the foundation of the "Duff Missionary Lectureship," given in Scotland in 1893. It contains an Introduction by Rev. Andrew Thomson, D.D., F.R.S.E., of Edinburgh, giving a brief statement of the lectureship and the lectures. The subject is treated in five parts as follows: I. "The New Links of Mission History"; II. "The New Apostolic Succession"; III. "The New Visions and Voices"; IV. "The New Converts and Martyrs"; V. "The New Signs and Wonders"; VI. "The New Motives and Incentives." The interesting treatment of the subject carries the reader on from page to page. An index adds much to the value of this work. A chromo-lithographic map showing the prevailing religions of the world, their comparative areas and the progress of evangelization at once both attracts and instructs.

CHRISTIAN CREEDS AND CONFESSIONS; a Concise Account of the Symbolical Books of the Churches and Sects of Christendom and of the Doctrines Dependent on them. Translated from the German of G. A. Gumlich, Ph.D., by I. A. Wheatley. Cloth, 12mo., 136pp.; \$1.00. New York and Toronto: Funk & Wagnalls Company.

A brief and convenient handbook on the subjects which this one treats of is sure to be of great use to an increasing number who have not the leisure to read larger works; provided that the work is well and impartially done. That this one is now in its third edition is some evidence that the work has already found acceptance with many. It discusses in Part I. Church Creeds; Part II. Doctrines of the Creeds; Part III. Doctrines of the Most Important Sects. If this little work should lead its readers to seek for fuller and more perfect knowledge, it will answer a good purpose, and, to make the information it gives truly useful, it would need that.

The January *Arena* contains its usual large and varied supply of intellectual food and stimulus of all kinds, dealing especially with very important questions of the day. As frontispiece there is a photograph of the well-known features of H. W. Longfellow followed by an article on the Religion of his Poetry. "Christian Missions in India, as Viewed by an Eastern Scholar," is by Virchand R. Sandhi B.A., and contains sweeping statements and charges hostile to Christian missions which have often been met before, but will need to be met again. B. O. Flower contributes another of an important series of articles on a subject of vital interest, "America's Shame," discusses, in a succession of articles, the "Age of Consent Laws." A number of other papers on subjects of present day interest by able writers complete this number. The *Arena* Publishing Company, Boston, U. S.

*The Office and Work of Elders* is a sermon lately preached by Rev. Principal MacVicar, D.D., LL.D., on the occasion of the ordination of elders in Crescent Street Church, Montreal, and published by request. The subject is treated under these heads: Elders are, 1, called by God's spirit to this office; 2, called to office by the voice of the people; 3, elders thus called of God and elected by his flock are ordained to office; 4, they are chiefly to rule, to teach and to administer the sacraments. Brief presentations, such as that before us, of this important subject are calculated to be of great service in the Church, because they are read while larger works are not. We wish for this large circulation which it deserves.

*The Biblical World* should be read by a large number of clergymen for its helpfulness in many ways. The number for this month contains, among other articles, "Sociology and New Testament Study" by the editor. "The Teaching of Jesus," "The Drama in Semitic Literature," "The Originality of the Apocalypse," "Studies in Palestinian Geography," are the leading articles. Comparative Religion notes; Synopses of important articles; Notes and opinions; Book Reviews and other departments well filled make an interesting and useful number. The University of Chicago Press, Chicago, Ill., U. S.

The *Methodist Magazine* for January is a good number. Its more noteworthy articles are "Oxford and her Colleges," with five illustrations from Professor Goldwin Smith's recent volume on this subject. "Our own Country," illustrated; "Adventures in Greece," also illustrated; "A Methodist Statesman," "Moravian Missions," "Browning's Saul," "The Star in the East," "The House on the Beach," "A Wrecker's Light," "England in the Nineteenth Century." Wm. Briggs, Toronto.

The most recent number of *Manitoba College Journal* contains a notice of the late Rev. Professor R. Y. THOMSON, B.D., from the pen of Dr. King, "Evolution and its Connection with Philosophy," the "Life of Longfellow," and "Longfellow's Poetry," "A Plea for Foreign Missions," and the literary and other causerie which are usually to be found in college journals. Manitoba College, Winnipeg, Man.

*Queen's College Journal* contains, under the head of Editorial, "The Late Premier," "The Library," "A College Song Book," "The Canadian Rugby Union." Under Literature there is "The Myth of Prometheus in Hesiod and Aeschylus." Other departments of the *Journal* are "Contributed," "Communications," "Sports," "College News," "Personals." De Nobis, Queen's College, Kingston, Ont.

## The Family Circle.

### THE TEST.

It is easy to be good  
When life's skies are clear and calm;  
When the voice of gladness drifts  
Unaware into a psalm;  
When, full-fed, we sit content  
In our gardens, fair and sweet;  
When temptations pass us by,  
And our lives grow full, complete.

When the harp of life is set  
To rare strains of melody,  
Pleasant now and full of hope  
For the time that is to be;  
When our lessons are each day  
Easy to be understood,  
When life's skies are calm and clear,  
Then 't is easy to be good.

But the real test is when  
Close we hear the battle blare;  
When we wrestle, face to face,  
With our foemen, want and care;  
When our happy gardens lie  
Waste beneath the spoiler's tread,  
When our toil has seemed for naught,  
And our fairest hopes are dead.

When we feel within us rise  
Passions that we thought were slain;  
When we find the stalwart tares  
Growing in our field of grain—  
Then, if patiently we toil,  
If temptations be withstood,  
If we stand and overcome,  
Then may we be counted good.

Lillian Grey.

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### MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE MACHAR.

#### CHAPTER XVI.—CONTINUED.

'So, as she seems a very tidy, careful creature, I thought it best not to press the matter. Probably the child would fret more with homesickness than would counterbalance the good of the hospital nursing. These French Canadians do cling so to their little homes, however humble they are! And this is such a poor one. The mother takes in washing, and manages to keep the boy and herself. He did work in one of the factories (and he isn't eleven years old yet) but the confinement was too much for him, for he's a puny little fellow, and she wouldn't let him go any more, though she tells me he wanted to do it to help her. But the little room is very bare, and I want you to see that the child wants nothing that he should have, either in the way of diet or a little cheer.'

There were several volunteers at once for this kindly office, and Dr. Ramsay gave directions as to just what diet was to be prepared for his little patient, Mrs. Ramsay undertaking to superintend this, a frequent office of hers where poor patients were concerned. Marjorie was glad to have an opportunity of putting in practice some of the lessons she had learned lately, especially as the Browns did not now need so much attention—the man being able to be about again. Marion and she went down next day with the doctor.

The little boy was lying very pale and weak in the bare but tidy little room, his mother busy with her ironing. It was in a narrow French street where the houses looked old and grimy, and all the little shops had French names. That of the little boy was Louis Girard. His mother was a pale, thin little woman, looking exhausted with her night of grief and watching, and yet ironing away at her table as if nothing had happened. She told them, in her broken English, that her little boy was so good and so patient; '*comme un petit ange*,' she added, resorting to her French to supplement her English.

The boy was too weak to care to speak, and only feebly noticed their presence. Marion offered to relieve her by sitting up with the child that night, but the poor mother explained that the neighbors were very kind; '*tres bonnes*,' frowning that Marion understood her French in which she much preferred to talk. They wouldn't mind coming in and sitting up when she was tired out, and she could take a nap on a neighbor's bed while its owner took her

place. And Marjorie remembered what her father had said about the goodness of the poor to each other.

After that she found her way often to Madame Girard's little room, and very soon poor little Louis learned to watch for her visits. Encouraged by the example of her cousin Marion, she tried to talk to him a little in his own language, and though at first she was sorely perplexed by his French Canadian *patois*, she succeeded by and by in being able to understand him and to make him understand her. She generally took Robin with her on these visits, and the little dog was a great source of amusement to the little fellow after he began to get relief from the prostrating pain and fever. He tried his best to say 'Robin,' and was much pleased when the dog would answer the call and leap up beside him. By degrees, as Marjorie and he began to be more intelligible to each other, he would tell her about the factory he had been working in, and how hard the children had to work—being sometimes cuffed and beaten if they failed to satisfy their masters, till Marjorie felt shocked to think that such things could be.

Marjorie's French vocabulary was still limited, but she bethought herself of taking with her a French Testament, and reading, very slowly, a few verses at a time. She chose such passages as the story of the daughter of Jairus, the Good Samaritan; and Louis listened earnestly, his black eyes fixed on her while she read. Madame Girard, too, would often stop her interminable ironing, and sit down to listen, exclaiming approvingly, '*C'est tres joli ca*,' as Marjorie ended. How much Louis understood she could not tell but there she had to leave it. The little fellow was certainly wonderfully patient, a fact which much impressed Jack and Millie when they came to see him.

Marjorie grew so much interested in him that she never let more than a day or two pass without going to see him, even though it cut a little off her drawing time; for her aunt insisted that she should not abridge her hours of exercise. But the snow-snoeing was practically over now, for there had been a good deal of mild weather, and a "thaw" had rather spoiled it. The tobogganing was getting spoiled, too, though skating was still available. The ice-palace still stood, though breaches here and there began to show the power of a silent besieger; and the ice lion and the condora were decidedly the worse for the inroads of the same insidious enemy. The latter, indeed, was already being carted away in blocks, to fill some of the ice houses for the coming summer.

Marjorie tried to interest Ada in her little protege, but without much success. Ada was willing enough to give a generous donation out of her pocket-money, to buy for the invalid unlimited oranges or candies; but when Marjorie tried to coax her to go to see him, Ada was quite impracticable. She had all her mother's aversion to being made "uncomfortable" by scenes of sickness or suffering, and she didn't see what good she could do Louis by going to see him. Marjorie was rather vexed. She thought that, by this time, Ada would have profited more by the lessons of Professor Duncan, and she had quite set her heart on starting her on a career of philanthropy through getting her interested in poor Louis, who, of course, would have to be helped for a long time to come. When she could make no impression on Ada she began to feel impatient, and a little bit self-righteous, too.

'Well, Ada,' she said indignantly, 'wait till you are sick yourself, and then you'll have more sympathy for sick people;' words that she was not to forget for weeks to come as sometimes happens with our most thoughtless remarks.

Having failed with Ada, she tried Gerald, whom she found more open to persuasion, and she had much pleasure in guiding him to Madame Girard's little room, and securing his promise to visit and befriend Louis as much as was in his power; which was the

more satisfactory, as Ada and she had been conscious of their first coolness in regard to the matter; Marjorie not being able to realize that the habits of a life of self-indulgence are not to be broken in a day.

### CHAPTER XVII.

#### ANXIOUS DAYS

'Well, Marjorie, how is your little French friend getting on?' asked Professor Duncan, one Sunday evening towards the end of March, as he took his seat in his accustomed chair.

Marjorie replied that he was doing so well that he would soon be allowed to sit up a little, and that he had already been wondering what he should do for a living, with only one hand.

'Poor little fellow!' he said. 'But I don't doubt that something will be found for him to do. And they are wonderfully adaptive and patient, these French Canadians. I'm sorry to see, Ramsay, that we're likely to have some trouble with their relations in the Northwest. That rebellion seems to be getting serious, to judge by the last news of the collision between them and the mounted police.'

'Yes,' said Dr. Ramsay; 'great pity it occurred. I was hoping the affair might have been settled without bloodshed. But when people get excited, and their blood is up on both sides, some rashness is sure to occur. Alas! "how great a matter a little fire kindleth."'

'Yes,' replied the professor, 'and it could all have been so easily avoided. A little ordinary humanity, a little faithful attention to the duties they are sworn to fulfill, on the part of our public men and their agents, would have redressed these grievances long ago. As it is, I am afraid that these poor people will learn the bad lesson that bullets will attract attention when all other appeals have failed. Some of our papers have been pressing the case of these poor half-breeds for months past, but to no purpose. Those whose business it was to right them, have been too busy with their own affairs, or party affairs. And now it's on the cards that this may be a tedious and blood struggle. What a comment it is on our boasted progress, to send men out to shoot down these misguided and neglected people, instead of giving them kind care and common justice. Greed, speculation, party politics—that's some of the darkness that the light has to struggle through now, as best it can.'

Alan, who had come in while the professor was speaking, listened with a very sober face. He and Gerald had been greatly excited by the news of a rebellion of the half-breeds and Indians in the north-west of Canada, and of the calling out of the Volunteers, and both were wishing they had been eligible for such a splendid adventure. But these observations of Professor Duncan seemed to throw another light upon it, in which it did not seem so splendid.

Presently another recollection occurred to him while Professor Duncan and Dr. Ramsay went on discussing the situation; and he turned to Marjorie, remarking:

'Gerald says Ada is not feeling at all well to-day. She hasn't been out since the day before yesterday.'

Marjorie felt a little conscience-stricken. She had not gone to pay Ada her usual Saturday visit, feeling a little vexed still, at her refusal to go to see Louis. She thought she would go to ask for her the next afternoon.

But the next day it rained heavily, and as Marjorie had taken a little cold, her aunt would not allow her to go out again after she came home from school, very wet and looking tired. The mild soft weather they had had for a little time had been causing a good deal of illness, and Dr. Ramsay had a good many patients on his hands. And next day Alan came home from school with the news that Ada was very ill indeed, and that the doctor feared an attack of typhoid fever.

Typhoid fever it did, indeed, turn out to be; and before many days were over, Dr. Ramsay was called in to consult with the Wests' family physician, as he had once been called in before in Dick's illness. He looked very grave when he came home, and, in reply to Marjorie's anxious questioning, he said that it was a very serious case indeed, and that Ada was not a good subject for a fever; her temperament being very excitable, and her constitution by no means strong.

It was a terribly anxious time for poor Marjorie, and indeed all the Ramsay family more or less shared her anxiety, for Ada had become a favorite with them all. No one, indeed, could help being attracted by her sunny face and graceful, winning ways. And so this individual anxiety rather cast into the shade the public one which was exciting the whole Canadian people with martial preparations and tidings of Indian risings and frightful massacres. At another time Marjorie would have been eagerly sharing the general excitement. But just now the question of Ada's recovery was paramount, and nearly every afternoon she called at the house to ask how the patient was, receiving always the same reply: 'Just the same, Miss; a little better, if anything.'

(To be continued.)

### THE CAMEL IN AUSTRALIA.

The camel is playing an important part in the development of western Australia. The great central depot for the importation of these animals from India is Port Augusta, 259 miles northwest of Adelaide. Here a camel quarantine station has been established, and the arrivals are kept there and carefully watched for the first three months to guard against outbreaks of a certain deadly mangle which carried off most of the earlier animals. Once acclimatized, the camels are not liable to the complaint, and they thrive wonderfully upon the natural shrubs of Australia—salt bush, wattle, mulga, acacia, and other varieties. The imported animals, however, are not nearly so valuable as the Australian-bred camels. The herder breeds his camels, as he does his sheep, on scientific principles, so that already within twenty-five years, there has been produced in Australia a race of camels larger in frame, sounder in wind and limb, and possessed of greater weight-carrying capacity than the Indian animals originally imported. By means of camel caravans—there are now close upon 10,000 camels at work in Australia—the colonists have been enabled to stock new country which was formerly useless because a broad belt of land that is either waterless or subject to long periods of drought intervened between the good country and the settled regions, whence all supplies have to be drawn, and where all products must be marketed. It is only within the last few years that mining men have awakened to the utility of camels in their industry and large numbers of the animals have been drafted to western Australia. On the older gold fields of that colony the camel caravan has already supplanted the bullock team, being at once more economical and more efficient.

The late Professor Graham, of London, brought up among the United Presbyterians before instruments were permitted, was so impressed by instrumental music heard in a chapel at Vienna during his holidays, that he said to Dr. W. M. Taylor, when he came out, "Now, Taylor, I'll never say a word while I live against wind instruments, not even against yourself!"

An American divine, most pronounced in his Presbyterianism, was much pained to see half of his family following the fashion, and going off to the Episcopal Church. On being asked afterwards by a friend how many children he had, he replied, "Ten; five of them were wise, and five became Episcopalians."

The spirit of the older times may be thus illustrated: "He's a grand preacher?" said one sister to the other. "Whist, Bell, he's readin'!" "Readin, is he?" said the first, changing her tone; "filthy fellow! We'll gang hame, Jenny, and read our Book!"

Our Young Folks.

THE OLD STONE BASIN.

In the heart of the busy city,  
In the scorching moonlight heat,  
A sound of bubbling water  
Falls on the din of the street.  
It falls in an old stone basin,  
And over the cool, wet brink  
The heads of the thirsty horses  
Each moment are stretched to drink.  
And peeping between the crowding heads,  
As the horses come and go,  
The "Gift of Three Little Sisters"  
Is read on the stone below.  
Ah! beasts are not taught letters,  
They know no alphabet;  
And never a horse in all these years  
Has read the words; and yet  
I think that each thirsty creature  
Who stops to drink by the way,  
His thanks, in his own dumb fashion,  
To the sisters small must pay.  
Years have gone by since busy hands  
Wrought at the basin's stone—  
The kindly little sisters  
Are all to women grown.  
I do not know their home or fate,  
Or the name they bear to men,  
But the sweetness of that precious deed  
Is just as fresh as then.  
And all life long, and after life,  
They must the happier be  
For the cup of water poured by them  
When they were children three.  
—Our Dumb Animals.

THE LIGHTHOUSE IN THE HARBOUR.

It was a small lighthouse out in the waters of the harbor. In form, it was circular. It looked very much like a pile of bandboxes, the second smaller than the first, and the third smaller than the second. Number three bandbox was capped with the lantern in which burned the faithful light from sunset to sunrise. The sun had not yet gone down, but his steadily lowering disk was proof that ere long the last of his rays would light up the harbor, and then the lantern above number three would do its duty.

The lighthouse was entered by a door in number one. Now and then a woman's kindly face would appear at the door, or a boy's ringing voice might be heard. Near the door was a bell swinging from a beam, projecting from the lighthouse wall. This was for service in a fog. On misty nights, days also, its warning voice was a guide to the mariner, whose way the fog had shrouded. On the same side of the lighthouse as the bell, was the boat swinging from stout davits.

The keeper of the light was Stephen Jones. He had been suddenly called away to the 'lower light,' whose force of management was 'short banded,' and he had said to his wife, 'Nancy, I may not be back to-night, but I guess you and Nathan can get along.'

'We will look after things, Stephen,' was the reply.

The keeper felt at ease. He said to himself: 'It will be a quiet night, and that Nancy has a good head 'tween her shoulders. Nathan, too, can pull an oar about as well as his father.'

Nathan was a stout boy of fourteen. It was Nathan whose clear tones were sometimes heard echoing around the lighthouse door.

Before sunset Nathan's mother said: 'I told your father we would look after things, and things won't be looked after unless we have prayers.'

'I am ready, mother.'

The mother and the son in the cosy kitchen were bending in prayer, the mother saying: 'Give us strength, Lord, to do our duty,' when a face appeared at the door.

'Do those folks believe what they say?' the stranger wondered.

When the prayer had been concluded he startled them by saying: 'I beg pardon, but tell me where the "Brothers" are, please?'

'O,' replied the startled mother, 'you came so easy up the ladder I didn't hear you.'

The ladder was fastened to the wall of the lighthouse, and visitors climbed by it to the door.

'Humph!' thought the stranger. 'Now I suppose those fools were so much taken up with praying they didn't hear me.'

The lightkeeper's wife was speaking now: 'Those rocks, you mean, where they go fishing? O, they are over in this direction.' Here she pointed with her finger towards the famous ledges in the sea, rocks that the fish loved to haunt.

The man thanked her and turned to go down the lighthouse ladder. Nathan followed him and helped him put off again in his little boat. Nathan noticed that he did not have a happy face.

'Say, boy!' called out the man when he had given one push with his oar against the ladder, his boat swinging off obediently, 'do you believe that prayer your folks put up, that God is interested enough in our duty to mind whether we do it or not, and to give us strength for it?'

'Certainly,' replied the lightkeeper's boy promptly.

'Well, all I have to say is, if you can find any comfort in such stuff, you are welcome to it. I think more of a good evening's fishing by moonlight at the "Brothers." I am going to have it before I go back to land.'

When Nathan went back to the kitchen, he repeated to his mother these words of the stranger, adding: 'I never heard anybody talk that way before, mother.'

'There was a man, Eben Foster, whom your father knew, and he once talked that way to your father.'

'What did father say?'

'"Eben Foster, I don't wonder you are such an unhappy man as you say you are." That is what your father told him.'

'What are you going to do with such people?'

'Go ahead and do your duty. That is the best way to answer them. Act as you believe.'

When the sun went down, the light in the lantern was kindled, and the evening's duties began.

Once Nathan reported: 'The moon is shining, mother, but I think a fog is coming in.'

'If it does, we must start up the bell, Nathan.'

'I will look after it, mother.' He was obliged to "look after it" sooner than he anticipated. A whitish mist came in everywhere, covering, smothering everything.

Nathan stood by the bell and faithfully swung it.

'Boom—boom—boom—boom,' went its resonant tones across the harbor, as if saying; 'Don't—don't—don't!'

The whole of the warning, if expressed in words, would have been: "Don't—come—this—way—if—you—don't—want—to—get—on—to—a—bad—reef."

The striking of the bell was at measured intervals, and, in one of the pauses, Nathan thought he caught a cry for help.

'Mother,' he said quickly, 'come out here and listen, please.'

'Boom,' went the bell.

'Now listen when it is still, mother.'

She listened.

'I heard somebody calling.'

'Over toward the "Brothers?'"

'Yes, Nathan.'

'You can toll this bell, mother, and I'll go off in the boat.'

'O, Nathan, I—'

'But, mother, it will be all right. Didn't you pray about the doing of our duty?'

She could make no reply to this, save to help Nathan lower the boat. Then the "click, click, click" of his oars could be heard as he pulled away toward the ledges.

Now and then he stopped rowing and listened.

'There it is—somebody calling—sound coming nearer,' he said.

There in the whitish mist he finally saw a dark form in a boat.

'Well, if I am not glad to see you! I have been a-fishing, and when the fog came up I started for home, but ran on to some rocks and was spilled out, losing my oars and almost losing myself, but I got back. I have been drifting round and round, for I could do nothing. You from the lighthouse?'

'I am from the lighthouse. Get into my boat, and we will hitch your boat to this, and pull you to the lighthouse.'

'O, it is good to see somebody,' said the man scrambling into Nathan's boat. 'Now we will hitch my boat, as you say, to this. I shall be glad to pull and get warmed up.'

On their way to the lighthouse, the man said: 'Didn't it take a little courage to put off for me?'

'I ought to have courage after my mother's prayer.'

'Humph!' said the man, 'did that really help you?'

'She prayed that we might have strength to do our duty. That did help me.' The man murmured; 'You were very kind,' and silently rowed away.

What a hearty reception the lightkeeper's wife gave the rescued man! She started up the fire, furnished him with dry clothes, gave him a hot lunch.

'This does seem like home!' he exclaimed. 'I don't know when I have been so happy, really.'

The next morning, he started in his boat for the shore, but left a note behind containing a bank bill and this acknowledgment: 'My dear friends, how can I thank you too much for your goodness to me? I want to leave behind some little return for it. I would say this, also, that your belief in prayer has affected me. I go away beginning such a life, and already I feel happy in the thought of it.'

Nathan paused as he looked at the signature. Soon he broke out: 'Why, mother, it says: "Yours gratefully, Eben Foster." — Rev. E. A. Rand, in the New York Observer.'

KEEPING HIM BUSY.

In the spring of 1888 a pair of red foxes took up their home on a Dakota farm. They dug several holes on a knoll in a wheat field, and soon after four "kits," or young foxes, arrived. Every day, while barrowing and sowing wheat in the field, says the farmer, I saw the two old foxes lying on the little mound in front of their home. The kits rolled about in the sun, played with the brushy tails of their parents and enjoyed themselves apparently as much as a group of kittens.

One morning a neighbor came to work in a field adjoining, bringing with him a dog, and the dog, with all the curiosity of his kind, soon began the investigation of both farms.

He was still a long distance from the fox-den when I heard a sharp, warning bark and saw the kits disappear. As I looked, the mother-fox lay on the mound, her ears erect, her nose on the ground, all attention. The father of the family, with his big tail swinging in the wind, trotted toward the dog.

Can he intend to attack him? I wondered. I had never heard of such a thing, and the dog, though not a large one, was still larger than the fox. But Reynard knew his business better than I. He approached the intruder until the dog saw him, when both stopped for an instant, and then the dog gave chase. The fox, with a bark of defiance, turned and ran in direction away from his home.

At first the dog seemed to gain rapidly upon the fox, but I watched them for nearly a mile before they disappeared in the prairie grass and concluded that the fox was able to keep out of the other's way.

In about an hour the dog returned from a fruitless chase, and for a time he contentedly followed his master. Then he began prowling around again.

All this time the mother-fox had remained on the mound, a picture of quiet vigilance; but now, as the dog again ventured

near, she rose and trotted toward him, and the dog was soon chasing her over the prairie. Hardly had they disappeared when the male trotted back from some hiding place and took the position vacated by his mate. The dog returned, after a time, unsuccessful as before.

During the day he was again and again tempted to a chase, first by the male and then by the female, and while the one kept him busy, the other watched over the young, who did not show themselves after the first sight of the dog.

It is hard to say which we admire most the bravery of the pair in challenging the dog to a race that would have proved fatal had he caught them, their ingenuity in taking turns, so that each might be fresh when chased, their skill in leading him away from their young, or their cleverness in throwing him off their track when far enough away.

SEVEN YEARS OF SUFFERING.

THE PECULIAR EXPERIENCE OF A HAMILTON MAN.

Neuralgia Made His Life Miserable. Many Remedies were Tried in Vain. At Last Relief Came. How He Obtained it.

From the Canadian Evangelist, Hamilton.

A member of the staff of The Canadian Evangelist in conversation recently with Mr. Robert Hetherington, who lives at No. 32 Railway Avenue, found him very outspoken in his admissions as to the benefit he had derived from the use of Dr. Williams' Pink Pills, and anxious that their good qualities should be made widely known. He is so thankful for the good he received from them that he says he considers it his duty to let others know what Pink Pills have done for him. Mr. Hetherington was a severe sufferer from neuralgia for about seven years. It bothered him very much in the head, arms and legs, and the pain was often so excessive, and the soreness so great that he could scarcely walk. He tried, as a matter of course, to find relief, and in doing so tried many so-called remedies, but none of them were of any benefit to him. In August last his attention was called to Dr. Williams' Pink Pills, and he determined to give them a trial, and procuring a supply began their use. In about two weeks he found himself much relieved and found the pains disappearing, and after using Pink Pills for a few weeks longer every vestige of the pain had disappeared, and he was as well as ever. Mr. Hetherington has refrained from making any public statement before, for the reason that he wished to be convinced that his cure was complete, and he is now satisfied upon this point. In reply to a question Mr. Hetherington said he was satisfied that his present condition is due entirely to the use of Pink Pills. Before beginning them he had discontinued other medicines, and when he found them helping him had continued their use until he felt that he was fully cured. He further remarked that he now felt like a new man. 'Formerly,' said he, 'when I got up in the morning I was so stiff and tired that I could hardly walk, while now I get up feeling fresh and ready to go to work. I have not felt any of the pains since last September, and I wouldn't again suffer for one day the pains I formerly endured for the price of twenty boxes of pills.'

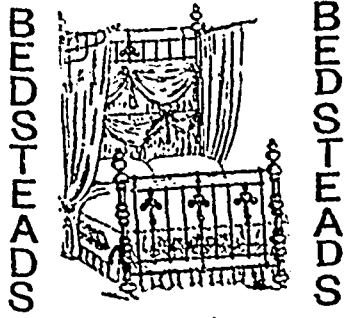
Mr. Hetherington is not the only member of the family who has experienced the beneficial results of Pink Pills. One of his daughters, a grown-up young woman, was quite ill for a month or six weeks, and after a course of Pink Pills is again fully restored to health.

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## Ministers and Churches.

The Rev. John Tanner, has been called by the Omamee Presbyterians.

The Rev. James Steven, recently from Glasgow, Scotland, has been called to Tiverton.

The annual meeting of St. John's Presbyterian Church in this city was held last Wednesday evening.

The Rev. J. M. Millar, graduate of Queen's, declined the call to Belgrave and Calvin, East Wawanosh.

On the tenth of this month Rev. A. F. Tully completed his thirteenth year in the pastorate of Knox Church, Mitchell.

A unanimous call has been moderated in at St. Andrews Church, East Oxford and Blenheim, to Rev. Alex. Leslie, of Newtonville.

Recently Dr. MacAdam called on the Rev. C. W. Brydon, pastor of the Presbyterian Church, Battleford, N.W.T., and on behalf of the congregation presented him with a very handsome fur overcoat.

Owing to continued ill health the Rev. R. J. Craig, M.A., of Deseronto, has resigned the pastorate of the Presbyterian Church there and the congregation have called the Rev. A. McMillan, of Mimico.

Rev. W. T. Herridge, of St. Andrew's Presbyterian Church, Ottawa, in a recent sermon, made a touching reference to the late Father Dawson (Roman Catholic) and paid a high tribute to his life and character.

At the recent communion services of the Vernon congregation (Rev. J. M. Goodwillie, pastor) sixteen were received upon a profession of faith and four young women and two young men were baptised in the presence of the congregation.

The Rev. Wm King, of Chatham, Ont., died there Sunday, aged 82. He inherited slaves in Louisiana, but set them free and brought them to Canada, where he founded the Elgin settlement in 1850, as a retreat and home for fugitive blacks from the South.

On Thursday evening, Dec. 20th, a deputation, representing the ladies of the congregation, waited on their pastor, Rev. D. Macdonald, at the Manse, Glenora, and presented him with a kindly worded address accompanied by two handsome and valuable robes and a pair of gauntlets.

The annual Christmas entertainment of the Newtonville Sunday-school, was one of the best ever held. The scholars did their part in such a manner that it was evident great care had been bestowed upon them. The organist of the church was presented with a purse by the congregation.

The Rev. Dr. McClelland and family moved into their new manse on December 31st. The building is in every way a credit to the architect, Mr. Pengilly, of Norwood, Ont., and to the congregation; and is acknowledged on all sides to be the prettiest and most commodious house in town.

The *Tribune* says: Dr. Gilbert Gordon, of Toronto, brother of the pastor of the West End Presbyterian Church, Winnipeg, has donated a handsome pulpit, and Rev. Dr. King's New Year's gift to the rising congregation in the west end of the city was a communion service and baptismal bowl.

The monthly meeting of the Toronto Auxiliary Canadian McAll Association was held on Thursday, 3rd inst., in the Y.M.C.A. library. The President, Mrs. Howitt, occupied the chair, and conducted the devotional exercises. The treasurer reported \$184.31 as the sum gathered in during the year.

The annual meeting of the Women's Foreign Missionary Society, of Knox Church, Guelph, was held on Friday, December 28th., when reports were received from the secretary, treasurer and Mission Band. The membership for the year was 67. Total contributions \$185, \$85 of which was a thankoffering.

The first anniversary services in connection with the new church, Glenora, were held on Sabbath, Nov. 25, when Rev. M. N. Bethune, of Beaverton preached powerful sermons both morning and evening. At 3 p.m., Mr. Bethune addressed both the Sabbath school children, teachers and members of the Christian Endeavor Society in that pleasing and attractive manner so peculiar to himself.

The congregation of Morewood gave their pastor a pleasant surprise at the conclusion of the prayer meeting Thursday, January 3rd. Dr. Kirk in the name of the congregation read an address, in which he expressed the kindly feelings the people entertain for Mr. Kellock and presented him with a valuable fur coat from them. The pastor, who was evidently moved, made a fitting reply.

The resignation of Rev. T. R. Shearer, Rounthwaite, Manitoba, has not been accepted. The Rounthwaite congregation though small and struggling is active, liberal and deeply attached to their pastor. Notwithstanding the hard times and the burden of a heavy church debt, this congregation contributes at the rate of \$27 per family for stipend and \$3 a family for the schemes of the Church.

Missionary services were conducted at Port Lock MacLennan's, and Bar River, by W. A. Duncan, B.D., of Sault Ste. Marie, on the 23ult. These stations are in charge of Rev. J. K. McGillivray, M.A., Clerk of the Presbytery of Algoma. Large and appreciative audiences greeted the speaker at each place. A manse, almost completed, will soon be occupied by Mr. McGillivray, and indications of progress are seen all through this field.

Rev. R. P. McKay, Foreign Mission Secretary, was handed lately, by Mr. A. M. Greig, barrister, a cheque for \$500, the gift of Mrs. M. H. Sinclair, widow of the late Rev. James Sinclair, before his death pastor of the Carp Presbyterian congregation. The handsome gift is to be divided as follows; \$200 for Foreign Missions, \$100 for Rev. Dr. Robertson's North-West Missions, \$25 for the Jewish Mission, \$25 to Coligny College, Ottawa, and \$50 towards the building fund of the (Rev. J. Wilkie's) college at Indore, India.

Rev. James A. Shimon, the first missionary to enter Honan, China, has been spending some weeks among the churches in the eastern part of Ontario. During the last few days of December he spoke in many of the Ottawa churches, including Erskine, St. Paul's, St. Andrew's and Bank St. Church, and also Billing's Bridge. An increasing interest was manifested in the meetings he addressed. Mr. Shimon laboured for nine years under the China Inland Mission, and returns to Honan in connection with our Church.

Knox Church, Cornwall, held its Sunday School festival on the evening of January 1st, and it was in every respect a great success. Rev. Mr. Hastie, the pastor, opened with prayer. J. P. Watson, the superintendent, presided, and put through a varied and interesting programme of some three hours duration. The annual report was given in by the secretary, Wm. Dingwall, and showed a very prosperous year. Scholars on the roll 322; contributions by the scholars \$300, a large amount of which had been given to missions; 38 young people had been received into the full communion of the church from the school; 500 volumes in library, with new books being added every year.

It has long been the practice in Calvin Church, Pembroke, to hold a Thanksgiving Service on New Year's morning. This service is always interesting and largely attended. This was particularly the case on Tuesday last when the Rev. G. D. Bayne reviewed the work of his seven years' pastorate in Pembroke and gave figures to indicate the progress that had been made. In that period 452 members had been received into the church; there had been 168 baptisms, 90 marriages and 88 deaths. \$6 000 had been raised for missions and for all purposes \$45,000 had been contributed by the congregation, and, better than all, the development of spiritual life had been most gratifying.

The Rev. W. H. Ness, B.D., of Riverside, N.S., expects to go south for the winter for a change, his people and Presbytery having given him leave of absence and the members of Presbytery to supply his pulpit in the meanwhile. He has been now six years in his present charge and in that time has received 126 persons into fellowship with the Church—107 of these on profession of their faith. There are at present 125 families in the congregation and over 300 communicants on the roll, 43 having been admitted within the present year. The people raise over \$400 for the schemes of the Church. The Sabbath School membership, including adult Bible classes, numbers 300. There are four Y.P.S.C.E. throughout the bounds of the congregation, with over 100 active members, and about as many associate.

On Xmas night a successful entertainment was given in the Webbwood Church when the church was crowded to the doors, there not being standing room, even many being unable to get inside. There were two special attractions; the singing and recitations of the children and a well-laden Xmas tree. The children did their part admirably. One of the pleasing features of the evening was the reading of an address and presentation of a purse of \$25 to Miss McLandress who has, ever since the organization of this cause, six years ago, presided at the organ. Mr. Geo. Arnold, student at Copper Cliff, discharged the duties of chairman. On the following Sabbath, Dec. 30th, the congregation, on special appeal, besides their usual Sabbath offering, placed \$75 on the collection plate so as to be ready to make their second last payment on the mortgage which falls due March 1st. Much interest is manifested in the work here and this plucky little congregation will assuredly do its part for the Master.

On the 3rd inst Mr. James Patterson who has been for some years superintendent of the Presbyterian Sabbath School, in Thorold, was made the recipient of an address signed by nineteen teachers and officebearers of the school expressive of their high appreciation of his services in the past and asking him to accept of reappointment. From the address we make the following extract: "As we look back over the years and see the good results of your efforts, which are visible wherever our young people are scattered, many of them grown to manhood and womanhood, under your influence, and filling worthy positions, we feel forced upon us the necessity of asking that you should continue in the position that you have so long and so commendably filled—that of superintendent of our school. We trust that you may be spared to enjoy the fullest happiness during the year that this week ushers in and that our Father may long spare you in strength and wisdom to guide the young in the way of all truth."

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The anniversary services of the Presbyterian Sabbath School, Flesherton, for '94, rank among the most successful in its history. The sermon was preached on Sabbath morning, December 23rd, by the pastor, Rev. J. Wills, M.A., who chose by way of text Judges xiv. 5, "A swarm of bees." The illustrations were apt and the lessons taught from the life and habits of the busy bee were for the child-mind appropriate, interesting and instruction. The pastor presided at the anniversary entertainment on Christmas evening. It was a grand success. The church was filled to the doors; the musical selections were choice; and the chorus singing by the children was parti-

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cularly good. Another very pleasing feature of the evening was the excellent recitals by Miss Annie Richardson, elocutionist, of whom Flesher-ton (her home) may justly feel proud. At the close a prettily decorated Christmas tree was relieved of its precious burden and the presents distributed among the happy children. Proceeds, \$75.

The Rev. H. W. Brown, evangelist and Wolf shon, singer, have for the past week been holding meetings in the town of Blenheim. There has been great interest in, and good results from their labours. The meetings are union, and Mr. Brown is a decided friend of the pastors with whom he labours. Great excitement and stirring up of the feelings is foreign to his method of work. His meetings are conducted quietly, and everything is done in an orderly manner. He is pointed as his illustrations, many of them being drawn from a rich and varied experience. He has been associated with nearly all of the most notable evangelists of the world. His afternoon Bible-readings are replete with the simple teachings of the Bible, and are very instructive. This week will witness the interest on the increase. The singing of Mr. Wolfshon is enjoyed and is given with telling effect. The purpose of these gentlemen is to spend the winter and spring in Canada.

Encouraged by the evident signs of appreciation displayed over the delivery of a couplet of sermons to young men during the latter part of the past year, Rev. Louis H. Jordan, B.D., decided that an additional course of six sermons, addressed to the same constituency, might not be undesirable. The first of this series—all of which will consider "The Ethics of Success"—was delivered a week ago Sunday in St. James' Square Presbyterian Church, city, on "The Ambition to Succeed." Brilliant originality of thought, and exceptional attractiveness of treatment, were evidenced in the discussion of this topic. The first taste of such an intellectual treat makes one eager for the similar pleasures which are in store. Following are the titles of the sermons yet to come: February 3rd, "The Lesson of Life's Yesterdays;" March 3rd, "Secret Faults;" April 7th, "Voices which Mislead;" May 5th, "The Young Prophet of Galilee;" June 2nd, "Christ's Call to Busy Men." It is to be hoped Mr. Jordan will not forget the necessities of young women in this connection.



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## A THRIVING CHURCH.

A series of very interesting anniversary services in connection with College Street Presbyterian Church in this city closed on Monday evening, 7th inst. It was twenty years on the last Sabbath of last month since Rev. Alexander Gilray was inducted into the pastorate of the College Street congregation, meeting then in a small rough-cast building situated in the open field. It owed its organization largely to the far-seeing policy for church extension in Toronto of the Rev. Principal King, who, from the first, and the congregation with which he was so long identified, have always taken a special interest in College Street congregation. It began with fifty members and has now upwards of 300. Four years ago a new, large and commodious church was erected capable of seating 1,200, and two years later a Sunday schoolroom was built, the whole costing \$47,000. On the last Sabbath of December, the Rev. L. H. Jordan, B.D., pastor of St. James Square Church, preached in the morning, and Rev. D. J. Macdonnell, B.D., in the evening. Last Sabbath the services were conducted by the Rev. James Stewart, of Prescott. Mr. Stewart preached the first sermon after the induction of Mr. Gilray twenty years ago, and last Sabbath he preached the first discourse on his entering upon the twenty first year of his pastorate. Rev. John Neil, of Westminster Church, gave on Monday evening a lecture on a visit to Holland and the Lakes of Kilarney. All the anniversary services were most interesting and well fitted in their results to encourage both the pastor and people of this thriving congregation.

## PRESBYTERY MEETINGS.

The regular meeting of the Presbytery of Toronto was held in St. Andrew's Church, on Tuesday the 8th inst. There was a large attendance of members and of commissioners who had business before the court. St. John's congregation, Toronto, was given permission to elect trustees and secure transfer of deed of property and encumbrance thereon. Mr. Scott, in making the request gratefully acknowledged, on behalf of his congregation, the great kindness of St. James' Square, the mother congregation, towards St. John's congregation, from the day of its inception till the present when they were able to stand alone. A Committee of Presbytery was appointed to act with the Prisoners' Aid Association in promoting the work of the association. A resolution expressing the Presbytery's high regard for the late Rev. John McKay, formerly of Knox Church, Scarboro, and its appreciation of the work he was permitted to do in this Presbytery, was adopted and ordered to be inscribed and a copy forwarded to the relatives of Mr. McKay. Committees were also appointed to draft resolutions respecting the late Prof. Thompson, and Mr. G. E. Freeman. Mr. W. W. Percival's resignation of the charge of Richmond Hill and Thornhill was accepted and Mr. C. A. Campbell, of Maple, was appointed Moderator *ad interim*. The Presbytery agreed to adopt without change the selection of Psalms submitted by the Hymnal Committee. An overture by Mr. John Douglas, a member of Parkdale Presbyterian Church, dealing with the respective and relative duties of the session and the Board of Managers, was remitted to a committee who were instructed to examine it and prepare a report thereon at next meeting of Presbytery. The Presbytery agreed to approve of the remit from General Assembly suggesting the amalgamation of the following standing committees, viz.: State of Religion, Sabbath Observance, Systematic Benevolence and Temperance into one committee. The remit respecting the requirement of one year's service in the mission field before permitting graduates or ministers received from other churches to be inducted over a pastoral charge was considered, and it was agreed to express approval of the remit so far as it dealt with students who had just graduated, and in respect to ministers received from other churches, except as in certain cases that may be exempted by special action of the General Assembly. Dr. Gregg, who was not present when he was nominated for Moderator of the next General Assembly, asked that his name be withdrawn and in response to his very earnest request his name was reluctantly dropped. It was agreed to continue the printing of Presbytery Minutes and Mr. A. C. Gowanlock's tender for printing the minutes was accepted. The committee appointed to meet and confer with the petitioners from Parkdale who desire to form a new congregation presented a careful report. The opinion was expressed that there was not room in Parkdale for three good congregations and the committee recommended that an effort be made to amalgamate the present Fern Ave. congregation and the body of petitioners. It was agreed to continue the committee and instruct them to confer with Fern Ave. Session and Board of Managers and with the petitioners with this end in view, and, if successful, to recommend to the Presbytery in its report at next meeting some suitable site for the new church edifice. A recommendation to allow the petitioners to meet meanwhile in Cowan Ave. Methodist Church was laid on the table till such conference may be held. Messrs. Edward B. Horne and Robert J. Richardson were duly certified to the senate of Knox College as students preparing for the ministry in the Presbyterian Church. —R. C. TRUE, Clerk of Presbytery.

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## BIRTHS, MARRIAGES AND DEATHS.

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### MARRIAGES.

At "The Poplars," near New Lowell, on Wednesday, Jan. 2, 1895, by Rev. J. Leishman, Mr. Harry Lawrence of New Lowell to Miss Minnie Martin.

At Huntingdon, on the first inst., by the Rev. James B. Muir, D.D., Gabriel B. Tully, of Kensington, to Maggie, second daughter of Robert Mack, of Elgin.

In Montreal city, on Jan. 2, 1895, by the Rev. F. M. Dewey, M.A., Dougald Campbell, to Margaret Kee, 'nee' Genaghty, both formerly of Ormstown, P.Q.

At St. Andrew's Manse, Sherebrooke, on Friday, Dec. 28th, by the Rev. Wm. Shearer, Thaddeus W. Way, of Rawdon, Que., to Catherine Mary Buchanan, of Lingwick, Que.

At the residence of B. Gott, 17 Campbell St., on Wednesday, Jan. 2nd, by Rev. W. G. Jordan, B.A., Miss Flora E. Gott, of Strathroy, to James Bradford, of Leamington, Ont.

On Wednesday, 2nd inst., at the residence of the bride's mother, by the Rev. Robt. Johnston, B.A., James Wm. Laidlaw of "The Fort," Balsam Lake, to Mary A., eldest daughter of the late Robt. Campbell, Esq., of Kirkfield.

On the 27th ult., at the residence of the bride's parents, by the Rev. Dr. McDonald, Mr. Chauncey Day Crites, of Jackson, Ohio, U.S., to Miss Gertrude Amanda Parker, daughter of Ezra Parker, Esq., of the parish of St. Anicet.

On Jan. 5, at St. James' Square Presbyterian Church, Toronto, by the Rev. Louis H. Jordan, B.D., A Douglas MacArthur, of Messrs. Craig, MacArthur & Co., Toronto, to Lillian S. G., daughter of T. Woodbridge, Esq., of Toronto.

At the South Presbyterian Church, Inverness, on New Year's Day, 1895, by the Rev. James Sutherland, Christopher Thomas Argall, Esq., of Souris, Manitoba, to Mary, eldest daughter of William Dempsey, Esq., St. Pierre Baptiste, County Megantic, Que.

At St. Andrew's Church, Montreal, on the 7th inst., by the Rev. J. Edger Hill, William Robinson MacInnes, son of the Hon. Donald MacInnes, to Margaret Fisher, only daughter of the Hon. Alexander Cross, late one of the judges of Her Majesty's Court of Queen's Bench for the Province of Quebec.

### DEATHS.

At the manse Claude, on Wednesday, January the 9th, 1895, of Membranous Croup, Edgar Alexander, the youngest child of William and Annie Farquherson, aged one year, four months, three weeks and three days.

On Saturday, 12th January, 1895, aged 80 years, at the residence of her son, Wm. Mortimer Clark, Q.C., 303 Wellington Street West, Toronto, Jane Mortimer, widow of John Clark, general manager of the Aberdeen (now Scottish Provincial) Assurance Co., and relict of Rev. Alexander Topp, D.D., minister of Knox Church, Toronto.

### NORTH AMERICAN LIFE.

THE ANNUAL STATEMENT OF ITS AFFAIRS PROMPTLY FORWARDED TO OTTAWA AT THE CLOSE OF THE YEAR.

On the 1st inst., there appeared a short notice in several of the daily papers advising the policy-holders of the partial result of the successful operations of this home company for the year 1894.

Notwithstanding the business depression which has prevailed throughout the Dominion during the past year, it appears the North American Life Assurance Company has had a wonderfully successful year, and the figures show that the remarkable progress which it made in every department in 1893 has been repeated during the past year. When the report is presented at the annual meeting, which we learn will be held about the close of this month, it will be found that the figures will show that the insurance issued will exceed that of any previous year in the history of the company.

The cash income, both for premiums and interest, will show the largest increase yet made, now totalling about \$300,000. What will doubtless be of great interest to policy holders and others concerned in this progres-

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sive company, is that notwithstanding all the increases which have been made, this was accomplished at a lower ratio of expense than that of the previous year. The business has evidently been conducted in a conservative and careful manner, for the amount put by during the year foots up about \$300,000, making the amount of assets held by the company at the close of 1894 about \$2,000,000. The large sum of \$245,000 was added to the reserve fund, which now stands at over \$1,500,000, while the surplus has very largely increased during the year, and is now about \$240,000. If the paid-up guarantee fund of \$60,000 be added to this, it shows that, over and above every liability, the company holds for the security of its policy-holders a surplus of about \$400,000, proving, if anything, that the holders of policies in this company have undoubted security, besides a large surplus being accumulated for their benefit.

While the figures quoted all tend to show that this progressive company has met with marked success during the past year, it is also gratifying to note that while receiving large sums they are also paying considerable amounts for the benefit of their policy-holders, and during 1894 they disbursed in this way, for matured endowments, profits, death claims, annuities, etc., over \$133,000.

It is to be hoped that when the reports of other Canadian companies are ready for publication they will show a like satisfactory state of affairs to that of the North American.

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**Sabbath School Work**

By Mr. David Fotheringham.

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

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

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

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**British and Foreign.**

A mural tablet is about to be placed in Kirkconnel Church in memory of the late Rev John Donaldson. It contains a portrait in high relief.

A sale of work at Edinburgh in aid of the fund to provide St. Andrew's Church, Colombo, with an American organ has, with donations, realized £96.

The death took place at Melbourne, on 11th November, of Rev. Hugh Macfarlane, late minister at Seymour, Victoria, and formerly of Oban Church.

Presbyterianism in Belfast has grown from twelve churches in 1841 to thirty-seven in 1894, and the Extension Committee announces that ten more are in prospect.

Mr. Gladstone remembers how, when a student at Oxford, he went to the Baptist chapel to hear Dr. Chalmers and Rowland Hill; but it was at the risk of rustication.

The death has taken place of Mr. Walter Ness, retired manufacturer, East Wemyss, in his 101st year. He rendered great service in the formation of the local congregation at the Disruption.

The Pope, it is said, is extremely vexed that the Emperor of Austria has signed the Wekerle Laws. Instructions have been sent to the Papal Nuncio at Vienna to protest in the name of the Holy See.

Haddington Established Church Presbytery has expressed general approval of the Scandinavian licensing system. Rev. J. Kerr, of Dirleton, dissented, objecting to the Presbytery's committing itself to any system of control.

In a letter regretting his inability to attend the recent Peace Congress at Leeds, the Bishop of Durham wrote: "It appears to me the cause of Peace and Arbitration is moving forward as rapidly as its warmest friends could hope."

In a Salvation Army report, just issued, it is mentioned that 70,000 charges for petty offences are dealt with by the London magistrates every year. The best authorities estimate that 10,000 new criminals are manufactured per annum.

Sir David C. Buchanan, speaking at Whifflet bazaar, deplored the ritualistic tendency in many of the churches, especially the Church of England, and expressed his preference for direct giving, money spent at a bazaar being hardly Christian charity.

An action is pending in the Court of Session, Scotland, as to the destination of the residue of the late Mrs. Beckett, of Kilmarnock, the fee of which is claimed by her sisters and for the Home and Foreign mission schemes. About £12,000 is in dispute.

Sir Walter Philmore, a chief ecclesiastical lawyer in England, is not unfavourable to Disestablishment, and sees no reason why his Church's government should not be carried on though the Welsh section were disestablished, and the other not, that is, upon Catholic principles.

For the Parish Council of Wing, Bucks. Mrs. Leopold de Rothschild heads the list, among the other successful candidates being John Woolhead, a chimney-sweeper, who obtained 140 votes, while the vicar of the parish was out of the running with 72. Two thatchers and an ex-policeman are among the elected.

The thrilling story of Dr. Paton's life and work in the New Hebrides has been given to very large audiences, in Clara, Kingstown, Dublin and Howth. Over seventy-five beautiful lantern views were shown, and the story was listened to with rapt attention. Much lasting good will result from it for the mission in that far off land.

The Premier, Lord Rosbery, has formally handed over to the Town Council of South Queensberry, a new public hall and library which he had built as a permanent memorial of his late wife. The proceedings which were of the briefest description were conducted in private, Lord Rosbery making touching allusion to "the darkest shadow over his life."

Rev. W. Lewis Robertson, of Greenock, in a lecture on Mr. J. M. Barrie, says that Burns, while aware of the good in Scotch religious life, never saw into the heart of it. In the *Collar's Saturday Night* there was much that was true and natural, but something unreal also, with a suspicion of rant in a line or two. He compliments the author of "Auld Licht Idylls," on presenting both the harshness of a creed and the piety of its adherents.

**THE BRAND . . .**

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

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

**E. B. EDDY'S MATCHES.**

Rev. Stephen Gladstone conducts a "retreat" in his own house at Hawarden, the clergymen resorting to it paying a small sum for board.

Jacksonville, Fla.,  
18th August, 1894.

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

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

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

European interest in Armenia has already checked the cruelties there.

**RHEUMATISM CURED IN A DAY.**

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

The Edinburgh City Mission, like so many other religious agencies, is suffering financially at present, this year's accounts showing a deficiency of £212.

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

Coutts & Sons, 72 Victoria St., Toronto.

The Countess of Warwick has been returned at the head of the poll in the ward in which she was a candidate for the Warwick Board of Guardians.

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

**House Full of Steam!**

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There is an easier and cleaner way.

**A TEA KETTLE**

will give all the hot water required when

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is used according to the directions on the wrapper. It does away with boiling or scalding the clothes and all that mess and confusion. The clothes are sweeter, whiter and cleaner, washed in this way.

Thousands use Surprise Soap on wash day, why don't you?

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THE ST. CROIX SOAP MFG. CO. ST. STEPHEN, N. B.

There are forty-two Roman Catholic Piers of the United Kingdom, fifty-two baronets and sixteen privy councillors of that faith.

**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.



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### Why not try WYETH'S MALT EXTRACT?

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

PRICE, 40 CENTS PER BOTTLE.

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THREE GOLD  
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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.

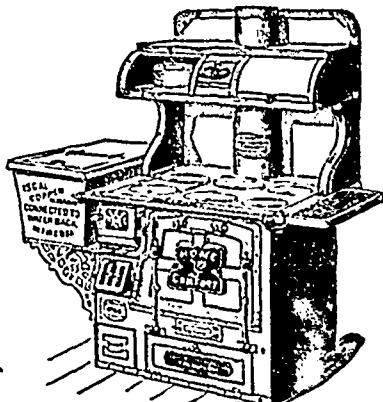
SIX  
HIGHEST AWARDS  
WORLD'S COLUMBIAN EXPOSITION  
CHICAGO, 1893.

HIGHEST AWARDS  
WESTERN FAIR ASSOCIATION,  
LONDON, CAN., 1893.

SIX GOLD MEDALS  
MID-WINTER FAIR,  
San Francisco, Cal., 1894.

### ABOVE HONORS WERE

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

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

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

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

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with iron and copper. Brick house, modern improve-  
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### MISCELLANEOUS.

A movement is afoot in Sutherlandshire, originating with the Duchess to have a trained nurse in every parish.

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

Prof. Story thinks the sense of duty towards those in distress is growing, religion becoming more real.

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

A bazaar has been held in Kirkiutulloch in aid of the erection of a hall for the original Secession Church.

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

The East U.P. Church congregation, Galashiels, has been celebrating the jubilee of the church.

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

A service, conducted by Rev. Prof. Laidlaw, was held at noon on Christmas day in the Fifth Church, Edinburgh.

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

It is stated that there is only one Non-conformist headmaster of a grammar school in Wales.

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

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

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

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

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

Captain Von Henneken, the German officer who has been given prominent command over the remnants of the Chinese navy, was recently decorated. He has been aide-de-camp to Li Hung Chang, and for twenty five years in the Chinese service.

As a Remedy for Coughs, Hoarseness and Sore Throat BROWN'S BRONCHIAL TROCHES are reliable and give the best possible effect with safety.

"They have suited my case exactly, relieving my throat, and clearing the voice so that I could sing with ease." T. DUCHARME. Chorister French Parish Church, Montreal. Price 25 cts. a box.

The simultaneous presence of four generations—represented by the Queen, the Prince of Wales, the Duke of York and the latter's baby son—at Windsor, the other day, is a fact unique in the history of the history of the English monarchy.—*New York Herald.*

Parisian stamp collectors have been discussing whether the English stamp of 1840, called the Rowland Hill Stamp, is really the oldest in existence, and the conclusion arrived at is opposed to this view. They claim that the first French stamp dates from nearly two centuries earlier.—*London Daily News.*



## Dr. Wood's Norway Pine Syrup

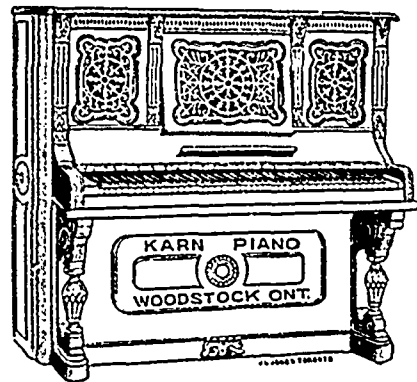
### A Perfect Cure for COUGHS AND COLDS

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.

## DALE'S BAKERY, COR QUEEN AND PORTLAND STS TORONTO

BEST QUALITY OF BREAD.  
Brown Bread, White Bread.  
Full weight, Moderate Price  
DELIVERED DAILY. TRY IT.

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ADMIRER AND PRAISED BY ALL.  
CONTAINS NO DISAPPOINTING FEATURES,  
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## The Sanatorium

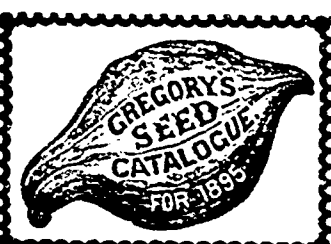
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Pamphlet and Cooking Samples Free.  
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THE most successful farmers and gardeners buy their seed directly from the growers; for this reason we raise largely the most risky kinds, especially Cabbage and Onion Seed. This latter is extra fine this season. No catalogue contains more varieties of vegetable seed, and none more of the new that are really good—see outside cover for an illustrated selection from our new specialties, which we will sell at half rates. Catalogue free. **J. J. H. GREGORY & SON, Seed Growers, MARBLEHEAD, MASS.**





