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Chenille draperies should never be shaken vigorously or whipped out. Spread a sheet over a large table, or a carpet; lay the drapery down smooth, and with short, even strokes, brush it thoroughly on both sides with a clothes brush. Then sponge both sides thoroughly with tepid water containing ammonia in the proportion of a tablespoonful to two gallons.

At the Spring cleaning, sponge them with water in which two tablespoonsful of spirits of turpentine have been added instead of with the ammonia. If they are to be put away for the summer, and the dust was thoroughly removed before sponging, they will be in no danger from either moths or carpet bugs.

India silk, porgee, or other light silk curtains should be carefully washed with the hands in a lukewarm suds made of pure, white soap, and rinsed two or three times in clear, cold water; wring them out, fold and roll them tightly in a dry cloth, but do not let them get dry before ironing or they will never look smooth.

Neither lace nor muslin curtains should be rubbed on a washboard, nor should the latter be put in with the general wash. Select a sunny day, if possible; make a strong suds with some nice, hard soap, having the water as hot as the hands can bear. After shaking the curtains thoroughly, immerse them in the suds and let them be one hour; work the water through them thoroughly with the hands, and wring them out with a wringer. Proceed to make another suds as at first, but instead of letting them stand in it, wash thoroughly with the hands, rub well where they are soiled. Scald with hot water in which a tablespoonful of borax has been dissolved. Do not wring with the hands in any part of the process, except from the starch. The evening before you wish to iron them, wring a sheet out of cold water, and roll them tightly in it; iron from the wrong side.

In washing lace curtains, a very similar process is employed, save that a tablespoonful of borax is dissolved in each tub of suds, and if very dusty they should be washed through three times. Omit the borax from the scalding water. Lace curtains look far better if stretched and dried without ironing. There are frames made for this purpose, but, though not as convenient, a carper answers every purpose.



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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, MARCH 20th, 1895.

No. 12.

### Motes of the Week.

The Hymnal Committee of our Church recently put in several days of hard, constant, responsible work upon the proposed new Book of Praise for the Church. Sessions began at 9.15 and went on to 1 p. m., from 3 p. m., to 5.30, and from 7 p. m. to 10 p. m. Pretty steady work this, although we understand very agreeable in many respects, varied with now and then an earnest if but brief discussion over the precise wording of some hymn. Few things are of more importance to a church than its hymnology, and few are more difficult to do, so as to be generally acceptable, than to compile a hymn-book. We trust that the labors of this Committee may meet with the largest measure of acceptance that could reasonably be expected.

Of a like nature to the proposal made by Mr. Provand in the British House of Commons, referred to elsewhere in these notes, is the action of the Denver Chamber of Commerce endorsing the Government ownership of railways, a proposal hitherto favoured only by social reformers. Even those who oppose it recognize that this proposal meets with growing favor among the people, and that the political discussion of it cannot be long delayed. Before the recent railroad pooling bill was passed, the United States Strike Commission, in its report on the Chicago strike, declared that such a pooling would be a peril to the national liberties through its massing of railroad power, and that greatly increased control or ownership by the State would be a necessary defense.

Evangelist Meikle, so well known in our Church from the most distant east to Winnipeg, after an absence of eight years is again in that city. It has grown greatly in that time, from 7,985 in 1881 to 25,642 in 1891. A great revival took place during his last visit and another as great it is hoped may accompany this visit. Comparing the cast and west he said to a newspaper man who interviewed him "One thing I learned to like in the west, when I was in Winnipeg before, was the masculinity of the audiences—the great proportion of men at the services. In the east the services are very largely attended by women, but here the opposite is the rule. Since I was in Winnipeg I have laid greater stress upon the men's meetings, and in this work I have been very successful." Speaking of revival work generally he remarked: "It is wearing work, anxious work. There is the anxiety for souls. I cannot think that a soul is ever born into the spiritual world, any more than into the natural, without travail."

A judgment was given a few days ago in the courts in Montreal which is of interest not only to Christian Endeavorers, but to others as well, who may have occasion to make a ragements for billetting in any of our cities a large number of visitors and guests on the occasion of any of those great gatherings for many purposes now so frequently held. An action was brought by C. W. Pearson, et al, against Geo. R. Lighthall, holding the defendant personally responsible for \$588, the amount of a contract entered into for the Montreal Christian Endeavor Union, which had no legal existence. The plaintiffs had contracted to lodge a number delegates to the Christian Endeavor convention, but not half of those expected came and they suffered the above loss in consequence. It is evident that the principle involved in this decision is applicable to many similar cases, and those charged with finding homes and becoming responsible for them, will require to be sure that they do not lay themselves open to be charged for delinquent visitors.

A New York State Commission has been investigating the subject of tenement houses in that city, where the evil exists to an extent not surpassed if equalled in any other city in either the old world or the new. Some of the recommendations of the report may give some idea of what life must be in these dread abodes of vice, poverty and dirt: "That the Board of Health be given power to condemn and destroy unsanitary buildings. That all basement ceilings, be at least two feet above ground. That no wall paper be allowed in tenement houses. That all halls in tenements be by law obliged to be properly lighted. That the number of people living in such houses be absolutely limited by law. That prostitution and soliciting in the tenement district be prosecuted with particular severity."

The meeting held in this city to protest against interference by the Dominion Government with the school legislation of Manitoba was large and enthusiastic. The motions made were to the point, unmistakable in their language, and supported by able speeches. The opposite side had a champion who was heard with not a little impatience, but who held his ground until he presented his case with a good degree of fulness. As it was a meeting of those opposed to interference it is needless to say that the motions were carried one after another all but unanimously. The sentiment of the whole meeting was well expressed in the brief words which called forth the warmest approval, "Let Manitoba alone." The reasons given for this course were many and strong, and it was forcibly shown that what was Manitoba's position to-day might be Ontario's to-morrow, and that, in taking a stand for Manitoba, Toronto was really taking a stand for Ontario and for all the Provinces. A few days probably will disclose what it is proposed to do in this difficult case.

As the question of establishing free libraries has been up for discussion in many towns, or has been voted upon, it may be interesting and helpful to giving an intelligent decision on this point to learn as we do from the last report of the Toronto Public Library that there is a steady decline in the reading of works of fiction from 56.3 per cent. in 1889 to 46.0 per cent. in 1894. That is, a drop of more than ten per cent., which seems to bear out the assertion of librarians that free libraries do tend to wean people from the lighter to the heavier kind of books. During the same period we find that magazine reading, as might have been expected, has largely increased, being only 3.3 per cent. six years ago and 12 per cent. now. More children too read now, as also might have been expected: the proportion of juvenile to adult reading increasing by 4.7 per cent in the same period. Otherwise, the percentages of the various classes of books remain on the whole almost stationary. The reading of theology has declined one-fifth of one per cent; poetry remains stationary at fourfifths of one per cent.; but theology headed poetry last year by more than a thousand volumes.

"At the present writing," says the Homiletue Review in its last issue, "there are before the Senate and Assembly of the State of New York seven bills, differing from one another in minor particulars, but all of them favoring the opening of the saloon on Sunday. When it is remembered that these bodies are overwhelmingly Republican and that this party claims for itself the title of the temperance party, the fact stated has something alarming about it. The Church and the State are alike interested in standing firmly for an inviolate Sunday and against a traffic that is iniquitous throughout. The question now before the com-

munity seems to be just this: Shall we have the Sabbath, or shall we have the saloon? One or the other must go. Which shall it be? A united Christian Church might settle the question forever. It has the power, if it only had the inclination to do so." We cannot surely but sympathize most strongly with the friends of temperance and of the the Sabbath in the neighboring country in the desperate battle they have to fight against the liquor and anti-Sabbath forces. They usually go together and work into each other's hands. There is in the present state of things in the United States a warning to us in Canada never to slacken our vigilance or determination to wage war against these combined forces of evil until their power is reduced to a minimum if not destroyed altogether.

The following motion made a few days ago in the British House of Commons, the discussion upon it and its passing its first reading without a division, although that may not mean much, yet taken altogether is one of no little significance, it is the shadow cast before of one of those events which will mean a good deal when it comes. Andrew D. Provand, a Liberal, representing a division of Glasgow, brought up in the Commons the subject of the unearned increment. He moved that "No system of taxation can be equitable unless it include the direct assessment of such enhanced value of land as is due to an increase of population, wealth and growth of towns." It was replied by Mr. Shaw Lesevre, president of the local government board, that without doubt there had been a continuous increase in the value of urban land. landlords had enjoyed the full benefit of the increment without bearing their share of the increase of taxation. He could not commit himself to any particular scheme of reform nor promise a government bill, but he could express his hearty endorsement of Mr. Provand's views. After Sir. Edward Clarke, Conservative for Plymouth, had argued against Mr. Provand, the motion was passed without division. The short debate was heard with keen interest by the House as it bore directly upon the vexed question of ground rents in large towns, most notably London.

In the National Council of Women, which met lately in Washington, some eighteen different societies, representing over four millions of women, sent their representatives. The object of this wo-man's organization is "extremely comprehensive, and includes a discussion of almost every subject which bears upon daily life. It discusses the practical aspects of religion, its relation to daily life, and to the non-church-going element of the community; the relation of religion to politics and public office; the attitude of different denominations toward women, and the attitude which women should assume toward denominations; woman's place in the pulpit and the mission field; social purity, how best to promote it; the double and the single standard of morality; checks against improper literature; true dress reform; equal pay for equal work by men and women; divorce reform, and improvements in the laws respecting wives and mothers; patriotism and its cultivation, peace and the discouragement of the militant tendency; the extention of object lessons and the kindergarten system, reforms in educational methods, foreign missions and their effect in civilizing, independent of Christianizing; industrial pursuits for women and industrial education for girls, first aid to the injured; the best courses of study for married women at home, for post-graduates, for working-women, the extension of the fields of industry for women, the acceleration and cheapening of the administration of justic, so as to give the poor woman an equal chance against a rich man."

### Our Contributors.

PRESBYTERI LYISM IN NEW FOUNDLAND

BY I. O. FRASRA, Esc.

Fifty years ago the commercial business in St. John's was conducted chiefly by Scotch houses managed by resident partners and agents. Up to this time there was no Presbyterian Church or resident clergyman in the country. One of the oldest Scotch residents then in St. John's was Mr. James Fergus, who, although for many years deprived of the worship of his forefathers, waned not in his fealty to the beloved forms and ceremonies of his youth. Mr. Liddell, also a Presbyterian, who resided at Haufax, N.S., was a particular triend of Mr. Fergus, between whom a correspondence was kept up. To this correspondence Presbyterianism may be said to owe its origin in Newfoundland. Up to the period stated Scotsmen worshipped with Congregationalists, under the Rev. D. Ward (an earnest Christian minister), and with Episcopalians. In 1840 it was felt an effort should be made to secure a settled ministry of their own, and next year, through Mr. Fergus and Mr. Liddell, the Rev. Donald Allan Fraser, M.-A., was induced to visit St. John's. A Highlander, with all the enthusiasm of his countrymen, Mr. Fergus at once won the hearts and confidence of the Scottish population, and he was called to become their pastor, which call he accepted, and very shortly afterwards, in 1842, he settled in St. John's as the minister of the first Presbvterian church built in the country. A new church, erected on one of the finest sites in the city, on land granted by the government for Presbyterian church purposes, was, in all respects, a beautiful temple. "St. Andrew's," as it was named, was formally opened by Mr. Fraser on the 3rd of December, 1843, and here he continued to officiate with much acceptance to his people. Mr. Fraser was an extempore preacher, of fine literary taste, of brilliant imaginative powers and of commanding presence. A large following was attracted to St. Andrew's througout his brief ministry which terminated by his early death in 1845, in the 51st year of his life and the 31st of his ministry. The Rev. John McLellan filled the pulpit after the death of Mr. Fraser; his ministrations being much appreciated. Mr. McLellan was eccentric in his habits, but was of high literary and scholastic attainments and of acknowledged power as a preacher. The Rev. Archibald Sinclair, from Scotland, succeeded Mr. McLellan. He was unostentatious and undemonstrative, a logician and profound He would have shone as a scholar. professor.

At this time the Rev. Hugh McLeod, D.D., was a passenger in the steamer Anglo-Saxon, wrecked at Cape Race. Fresh from the battle field of the great disruption of '43, before the wounds of that conflict had begun to heal, and possessed of oratorical powers of a high order, Mr. McLeod enthused the people on the causes which led to the separation from the "Old Kirk" of Dr. Chalmers and the large number who united with him in the establishment of the Free Church of Scotland. The result was a division in the congregation which led to legal proceedings and the decision of the Courts ruling that St. Andrew's was inalienably the property of Presbyterians in connection with the Established Church of Scotland. The dissentients thereupon built "Free St. Andrews" on Duckworth St., which was opened in 1850, the Rev. Adam Stuart Muir, of Paisley, being the first pastor. The Rev. Francis Nichol filled the pulpit of old St. Andrew's, for a few years, and he was succeded by the Rev. Daniel McDougall. Both were Scotchmen, who after brief pastorates returned home. Then came the Rev. Donald McRae, D.D., who, as Kirk minister, held the fort against all comers until he removed to St. John, N.B. Mr. McRae was an able pastor in the pulpit

and in all other relationships. Beloved by his people they quickly built for him a handsome manse, he and his people living in the closest fellowship and truest harmony during his long pastorate. The Rev. L. Dyke Patterson succeeded Mr. McRae, and proved himself to be an excellent worker in upholding the various interests of the congregation. In 1852 the Rev. M. Harvey, LL. D., became the pastor of Free St. Andrew's where he ministered uninterruptedly and with unabated acceptance to the congregation for a quarter of a century, during the latter two years of which he was assisted by the Rev. Mr. Forsyth, from Belfast. Mr. Harvey's ministrations were marked by literary excellence in the pulpit and by the most painstaking and assiduous oversight of the congregation and of its individual adherents in all that affected their spiritual and secular interests. It is needless to say that such a man was beloved by his flock. To day he lives in the hearts of his old friends and of their children as deserving their highest esteem and confidence, while he also retains the respect and admiration of all others in the community whose good opinions are to be coveted; his fame as a writer being world-wide. With such representatives as Doctor McRae and Harvey, Presbyterianism was strongly rooted in St. John's during their lengthened pastorates; wanderers from the fold was a thing unheard of; and the churches were refreshed and advanced in those years.

There was to be a sad awakening. Both churches were destroyed by fire in 1876. This startling catastrophe led to the union of the two congregations which was consummated on the 2nd of June, 1878, in the Athenæum Hall, on which memorable occasion the Rev. Alexander Ross, of Harbour Grace, officiated. Thus did the pilgrims meet again after a severance of thirty years. Thereupon the united congregation erected a handsome brick church on Duckworth St., in the centre of the city, at a cost of up wards of \$50,000. The Rev. L. G. Macneill, M.A., was unanimously called in 1878 to become the pastor of the United Congregation and he continued to be so until the close of 1886 when he removed to St. John, N. B. Mr. Macneill's brilliant talents -shining conspicuously in the pulpit and on the platform-placed him abreast of his brethren in the city and kept St. Andrews well filled and liberally supported during his ministry. His originality and earnestness, and his practical presentation of the occurrences of the day continued to be attractive until the close of his pastorate. It was realized by the congregation that it would be difficult to obtain a successor equal to Mr. Macneill. The Rex. William Graham, from Edinburgh, succeeded Mr. Macneill, and was inducted on the 15th of May, 1887, and continues to be the pastor. In the great conflagration of the 8th of July. 1892, which destroyed three fourths of St. John's, new St. Andrews was reduced to a heap of smouldering rains. Nothing daunted, a contract was entered into with S. M. Brookfield, Esq., for the erection of a new church of brick and stone on the site of the first St. Andrew's at a cost when fully completed of about \$50,000, the corner stone of which was laid by Governer O'Brien, on the 24th of August last. The building is rapidly progressing and will probably be ready for opening this Summer. During the earlier years of the Church's history Presbyterians were cheered and refreshed by visitations of Rev. Ralph Robb, Professor King, Principal Grant and Dr. R. F. Burns; latterly there has been an absence of visitations from the parent church.

Throng the influence of the late John Mann, Esq., of Harbour Grace, a Presbyterian Church was erected in that town, where the Rev. Alex. Ross, the first pastor, officiated until 1883, when he was succeeded in 1884 by the Rev. R. Logan, who resigned his charge in 1886, and in 1887 was succeeded by the Rev. W. G. Thompson, who in 1889 resigned his charge, and in 1890 was succeeded by the Rev. E. McNab, the present pastor.

A small church was built at Little Bay Mines, where a number of Presbyterians congregated. Here the Revs. J. Scott Whittier, Cruikshanks and Fitzpatrick officiated for short periods. Owing to fluctuations in the population and curtailment of mining operations the mission was suspended and the use of this church was granted temporarily to the ministers of the Methodist Church.

A mission church at Bay of Islands, presently under the charge of the Rev. W. C. Morrison, has been maintained mainly by the church in Canada, supported by the W's. H. and F. Missionary Society of St. Andrews. This station will become of importance when the railroad now being built is completed to Port Au Basque, some 60 miles from Cape Breton. The land in the neighborhood is well suited for agricultural purposes, timber of good quality abounding, and valuable mineralsasbestos, copper, lead and coal being also found in quantities, inviting capitalists to operate. Already there are three companies actively at work. On no account should this station be lost sight of by the parent church, but rather it should be nurtured and built up.

Isolated as Newfoundland has been, visitations of clergy were attended by delay and trouble, but these drawbacks will soon be superseded by facilities afforded by the railroad and by a fast ferry across to the Cape Breton shore, and then it may be hoped the parent church will have a closer oversight of the brethren in Newfoundland.

St. John's, Newfoundland.

### THE TOWN ON THE STRAIT-III.

BY BERTRAM HEYWOOD.

The soft sighing of the summer breezes and the murmur of the tide mingling together make a music enchanting and enticing. Enchanting to the lover of nature, enticing to the lover of adventure. The door-step of many a house in the old town was almost lapped by the wavelets and from childhood the lads of the place listen to and learned the story that they told. A story it was, full of the romantic but also full of the tragic, and which, tempting to the youth as it might be, was proved by the storm-beaten seaman, and not unseldom by widow and orphan, to be of sorrowful import.

No message was more dreaded in that place by the minister of the gospel than the summons to go and tell the news of wreck and death to those whose breadwinners the storm had snatched away. But no tragedy of the deep ever proved awful enough to prevent the vacant places being at once filled. Did a tather perish, the son was ready to tread a deck. Did a crew go down, a dozen men were prepared to undertake new ventures.

How is this to be explained? Perhaps the influence of heredity has something to do with it. If one generation succeeds another at the plough why should not son follow father to the sea? And so it is in this case. Many an occupation offers better returns for less risk but they cannot compete with the seaman's life in fascination. To those who know what a dog's life it is the fascination often seems doubly strange, but there can be no question as to its existence. The traditions of the place, the fact that its commerce has been largely Maritime, and the associations of the sea itself, are doubtless accountable for it and the stubbornness with which it endures.

Twenty five years ago, when the bulk of the world's carrying trade was done in wooden ships, the town on the Strait was a busy, bustling place, and a much larger proportion of the inhabitants than are now were interested in shipping and shipbuilding. Almost every family had some one at sea and the wages for their work formed no inconsiderable item in the yearly income of the household. The streets of the place, now so quiet, teemed with busy people. On some adjacent plots of ground, where now the grass grows green, the gaunt framework of many

a staunch vessel was set up and the air re sounded with the clink of the caulker's mallet. Vessels of all kinds and of every tonnage from a pinkle to a thousand ton barque here left the ways. The prosperity of the place extended to the neighbouring country-side. The farmers found a ready market for their timber. A load of knees of backmatack was worth a good round sum. Beef for ship's stores was also in constant demand. For many years the old town was a famous coaling port, never taking the slightest interest in fisheries, and on almost any day during the season of open navigation a double line of vessels, none smaller than a brig, stretched all the way from the harbour mouth to the coaling wharves. In midchan nel of the river, where these were, may still be seen an islet composed of the ballast of thousands of vessels that used then to trade thither from all parts of the world. Often for weeks they would have to wait for a cargo. Their crews swelled the crowd in the streets of the town. Skippers, supercargoes, and owners met in dingy little offices to settle about loads and freights. Money was plentiful and rum flowed like water. There was very little restriction in these times and in the old disused stores there can still be seen holes in the floor through which passed the pipes by means of which the rum was pumped from hogsheads in the cellar to the shop above. When men's blood was heated by rum and politics came under discussion and passions ran high the old town sometimes became too hot for comfort and the folks were glad when the last anchor had been weighed and the fleet had vanished.

Into the lives of the townsfolk some grim episode of the sea from time to time intruded itself and the minister would see another tamily in sombre black. Sometimes the tragedy was enacted far away, sometimes almost at the doors. For fair as the landscape is there is a hidden dauger in it. All along that shore the foaming breakers mark here and there the presence of some cruel reef and when from North or West the gale blows strongly the townspeople can hear the voice of the Roaring Bull, as it is called, hungry for a prey. No better seamen can be found than come from that coast, yet spite of vigilance and skill, now and again, within sight of home, some have perished. Other not less woeful ends to a voyage have been known, as when, in the early days, ship fever would decimate a crew or a crowd of emigrants, some of whom only hailed the new land to find in it a grave.

But tragic amongst tragedies were the stories of shipwreck and death out on the high seas, of most of which word would come to stricken hearts after long weeks had passed. Perhaps a name-board picked up on the Atlantic would give a first hint of what might have happened. Then days must go by before hope would be finally shattered-Or a father would see his son on board his ship and bld him good-bye and wish him a prosperous voyage, and ere nightfall in a fierce gale the lad has been swept overboard and lost. And for three long months the hearts at home know nothing of it. Who shall measure their sorrow when at last the sad news comes? Such tales of agony this old town is full of. Why re-open wounds by telling them? To not a few there, one text in God's Book is dear. It is this: "There was no more sea." The long absences, the dire anxiety, the sore partings shall then be past forever. Meanwhile "They cry unto the Lord in their trouble, and He bringeth them out of their distresses. He maketh the storm a calm so that the waves thereof are still. Then are they glad because they be quiet, so He bringeth them unto their desired haven."

Yet, for all this sorrow, they still "go down to the sea in ships." It is a passion with them. Perhaps this is questioned. A tale will show its truth. The barque Antelope was commanded by Captain Dougal Grant and at the date we write of was four days ont from the Gut of Canso. Accompanying the captain was his eldest son, a fine lad fourteen years of age. On that day about

mid afternoon whilst the captain was busy at his reckoning, the vessel gave a heavier roll than usual and almost immediately the cry "Man overboard!" was heard. Rushing on deck Grant learned to his dismay that his son was the unfortunate. Catching for a moment a glimpse of the lad as he floated away to leeward he leapt into the sea and by strenuous effort managed to reach and support the boy, already insensible. For many minutes, to him as hours, he was in this perilous position until the barque, which was undermanued, came about and a boat reached him. Gently the sailors lifted into it the numbed and almost senseless father and the dead son. The latter was buried the same evening and Grant next day was seized with fever. Weaks afterwards he left the Seaman's Hospital at Bristol well in body except that his bair was white as snow. He gave up going to sea some one, we fancy, is saying. In a little over six weeks he again sailed out of the Gut of Canso in command of a barque bound for Falmouth.

### JOHANNINE THEOLOGY.\*

BY REV JOHN BURTON, B.D.

We hail this work with pleasure; we have read it, we trust, with profit. It is the companion to a former volume from the same pen, "The Pauline Theology." Our author does not discuss the question of authorship, considering that whether from the direct pen of the apostle or not, the gospel and epistles bearing traditionally the name of John correctly represent that apostle's teaching. By purely exegetical methods the endeavor is made to furnish a systematic presentation of John's theology, recognizing in that presentation a corrective to the one sided teachings of our creed, in general drawn largely from the polemic portions of Paul's forensic method. It would be saying too much to say that the fundamental ruth of Paul's theology was righteousness, vet that great truth does find a prominence in the teachings of the converted persecutor not to be found in the other writings: God's righteousness as distinguished from a righteousness sought in ritual and creed. That prominence has been made to do service in building up a system of theology which can evolve such a position as "Love is an attribute which, like omnipotence, God may exercise or not exercise, as He will," to which Dr. Stevens very justly objects: "Love is not a mere determination of the divine willas if it were said that God were full of love, it is a name for his ethical nature in its essential and changeless character. The affirmation of the apostle John (God is love,) appears to me to exclude the position of some beologians, that God may at will suspend the operation of His love."

Among the most prominent of John's peculiarities is placed the tendency to group his thoughts around certain great central truths, e.g., God is light, spirit, love; that life is the light of men; Christ in His person is that light, that life; the incarnate life of Jesus is the "transactional" revelation of principles and forces which are essential and eternal in His very being. "What God has done in revelation and redemption it was according to His nature to do. If God has loved the world, it is because He is love. If He has enlightened the world it is because He is light." John's conception of Christ is expressed in Tennyson's lines:

"And so the Word had breath, and wrought With human hands the creed of Cree In loveliness of periect deeds."

The believer's relation to God, as distinguished from that of Paul's presentation, is thus kiven -According to Paul, we secure for Christ's sake, the right of a child; according to John, we secure through Christ, the valure of a child. And both are true, the pature without the right would be a terrible rphanage; the right without the nature the turse of perpetual rebellion.

The relation of the Logos to the Father,

sin, salvation; the personality of the Holy Spirit, eternal life, player and eschatology; are all considered in the light of strict exegesis, and at the close the teachings of John and Paul are compared, not as in any sense antagonistic, but as presenting two phases of evangelical truth which are strictly complementary the one to the other. There can be no questioning of the fact that the juridical element in Paul's writings has too exclusively influenced one of our prevailing systems of theology, even as the Epistle of James has another; with our author we believe, and rejoice in the belief, that the Johannine conceptions of religious truth are destined to hold a larger place in theological thought than has hitherio been accorded to them; and this work is an earnest thereof.

### CHRISTIAN DOUTRINE.\*

This book is prefaced by an interesting piece of secret history, which gives an account of its origin and shows Dr. Dale's conception of doctrinal preaching as the duty of the Christian ministry. One must have confidence in his powers who undertakes to deliver such a series of doctrinal discourses to a popular audience in these restless days. In Dr. Dale's case, however, the undertaking has been successfully accomplished.

A glance at the subjects. "The Existence of God," "The Humanity of Christ," "His Divinity," "The Holy Spirit," "The Trinity," "Man," "Sin," "Atonement," shows that he followed a simple and well understood order, but the subject matter is far removed from common-place. Though a series of popular sermons it is an argumentative, reasoned treatise in which the exposition is largely experimental and the presentation concrete with a remarkable wealth of felicitous illustrations. The argument for the existence of God will be readily recognized as the modern apologetic from Christian experience, e.g., p. 22, "God's existence is made certain to us not by reasoning, but by experience. God is perceived and known by the organs of mind just as the material world is perceived and known by the organs of sense." Belief in God is reached not so much by the dry light of reason, as by receiving him when He comes to satisfy the needs of the soul. "He will reveal Himself to us if we only open the gateway of the heart and watch for the dawn of the divine day."

The humanity of our Lord is shown especially in his friendships, affections, susceptibilities and powers not self-sustain. ed but dependant. His divinity is exhibited in his freedom from the consciousness of sin, claims to original authority, lordship over conduct, gift of eternal life, and sharing universal sovereignty with the Father. The personality and work of the Holy Spirit are presented in a luminous way by an induc tive study of the Scriptures. Significant emphasis is laid upon his presence with the Church to-day.

As to the question of man's primitive state and present condition, our author seeks to understand the former through the incarnation, the latter he regards as a condition of depravity, arising from man's own voluntary That sin is lawlessness, guilt demanding punishment, God's word declares and the voice of conscience affirms. The doctrine of the atonement here receives a fresh and interesting presentation. The strong vigorous thinking of the author is manifest in his able defence of substitution and his keen analysis of objections. He makes conspicuous the important fact often overlooked that the root of all objections to the vicarious sacrifice of Christ for sin, lies in the want of a vivid consciousness of its guilt. If ministers of the gospel wish to lead people to accept Christ, they must make the fact of the guilt of sin stand out irresist-

Dr. Dale has enriched these discourses with a copious body of notes of great value for reference, and as a guide for future read-

ng. Working pastors would do well to read this book with care. For here they will find the robust, massive thought of a master mind in living touch with the issues and practical demands of our time, expressed in a commanding eloquence rarely equalled.

### IN MEMORY OF THE REV. WILLIAM JAMESON.

MR EDITOR,—Having read with interest the notice in your issue of February 20th of the closing services in the historic Wilson U. P. Church in Perth, I think it may be interesting to some of your readers to see a poem, a copy of which I received that same week, in commemoration of the dedication of a church named in memory of one of Mr. Wilson's descendants, the Rev. Wm. Jameson, well-known to those connected with the U. P Church, as one of her earliest and most devoted missionaries, who after ten years of fruitful labor in Goshen, Jamalca, joined in 1847 to the then newly formed mission to Old Calabar, West Africa, and in less than six morths was suddenly called to his rest and his reward, leaving a memory which is frash and fragrant still in the hearts of all who knew him. The poem was composed by Mr. Jameson's only daughter, the church referred to was opened recently at one of the stations of the Goshen Mission and named in memory of their first missionary. Yours respectfully,

ONE OF THE DESCENDENT OF THE REV. WM WILSON.

ON THE DEDICATION OF THE JAMESON THURCH, GOSHEN, JAMAICA.

Heavenly Father, mighty U.d-Eiernal! Supreme in wisdom holiness and power Stoop from Thy heaven, glorious, celestial, And with Thybelf this sacred temple dower.

With glad hearts we've raised it for Thy glory. Worshipping, adoring, we consecrate it Thine, That in its courts the great redemption story, May stir dead hearts and prove Thy power divine.

And when Thy people stand before Thee praising,

And when their prayers from Spirit-filled hearts ascend. And while to Thee the eye of faith up-raising,

They call upon Thy presence to descend, Theo fill this Bethel with Thy light and beauty. Adorn each heart and mark it for Thine own, Shine on the path of love, and faith, and duty, So miss we not our goal, The Eterna: Home.

Emmanuel, be our watchword, henceforth ever, Inspiring all our service, and our love; With Thy sweet favor bless our least endeavor, To point some weary, troubled ones above.

We thank Thee for Thy wonderful compassion To our poor fathers in their chains and woe, And that the gospel's winning, bright attrac-

Taught them their sympathizing God to know.

All praise to Thee who closed that night of sad-And raised us free beside our fellow-men :

Accept anew our freedom's hymn of gladness, And bless us still as Thou didst bless us then.

We thank Thee for our Jameson, still remembered, Whose name we link with this our Zion fair,

Whose years of service all too quickly num-

Were lived for Africa with devotion rare. Afar among our dusky race he slumbers,

Bat lives his mem'ry like some fragrance sweet; While of his sable friends, what happy numbers, Have bowed with him in heaven at Jesus' feet. Grant us to meet in resurrection glory, When the day dawns and shadows flee away, Till then help us to live in Christ before Tnee, Shining with steady light unto the perfect day. C. D. R.

### THOMAS' PROGRAMME.

The following magnificent programme has been arranged for the Thomas' Orcheshas been arranged for the Thomas' Orchestra Concert in the Massey Music Hall next Friday: Symphony, "From the New World," Dvorak; prelude and glorification, "Parsifal," Wagner; theme and variations, final, op. 22, Tschaikoffski, violin obligato by Mr. Max Bendix; Indian bell song, "Lakme," Delibes, Miss Electa Gifford; "Serenade," Goldmark; symphonic poem, "The Moldau," Smetana. The plan is now open at the Massey Hall. open at the Massey Hall.

As the beauty of the heavens cannot be reflected in muddy water, neither can the eternal holiness of God be reflected anywhere but in Christ .- Rev. Peter S. Mensies.

### Christian Endeavor.

THINGS TO BE CONSECRATED.

his RRI. W. S. MCIAVISH, b.D., St. GRORGE.

April 7- Ezra, iii. 2-7.

In hese verses, Erra gives a catalogue or inventory of the things which were consecrated to the service of Jehovah by the forty two thousand captives who had returned from Babylon to Jerusalem. In looking through this list we find that, after the altar was set up, burnt offerings, consisting of lambs of the first year, were offered up apon it; meat offerings, consisting of fine flour mingled with oil, were presented to the Lord; drink offerings, mingled with wine, were also offered. Besides these offerings the captives gave money to the masons for the furtherance of the Lord's work, and they also gave meat, drink and oil to the Tyrians and Zidonians.

It is a rather remarkable fact that there is no mention made of any formal consecration ceremony. One would naturally expect that the altar, at least, would have been solemnly dedicated, but there is no reference to any such ceremony. Yet, as a matter of fact, were not all the offerings of those people consecrated? If consecration be the act of setting apart anything from a common to a sacred use, then the lambs, the money, the meat, the wine and oil were all consecrated to the Lord, for they were intended to advance His glory and to promote the welfare of His people. So the Christian, though he engage in no ceremony by which he dedicates himself and all that he has, publicly and formally, to the service of his Master, yet should strive to realize that he and all he possesses are wholly devoted to God's service. He should re. member that he is asked to present his body a living sacrifice (Romans 12:1). The thought of his heart should find expression in such words as these:

" Not my own, my time, my talents, Freely all to Thee I bring, To be used in joyful service For the glory of my King.

Some Christians are endowed with many talents, but every one has at least one. Did the Holy Spirit ever convert a man without endowing him with a gift which can be used for God's glory and the betterment of the world? It is therefore the Christian's duty, if he is not yet conscious of his gift, to ascertain what it is, and then to stir it up. Paul said to Timothy, "Stir up the gift that is in thee." (2. Tim. i :6.)

One Christian is endowed with the gift of persuasive speech, and that should be used in presenting the claims of Christ to those who have been indifferent to them, and in rousing others to higher and holier attainment. Another has time at his disposal, and that time should be so occupied in the service of the Lord so that an account of it can be rendered at last with jov. Another possesses musical ability, and that gift should be employed in singing the praise of Him who died upon the cross. What is a sweet volce, given for? Certainly not to do the devil's work, but to honor Him who gave it. Another has the ability to teach well, and so he should lose no time in looking out a sphere for the exercise of his gift. Another possesses the faculty for making money. Perhaps some do not regard this as a very high order of talent, but when it is consecrated to God it can be made a most servicable one. Money is just as urgently required in carrying on the work of the Church to-day as it was in the time of Ezra, therefore those whom God has endowed with "the power to get wealth," should devote their talent to a sacred use. If they do so, they will find that they can be as instrumental in promoting the affairs of the Church as can those who are endowed with the ability to preach eloquently or teach acceptably. No talent is to be laid up in a napkin. The possessor of it must trade with it till the Master summons him home.

May it be said of each of us, as Dr. Samuel Johnson very happily said of another.

" His virtues walked their little round, Nor made a pause, nor left a void, But sure the eternal Master found; His single talent well employed."

<sup>&</sup>quot;The Johannine Theology," by G. B. Stevens, D.D. New York, Charles Scribners Sons; Toronto, Wm., Burgs. Evo., 370 pp. \$2

A series of discourses by Rev. R. W. Dale, L.L.D., Birmingham. A. C. Armstrong & Son, New York; John Young, Toronto.

Nicodemus, and the women with their

spices, and the angel who rolled away the

### Pastor and People.

Written for The Canada Presenterian "WORTH RAISING."

"'T was not worth raising,"-so the Captain said:

My question was about an old mast-head, That, stripped and bare, 'neath shadow of the hill.

Rose up above the waters lone and still.

An ancient beacon pole it seemed to be, Now needless, lest to mercy of the sea. But, no; it told of shipwreck years ago— A gallant bark lay mouldering there below.

This was at Holy Isle, by Arran's shore; I heard the Captain's words, and asked no more For thought on fleetest wing fled far away To other isle where other vessel lay.

The isle was Malta, where a hidden rock
The Sultan's pride brought down with sudden
shock;

Where watch and ward for Britain she had kept The lordly iron-clad now death-like slept.

It was worth raising; and not toil nor cost, Lest floating fortress finally be lost, Was grudged by nation, touched in tender part, Yet prompt of hand as stout of hope and heart.

Nor, freely spent, was labor spent in vain: A few months pass, and lo I upon the main, Upheaved, made new, no sign of mishap sore, The Sullan moves majestic as before.

"Worth raising "-truth of cheer for men who

weep O'er human wrecks, engulphed in lower deep Of sin's dark waters; hearts that simply say Than goodly vessel "how much better" they!

Made in God's image, faintly yet we trace, What in the basest, sin can ne'er efface, The primal glory features, God's great plan More glorious still restores in every man

Of fallen race, though farthest fallen he, In Christ a new creation he may be; Christ-like we may behold him even here, With perfect likeness " when He shall appear." "Worth raising" yes, by more than vision

bright
Of what may be; He gives another light
For and with whom we toil the lost to save,
That never daunted be, but ever brave—

Gethsemane and Calvary alone
The worth of every soul makes fully known;
Heaven's estimate be always mine 1 My love,
My sacrifice be like to that above!

Written for THE CANADA PRESBYTERIAN.

MISSION WORK IN AFRICA.—I.

BY J. R.

In turning over some volumes of Exeter Hall Lectures I came across one entitled, "Modern Geographical Researches in Atrica." The lecturer prefaced his remarks by saying: " Comparatively little attention has been bestowed upon Africa at any time and not much has been written respecting it during late years." This sentence was uttered forty years ago. What a change has been wrought during these forty years ' Today the attention of the whole civilized world is directed towards Africa, and much has been written respecting it. The flag of every European nation now floats over some portion of its soil, and no change can be made, or new territory appropriated, without much discussion and rivalry. Railroads and telegraph lines are being constructed, and steam-boats ply on all the larger rivers and lakes; rivers and lakes which were scarcely known to any forty years ago.

A question rises before us, as we read of these things in the news of the day. It is this, European governments show such eagerness to acquire possessions on this continent; financiers are ready to risk milhons of dollars in opening up its mines, and building railroads and telegraph lines; scientists travel over it for the sake of gaining new information in the different branches of scientific knowledge; traders go to all parts for barter and gain; the soldiers of our Queen as well as of other countries face the hardships of forced marches into its in terior to do battle for their country. Are we the followers of the Lord Jesus, just as eager, just as courageous in advancing with the banner of the cross, carrying, to the be. nighted people who inhabit that land, the glad message of the gospel? We are glad to say encouraging answers can be given to this question; though there are no doubt many of the professed followers of Christ,

who are not yet fully awakened to the importance of this work, yet the missionary spirit is spreading, and much earnestness and zeal are being manifested. The last account I have met with, in regard to the work in Africa, as a whole, states, that "already 40 missionary societies, 700 foreign missionaries and 7,000 native preachers are laboring for the evangelization of Africa, and about 1,000 000 of her children are under the influence of the gospel." The population of Africa is estimated at 200,000 000; Stanley places it at 250,000,000.

This population is small, compared with Asia, or indeed with any of the other continents, in proportion to their area. Reasons for this are no doubt found in the cruel customs which have prevailed therefor centuries. and the constant petty warfare waged between different tribes. The custom of burying the living with the dead, as many as 500 or 1,000 at one time, the practise of infanticide, and the punishing of every crime great or small by death, the system of trial by ordeal in which poison was used causing the death of bundreds of innocent persons. Add to these the slave trade which has during this last century greatly thinned the population. But there are still many millions, the majority of whom, are given over to superstition, without any of the refining influences of civilization, without a knowledge of God or any true conception of the great destiny of man; and we are told that among them are to be found men of fine physique, possessing noble traits of character, quick to learn and eager to be taught.

Where missionaries are laboring among them, we are told many stories of their fidelity to the missionaries, of their aptitude to understand and then impart to others knowledge received, of their bravery under persecution. Thrilling stories of danger and daring; sad, sad stories of cruel suffering, mutilation and death borne bravely, rather than deny Jesus, in whom they have learned to trust. "The hope for Africa lies with the missionary."

Commerce has its place, scientific explorations have their place, great undertakings such as railroads and telegraph lines have their place, and are a necessary part of the work to be done; but none of these things, without the gospel, can purify or elevate the character of these heathen tribes in Africa. Commerce, without the restraining and refining influences of Christianity, is apt to beget an avaricious spirit (a special danger in Africa where avarice is already a ruling passion), and is not conducive to the growth of a high moral tone, or the cultivation of man's finest nature. But when commerce is tempered by the gospel rules of love and right dealing between man and man, it becomes a power, in fact is assential to the permanent upbuilding of any people. Livingstone has said: "No permanent elevation of a people can be effected without commerce." One of his aims ever was to open up easier means of traffic with interior Africa. We find that wherever commerce leads the way, the missionary soon follows, and similarly wherever the missionary gains an entrance, commerce is encouraged, and these two ever go hand in hand, and if carried on in right lines mutually aid each other. Sorry we are to think that, even in trading with the natives of Africa, men are oftentimes so eager for gain that they forget, or refuse to order their business according to the principle laid down in the golden

Some would say that much of the money spent in opening up and evangelizing Africa is money thrown away, or money that might be better spent. I am not able to pronounce on that further than to say the future alone can show the folly or wisdom of such investments.

To me it seems as if the time for opening up Africa had come, and no human hand can stay the march of progress. Livingstone spent his life for Africa, and listen to what he says. "The indirect benefits, which to a casual observer lie beneath the surface and are unappreciable, in reference to the probably wide diffusion of Christianity at some future time, are worth all the money and labor expended on them." Livingstone had great hopes for Africa he expresses them in these words, "When He who is higher than the highest accomplishes His purposes, Africa will be a wonderful country, and again, something like it was of old when Zerah and Tirhaka flourished and were great." Even at the present, looking at it from a commercial standpoint, we can see it is not all loss. Reports from South Africa, from the Congo and Nyassaland tell us that in many parts trade is steadily increasing. And Stanley and others have showed us that there is wealth in its mines, its forests and its fertile plains not yet explored. What is to be in the future we can not see. One thing we do know is that the call to the followers of Christ is to "Go forward" now, as the way opens up, telling to every tribe and nation the glad news of a Saviour, the only Saviour who can cleanse us from our sins, purify our hearts or satisfy the longings of the soul.

(To be continued.)

### ABRAHAM THE FRIEND OF GOD.

It is God's way to impute to us what He does for us; and to reward us for what we let Him do in us. God works in us both to will and to do; but, at the same time, He holds that we work out our own salvation. And so it was in the beginning of His ways with Abraham. God chose Abraham, and called him, and blessed him. But at the same time. God always has made much of the fact that Abraham had the mind and the heart to do what he did both for God and for all the families of the earth. And that immense venture of faith and of love on the part of Abraham, to call it a venture. was so original, so unheard of, and so full of all the great qualities of a godly heart and a heavenly life, that Abraham has ever since been called, not only the father of the faithful, but also the foremost and topmost friend of God. You understand, then, and will take home the lesson. Abraham had the heart to choose, and to prefer, and to venture for God, and for the will and the call of God, before everything else in this world. Abraham immediately, unquestioningly, cheerfully, joyfully arose and went out to do and to be all that God had asked him to do and had promised him to be. Till, as Butler has it, God justified Abraham's taste, and supported his cause, and ackowiedged and claimed him as His friend; him, and his seed after him.

Abraham withheld not Isaac from his Friend on one of the mountains of Moriah; and in the same country, two thousand years after. God was not to be outdone by Abraham in the seal of His friendship to Abraham and to his seed forever. But the bare mention of that brings God, and His friendship to us and our friendship to Him, two thousand miles nearer us and a thousand miles more possible to us than Abraham's too splendid faith and too wonderful love. With all that has been said I have difficulty in believing what has been said. No, not exactly in believing it, but in what we call realising it. For all that we have read and heard in Abraham's history,—that any mortal man should be able to befriend Almight God, still remains a very startling thing to say about God. But not about Jesus Christ. I could have befriended Him myself. And I think, nay, I feel sure, I would have done it too. Multitudes of men and women who were as weak and as evil and as unbelieving as we are, will be brought forward at the last day to receive the thanks of the Father because they befriended His friendless Son. The women of Galilee who ministered to Him of their substance will be brought forward; Martha will be brought forward, and the woman at the well; the owner of the ass's colt, and the householder to whom belonged the upper room: Simon the Cyrenian also, who helped Him to carry His cross, the soldier also who gave Him some of his vinegar to drink; and Joseph of Arimathea, and

stone. O l-you start up and exclaim: O 1 if my lot had only been cast in Galilee, or in Samaria, or in Judea, or in Jerusalem! O I you cry, how you envy the men and the women to whom the Father will say, Inas. much as ye did it to Him ye did it to Me! But, as you still cry that, John xv. and 13 comes up into my mind. You will remember it when I repeat it : " Ye are My friends if ye do whatsoever I command you." And again: "Greater love hath no man than this, that a man lay down his life for his friends." And, again, in the same kind: "Henceforth I call you not servants, but I have called you friends." And then, to His Father, this: "Neither pray I for these alone, but them also which shall believe in Me through their word." Well, then, we do not need, we have no temptation now, to challenge the widsom and the love that cast our lot two thousand years after Christ; as the same wisdom and love cast Abraham's lot two thousand years before Christ. Abraham believed the word of the Lord in his day; and if we believe in our day through the word of the disciples, then are we Abraham's seed and need envy neither our father or any of our brethren. Abraham laid down his life and the life of Isaac at the call of God. And Jesus Christ, Son ot God, and son of Abraham, laid down Helife at the same call. But our call, our first call, is not yet to lay down our life, but to take Him as our friend who has laid down His life for ours. Now, what do you all say to that? Are you his friends on that footing? A friend gives full scope to his friend's love and goodness. Have you given Jesus Christ full scope for His life and death for you? Has this man laid down His life for you? He has, if you have ever asked Him to do it. He has, if you have ever come up to His cross and said over Him, He gave Himself here for me. He has, if you have ever said, I lay my sin and death on Jesus Christ. Did it ever come to this terrible pass with you, your life or His? And how did that terrible pass end? When was it? Where was it? How long ago was it? When did it take place last? Has it taken place to-day? Is it every day taking place? Then you need envy neither Abraham nor any other man. Your day is the best of a days for you. And you will be brough forward among the very first and the very best as a sinner who has adorned the doctrines of the death of Christ, and of the heart of God to sinners, as scarce any other sinner has done from Abraham's day to the day of judgment. Does that amazing Man still stand offering me His death for me, and His living and everlasting friendship to boot? Then, this moment; then, in this house, and on the spot, I am His friend, and He is my friend Rev. Alexande Whyte, D.D., in British Weekly.

Noah Brooks relates in the Century the following incident of Abraham Lincoln: "On the 9th the First corps, commanded by General Reynolds, was reviewed by the president on a beautiful plain at the northol Potomac creek, about eight miles from Hooker's headquarters. We rode thither it an ambulance over a rough corduroy road; and, as we passed over some of the more difficult portions of the jolting way, the ambulance-driver, who sat well in front occasionally let fly a volley of supressed oaths at his wild team of six mules. Find ly Mr. Lincon, leaning forward, touched the man on the shoulder, and said: 'Excess me, my friend, are you an Episcopalian." The man, greatly startled, looked around and replied: 'No, Mr. President; I am a Methodist.' Well,' said Lincoln, 'I thought you must be an Episcopalian, be cause you swear just like Governor Sewara who is a churchwarden.' The driver swon

Philadelphia Presbyterian: Devor souls in all the ages since Pentecost han discerned the presence of the Spirit in the churches which have kept the Faith, and rejoiced in it as a personal testimony for their own hearts. But if there are significant that the old truth is getting a new how upon the hearts of the people, and securing a fresher and more vivid presentation in the preaching of the day, then we may be surthat the "revival" which many anticipant, with much longing and many prayers to God, is at hand.

### Missionary World.

TESTIMONY TO FORMOSA CHRISTIANS.

[The following is a copy of a letter addressed to Mr. Hamilton Cassels, chairman of our Foreign Mission Committee, and relates to an incident which happened since Rev. Dr. MacKay's return to Canada, of which an account appeared in our columns some weeks ago. It will be read with interest as incidental and purely independent testimony to the value of the work done in Formosa by Rev. Dr. Mackay and his fellow-laborers in that island—ED.]

KENNEBUNKPORT, MAINE.

My DEAR SIR, -Oac of my parishoners, Capt. William L. Gould, of this place, has lately returned from the island of Formosa. with a very important testimony to the value of foreign missions. His ship, the Mary L. Stone, from New York, bound for Hong Kong, was wrecked at a point on the north east coast of that island, being driven on to a sandy shore in the night. The following day the ship's company, twenty-four in number, rowed in their boats along the coast, and were taken through the surf to a little seaport by kind natives. Arriving there they were welcomed by Christians and sheltered in a comfortable church four or five days, until their messenger, one of the "brethern" of the Mission, delivered a letter from Captain Gould, "to any person who speaks English," forty miles away, and a Chinese war vessel came around to take the Americans to a place of safety! The second day after their arrival on shore the native pastor came on his regular tour, healed the sick, distributed relief to the needy, baptized infants, administered the sacrament, and preached the Gospel. The Americans formed a high opinion of the sincerity and good principles of the Christian islanders, and will never forget their kind, hospitable treatment.

The Chinese steward of the ship was interpreter for the party until they landed, when they found another of the same race, through whom they were able to converse some. But for their impressions of the Christians in life and worship they depended chiefly on their eyes.

Captain Gould went back to sell the remnants of ship and cargo after some weeks, and paid the "teacher" and others liberally for their kind attentions, besides giving them articles of convenience. But our people felt so much interested in the occurrence that we took a special collection for Foreign Missions, to be divided between our own Society, "The American Board," and the society which supports the Mission of Dr. McKay. While at Tam Sui Captain Gould met a missionary who gave him some information about the matter, but not as definite as I wish.

Your address was given to me by the Secretary of our Congregational Society, and I write to ask for further facts as to the mission.

Is it under the direction of the Presbyterian Church of Canada? Who is the treasurer of that Society or of the organization which does maintain that work?

Will you kindly give me something definite, perhaps some article in the missionary publication of the Society.

We have but a slight sum of money to send, but I want to know more about the work and to have my people also.

Yours in the common cause of the Redeemer, CHARLES H. POPE,

Pastor Congregational Church of Kennebunkport.

Feb. 21st, 1895.

### GHOSN EL-HOWIE.

[The following extracts of a letter from Rev. Ghosn el-Howie, put at our disposal by a friend, will be read with interest by many of our readers who have heard his voice and are interested in his work.—ED.]

Our surroundings on this 25th day of December are very different to those which

we enjoyed during nine similar days in beloved Canada. It is true I am in my native land with the people of my kindred, indeed, among many of my school-fellows; nevertheless I am a stranger here and feel as if I could say my real relations are in the Dominion, for after all the spiritual affinities are the only real and lasting affinities. A portion of this village are called Greek Catholics. They observe Christmas to-day. They went to church shortly after midnight, and went through a stereotyped noisy form which they call divine service. They differ much from the Roman Catholics of Europe and America, still they own the sovereignty of the Pope. Although the sects are many, yet they are all destitute spiritually. The same is true of the Jewish sects.

My usual work consists in holding meetings in private houses, and addressing the people at their own meetings.

Our expenses are as follows: (1) House-keeping; (2) rents or gratuities to people whose houses I use for meetings; (3) hiring of a mule or donkey to get to other villages. To cover all this suitably we suppose \$1,000 per annum will be needed.

The fact that we have left a comfortable home, a sure income and a hospitable country, and many dear friends, and come to live and labour here without any definite promise of financial support, or any society or church to lean upon, gives us much influence and disposes the people to believe in our sincerity. We claim to be here believing it is the sphere to which God has called us and in which we can serve him best.

We most sincerely thank you. God will leave no real need unsupplied. We are satisfied that our work is here, and we may hope that you will not forget us in your prayers, and that you will bring this before other friends who may b come interested in Jehovah's Land.

Mt. Lebanon, Xmas Day, 1894.

### NOTES OF PROGRESS IN CENTRAL AFRICA.

A mail from the missionaries in Uganda, brought quite an unusual number of letters, and the burden of all is a heart-stirring cry for more men. Their is also a special appeal for women missionaries. The British protectorate has been proclaimed at Mengo, the capital, amidst manifestations of joy. A sense of confidence in the stability of the Government and the permanence of peace prevails. Everything points to a flood-tide of opportunity. In response to this, the Church Missionary Society has issued an urgent and special appeal for "labourers, men and women," and hopes to have a band ready to start in spring.

The new Sultan has invited the Universities' Mission to open a station at Kota-Kota, hitherto the most Mohammedan community in Nyassaland. Such a remarkable change of opinion seems to indicate the approach of a new era.

A despatch from Blantyre of 17th October, 1894, states that great progress has been made with the construction of the telegraph line which is to pass through Livingstonia.

The Free Church having resolved to extend the Livingstonia Mission, Dr. Laws has been instructed to carry out the following threefold enterprise: The foundation of a Central Institution, evangelising, educational and industrial; the elevation of the women by special women-missionaries; and the erection of healthy houses for these purposes. The mission is now in its twentieth year.—Intelligencer.

An interesting departure, initiated by the Leipsic Mission, is the expatriation of Tamil converts (pariabs), with their families, into British East Africa. These are intended to aid largely in the construction of the mission buildings, in view of setting free the European agents for the more direct evangelistic work.—Intelligencer.

PULPIT, PRESS AND PLATFORM.

Cumberland Presbyterian: What are Presbyteries for if they have not the authority and the obligation to group churches and put pastors to work?

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

Mid-Continent: "A word to the wise is sufficient," but when trying to reason with the willfully or naturally stupid, the old Adam often prompts one to drop all arguments save a club.

Lutheran Observer: If you do not want your thoughts to go from you, they must be captured and caged ere they fly, perhaps never to return. Paper and pencil are essential to thoughtful men.

New Orleans Advocate: If intemperance should break out among horses and cattle, there would be an extra session of Congress called in less than three weeks to stay the evil. But, pshaw i its only men who get drunk.

The (Boston) Congregationalist: It would be singular, indeed, if these times of financial stress should not, as in previous years, be marked by a greater and more general yearning for those riches which never take to themselves wings.

Thomas Hughes: The man whose yea is yea, and his nay, nay, is, we all confess, the most courageous, whether or no he may be the most successful in daily life; and He who gave the precept has left us the most perfect example of how to live up to it.

Presbyterian Witness: We are a Christian people and belive in a living and true God. We have built scores, hundreds of churches to the honor of God; we teach morality from all these pulpits; and yet we select men to represent us who are not always models of propriety and morality. What excuse have we before God and men.

United Presbyterian: It has been said of the late Dr. William M. Taylor, that his wealth of intellect did not prevent his being spiritually minded. A question is suggested as to whether any man's wealth of intellect does or can prevent his being spiritually-minded. Wealth of intellect is a good gift of God, and cannot be a hindrance to spirituality. Pride of intellect is from a very different source, and may hinder very greatly one's growth in grace.

Rev. J. A. C. McCuaig: When an unfortunate vessel crashes upon the rocks, just outside the harbour, willing rescuers throw a life line, by rocket, over the wreck, and when the line is made fast, one after another of the passengers and crew is safely landed. So have we seen it with some home that has drifted into worldliness; a little child has been sent as a rocket from the hand of God, and when this tiny life line has taken hold of every heart, it has been drawn back into heaven carrying all with it.

Rev A. J. Gordon, D.D.: Bear Christ to the heathen, and you will be borne by Christ, uplifted, strengthened, and divinely impelled in your work. Hence, observe the divine order: not, "Ye shall be witnesses unto me," as in our common version, but, "Ye shall be my witnesses." We are not to stand in the world, and testify to the world. . . Not philanthropy, the love of man, but philo-Christy, the love of Christ, constitutes the greatest missionary motive.

### Teacher and Scholar.

March 31st } REVIEWED. {Matthew xxviii. 16:20,

GOLDEN TEXT.—Matthew xi. 29.
MEMORY VERSES.—16-20.

CATECHISM.-Q. II to 14.

Daily Readings.—M. Matk vi. 17-50. T. John vi. 22-59. IV. Matthew xvi. 13-23 and Luke ix. 28-36 Th. Matthew xviii. 1-14 and Luke x. 25-37 F. John ix. 1-41. S. John xi. 1-46 Su. Mark x. 17-27 and Luke xix. 1-27.

Our lessons for this quarter have covered the last year and three months of our Lord's ministry. The first year of that ministry is aptly termed "the year of beginnings"; the second year "the year of development," and the last year "the year of teaching and working." Very appropriately, therefore, we may take the golden text for this review Sabbath as suggesting the line of review. No doubt all Sabbath school teachers are aware that the yoke referred to in the invitation, "take my yoke upon you," is not the yoke of slavery or of bond service; but the yoke of co-operation. Christians are to be workers together with Christ and He invites us to yoke ourselves with Him in order that the "burden may be light." We are not only to be workers together with Christ, but are to " learn of Him " as to the character of the work to be done, and the metho is to be pursued in doing it. So, then, the incidents of " the year of teaching and working," ought to be specially instructive and helpful in this matter.

The quarter's lessons commenced with a study of the close of the earthly career of one of the first workers together with Christ, John the Baptist. The point for us seems to be that "in this world" Christ's workers will have "tribulations," yet we should "be of good cheer" for Christ " has over come the world." To be a worker with Christ is not pleasant from the point of view of this life, but is exceedingly profitable for the life 'o come. Then follow two lessons fitted to encourage and strengthen Christ's workers. The apostles have just returned from their first preaching tour and no doubt were depressed with what they had seen. People everywhere perishing for spiritual things, and only a few poorly equipped to give them what they needed. But the Lord shows them that just as the thousands were satisfied with what appeared a supply so inadequate, when that supply was in the hands of the Master, so the perishing multitudes not only of the Jews, but of all the world, shall have their needs supplied through Christ's disciples putting them all in His hands for that purpose. It is He who accomplishes the work through our faithful instrumentality. We are therefore to go forward, nothing doubting, setting Christ, the bread of life, before perishing men.

But these disciples must be taught and trained to carry on the work of rescuing the perishing, under the new condition of things which must soon come about. So Jesus commences to teach and train by first of all leading the twelve to confess their faith in Him as the Messiah, the Son of God, the foundation confession of the Christian Church; and then He leads them on unto the truth as to Messiah's work. He must suffer and die and be buried and rise again from the dead in order to man's redemption; and by-and-bye He will come again in glory to receive His redeemed ones unto Himself; and just as Moses and Elijah were "in glory" on the Mount, so the Lord's will be sharers in His glory when He shall come again (2 Pet. i. 16-18).

But the fact of the transfiguration was known only to the chosen three, and its import not understood by them, hence there was dissension among the twelve as to which of them should be greatest in Messiah's kingdom, a question which Jesus answered by inculcating the child-like sprit and humility as essential to greatness. Then again in Jerusalem we have another glimpse of the character of the work to give spiritual sight to all men, who are born blind. The next lesson sets before us the fact that it is to our neighbor we are to minister in Christ's service, and that our neighbor is he who has need, hence "every creature" in "all the world."

The next three lessons belong to the closing months of Christ's ministry. The resurrection of Lazarus proclaims Jesus as the resurrection and the life and marks more distinctly than ever the division between those who profit by the Word and those who do not, the latter setting on foot an organization which rested not until His death had been accomplished. In the cases of the rich Young Ruler and Zaccheus we have very much the same point made plain. Even though the young ruler desired eternal life he was willing to receive it only upon his own terms, and so missed it entirely. Zaccheus sought and found because he received the Lord on His terms.

Thus from these lessons we learn of our Yokefellow the character and methods, the discouragements and successes of the work to which its

as called us.

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# The Canada Presbyterian

TORONTO, WEDNESDAY, MARCH 20TH, 1895.

NE of the signs of approaching spring, which the last cold dip made especially welcome, and which we have not seen in any of the almanacs is now upon us—the boys have begun playing marbles on the sidewalk.

T is well the Church should know that the favourable statement in our last issue with respect to the Schemes of the Church, is due to the fact that it includes \$11,500 received by legacy. With fields calling for men and men waiting to go, let there be no relaxing of zeal and liberality.

HE French propose holding a World's Exhibition in 1900 and they expect then to whip the Yankees and beat all creation with the greatest of great telescopes. It will cost \$500,000 and it is expected to bring the moon near enough to see objects no larger than the towers of the Brooklyn bridge.

HE Rev. Mr. Burns, Agent for the Aged and Infirm Minister's Fund, desires, through our columns, to say that the contributions for this fund have fallen off since the first of the month, so that they are now about \$200 less than for the same period last year. This falling of may be from the tavourable account last month. It will be a sad mistake to cut down contributions now with a larger list of annuitants and consequently greater claims.

CAID Father McSweeny the other evening to a Noman Catholic audience :

In the United States Saturday night is the happiest night of all the week for most of our citizens. Why? Because they do not have to work the next day. This is true in no other country in the world.

It is evident that the reverend father has never been in Canada. Some of his brethren should invite him to come and see a country where this is still more true than of his own.

HE last public address of the late Dr. Gordon was at a Baptist Young Men's Social Union, and its burden was, Young men, never say " no " to God. It was illustrated by a reference to the conduct of the missionary Carey, of whom some brother had said that, "though a very good man, he had in his character the great defect of indicision, which Carey himself admitted by remarking that he left the shoemaker's bench, he became and remained pastor of the Church at Leicester, he went to India and devoted his life to the translation of the scriptures into so many of the languages of India, all because he could not say "No.'

"To think," said Dr. Gordon with gentle ironv, " of charging such a man with inconstancy! The secret of his life, young men, was that he could never say 'No' to God. There are tempters and temptations to whom you ought always to be ready to say 'No,' but, I beg of you never say 'No' to

E have received from the Toronto Y.M.C.A., and in part read, a short but exceedingly tasteful and well illustrated booklet issued by the Chesapeake and Ohio railroad, giving an account of the plans adopted by that company for the good and comfort of their men, and through them of their customers by means of Y.M.C.A. work. To us, as done by a railroad company, the whole work is new and so interesting that at an early day we shall give some fuller account of it, hoping that, some day, both of our great railway companies, the G.T.R. and C.P.R., may do something of a similiar kind for their thousands of employees.

HERE appears to have taken place lately amongst us one of those periodical outbreaks of crime and brutality, urged on by an inordinate desire to get possession of money by any means, which from time to time startle the community, and show what fiendish, diabolical plots may be conceived in the most peaceable community and carried out by people the least likely to be suspected. Several of these have been in connection with insurance policies, to obtain by the most cold-blooded schemes of murder the amount placed on the lives of relatives or friends. Immediately on these has come the tragedy reported from Valleyfield, in which, to secure a few thousand dollars, a worthless miscreant took in a moment two valuable lives and imperiled two more Fortunately the means of detecting crime and running down a criminal are now so perfect and swift that few have the chance to escape. For the safety of society it may be hoped that in no case where there is really guilt will there be escape from its deserved punishment.

THE news which appears in the telegraph reports of one of our great dailies, that the Japanese squadron has been seen cruising off the coast of North Formosa, leading to the supposition that some one or more of its important towns may have been ere this the object of attack, will be read with painful interest by our whole Church. Much sympathy will be felt for our devoted missionary, Rev. Dr. Mackay, in the anxiety which an attack upon the island must inevitably cause him and his family, and all his helpers and converts. Should days of trial await them, prayer without ceasing may well be made and will be made, that the infant Church there may have divine protection and guidance in the dangers to which it may be exposed, and that whatever else may be the outcome of this Eastern war, it may end in disposing the hearts of the Chinese to accept not only many of the commercial, scientific and other advantages offered by the West, but also to accept more readily the Scriptures and the religion of Jesus which are the real secret and source of all true power and advancement.

THILE we have found in our experience that women can be as narrow and more bitter and vindictive in their antagoisms and prejudices them even men, they may also be, and often are, the ministers and means of promoting a larger, gentler charity. Everything that promotes this should be gladly welcomed as tending to brighten and sweeten life. The exceeding breadth of the platform of the Women's Councils, and the great variety of their work, bringing so many and diverse interests into some kind of co-operation, may well tend to promote this larger charity. The Countess of Aberdeen speaking of them in this light very well says: "In point of religion we are all united by the commonest bond of the Lord's Prayer, which opens all the sessions of our councils. Those who know the wide divergence of religion in Canada cannot fail to see what is the significance of the council's work in this. Out of our discussions of course have come common action. As we come into touch with international work we are surprised and our horizon is widened to see by how many and what diverse roads our Father is leading all His children towards the light."

ANY of the sterner sex, and not a few of the gentler one, whose earlier years were spent and whose characters and tastes were formed in the quiet circle of home life purely, often wonder and ask whereunto all these movements and associations of women will grow, of which the National Council of Women of the United States, which lately met in Washington, may be said to be the crown. The range of their activities is so wide, and so rapidly widening, that some wonder if anything ir going to be left for men to do. While we have not much fear of the order of Providence being permanently displaced by this change which is taking place around us, and society can stand a great deal yet and needs a great deal of reforming in all wise ways by men or women, it will help to reassure the fearful to learn upon such good authority as that of Her Excellency the Countess of Aberdeen, that, in Canada at least, the women who have taken up this task of reforming society in many ways "are those who believe implicity that home is woman's true mission. They are those who have learned by experience that self-sacrifice is the most glorious crown of human work."

### A GREAT MISTAKE.

URING the University student's unpleasantness a trenchant article appeared in a city contemporary of which the gist is contained in the following sentences. "The students make a stupid blunder if they imagine the public good is at all dependent upon their securing a college training. If there is one portion of the community that this country can spare better than another at the present time it is the ever-increasing class of young men who are filled with an all-consuming desire to go through life in the capacity of professional gentlemen. Canada stands in need only of men who produce wealth. As a matter of fact overeducation appears to be more of a detriment to Canada than otherwise. The cities are crowded with young men who have been educated just enough to look with odium upon industrial and agricultural occupations." All this is true and many a young man and woman only finds out its truth when it is too late to retrace their steps.

In a recent number of the North-Western Christian Advocate appeared an article written by a business man entitled, "Employment in Great Cities," which, though referring to the condition of things in the United States, is still so applicable to our own country, and contains so much sensible and timely warning to young men and women in Canada who may be getting dissatisfied in country homes, and with country occupations and earnings, that for their benefit we quote a few warning sentences:

"If a young man succeeds at all in getting a situation in a merchandising establishment, in Chicago, for instance, he finds that the average salary is less than is paid in the country store. He learns that in the city services are bought at the lowest possible price, and, also, that the price is governed by the supply and demand. Real worth and character do not regulate wages, neither do they secure the average situation.

"The vast army of employees in the larger mercantile establishments is composed of boys and girls, with a small percentage of persons of mature years. The wages paid these people range from \$2.25 per week for cash boys and girls, to \$5 and \$8 for young lady clerks and cashiers. Young men are receiving from \$6 to \$10 per week, married men get from \$9 to \$15 per week, while managers of the departments are paid from \$15 per week up.

"Young people coming from country homes to the great city with its teeming mass of mixed humanity, find very different surroundings and temptations from what they had at home, and are in great danger of being led astray from the paths of great danger of being led astray from the paths of virtue and morality. There are decorated hells called homes, with devils in human form watching and waiting to betray the lonesome and discouraged young woman whose salary is from \$4 to \$6 per week, while her board, car fare and luncheons cost her \$7.

"We know a man who had a position in a small city at a salary of \$25 per week. He came to Chicago and found it very difficult to get a foothold. He finally secured a position as a street car conductor, but was compelled to abandon that occupation on account of poor health. He is now supporting a family on a salary of \$10 per week. A man about forty-five years of age, who had been a country merchant, but who had not been successful, came to Chicago to look for a situation. He had been in the city for months with his family, and had been unable to get anything to do. His children could find en. Ployment, but he was too old—boys were willing to work for a few dollars per week, and could do the work as well as he. And there are hundreds of similar cases that might be mentioned Young ladies who could teach in country schools at \$35 to \$40 per month, are working in stores and offices for merely enough to keep soul and body together, and with very poor prospects of ever doing much better."

Things may not yet be quite so bad amongst ourselves, but they are rapidly tending in the same direction, and we know enough of the state of things at present with reference to this matter to re-echo with emphasis the warning words of the article we have quoted so largely. We ask the thoughtful attention of parents who may have young people thinking of trying their fortune in the city, and of the young people themselves, to these

closing words:

"We say to young people, and to older ones, too, make haste slowly about coming to the city, unless you have a definite object in view, and have character and courage sufficient to bridge you over every obstacle which you may encounter. It is unsafe for any young man or young woman to come to the city to find a home without first having become established in the principles of a Christian character and life; for while there are churches many, and Christian hands out-stretched by the thousand, and Christian hearts beating in sympathy for the stranger, and especially for the young men and young women who are home-sick and alone in a strange city, there are also saloons everywhere putting forth their brightest attractions and strongest efforts to lead to ruin and death the young men who dwell within our borders."

### THE OLD PASTOR.

HE words are very suggestive if we just allow our minds to dwell on them for a little. and this is what we now propose to do. They do not mean as we use them, and as they are often used in common phraseology, simply a former pastor, but one who, while he has been this, is also really old in the ordinary sense. In this case they suggest the hair grown gray or even white, with the weight of three-score or it may be of four-score years, and all that such a life means in him who from youthto hoary age has spent it in the preaching of the glorious gospel, and in discharging the many tender, often difficult, sometimes glad and sometimes sad duties of a pastor, a shepherd of souls. In a pastorate that has extended to ten or twenty or forty years, how many sacred, dear, delightful ties have been formed, how many confidences of the old, middle-aged, or young have been given to a true pastor, of individuals or of families, among whom he has gone out and come in. Associations, reminiscences, and memories in common, of events of family or of congregational history, bright and happy, or sad and sorrowful, of marriages, of families born, baptized, grown up under the eyes and hand of the old pastor, until they went from under the parent roof tree to form other new, families of their own. And as there is "no flock however watched and tended, but one dead lamb is there," the old pastor knows of long and lingering sicknesses, of the hopes and fears, ending at last in thetears, the silence and stillness of death, in the slow and solemn procession to the city of the dead, and of standing by open graves where were laid to rest, until the resurrection morn, the remains of those loved but not lost, and there will be other memories when the end came in a moment, with such appalling suddenness that feeling was stunned and paralyzed, and the good pastor could only sit by and share in silence the agony of the bereaved.

On the old pastor's hear, too, are written, and he is a standing memorial before his people of histories more sacred still, spiritual histories, of many whom he had the happiness of leading into hew and blessed life, either by gentle and quiet ways, or after desperate struggles and agonies of inviction, out of the slavery, and tyranny, the degradation of sin and vice. Others there will be by whom he was all but crushed, whose course, in pite of all, he saw end in that most pitiful and ragic of all tragedies, moral and spiritual ruin. By what anxious thoughts, and hopes, and fears he

was harassed and oppressed, and with what holy joy he was filled while leading the feeble, the timid, the anxious and enquiring into freedom and light, to Christ and eternal life with all its fulness of blessing now and evermore. Many a sad and bitter disappointment too the 'd pastor has had to bear, over those who began well, who gave a bright promise which was never fulfilled, prayers, and tears, and wrestlings, and fairful warnings all in vain, and he could only bow his head and say, "It is the Lord."

Whole volumes of long and varied experiences, gathered through many chequered years, or years that have glided on with calm and even flow, are written, not with pen and ink, but indellibly on the tablets of the old pastor's heart, rich and full with the treasures of the garnered wisdom of a long life. Passions that were imperious once—the hasty judgments, the crude opinions, the rashnesses of youth-have been left behind, have been softened and mellowed with ripening age and frequent and blessed communing with his own heart and with heaven. How consciously to himself and obviously to others the ties of earth have been losing their charms to the old pastor, fading away, while the attractions and ties of heaven have been so multiplying and strengthening, that he is ready and waiting now for the summons to depart and be with Christ.

We contemplate such a pastor withdrawn by the weight of years or infirmities from active work, but living on in the midst of the people with whom he has long mingled, over whom he has watched and prayed, to whom he has often broken the bread of life, now in his old age going out and in among them with patriarchal familiarity and kindliness, like some good ministering angel of God. Purified in spirit, refined in taste and manners, a mind cultivated and enriched by spiritual companionship with the great and good of all lands and all ages, a character fragrant with the odour, and beautful with the halo of heaven, such is the old pastor. Such as these are to be found in not a few of our congregations, passing away a serene old age. Some of them we have before our mind while we write; they are objects of a very warm and true, of deep and grateful affection. Quietly moving about among the flock they so long have tended, welcomed by all, every visit brings a blessing with it, their very presence is a benedic-

Sometimes the new pastor is a little sensitive, has, it may be, just the slightest tinge of jeriousy because of the affection felt for the old pastor, because now and then some aged parishoner sends for him, would like to see him, to hear again his voice in prayer, to get some fear or doubt dispelled, to confide to him some individual or family concern. Let not the young pastor be jealous of the old. Is it not natural that those who regard the old pastor as their spiritual father, to whom he has been long a trusted counsellor and frequent comforter, should lean upon him still? Rather let the young pastor encourage that love; it will return in a double reward to himself of the love and confidence of his people. Most young pastors, to their honor be it said, do this. They love and honor the old pastor themselves, and they encourage it in their people. Very beautiful indeed is this mutual confidence. What could be more so, or more becoming in the young pastor toward the old? It is of such a case that we have an instance in the account recently given of an annual congregational meeting with which we close, and commend to imitation in all such cases as both most beautiful and Christian. "The closing sentences of the report from the session reveal the ardent love still retained for their late Moderator—now pastor Emeritus—which is also shared in by the congregation. 'It is with sincere and devout gratitude to God, that we again refer to His goodness in continuing to spare unto us as a people, the presence of His faithful servant, the Reverend Dr. -- whom we are pleased to have in our midst, worshipping with us, and going out and in our homes, speaking a word in season and comforting many a sorrowing heart. It is the humble prayer of the session, amidst the increasing infirmities of himself and his devoted and beloved partner, that when the evil day are come, and the years of which they may say there is no pleasure in them, they may still let the divine comforts delight their souls."

There's always a voice saying the right thing to you somewhere if you'll only listen for it.—
Thomas Hughes.

### Books and Magazines.

LETTERS AND SKETCHES FROM THE NEW HEBRIDES. By Maggie Whitecross Paton (Mrs. Dr. John G. Paton, of Aniwa), edited by her brotherin law, Rev James Paton, B.A., second edition, Hodden and Stoughton, London, 27 Paternoster Row, 1804.

Those who have read the charming letters from Mrs. Dr. Paton's pen in the ninth chapter of her husband's autobiography will need no persuasion to read more of the same sort of letters of which this volume is wholly composed. We are not surprised that the editor has been besieged by requests that they should be published to full, and more of them in a separate volume. They quite merit his description of them as "one of the most charming pieces of missionary literature." "Here we have," as he says, "the woman's delicate touch; we see with the woman's eye; and, above all, we have what has been called 'the saving grace of humor,' which, while it makes us smile where the other would make us weep, does not thereby the less, but rather the more, endear to us those heloved 'darkies' of the Southern seas." Space will not permit our giving even the names of the subjects written about, but we say get the book and read it.

THREE AND TWENTY. By Jennie M. Drinkwater Boston: A. J. Bradlay & Co. 1895.

This is a very interesting work of fiction, telling of the making and training of character in the shape of a story of love and struggle which ends happily, of course, after illustrating the proverb that the "course of true love never runs smooth." The story is interestingly told, the characters vividly brought out and interest and tempt the reader on. Its aim and lessons throughout are good and helpful.

Dr. Arthur T. Pierson opens the March number of the Missionary Review of the World with an interesting and powerful article on "The World wide Ministry and Mission of Charles H. Spurgeon." Robert E. Speer draws some startling and helpful lessons from a consideration of the "Growth of the Leading American Missionary Societies" in the past fifty years. Interesting accounts of the wonderful progress of the Gospel in the West Indies and of the work of the evangelization of Mexico are given by Rev W. J. Moran and Dr. Sumuel P. Craver, missionaries on those fields. Other articles of special interest, in this valuable number of the Review, come from Rev. Edward Storrow, on the "Work of the London Missionary Society for the Past Hundred Years"—and from Rev. James Douglas, who gives an account of the "Work of a Model Church in London"—that of Pastor Archibald Brown, which carries on a work in the notorious "East End." A new feature of the Editorial Department is the "March of Events,' which is Lut another feature to make the Review an indispensable, up-to-date magazine. The Field of Survey," gives an account of mission work in Mexico, West Indies, Central America, and our cities. Funk & Wagalls Co., 30 Lafayette Place, New York City.

Our Day: The Altruistic Review, for March, is thoroughly up to date. It contains as frontispiece an excellent likeness of the late Rev. Dr. Gordon, from one of the latest photographs with an appreciative sketch of the man as given at his funeral by President Andrews, of Brown University, of which Dr. Gordon was a graduate, by Dr. Cook and Dr. Pierson. The Outlook, an interesting and valuable part of the magazine has instructive and interesting brief sketches of public men and leading events. Cyrus Hamlin, D.D., is the subject of a character sketch by Clifton M. Nichols. "The Boston Monday lectures" will attract many readers to this magazine. In this number we have Prelude, I, "Ottoman Lessons in Massacre," dealing with this live subject, as Dr. Cook can deal with it. It was the two hundred and forty-first Monday lecture and the audience, a distinguished one, filled to overflowing, Park Dreet Church. "Vital Points of Expert Opinion," "Winnoving's from Leading Periodicals," Book Notices," and "Editorial Notes," are all fresh and deal with subjects of vital, living interest. Our Day Publishing Company, Boston, Mass., U.S.

College journals now play an important part in college life. Those of Queen's University, and Manitoba College for March are before cs. Besides matters of more immediate interest to students, the first contains a notice of Professor Watson's last work, of which a fuller one appears in another column. "George Eliot's Romola," a summary of a paper read before the Literary and Scientific Society, and "Impressions of Queen's," by a graduate of McGill, and several poetical pieces. The latter contains: "The Life and Work of Coleridge," by Miss H. L. King; "The Practical Side of Virtue by Teunyson," by Mr. A. Dunn; "Life and Works of Oliver Goldsmith," by Mr. T. A. Mc-Afee; and "Superstition and its Relation to the Highlands," by Mr. H. M. McLean. Queen's University, Kingston, Manitoba College, Winnipeg.

The Riblical World for March contains a number of valuable articles from well known pens. The editor contributes "The Place of Moses in Hebrew History and its Explanation." An article follows by Rev. M. A. Wilcox, D.D., on the vexed question, "Theories of Inspiration." "An Introduction to the Koran" is a translation from the German, and is accompanied by a list of works useful for reference to those who may wish to get light upon the life of Mohammed. Merwin-Marie Suell contributes "Modern Theosophy in its relation to Hinduism and Buddhism." Notes on various subjects at the end and synopses of important articles are valuable. The University of Chicago Press, Chicago, Ill., U.S.

Received Book News, for March, with its interesting gossip about books and authors and attractive illustrations. John Wanamaker, Philadelphia, Pa., U, S.

### The Family Circle.

MY WEE CRIPPLE WEAN

Her teggie was broken when her mither lay

And death took our new-born baimie awa'; There was naething but poortith and sabbin' an'

sighin'

For it seemed as if heaven had forsaken us a'.

Ere ber soul sunward soared, that a towmon' had fluttered

For freedom, to bask in Omnipotence sheen; My heart maistly rent when her last words were uttered-

"Willie be good to our wee cripple wean."

Years ha'e rolled on sin' the sod happ'd her mither :

Whiles we've been dowie, an' whiles we've been glad, An' whiles whan we're cantie an' coortin

tegither, A stranger micht tak's for a lass an' a lad.

In the weird wintry time, when lang wark made me weary, Fra chanticleer's matin to vesper at e'en.

The click o' her staff on the stanes made me checty

When, smiling, she met me-my wee cripple weap.

'Twas a cauld cabin, oors, for 'twas rotten' an' fa'in. Sometimes we had fire an sometimes we had

nane; An' we cudna help shiverin' when Boreas was

The "beautiful snaw thro' the auld crackit

pane. Tho' oor bits o' bed trappin' were no unco cozy, We cuddled the closer and steekit oor een, An' I felt mur than happy, when sleepin sae

rosy. She dream'd in my oxter-my wee cripple

She grew grave at her prayers, an' she learned her carritch,
An' sang hymns o' heaven wi' an organ like

swell; An' at nicht when the dear thing had suppit her

parritch, I wash'd wi' a will her bit duddies mysel'. Our gear bein scant, unbefriended, unaided, I mendit her stockin's and clootit her sheen An' blithe beat my breast as the broon curls I

braided That kissed the broad brow o' my wee cripple

She's a little Minerva in wisdom, the Kitty-Ye'd wonder hoo words came sae glib to her

tongue; Her funny semarkin, sae wise-like an' witty, Amuse, the auld and dumfounders the young; A Venus in beauty, as modest's a gowan,
A seraph in mind, a Madonna in mien,
Wi' a heartie sae tender, sae lovin', sae lowin', She's a' body's body -my wee cripple wean

The clouds that sae lang hae been hovering

Hope's balmiest breezes are driving away; An' I'll live yet to sing ye a cheerier chorus While Tibbuck's the love an' the lick wy

lay.
I dootna some day she'll astonish the warl'. An' the warl' mayhap hail her Poetry's Queen.

Wi' a ha' o' her ain, an' a garland o' laurel

Be wreath'd round the brow o' my wee cripple wean.

-Prize Poem of Dundee People's Journal.

### TRUE STORY OF RUM, WRETCHEDNESS, AND RUIN.

Ly was the 24th of December, and the laterising sun appeared far to the southeasy flashing across the snow-covered fields, and was hidden by a dark cloud-bank. The cold, gray sky changed to crimson and gold -a sunrise that old settlers said predicted a storm before sunset.

The Haddon household was astir. Joe's team, hitched to the double sleigh, was at the door with the extended box piled full of sacked wheat. Joe himself, enveloped in fur coat and mittens, was about to mount the load, when his wife came out with a slip of paper in her hand.

'Here, Joe,' she said, '.s a list of little things I wish you would get for to-morrow. We would like some sugar and tea for Christmas, and don't forget Minnie's shoes. Poor girl, she has so long anticipated shoes for Christmas that I am afraid the disappointment would kill her if she did not get them.

'All right, Lucy; I'll not forget them,' he replied, placing the slip in an inner pocket.

'And Joe,' she continued, the habitual look of anxiety on her face deepening.

'What, Lucy?' he asked, trying to act as if he did not understand the import of her troubled manner.

'Take care of your money and come home early; won't you, Joe?' she pleaded.

'Yes, Lucy; I'll be home by five o'clock,

He bade her good-bye, climbed on the load and drove oft. She watched him out of sight, and turned again to the low, tapered shanty she called home. She was a young woman, not yet thirty, but the lines on her face told of much suffering.

Mamma, did you tell papa about the shoes?' asked a weak, childish voice.

'Yes, darling; he promised sure to bring them.'

One corner of the room that served as kitchen, dining-room and sitting-room was curtained off. There, on a rude couch, lay six year old Minnie, just recovering from a serious illness. The little one had been without shoes all the fall, and Jack Frost had bitten her toes several times before she fell sick. All through her sleepless delirium she had begged for shoes, and had taken her bitter medicine under promise of having them for Christmas.

'Can't I sit up long enough to try them on when papa comes?' she asked.

'Yes, Minnie; we'll hold you up until you try them anyway,'

A well-dressed, well-fed, evil-eyed man was looking ou, over the screens in the front of a saloon when Joe Haddon came into town with his wheat.

'Say, pard, let's keep an eye on Joe an' do him up before he goes out,' he said to a puppet-faced man at his side.

It was one o'clock when Joe left the Farmers' Elevator, his sleigh empty and a cheque for twenty dollars in his pocket. 'Ten dollars to pay a store bill, five dollars to the doctor, and five for Minnie's shoes and a Christmas dinner. I'll do my business while the horses eat, then start for home,' he thought as he drove down the street to find accommodations for his team.

He had not gone far when the welldressed man accosted him.

' Hallo there, Joe 1 how do you make it nowadays?

'Pretty hard times,' replied Joe, trying

'Oh, now, don't be in a rush. Hitch your team and come in a minute.'

'Can't do it,' was the reply. 'One of my children is sick and I am in a hurry to get home.'

'Well, come in and have something to warm you up. Come on. It won't take you but a minute. You need bracing for your cold ride home.'

A little more urging and Joe yielded. The horses were tied to a post and the two disappeared behind the partitioned apartment of the saloon.

It was a busy day for Mrs. Haddon with her children and her work, but by five o'clock supper was ready-that is, if the dishes she had prepared could be called by that name. There were not boiled potatoes, bread and barley coffee, no milk, sugar, or butter. It was all she had to cook, but she had bestowed much care on it, and her table was neatly laid.

Snow had been falling since noon, and night came on unusually early. Anxious eyes had watched the road from town since three o'clock. When it became too dark to see they placed a light in the window. They waited until ten, but he did not come. The mother put away, untasted, her portion of the supper, and coaxed the disappointed children to bed. Minnie had been in good spirits all day, bravely swallowing frequent doses under the stimulus of new shoes. At eleven Mrs. Haddon went to her with a spoon and bottle in hand; she raised up the little patient, and the quivering lips opened to receive the dreaded potion. Neither spoke of the shoes, and the mother knew that the child had given them up as she had had to do before.

Slowly the long dark night wore away. Mrs. Haddon's sorr w was too great to be described. Not that she feared for Joe's safety, for he had often stayed in town over night, but the thought of the barren Christmas awaiting her little ones was too much. She had to take down the little patched stockings hanging on the wall so pitifully waiting for Sauta Claus; she could not look at them. Near morning she fell into a troubled sleep, to be aroused by a ray of sunlight streaming through the frosted window. The Christmas day had dawned and the Christmas sun was lighting that desolate home.

The snow had drifted high over everything. She shovelled a path to the stables. Imagine her surprise to find Joe's team there, attached to the sleigh. The horses had crowded into the stables as far as their position would allow. Fearing some dreadful thing had befallen her husband, she hastened to the house of her nearest neighbor, a mile off. The neighbor went at once to town, traced Joe to the afore-said saloon and was told by the barkeeper: "We put him out o' here about one o'clock. He was full, and got too noisy. He declared some of us had stolen a cheque from him, and kicked up such a racket that we chased him out." The town was small and they soon searched it thoroughly, but found nothing further concerning his whereabouts. The entire neighborhood came out and spared neither pains nor labor to find the lost man, but without success. Christmas Day came and went, a week, a month, three months passed, and he had not yet been found.

With help from kind neighbors the family struggled through the severe

It was April before some of the great snowdrifts yielded to the sun's warmth. The children were playing one sunny day on what had been their favorite coasting place, when one of them noticed the sole of a man's boot protruding where the drift was crumbing. They cleared away the snow to find-their father's body.

Joe Haddon bad perished within twenty rods of home. An empty flask lay near him, and in his inner pocket they found the list Mrs. Haddon had given him that December morning .- The Voice.

### UNDERGRADUATE LIFE AT OX-FORD.

The Oxford undergraduate lives in an atmosphere of tradition, and his life is encompassed with rules which the American undergraduate would find impossible, but which impress the visitor as both delightful and amusing. It is an amusing rule, for instance, which forbids the undergraduate to smoke after ten o'clock under penalty of a fine, which fine is increased by twopence if the smoking is continued after eleven o'clock. There is something so delightfully inconsequential in making smoking more pernicious at eleven than at ten. And the rule which fines an undergraduate of Balliol and his friends as well if he or they pass the gate after nine: I used to leave that college for no other reason than to hear the man at the gate say, "You are charged to Mr. sir," which meant that one of the undergraduates would have to pay the college one large penny because I chose to go out and come in again at the unnatural hour of ten in the evening. There were also some delightful rules as to when and where the undergraduate must appear in his cap and gown, which latter he wears with a careless contempt that would greatly shock the Seniors of the colleges in the Western States who adopt the bat and gown annually, and announce the fact in the papers. It struck me as a most decollette garment, and was in most cases very ragged, and wore without much dignity, for it only hung from the shoulders to the waist like a knapsack, or was carried wrapped up in a bundle in one hand.

The day of an Oxford man is somewhat

different from that of an American student He rises at eight, and goes to chapel, and from chapel to breakfast in his own room, where he gets a most substantial breakfast -I never saw such substantial breakfasts anywhere else -or, what is more likely, he breakfasts with some one else in some one else's rooms. This is a most excellent and hospitable habit, and prevails generally. So far as I could see, no one ever lunched or dined or breakfasted alone. He either wa, engaged somewhere else or was giving a party of his own. And it frequently hap pened that after we were all seated our host would remember that he should be lunching with another man, and we would all march over to the other man's rooms and be received as a matter of course. It was as it they dreaded being left alone with their thoughts. It struck me as a university for the cultivation of bospitality before anything

After breakfast the undergraduate "reads" a bit, and then lunches with an other man, and reads a little more, and then goes out on the river or to the cricket-field until dinner. The weather permits this out of door life all the year round, which is a blessing the Oxford man enjoys and which his snow-bound American cousin does not.
His dinner is at seven, and if in hall it is a very picturesque meal.

After dinner the undergraduate reads with his tutor out of college or in his own room. He cannot leave the college after; certain early hour, and if he should stay on all night the consequences would be awful This is, of course, quite as incomprehens ible to an American as are the jagged iron spikes and broken glass which top the col lege walls.

It is only fair to say of these prisons that they are the loveliest prisons in the that they are the loveliest prisons in the world, and that they are only prisons by night. By day the gardens and lawns of the quadrangles, as cultivated and old and beautiful as any in England, are as free, and any one ever studies there One generally associates study with the green-baize table, a student-lamp, a we towel, and a locked door. How men cas study looking out on turf as soft and glossy as green velvet, with great grap buttresses and towers about it, and with rows above rows of window boxes of flower set into the gray walls like orchids on a dead tree, and a lawn-tennis match going on a one corner, is more than I can understand The only obvious answer is that they do ra study. I am sure the men I knew did not But there must be some who do, else from where would come the supply of dons?-Richard Harding Davis, in Harper's May

### ABOUT THE BABY'S BED.

With regard to infants and their beds warmth, next to the purity of the atmosphere, is of essential importance. Proportionally to its internal organism the body of the infant is more than twice as great in its degre of exposure as that of an adult, and its feeble ness for several months is such as to require sleep for almost the whole of its time wha not nursing.

Its bed should be soft and the covering light and warm. It should at the first, and for at least a week after birth, be place upon its side, well over on its stomach, will upon its side, will its mouth and nose free, lest it strangle will the trickling of the saliva into the windpips

After a time, when it has gained sufficies strength and knowledge to use its limbs, fr increased comfort, it may be placed upon a back, or at its own inclination. But in page ing it in bed with its mother, which is ge erally best, care should always be takent so place it that it is not likely to work its wi down under the bedelothes, where it work inhale the effluvium from the body of E mother.

f Cradles and cribs are not only of gran convenience, due care being observed wa regard to the softness and warmth of the bed and covering, but advantageous fors placing the occupant as to secure the be access to fresh air and warmth, without ore heating, which should be guarded against light wool covering.

Baby waggons require at least the same care with regard to bed and covering, and besides, special care in cold weather to per yent the abstraction of heat from the

by cold pavements.

To prevent this it is well to have an exunderbed; and for the same reason that baby wagons are best which have by wheels.—The Sanitarian.

### Our Young Folks.

THE REASON.

Grandma Guff said a curious thing. "Boys may whistle, but girls must sing." That's the very thing I heard her say To Kate, no longer than yesterday.

"Boys may whistle." Of course they may, It they pucker their hips thelproper way; But for the life of me I can't see Why Kate can't whistle as well as me.

"Boys may whistle, but girls must sing," Now I call that a curious thing. If boys can whistle, why can't girls, too? It's the easiest thing in the world to do.

So if the boys can whistle and do it well, Why cannot girls—will somebody tell? Why can't they do what a boy can do? That is the thing I should like to know.

I went to father and asked him why Girls couldn't whistle as well as I, And he said, "The reason that girls must sing Is because a girl's a sing-ular thing."

And grandma laughed till I knew she'd ache When I said I thought it all a mistake.
"Never mind, little man," I heard her say,
"They will make you whistle enough some day."
—New Orleans Prayune.

### A GIRL'S HEROISM.

On the banks of the river Rhine not far from Bonn, stands a quaint Dutch windmill which marks the spot of a girl's courageous deed. The adventure is told as follows:

One Sunday morning the miller and his family set out as usual to attend service in the village of Heasel, leaving the mill, to which the dwelling house was attached, in charge of his bired maid, Hanchen, a bravehearted girl. The youngest child being still too small to be taken to church remained also under her care.

As Hanchen was busily engaged in preparing dinner for the family, she was interrupte: by a visit from her admirer, Heinrich Botteler. He was an idle, worthless fellow, and the miller, who knew his character, had forbidden him to enter the house. Hanchen, however, could not believe all the stories she had heard against her lover, and was sincerely attached to him. So she greeted him kindly, got something for him to eat, and even sat down to chat a little with him. As he was eating he let fall his knife and requested Hanchen to pick it up for him. At first she playfully refused, telling him he was getting too lazy, but finally she stooped down to pick it up, when the treacherous villain caught her by the nape of the neck, drew a dagger from under his coat, and threatened to kill her if she did not immediately tell where the miller kept

The girl was surprised and terrified, and attempted to turn him from such a base deed, but he continued to hold her throat in his vice-like grip, leaving her the choice of death or betrayal of her master. At this instant all her native courage awoke, and a lofty determination sprang up to defeat the robber and save her master's money and her own life.

At once her manner changed. She affected to yield to his wishes, saying in a woe-begone tone, "Well, what must be, must. But if you carry away the miller's gold you must take me with you, too, for I would be suspected and beaten if I stayed behind."

At length he let her go, on her suggestion that the family would soon return from church. She then led the way to the miller's bedroom and showed him the coffer where he kept his money.

"Here," she said, taking an axe from the corner, "you can open it with this while I run upstairs a moment."

Completely deceived by her willing manner, he allowed her to leave the room, and began to chop open the box and to fill his pockets with the money. In the meantime Hanchen, after going up one flight of stairs turned back another way, and creeping silently along the corridor, grasped with both hands the heavy oken door, swung it to with all her might, and quickly bolted it.

The robber was securely imprisoned, for it was impossible to batter down the thick door or walls.

Hanchen next rushed down to give the alarm. The only one in sight being the miller's little boy, five years old, she called to him with all her might: "Run to meet your father as he comes from church. A robber in the house." The child, though frightened somewhat, obeyed and began running down the road.

Overcome with the emotion of grief and thankfulness, Hanchen sank down upon the doorstep weeping. But at this moment she was roused by a shrill whistle from her prisoner, Heinrich, who stood behind the grated window above. Next he shouted to some companion without to catch the child runing away and kill the girl. She soon saw a ruffiau start up from a ravine where he was hiding, and catching up the child in his arms hastened towards the mill. At once she perceived this new danger and formed a plan to thwart it.

Retreating into the mill she double locked and bolted the door, the only apparent entrance into the building, and took her post at the upper casement determined to defend the miller's property at all hazards.

As the ruffian approached the building carrying the child, he threatened to kill it and burn the building unless the door was immediately opened. Poor Hanchen's heart quailed at the terrible threat, but she knew that duty forbade compromise and bravely resolved to stand by her post until death.

death.
"I put my trust in God," was the noble

reply.

The villain now set down the child to look about for a good place to set fire to the building, and in so doing discovered an entrance to the building unthought of by Hanchen. It was a large hole in the wall leading to the great wheel and other machinery of the mill. Exultant at this discovery he returned to tie the hands and feet of the poor child to prevent its escape, and then stole stealthily back and entered the

Hanchen did not perceive these movements of the ruffian, but meantime a thought had come to her. She remembered it was Sabbath, when the mill never worked. So if the windmill was started all the neighbors would see it and come running to see what had happened, and especially the miller would hasten home. Accustomed from childhood to the machinery, it was but the work of a moment to set all in motion. A brisk breeze had sprung up, which set the sails fast flying. With creaking and groaning the great wheel begins to turn and gradually become swifter. It happened that just at the moment the wheel started, the ruffian intruder had squeezed through the opening and dropped into the interior of the huge drum wheel. His dismay may be imagined when he felt the wheel turning and was unable to jump out without breaking his neck. Wildly terrified, he uttered shricks and imprecations. Hearing a noise Hanchen ran to the spot and saw him caught like a rat in a trap. She was delighted at this turn of affairs and had no thought of liberating him, for she knew that if he remained against the bottom of the wheel he was in no danger of falling off, even if he lost consciousness. He made eager entreaties and wild threats to Hanchen, but all of no avail, and soon became so dizzy that fell unconscious against the rim of the wheel, and his body continued to be whirled

At length a loud rapping was heard at the door and she flew to open it. There was the miller with his family and a number of neighbors, all in the greatest excitement at seeing the sails in full swing on Sabbath and still more at finding the zhild lying bound in the grass, too terrified to tell what had happened.

Hanchen in a few words told all that had occurred, and then overcome by her emotions of salety and relief sank exhausted upon the floor.

The rescuers immediately stopped the

machinery of the mill and dragged out the unconscious form of the robber villain.

Heinrich also was brought forth from the bed-chamber, and both were taken under strong escourt to Bonn, where they soon after received the reward of their crimes.

In the narrative of this extraordinary act of heroism it is added that the incident effectually destroyed Hanchen's liking for the unworthy suitor, and some years afterward was wedded to the miller's eldest son, and lived the remainder of her life at the scene of her heroic act and happy rescue.—

By Henry Homespun.

### AMERICA DISCOVERED BY A BOY.

Almost 450 years before Christopher Columbus was born, America was discovered by a Norwegian boy named Biorn, son of Hergolf. He was known by no other title, for in those days sons did not share the father's name.

In the year 1002, Hergolf, an Iceland colonist, fitted out two small vessels for a trading voyage to the Greenland settlement, and placed one of these under the command of his son, Biorn, a youth of sixteen years, who, having been bred to the sea almost since infancy, had mastered the details of his profession by the time that he arrived at an age when other boys usually commence their apprenticeship.

When near the southern coast of Greenland, Biorn's ship encountered a heavy northeasterly gale, which lasted several days, and drove his vessel far to the south and west. The storm broke in the night, and when morning dawned he discovered a strange land close ahead. Sailing along the coast for some distance, he found a large bay, into which he steered and dropped anchor. Upon landing, the country was seen to be clothed with vegetation, and the streams swarming with fine salmon. Trees of large growth grew in great numbers just back from the shore, and the climate was balmy and delightful. Of natives they saw nothing, and believed the land uninhabited.

Rejoiced over this important discovery, Biorn returned to Iceland, and communicated the news to his friend Lief, son of Eric the Red, who had founded the colony on the coast of that island. The two ambitious young men immediately entered into an agreement to share the expense of equipping a suitable vessel, sailing to this newly discovered land, and bringing back whatever cargo promised to reimburse them for fitting out the ship.

Their first sight of the new land was not calculated to impress Ltef with a promise of its fruitfulness, for it was rocky, barren and gloomy. This gave rise to openly expressed dissatisfaction on his part, but Biron assured him that further south they would meet with green fields and woodlands. After the fashion of the early navigators in naming geographical discoveries according to the features first presented, this place they called Helleland, and to the low, sandy shore which they observed beyond it, and which was covered in spots with clumps of small tress, they gave the name of Markland. Two days later they fell in with a new line of coast, and sailing along this for several hours, Biorn made out the bay in which he had anchored on his previous voyage. Into this harbour they brought the ship and moored her.

This Violand of the early voyagers is known at the present day as Newfoundland. After making several short cruises to the southward and westward, and sailing through the Gulf of St. Lawrence until the river of that name was reached, the ship returned to her first anchorage, where the explorers passed the winter.

In the account of this remarkable voyage, made five centuries before King Ferdinand and Queen Isabella bade God speed to the Italian navigator in the Spanish barbor of Palos, it is recorded by Biorn and

Lief that the length of the shortest day during the winter of the year 1002 3 was eight hours. This proves conclusively that this Vinland of theirs was no further north than Newfoundiand, otherwise the length of the day would have been shorter.—Harper's Voung People.

### A TRUE HERO

The truest hero is not he who does a single great deed but he who acts nobly in the daily events of life. The following anecdote from the daily press pictures true nobility in a faithful follower of the meek and lowly Jesus:

"There," said a neighbor, pointing to a village carpenter, "there is a man who has done more good in this community than any other person who ever lived in it. He cannot talk much in public and he does not try. He is not worth two thousand dollars, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find it out and give them a neighborly welcome and offer them some service. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him. I believe that he and his wife keep house plants in the winter mainly that they may be able to send little bouquets to friends and invalids. He finds time for a pleasant word to every child he meets. He has a genius for helping folks, and it does me good to meet him on the street."

### CONGREGATIONAL MEETINGS.

VICTORIA B.C.: The annual meeting of First Presbyterian Church was held lately. The reports show the congregation to be in a prosperous condition. Forty-one were received during the year, making the communion roll 297. The Sanday school has a roll of 362 pupils, with an efficient corps of officers and teachers; and contributed \$597. The C. E. S. is well organized, and has had good influence on the truly religious life of the young people; and contributed nearly \$300 for local missions. At the request of the bession the society undertook to canvass the congregation every second month for the schemes of the Church, and succeeded in collecting a larger sum, excepting one year, ever given by First Church. The Ladies' Aid Society at the beginning of the year adopted the "talent plan," when each was given \$1.00 with the injunction to "occupy," and resulted in returns being made in December varying from fifty cents to forty dollars, making a total of \$700. The choir, one of the largest and best in the city, raised by concerts \$372. The above sums, with the offerings for the support of ordinances, and ordinary expenses, through the Board of Management, aggregated nearly \$6,000, which is a good showing for a year of depression.

STRATFORD: At the annual meeting of Knox Church (Mr. D. McLennan in the chair) favorable teports, financial and otherwise, were presented. The present membership is 721, additions during the year 79. The average attendance at the Sabbath School was 292; and the receipts \$237-32. The membership of the W. F. M. S. Auxiliary is 46, and the amount contributed \$161-33. The inances of the Church were shown to be in a highly satisfactory state. The balance on hand from the previous year was \$416.05. The receipts for the year from pew rents and collections amounted to \$4.707 95. The amount of arrears at the end of 1894 was \$1.148.55, but this had been reduced at the date of the meeting to \$336.50. The motigage debt has been reduced from \$3.800 to \$2,600 and there is at present \$446 in the bank to the credit of the motigage account, leaving the amount yet to be raised \$2,160. The total expenditure during the year was \$6,616. The amount expended for congregational purposes was \$5,736, the amount given to missions \$50.8, and for other benevolent purposes \$181. Pastor and people are to be congratulated on this satisfactory exhibit.

Point Edward. The annual congregational meeting of the Presbyterian Church here was held some time ago. Notwithstanding the present financial depression and the fact that several families had left the village to reside elsewhere, from the various reports read the affairs of the congregation were found to be in a fairly satisfactory condition. During the year the money paid out for all purposes amounted to \$1,075, leaving a balance in the treasury. During the year twenty-six names have been added to the comminion roll, two additional elders have been ordained, and two societies of Christian Endeavor—a scaior and a junior—have been organized. After several votes of thanks were tendered to the Ladie's Aid Association and the various committees and persons who had done good work during the year, the congregatios dispersed, feeling satisfied that a year's good work had been accomplished.

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### STRONG AND PROSPEROUS

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AN OPEN LETTER.

During the winter of 1892-93, I was covered with Pimples on my right leg between the knee and ankle, and sought medical advice, but getting no relief I tried a bottle of B. B., applying some of it to my leg as well as using it internally, and the disease disappeared within three weeks, and I am thankful to say has never reappeared.

N. MITCHELL, Carman, Man.

The fortieth volume of Mr. Spurgeon's sermons has been issued. This brings the number of sermons printed weekly without a break up to 2,393. There are enough unpublished manuscripts to continue the weekly publication for some ten years more. Though dead, be yet speaketh.

### MENDELSSOHN CHOIR.

The next concert of the above society is announced for Thursday, the 2nd May. A strong array of talent has been secured to Signor Campanari, baritone, of New York Metropolitan Opera house; Miss Mary Louise Clary, contralto, also of New York; and Herr Ludwig Bleuer, violinist, of

### Ministers and Churches.

The Rev. J. A. Davidson has been elected Moderator of the Presbytery of Chatham.

The Rev. M. P. Talling, B.A., at the recent meeting of the London Presbytery withdrew his resignation tendered at a previous meeting.

The Rev. Robert Murray, editor of the Pres-cyterian Witness, Halifax, favored us with a hatemal call on Thursday of last week. He had been attending a meeting of the Hymnal Commit-

The Rev. David Mitchell, formerly minister of the Central Church in this city, but for several years pastor of the Scottish Church, Jersey City, has tendered his resignation on account of continued ill.health tinued ill-health.

The Rev. Robert Johoston, B.A., B.D., pastor of St. Andrew's Church, Lindsay, has accepted the call to St. Andrew's Church, London, Ont., and will sever his connection with the Lindsay pastorate on the 10th of April.

The Rev. Dr. Smith, of Kingston, lectured in Melville Church, Fergus, recently, taking for his sulject "Boys I have known." This lecture was delivered in a very entertaining manner, and he held the close attention of his audience through-

Mr. R. J. Clare, who has been superintendent of the Presbyterian Sunday School, Georgetown, for some time, is leaving that place. On Sunday the teachers, officers and scholars of the school presented him with a splendidly bound Bible and

The people of Knox Church, Ayr (Rev. John Thompson, pastor), find the seating capacity of the Church quite inadequate to accommodate the members and adherents, are adding a few seats in the body of the Church. They are also building claver sheds. building eleven sheds.

The ladies of the King street Preshyterian Church, London, held a social the other night, in aid of the city's poor, and as a result upwards of 400 pounds of bread, meat, flour, potatues, etc., was distributed among London's deserving poor. of whom there are a great number.

The recent revival services in the Presbyterian Church, Collingwood, were largely attended and greatly appreciated. The Rev. Dr. McCiae was assisted by Rev. Alfred Fowler, B.A. At the last communion service there was the largest attendance of members in the history of the congregation.

The death is announced of the Rev. Alexander Urquhart, who, for over twenty years, was pastor at Danwich, removing to Corunna four years, ago A wife and one daughter mourn the loss of a lov-ing husband and father. Deceased was in the 48th year of his age, and was held in high esteem by all who knew him.

The pulpit of Knox Church, Millbank, Rev. W M. McKibbin. B A., pastor, was occupied on the 3rd inst., morning and evening, by the Rev Charles Steele, Free Church minister of Cambusnethan, Scotland, who is on a three months visit to Canada and the United States. Mr. Steele was listened to with wrapt attention during both services.

At the preparatory services in Knox Church, Guelph, conducted by the Rev. John McIanis, of Elora, on Friday, March 10th, a statement was read from the Missionary Association by Rev. R. J. Beattie. During the past year the sum of \$1,151 was contributed by this congregation for church schemes, this being the first time that the actual missionary contributions of the members had reached the amount expected by the Presbytery and General Assembly.

A surprise party of about fifty of the young people of Leaskdale congregation took possession of the manse on Friday evening, their object being to pay their farewell visit to Miss VanVlack, who intends soon to take up her residence in who intends soon to take up her residence in Stayner. After spending a most enjoyable evening a very flattering address, signed on behalf of the young people by Miss Crozier. Miss Shier, Mr. J. M. Law, and Mr. Chas. Kennedy, was read, and Miss VanVlack was presented with a beautiful dressing case. Bible, and hymn book Miss Vanblack responded in suitable terms, thanking her many friends for their kindness.

The Rev. Dt. Cochrane has written a letter to the Rev. W. G. Jordan, of Strathroy, expressive of the high esteem in which the late Mr. Thomas Gordon was held by bimself and others. He says: "I have been reading with very great interest and melancholy pleasure your sermon on my long life friend, Mr. Thomas Gordon The news of his death was to me a great shock. He was, in his death was to me a great shock. He was, in addition to all you say, and say so well, for many years a member of our Home Mission Committee, on whose calm judgment I ever relied. He was a good man in no ordinary sense, and the word death was taken out of his socalulary. May God sustain the widow and make this dispensation a means of blessing to your Charch."

The anniversary of St. Paul's Cherch, Wiarton, was commemorated by special services on Sabbath, March 3rd, and a social gathering on the following Monday. Rev. G. Munto, of Harriston, has conducted the anniversary services now for the third year, and so popular has he become in Wiarton that the church was not only crowded, but many had to be turned away in the evening, the large church having the aisles, pulpit and every available seat occupied before service began. The offertory was on Sabbath slightly over \$300, and the Monday tea nearly \$100, this being the first year of Rev. Stuart Acheson's pistorate. The progress made, and the harmony is very encouraging. The Episcopal, Methodist and Baptist clergy of the town all took part in the Monday evening tea.

Monday evening tea.

"Presbyterians,' says a kind contributor in Victoria, B. C., "were greatly pleased to have a visit from the Nev. Messrs. Goforth and Slimmon on their way to China. On the 3rd inst. they were with us. The Rev. J. Goforth preached in St. Andrew's in the morning, St. Ardan's in the afternoon, and First Church in the evening. The Rev. Mr. Slimmon preached in the morning at St. Paul's, addressed St. Andrew's Sunday School in the afternoon, and preached at evening service in St. Columba Church. The discourses were very much enjoyed, and we look for an increase in interest in Foreign Mission work as the result of their visit. Both ministers were greatly delighted with our balmy weather and beautiful flowers, they were such a contrast to the still winter-bound east they had left. On Monday two of the city ministers and a few others accompanied them out to the Empress of China and saw them and Dr. Malcolm who boarded her at Vancouver safely off on their journey."

Woodland Church held its annual service on Tuesday evening, March 5th. The ladies of Woodland supplied the large gathering of guests with an excellent tea, which all thoroughly enjoy ed. The speaking was excellent in matter and form, the speaking was excellent in matter. with an excellent tea, which all thoroughly enjoy ed. The speaking was excellent in matter and form, the speakers being the Rev. Mr. Honey, of Conn; Mr. Martin, ex-mayor of Mount Forest; Mr. Halsted, banker, of Mount Forest, who entertained the audience, especially the younger portion of it, showing that no other people on earth have greater reason to be thankful than we here in Ontario. Messrs. A. Martin and Jamieson of Mount Forest; Messrs. Murdock, reeve of Egremont, Fraser, deputy reeve, and Bye and Hunter, councillors of Egremont, also made brief addresses. The North Luther choir, under the able leadership of Mr. Sturdy, acquitted themselves admirably to the satisfaction of all. The chair was occupied by the pastor, Rev. H. Mc-Kellar. After the usual votes of thanks the choir led the whole congregation in singing, "Home, sweet home, there is no place like home," after which the Rev. Mr. Honey pronounced the benediction.

The Presbytemans of Gienboro, Man. (Rev. A. McD. Haig, pastor), lost their church by fire on Sabbath, 3rd inst. The flames broke out at 10 a.m., so that at the regular time for service the congregation assembled to witness the burning of their church home, dedicated but tive years since. It was a fine frame building 50 x 30, seared for 225, and well finished outside and within. Through the exertions of the citizens the origin, pulpit Bible, chairs, lamps and news the later Intoign the exertions of the citizens the organ, pulpit Bible, chairs, lamps and pews (the latter imported and paid for by the Ladies Aid at a cost of \$300) were saved. The loss is felt very keenly, but after evening service it was decided that though the fire had consumed their building the congregation still lived, and Monday morning a subscription list was started, and before the sable were cold it had been circulated though ashes were cold it had been circulated through ashes were cold it had been circulated through the greater part of the congregation and arrangements completed for hauling stone at once for the foundation of the new church. Great heartine, is manifested in preparating for re-building and many are offering assistance who never took any interest heretofore. Coming so soon after the organization of the congregation in 1887, building the former church in 1889, the purchase of a manse in 1890, and, added to this, the financial dentession, the erection of the new building will depression, the erection of the new building will be a heavy struggle. The assistance of sympath-izing congregations would be gladly welcomed. The Methodist Church has been kindly offered for morning service.

### OBITUARY.

Mr. Alex. Leask, an elder in the congregation of Wick, passed peacefully into the elemal rest on February 4th. Mr. Leask was born in Banffshire, Scotland. His parents were both godly people and originally intended him for the ministry, but when he was fourteen years of age they came to Canada, and preparation for the ministry was abandoned. On reaching manhood Mr. Leask settled in Brock on the farm on which he resided until his death. During the long period of forty-five years he was closely identified with all that concerned the well-being of the community in which he lived. Through his father's and his own efforts a congregation was formed at Wick and land given for a church and manse. For thirty-seven years he was an elder in the congregation, during which time he was also-session clerk, Sabbath-school superintendent and treasurer; he was ever conscientious and faithtreasurer; he was ever conscientious and faithful in the discharge of duty. Of a retiring dispo-sition he never sought public notice, but when re-quired his wisdom and experience were licely duted his independ once expressed was seldom deported from. Very few ministers of 127 dom deposited from. Very few ministers of caymen had a fuller or more accurate knowledge of
the English Bible; very few could equal him in
prayer. Strong intelligence, conscientiousness and
seal characterized all he did. As a professed
Christian he was regular in attendance on the public
ordinances, was liberal to a fault, and loyal to the
truth. A kind parent, a good neighbor, a faithful friend he will be long mourned. The death
of Mr. Leask was made doubly sad by the fact that
within a few hours from the time he died his
amiable wife joined him across the river. She amiable wife joined him across the river. She was ill when her husband died, and on hearing of

### Do You Realize

that every drop of blood in the body passes, through the kidneys every three minutes day and night!

### Good Health is Assured

if the kidneys, the sewers of the system, are free from disease and able to perform their great work of purifying the blood.

pure blood you can avoid sickness, and you cannot have pure blood with diseased kidneds. Put your kidneys in a healthy condition by the use of

### Warner's Safe Cure

and your blood will be pure; your appe-tite will return; your nerves firm, and you will enjoy life as only those with good health and sound bodies can.

WARNER'S SAFE CORE is sold by all druggists throughout the world. Home Office: London, Eng. Branches: Toronto, Roches-ter, Frankfort, Paris, Melbourne, Kreuzlingen and Dunedin.

his death had no desire to saivive him, and soon she too passed quietly and trustfully away. During forty four years she had been his partner in many joys and sorrows, always bright, hopeful courage ous and resourceful, and when Jehovah changed his countance and sent him away she too said farewell and her spirit took its flight full of glad ness and blessed hope. They were "lovely and pleasant in their lives, and in their death they were not divided." The funeral which was very large was conducted most impressively by the Rev. J. M. Cameron, assisted by the Revs. W. G. Hanna, P. A. McLeod and G. McKay. The church was tastefully draped and many were the tears shed. Perhaps the most touching thing of all was to see the Sabbath-school scholars march past the coffins in solemn procession, many of them weeping she too passed quietly and trustfully away. During coffins in solemn procession, many of them weeping as they took a last look at their departed leader. "Blessed are the dead who die in the Lord." After the service the procession moved to the cemetery where the bodies were laid in the same grave to wait the resurrection of the just. Would that the Church had an army of elders such as Alexander Leask was.

# Uyspepsia

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

### Horsford's Acid Phosphate.

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

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

Descriptive pamphlet free on application to Rumferd Chemical Works, Providence, R.l.

Boware of Substitutes and Imitations.

VERY GRATIFYING REPORT.

SUBMITTED BY THE FEDERAL LIFE COMPANY'S DIRECTORS.

The Thirteenth Annual Meeting-The Annual Report Shows an Increase of Business and Presents a hopeful Outlook for the Current

The thirteenth annual meeting of the Federal Life Assurance Company was held at the head office in Hamilton, Tuesday 5th inst. Owing to the unavoidable absence of the President, James II. Beatty, Wm. Kerns, M.L.A., occupied the chair, David Dexteracting as secretary, when the following report was submitted:

### DIRECTOR'S REPORT.

Your directors have much p'easure in submitting herewith for you approval the thirtoenth aunual statement of the company, showing the amount of insurance written, the receipts and disbursements for the year 1894, and also the assets and liabilities of the company at the close

Fourteen hundred and one applications for insurance, amounting to \$1,974,700 were received during the year; of these applications 1,261 were accepted for \$1,761,700. The remainder were either declined or in abeyance, waiting further information at the end of the year.

The insurance written was of a most desirable class, both in the rate of premium and the distribution of the risk over a large number of lives for the amount insured.

The aggregate amount assured by the company was not increased, though more than 300 lives were added to those previously insured.

The assets of the company were increased

The assets of the company were increased during the year \$52,709,48, and the reserve habilities by \$41,914,99, the difference of nearly \$11,000 being an addition to the company's surplus of the previous year, a very satisfactory result, in view of the considerable amount paid to policy holders for claims and profits.

The security to policy-holders, including the

ne security to pointy-notices, including the guarantee capital, was at the close of the year \$1,041,610.78, and the liabilities for reserves and allouistanding claims \$336,675.03, showing a surplus of \$714,945.75. Exclusive of uncalled guarantee capital, the surplus to policy-holders

The death claims of the year amounted to \$95,759.34 (re-insurance deducted) under 36 policies; a reduction of eleven in the number of deaths and about \$7,000 in the amount insured.

The depression in nearly all branches has been much felt throughout the country, inducing great care as to new engagements, and some diffreat care as to new engagements, and some difficulty in the continuance of existing contracts. On the whole, however, the results of the company's business during the year have given your directors much satisfaction. The outlook for the current year is of a most promising nature, our new business being greatly in excess of, and the mortality much less than, that for the corresponding months last year.

ing months last year.
We have an excellent staft of agents who are doing a good work, and will, with such support as the company is now able to give them, make very favorable returns during the year in all branches of their agency work.

In surrendering our trust into your hands we have to congratulate you upon the excellent record of the company, for its upright business methods, for its good returns to policy holders, and upon its continued progress in all depart-ments pertaining to the welfare of its policy-holders and which constitute a sure foundation

for future prosperity.

The accompanying certificate from the company's auditors vouches for the correctness of the

# **Smoked** Clocks, Silverware, Jewellery, Etc.,

May be purchased from us at wondrous reductions. The whole stock has got to go and we have determined NOT to let prices stand in the way.

This is your opportunity. Lady's Silver Watches as low as \$3 each.

John Wanless & Co.. Right Beside the Ruins, 168 Yonge Street, Toronto. BIRTHS, MARRIAGES AND DEATHS. NOT EXCEEDING FOUR LINES 25 CENTS.

### DEATH-

At 156 St. Luke street, on the 4th inst. Helen McLeod, beloved wife of James Ross.

statements submitted herewith, all accounts, securities and vouchers having been examined by

DAVID DEXTER, Managing Director.
JAS. II. BEATTY, President.

FINANCIAL STATEMENT FOR THE YEAR

Income-		
Lodger assets (Jan. 1, 1891)	\$201,402	5
Premiums (re-insurance premiums de- ducted)	005 504	
Intorest	16,962	ġ.

\$575,809 96 Disbursements-Paid death and endowment claims un-cluding \$25 000 reported last year, Dividends to policy-holders Surrendered policies \$120,729 50 26,829 70 3,405 70

\$156,964.96 63,532 28 Balance ... .....\$335 072 72

Balance \$335,072 72
Assots—
Municipal debentures, bonds, mortgages on real estate and loans on policies \$273,076 67
Real estate \$20,000 00
Cash in banks and on hand \$3,890 13
Due from other companies \$10,000 00
Advances to agents and agents balances (secured) \$9,21 44
Office furniture \$1,819 65
Bills receivable \$9,27 70
Interest accrued \$9,27 70
Net premiums deferred, in course collection and covered by short date notes secured by policies in force \$15,650 31

\$619,600 00 Guaranteed capital

\$1,051,610 78 Lizbilities-235 675 03 714 945 75 700,000 00 \$10,521,137 34

AUDITORS' REPORT. To the President and Directors of the Federal Life Assurance Company.

Gentlemen:

We have made a careful audit of the books of your company for the year ending 31st December, 1894, and have certified to their correctness.

The securities have been inspected and com

pared with the ledger accounts, and found is agree therewith.

The financial position of your company, as on

the 31st December, is indicated by the accom panying statement.

Respectfully submitted.

R. STEPHENS, SHERMAN E. TOWNSLND. Auditors.

Hamilton, March 2, 1895.

The adoption of the report was moved by Mr Kerns, seconded by Dr. Burns, and carried un animously, after favorable comments from the mover, seconder and other shareholders.

The medical director, Dr. A. Woolverton, submitted an interesting report and analysis of the death rate experience of the company for the past year, for which he was tendered a vote of

The retiring directors were re-elected and the auditors re-appointed.

At a subsequent meeting of directors the officers of the board were all re-elected.

THE LARGEST IN THE WORLD. From the Chicago Inter-Ocean.

Announcement is now made that The N. K. Fairbank Company are about to take another step-forward, to turn another page in their history of progress, by introducing another new soap. This will shortly be advertised in a most striking and original manner.

For twenty-five years this company was like-wise the leading lard producer of the world, and abandoned lard merely because a new world was to be conquered. With keen business perception they saw in cotton seed oil the basis for a still larger business in a more healthful, more econo-mical and in every way more desirable food pro-duct than lard. When this new product was perfected and their plans carefully arranged they perfected and their plans carefully arranged they turned their attention from the lard business, and with a courage born of the confidence that they had produced what the world had so long demanded, viz., a substitute for lard, they launched "Cottolene." The quick acceptance by the public of this really meritorious article attracted the attention of the ever-ready imitator and the market was soon flooded with imitations. sailing under colors of all descriptions. But Cottolene was first in the heart of the people and those who use it are not at all likely to go back to lard or accept an imitation.

The N. K. Fairbank Company attribute their

success to the merit of the articles they produce; to the fact that their products are stable necessities of life, not luxures, and to careful, thoughtful, persistent newspaper advertising, which they continue through all seasons, in hard times and in

In the advertising branch of the business they are represented by the well-known firm of N. W. Ayer & Son of Philadelphia, who purchase all theiradvertising space.



### St. George, New Brunswick. After the Grip

No Strength, No Ambition

Hood's Sarsaparilla Cave Perfect Health.

The following letter is from a well-known merchant tailor of St. George, N. B.:

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

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

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

When writing to Advertisers please mention The Canada Preserterian.

THE

# OF CANADA.

Address a Post Card as follows:

CANADA POST CARD THE ADDRESS TO BE WRITTEN ON THIS SIDE. C. B. Scantlebury, Esq.,

Then Write upon the other Side:

Belleville,

Ontario

Dear Sir. Please send me samples of Wall Paper suitable for (mention Ro: ms) and not to exceed (mention Price) per single roll. I saw your adver-tisement in (mention Paper). Yours truly,

Wall Paper suitable for any kind of a home and which we positively guarantee better, and lower in price than any other house in Canada. The samples will be large and in sets comprising Wall Paper, Colling Paper and Border, and will enable you to make a selection for an entire house as you sit by your own itreside and with your friends to assist in the selection.

You have absolutely no responsibility in the matter—you simply write the postal as above and we do all the rest—soud you camples inclosing order blanks, a guide "How to Paper or Economy in House Decoration," showing how to estimate the quantities required for the different rooms, and directions for ordering, etc. in fact we entirely relieve you of the trouble and anxiety of Wall Paper shopping. We Postitvely Guarantee Satisfaction. Can we say more?

Our Mail Order Department reaches through.

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

### C. B. Scantlebury,

BELLEVILLE - ONT.

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



### SEE THE NEW UNCONDITIONAL **ACCUMULATIVE POLICY**

----ISSUED BY THE----

### Confederation Life Association OF TORONTO.

IT IS ENTIRELY FREE FROM ALL CONDITIONS AND RESTRICTIONS from the date of 18500.

IT IS ABSOLUTELY AND AUTOMATICALLY NONFORFEITABLE after two years. Full information furnished upon application to the Head Office or any of the Company's Agents,

W. C. MACDONALD, Actuary.

J. K. MACDONALD Managing Director.

### NOTICE TO SABBATH SCHOOLS.

DEAR SIR. Those you will consider the subject dealt with in this circular as of sufficient importance to ment jour concurrence in carrying out the scheme proposed. I for one have long since, and of late more frequently than ever, been very sorry that reading of a far more useful and profitable character has not been put into the hands of children through the medium of the Sabiath School Idirary.

Others have expressed themselves similarly on the subject to me, but no one has proposed any practical remedy for the evil of the evil of the child may set a stone rolling down a hill that no one could stop but might not one derive a plan by which the stone could be turned off on course, and, perhaps, set one rolling that will do as much good as the others will do will. Any a heur proposed to undure young children to read good profitable reading, would be met by a great many with something like this "You might as well try to make the stone roll up hill, or," You might as well expect water to run up hill, but this need not cause us to think ther can be nothing done to stem or stave off in many cases the apparently irrestilled wave of useless and often permanent reading instilled into the young, receptive minds at present feeding outwhat is given them through the the S.S. Library Well, what I propose in this circular is his. Let us have a small degraphical missionary library of 10 to 12 volumes, written in a stip that will be interesting and attractive to children of about 7 to 12 years old containing the life story of such men as I G. Paton, McKay, of Uganda, John Williams, Hudson Tayler, etc. The Issona can be got out in small form, about 214 inches by 3.14 inches, and from 124 to 130 tages, neatly bound in cloth, put up in a neat pasteboard case and sold for 22 years as the Sabous Such a notal fittle library, got us extressly for young, children would no chaid, be experige sought after by the children in every Sabiath School of the superintedients and librarians would take the trouble to explain to the children the ve

traly.
D. SUTHERLAND.
24 Youge Street, Toronto

19. An SID. Theartily appears of your scheme to provide good and arreceive reading for the children, and hereby those has we wish to encourage the scheme by the accompanying advance order.

I'm are send us, as soon as ready, to No. of Sets.

NAME OF LIBEARY.

PRICE PER SET

Biographical Missionary Library

(Signed-)

## If you must draw the line at tard

and have, like thousands of other people, to avoid all food prepared with it, this is to remind you that there is a clean, delicate and healthful vegetable shortening, which can be used in its place. If you will

# USE COTTOLENE

instead of lard, you can eat pie, pastry and the other "good things" which other folks enjoy, without fear of dyspeptic consequences. Deliverance from lard hascome.

Buy a pail, try it in your own kitchen, and be convinced.

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

Made only by

The N. K. Fairbank Company,

Wellington and Ann Stag MONTREAL.



### STAINED x GLASS x x

OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF

JOSEPH McCAUSLAND & SON 76 KING STREET WEST TORONTO.

WANTED 1000 MORE BOOK AGENTS DARKNESS and DAYLIGHTIN HEW YORK To the fine state of the funded land ruph they have the first the first three that the first three first

### Pure Calf's-foot Jelly

Contains no gelatine, and is particularly nourishing and appetizing for Invalids. We make it tresh every day, and deliver it at the hospitals free of Charge. Put up in tumblers, price

25c. each.

HARRY WEBB,

TEL. 3907. 447 YONGEST.

### British and Foreign.

Plans are developing for the holding of a Pan-American Congress of Religion and Education in this country the coming sum-

Canon Scott Robertson gives his twenty-eighth annual summary of British contributions to Foreign Missions, giving a total of £1,288,257.

By the death of Mrs. Florentine Franke, of Charleston, S. C., about \$45,000 will be secured for the founding of a Lutheran hospital and home in that city.

An interesting mission has been opened among the Algerian Jews. Miss L. Trotter and her associates are doing a good work in that North African country.

Mr. John D. Rockefeller has offered to add two dollars for every three dollars given by the Baptists of New York city for the prosecution of the city mission work.

It is proposed, as the outcome of a recent tour in the interests of Jewish evan-gelization, to establish a permanent Jewish mission at Johannesburg, in South Africa.

During the past year 64,000 Bibles and Scripture portions, together with tracts in various languages, have been put into circulation by the Budapesth mission to the

One of the last acts of the House of Representatives of the U. S. was the passage of the bill to suppress traffic in lottery tickets between the States and with foreign

The Board of Managers of the Allegheny Day Nurserv were last week presented with a check for \$1,000. The gift was made by Mrs. Harry Darlington of Irwin avenue,

Jewesses of St. Louis have formed the Sisterhood of Personal Service, a charit-able organization which will care for the poor of their own denomination and educate their children.

Prince Metternich, son of the famous Austrian diplomat of that name, was found dead in bed in Vienna, March 1st. The cause of his death was apoplexy. He was 66 years of age.

After a long illness, Ismail Pasha, ex-Viceroy, or Khedive, of Egypt, died in Con-stantinople on March 2nd. He was the stantinople on March 2nd. He was the grandson of the celebrated Mehemit Ali, and was born in Cairo in 1830.

Dyspepsia seldom causes death, but permits its victims to live on in misery. Hood's Sarsaparilla cures dyspepsia and all stomach troubles.

Mrs. Ballington Booth, of the Salvation Army, was, March 6th, granted a minister's license by Probate Judge Ferris in Cincinnati, Ohlo. The document gives Mrs. Booth the right to officiate at weddings.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church has issued over 5,000,000 pages of missionary literature during the past year. It has 6,128 organizations with 153,503 members.

Rev. Daniel Vrooman, for twenty years a missionary of the Presbyterian Church in China, died at his home in San Francisco, Cal., Tuesday, March 5th. Latterly he has been engaged in compiling a Chinese-English dictionary.

An unnamed deacon in Brooklyn has made an offer, through his pastor, to give Dr. Gordon's last book on "The Ministry of the Holy Spirit" to every minister in New York state whose salary does not exceed \$600 a year.

### PLAIN FACTS.

As a prompt, pleasant and perfect cure for coughs, colds, hoarseness, sore throat, pain in the chest, asthma, bronhitis, croup, whooping cough, quinsy, influenza and all throat and lung troubles, Norway Pine Syrup is the best remedy known.

The University of Chicago graduates have a "college settlement" at the stockyards, in charge of Miss Mary McDowell, who was for some time connected with Hull House, in that city, where she gained experience for her present work.

The Jews in Jerusalem who have hither-to been divided into three sections—the Sephardim, or Spanish Jews; the Ashkenasim, or German Jews; and the Kollelim, or poor Israelites, are about to be united into a single congregation.

### THE EDITOR'S EXPERIENCE.

A SUFFERER FOR SEVERAL YEARS FROM ACUTE DYSPEPSIA.

Food Distressed Him and it Began to Have a Weakening Effect on the Heart-Many Remedies Failed Before a Cure Was

From the Canso, N.S., Breeze

While newspaper men are called upon in their capacity as publishers to print from week to week words of praise spoken in favour of proprietary medicines, it is not often that the editor himself feels it his duty to say a the editor himself feels it his duty to say a good word on behalf of any of these preparations. And yet, if a newspaper has actually found benefit from the use of a proprietary medicine, why should he not make it known to his readers, and thus perhaps point out to some of them the road to renewed health. The editor of the Breeze believes it his duty to say a few words of praise in favour of a remedy that has proved an inestimable boon to him, and to say them without any solicitation on the part of the proprietors of the medicine, who, as a matter of fact, had no reason to know that he was ailing or was using their medicine. For several years the editor of the Brees had been subject to that distressing complaint, dyspepsia, and only those who have been similarly troubled can know how much misery this trouble entails. know how much misery this trouble entails. He had but very little appetite, and what he did eat caused an unpleasant feeling of fullness, and made him feel languid and heavy, often causing intense pain in the stomach only relieved by vomiting up the food which he had taken. He was also troubled with palpitation of the heart, brought on no doubt by the dyspepsia. Numerous remedies alleged to cure dyspepsia were tried, but without success, and the trouble was approaching a chronic state. At the suggestion of a friend Dr. Williams' Pink Pills were tried and relief soon followed their use, and after a few boxes soon followed their use, and after a few boxes had been taken the editor was able to assert positively that he had been cured of his dyspositively that he had been cured of his dyspepsia by this remedy that has proved so great a blessing to mankind. To any one troubled with this complaint he would strongly recommend Dr. Williams' Pink Pills. To newspaper men particularly they will be found just the thing to impart health and vigour to the whole system and enable them to pursue their work free from that tired, despondent feeling so prevalent among the craft. The editor of the Breez's firmly beheves that what they have done for him they will do for others, and he gives them his hearty and unsolicited endorsation.

Dr. Williams' Pink Pills are an unfailing cure for all troubles resulting from poverty of

cure for all troubles resulting from poverty of the blood or shattered nerves, and where given a fair trial they never fail in cases like that above related. Sold by all dealers, or sent postpaid at 50 cents a box, or 6 boxes for \$2.50, by addressing the Dr. Wilhams Medicine Co., Brockville, Ont., or Schenectady, N.Y. See that the registered trade mark is on all prelaters. on all packages

With E. B. EDDY'S MATCHES, a point has been reached where all demands made upon them are fully satisfied.

They represent the highest attainment known in modern match-making.

### BEST QUALITY

### Coal & Wood

FOR CASH AND PRESENT DELIVERY.

STOVE \$ \$5.00 NUT 5.00 EGG \$5.00 GRATE 5.00

HEAD OFFICE AND YARD:

Cor. Bathurst and Farley Ave

Telephone 5393.

BRANCH OFFICE AND YARD:

429 Queen Street West.

### Wm. McGill & Co.

### M. Gowland,

Marriage Licenses Issued. 191 KING EAST. OPEN EVENINGS.

Mrs. E. Smith,

Dress and Mantle Maker,

282 Church Street.

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

# SUBPRISE SUBPROAP ON WASH DAY: AND EVERY DAY.

Calvin Fairbank, a noted abolitionist leader, lives in retired life at Angelica, N.Y. He spent seventeen years in the Ohio penitentiary before the war for a violation of the fugitive slave act. He was pardoned before the expiration of his sentence by President Lincoln.

### HOW TO CURE DYSPEPSIA.

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



SEE THAT MARK "G.B." It's on the bottom of the best Checolates only, the most delicious. Look for the G.B.

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

Ask your Druggist for



### Murray & Lanman's

FLORIDA WATER

A DAINTY FLORAL EXTRACT For Handkerchief, Toilet and Bath.

### MISCELLANEOUS.

France levies the heaviest taxes in

The Fifty-third Congress adjourned sine die at noon on Monday, March 4th.

President Cleveland started March 5th on an outing to North Carolina Sounds.

The W. C. T. U. of Alabama is working for the passage of a general prohibition law.

The Reichstag at Berlin, March 6th, rejected the bill to restrict Jewish immigration.

Harvard University has decided to demand the abolition of inter-collegiate foot-

The Czar has issued an edict forbidding the use of the knout in inflicting punishment on peasants.

A recent remarkable revival in Glasgow has been attended, as might be expected, by a revival of Christian Endeavor.

Tested by Time.—For Throat Diseases, Colds and Coughs, Brown's BRONCHIAL TROCHES have proved their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only Brown's Bronch-IAL TROCHES. 25 cts. a box.

March 3rd was the seventeeth anniversary of the civation of Pope Leo XIII. to his present office in the Roman Church.

Rev. Arthur J. Brown, D.D., pastor of the First Presbyterian Church, of Portland, Oregon, has been elected corresponding secretary of the Board of Foreign Missions, to take the place of Rev. Arthur Mitchell, D.D., deceased, and has accepted the appointment.

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. Sold by all Druggists.

Major-General Sir Henry C. Rawlinson, who has been called the "Father of Assyrialogy," died at London, March 5th. He was born in Oxfordshire in 1810, three years before his brother George, the historian and Oxford professor.

### POOR DIGESTION

Leads to nervousness, fretfulness, previshness, chronic Dyspepsia and great misery. Hood's Sarsaparilla is the remedy. It tones the stomach, creates an appetite, and gives a relish to food. It makes pure blood and gives healthy action to all the organs of the body. Take Hood's for Hood's Sarsaparilla Cures.

Hood's Pills become the favorite cathartic with every one who tries them.

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

A Porfect Gure 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 Oruggists. Price 25 & 50c.

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

Sick Headache,

Female Complaints, Biliousness.

Indigestion,

Dyspepsia,

Constipation,

All Disorders of the Liver.

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

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

Price 25c. per Box. Sold by Druggists. Send to DR. RADWAY & CO. 4 St. James St., Montreal, for Book or



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COAL,

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THREE COLD

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THE WORLD'S INDUSTRIAL and
COTTON CENTENNIAL EXPOSITION.
NEW ORLEANS, 1884 and 1885.

HIGHEST AWARDS

NEBRASKA STATE BOARD OF ACRICULTURE, 1887.

DIPLOMA
ALABAMA STATE AGRICULTURAL SOCIETY,
At Montgomery, 1888. AWARD

Chattahoochee Valley Exposition, Columbus, Ca., 1888.

HIGHEST AWARDS

25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.

HIGHEST AWARDS

WORLD'S COLUMBIAN EXPOSITION

WESTERN FAIR ASSOCIATION. LONDON, CAN. 1893.

San Francisco, Cal., 1894.

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

CHICAGO, 1893. HIGHEST AWARDS

SIX COLD MEDALS MIDWINTER FAIR,

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SALES TO JANUARY 1st, 1895, 299,327. RECEIVED BY WROUGHT IRON RANCE CO., MANUPACTURERS OF Hotel Steel Ranges, Kitchen Outfittings and "Home Comfort" Hot-Air Steel Furnaces.

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### The Best Spring Medicine

Is B.B.B., its powerful, cleansing, purifying, and regulating influence courses through the natural gates and alleys of the body and removes

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and all impure morbid matter. B.B.B. tones the sluggish liver, restores lost appetite, gives regular action of the Bowels, and makes

Rich, Red Blood

Thus giving health and strength to resist the heat of summer and ward off the attacks of disease. For children its use is more than valuable—it is necessary in spring, and pleased parents testify that it gives life, health, strength and a

Bright, Clear Skin

to the little ones. In cases of Dyspepsia, Constipation, Bihousness, Sick Headache, Scrofula, etc., after years of triumphant test and positive proof it is only necessary to say that

B.B.B. Cures

Miscellaneous.

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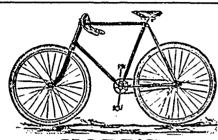
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### HOME MISSION COMMITTEE

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

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

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

Torouto WM COCHRANE,

Brantford, March 1st, 1805.

Convener HMC.

# SYNOD OF HAMILTON & LONDON

NOTICE.

The Committee on accommodation at Woodstock will in a few days issue a printed circular to Ministers throughout the Syned asking replies for themselves and their Elders as to their intention of themselves and their Elders as to their intention of themselves present at the Meeting of Syned in Knox Church, Woodstock, April 15th and following days. The Committee will provide homes for all whose names shall be forwarded to them, but accommodation will not be provided for those who do not intimate intention of being present.

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

W. T McMULLEN.
Minister of Knox Church

Woodstock, Feb. 25, '95.

### SYNOD OF HAMILTON & LONDON

The Synod of Hamilton and London will meet within Knox Church, Woodstock, on Monday evening, 15th April, at 7 30 p.m Presbytery rolls and all papers for transmission

Synod should be in the hands of the Clerk at least eight days before the above date.

The business committee will meet in the Church at 4 p.m. on the afternoon of the day of meeting.
Ministers and elders will procute standard certiticates from the Station agents, when purchasing their tickets, which will entitle them to reduced rates on their return, after being signed by the Clerk These ceruficates will be good from Friday 12th, to Friday 19th April

WM. CC IRANE, Clerk of Synod.

Brantford, March 15th, 95.



### MEETINGS OF PRESBYTERY.

ALGOMA.-At Bruce Mines, on March 13th, 1895. BARRIE. At Allandale, on March 19th, at 10.30 a.m. GURLPH -At Actor, on March 19th, at 10.30 a.m.; for Conference on State of Religion, etc., on March 18th, in

HAMILTON.—In Knox Church, Hamilton, on April 19th, at 9 30 a.m. Commissioners for General Assembly will be elected.

KINGSTON.—In Cooke's Church, Kingston, on the 3rd Tuesday in March (19th), at 3 p.m.

MAITLAND,-At Wingham, on March 19th, at 11:30

MONTREAL .-- At Montreal, in Knox Church, on March 19th, at 10 a.m. OWEN SOUND. -In Knox Church, Owen Sound, on March 18th, at 2 p.m. for conference; on 19th, at 10 a.m., tor business.

Paris.-At Brantford, in Zion Church, on March 19th, at 10:30 a.m.

PRIKEBOROUGH .- At Port Hope, in Mill street Church, on March 19th, at 9 a.m. Quenec .- At Sherbrooke, on May 14th, at 10 a.m.

REGINA. - At Wolseley, on second Wednesday of March,

SARNIA.-At Sarnia, in St. Andrew's Church, on March 18th, at 7.30 p.m. STRATFORD.—At Stratford, in Knox Church, on March 12th, at 10.30 a.m.

TORONTO-In St. Andrew's on first Tuesday of every month.

Winnipeg.-In Winnipeg, at the usual date in March WHITBY .-- At Oshawa, on Tuesday, April 11th, at 10 a.m.

### PUNDITA RAMABIA.

The school established by Pundita Ramabai at Poona, India, for Hindu widows, and supported by friends both in England. Unites States and Canada, is fulfilling its promise. Latest accounts give the number of girls at 56; 38 of these are widows. Mrs. Andrews one of the Central Committee at Boston returned from a visit last September to the school, where she had remained six months, well satisfied that Ramabat was faithfully carrying on the work. The majority of the girls are very intelligent, studious, and ambitious. Two young widows who have been studying in the school since 1889 have now nearly completed their course, and have become pupil teachers. India is in great need of native female teachers and nurses. In this Ramabai sees an opening for her girls when they go out from the Sharada Sadana, and she is preparing them to fill worthily these positions. Of the interest felt in the school outside, Mrs. Andrews writes "Many gentlemen from other cities, gentlemen interested in education, have been to see the workings of the kindergarten system. Scarcely a day passes without several visitors to the school." We are looking forward for further news of the school at the annual meeting of the Ramabai Association which will be held in Boston next month.

NAPANER. The annual congregational meeting of the church here was held lately. The business of the evening was transacted with more than usual spirit and enthusias m. Reports of the various departments of church work and associated societies were read and generally proved to be more than usually interesting and encouraging. Steady growth and development all along the line seem to have been the characteristic feature of the year reported. The feature of the evening was the presentation to the meeting of the redeemed bonds of the congregation's long-standing liabilities on the church property. Many hearts were gladdened by the fact that the church was, for the first time since it was built—3t years ago—free from debt. aco-free from debt.

### A CURE FOR DEAFNESS.

Those afflicted with deafness, the result of atarrh, will be gratified to learn that many marvelous cures of this affliction are being effected by the use of a new scientific invention which medicates with perfect safety the cavities of the internal car. Persons who have been deaf for many years are reported to have had their hearing permanent. The treatment is being introduced by In. J. H. Moore, a competent and reliable physician of Cincinnati, O., who is for a short time sending medicines for three months treatment. free to a limited number, in order to establish the wonderful power of the treatment.

PREE A Valuable Book on Nervous Diseases to any address by the REV. E. KONIG, Fort Wayne, Ind.

Miscellaneous.

### THE BEST INVESTMENT IE

AND WHERE TO GET

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

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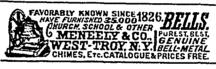


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All kinds Photographic work done in the best style of the art. First-class work, take your sitting before 4 o'clock, p.m., but not later.

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Miscellaneous.

# <u>Scott's</u> Emulsion

the cream of Cod liver Oil, with

Hypophosphites, is for Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Loss of Flesh. Emaciation, Weak Babies, Growing Children, Poor Mothers' Milk. Scrofula,

in fact, for all conditions calling for a quick and effective nourishment. Send for Pamphlet. FREE Scott & Bowne, Belleville, All Druggists, 50c. & \$1.

Anæmia;



# PRICE 25 CENTS.

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

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

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