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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, MARCH 20th, 1895.

No. 12.

## Notes 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 east 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 arrangements for billeting 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 four-fifths of one per cent.; but theology headed poetry last year by more than a thousand volumes.

"At the present writing," says the *Homiletic 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 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 Lefevre, president of the local government board, that without doubt there had been a continuous increase in the value of urban land. The 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 woman'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 extension 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 justice, so as to give the poor woman an equal chance against a rich man."

## Our Contributors.

### PRESBYTERIANISM IN NEW FOUNDLAND

BY J. O. FRASER, Esq.

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 *Hautax*, N.S., was a particular friend 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 Presbyterian 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 throughout 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 scholar. He would have shone as a 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. Andrew's" 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 succeeded 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 upwards 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. Andrew's 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 Rev. 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. Andrew's was reduced to a heap of smouldering ruins. 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 Governor 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.

Through 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 minerals—*asbestos*, 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 unselfdom 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 father 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 resounded with the clink of the caulker's mallet. Vessels of all kinds and of every tonnage from a pinkie 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 midchannel 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 family 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 danger 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 bid 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 out from the Gut of Canso. Accompanying the captain was his eldest son, a fine lad fourteen years of age. On that day about









## THE CANADA PRESBYTERIAN

—PUBLISHED BY THE—

Presbyterian Printing &amp; Publishing Co., Ltd.

AT 5 JORDAN STREET, - TORONTO

Terms: Two Dollars Per Annum, Payable in Advance.

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## The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MARCH 20TH, 1895.

ONE 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.

IT 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.

THE 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.

THE 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 off may be from the favourable account last month. It will be a sad mistake to cut down contributions now with a larger list of annuitants and consequently greater claims.

SAID Father McSweeney the other evening to a Roman 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.

THE 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 indcision, 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 irony, "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 God."

WE 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, someday, both of our great railway companies, the G.T.R. and C.P.R., may do something of a similar kind for their thousands of employees.

THERE 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.

WHILE we have found in our experience that women can be as narrow and more bitter and vindictive in their antagonisms and prejudices than 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."

MANY 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 is 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 implicitly 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.

DURING 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 over-education 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 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 employment, 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.

THE 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 youth to 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 the tears, 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 heart, 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 a new and blessed life, either by gentle and quiet ways, or after desperate struggles and agonies of conviction, 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 spite of all, he saw end in that most pitiful and tragic 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 fullness of blessing now and evermore. Many a sad and bitter disappointment too the old 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 faithful 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 indelibly 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 kindness, 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 beautiful 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 benediction.

Sometimes the new pastor is a little sensitive, has, it may be, just the slightest tinge of jealousy 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 brother-in-law, Rev. James Paton, B.A., second edition, Hodden and Stoughton, London, 27 Paternoster Row, 1894.

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 in 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 beloved '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. Samuel P. Craver, missionaries on those fields. Other articles of special interest, in this valuable number of the *Review*, come from Rev. Edward Storow, 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 but 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 & Wagnalls 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 Street Church. "Vital Points of Expert Opinion," "Winning'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 us. 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 Tennyson," by Mr. A. Dunn; "Life and Works of Oliver Goldsmith," by Mr. T. A. McAfee; and "Superstition and its Relation to the Highlands," by Mr. H. M. McLean. Queen's University, Kingston, Manitoba College, Winnipeg.

The *Biblical 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.











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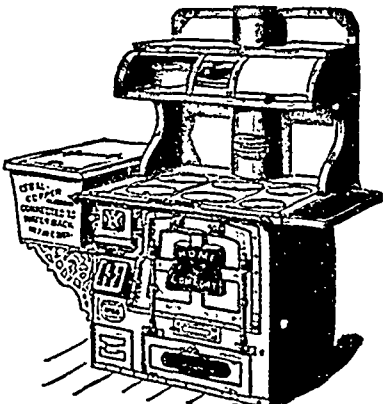
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MISCELLANEOUS.

France levies the heaviest taxes in Europe.

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 football.

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.

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March 3rd was the seventeenth anniversary of the elevation 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 Assyriology," died at London, March 5th. He was born in Oxfordshire in 1810, three years before his brother George, the historian and Oxford professor.

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Leads to nervousness, fretfulness, peevishness, 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.

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Sick Headache,  
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—AND—  
 All Disorders of the Liver.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness 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.

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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

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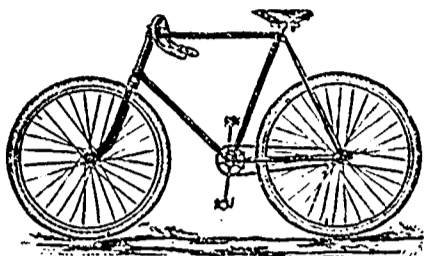
to the little ones. In cases of Dyspepsia, Constipation, Biliousness, Sick Headache, Scrofula, etc., after years of triumphant test and positive proof it is only necessary to say that

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Miscellaneous.

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HOME MISSION COMMITTEE.

The regular half-yearly meeting of the Home Mission Committee, will be held on Tuesday, the 26th March, at 9 a.m., in the Lecture Room of St. Andrew's Church, Toronto. WM COCHRANE, Convenor H.M.C. Brantford, March 1st, 1895.

SYNOD OF HAMILTON & LONDON. NOTICE.

The Committee on accommodation at Woodstock will in a few days issue a printed circular to Ministers throughout the Synod asking replies for themselves and their Elders as to their intention of being present at the Meeting of Synod in Knox Church, Woodstock, April 15th and following days. The Committee will provide honors for all whose names shall be forwarded to them, but accommodation will not be provided for those who do not intimate intention of being present. Ministers whose names do not appear on the printed Roll of Synod, and Elders of vacant congregations who are members of Synod, who intend being present, are requested to send their names and P. O. addresses to Dr. McMullen, on or before April 3. W. T. McMULLEN, Minister of Knox Church Woodstock, Feb. 25, '95.

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 to 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 procure standard certificates 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 certificates will be good from Friday 12th, to Friday 19th April. WM. C. IRANE, Clerk of Synod. Brantford, March 15th, 95.

SEEDS. As a means of introducing three special and select varieties we will send post paid for 15c. (Postage Stamps accepted) one packet each of our famous selected Yellow Globe Danvers Onion Seed; Simmers' Toronto Market Lettuce and Table Queen Tomato, together with our richly illustrated Garden and Farm Annual of Flower and Vegetable Seeds Free, which is alone worth the price. J. A. SIMMERS, Toronto, Ont.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Bruce Mines, on March 13th, 1895.
BARRIE.—At Allandale, on March 19th, at 10.30 a.m.
GURLEIGH.—At Acton, on March 19th, at 10.30 a.m.; for Conference on State of Religion, etc., on March 18th, in the evening.
HAMILTON.—In Knox Church, Hamilton, on April 19th, at 9.30 a.m. Commissioners for General Assembly will be elected.
KINGSTON.—In Cooke's Church, Kingston, on the 3rd Tuesday in March (19th), at 3 p.m.
MAITLAND.—At Wingham, on March 19th, at 11.30 a.m.
MONTREAL.—At Montreal, in Knox Church, on March 19th, at 10 a.m.
OWEN SOUND.—In Knox Church, Owen Sound, on March 18th, at 2 p.m. for conference; on 19th, at 10 a.m., for business.
PARIS.—At Brantford, in Zion Church, on March 19th, at 10.30 a.m.
PETERBOROUGH.—At Port Hope, in Mill street Church, on March 19th, at 9 a.m.
QUEBEC.—At Sherbrooke, on May 14th, at 10 a.m.
REGINA.—At Wolsley, on second Wednesday of March, 1895.
SARNIA.—At Sarnia, in St. Andrew's Church, on March 18th, at 7.30 p.m.
STRATFORD.—At Stratford, in Knox Church, on March 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 12th, at 10 a.m.

PUNDITA RAMABAI.

The school established by Pundita Ramabai at Poona, India, for Hindu widows, and supported by friends both in England, United 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 Ramabai 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 enthusiasm. 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—31 years ago—free from debt.

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Miscellaneous.

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