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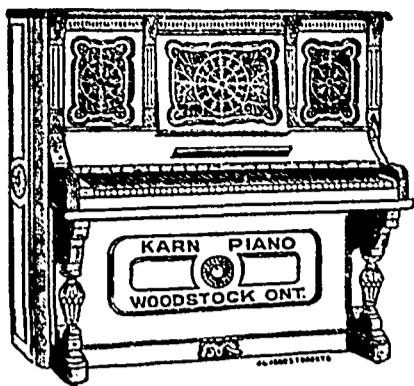
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Never cut or trim the eye-brows. Their beauty includes delicacy—delicacy in curve, width and texture. Trimming them destroys this by causing them to grow coarse, stiff and "wild." To get the well-defined, narrow arch many beauties pinch the eye-brows after anointing them with oil to make the hair look glossy. A stray, wiry or gray hair may be removed with a tweezer, but should never be cut. On the other hand, eyelashes are cultivated by clipping them once a year. Hair dressers call it "topping" them, and the term is pertinent. Only the irregular tip ends should be cut, and this can only be done by another. Cutting the lashes weakens the eyes, remember that!

Celery cooked in the following manner is a very accepted dish: Cut up into two-inch lengths the tender, white part of a dozen or two stalks of celery, the nearer the heart the better, and plunge them into scalding water. Boil for quarter of an hour, take them out of the hot water, drain them, and dip each separately into a batter made by beating together the yolk of an egg, a tablespoonful of salad oil; salt to season; pepper and nutmeg. Work into this a quarter pound of flour and sufficient water to make the batter soft, but not thin. Beat the white of an egg to a stiff froth, and stir into the batter just prior to using. Having dipped the pieces of celery into the batter, drop them, one or two at a time, in a small enameled pan containing boiling hot fat. As fast as the batter takes a golden color, take out the fritters and lay them on a piece of crumpled paper or inverted sieve. Then serve them on a platter covered with a napkin to keep warm; garnish with parsley.

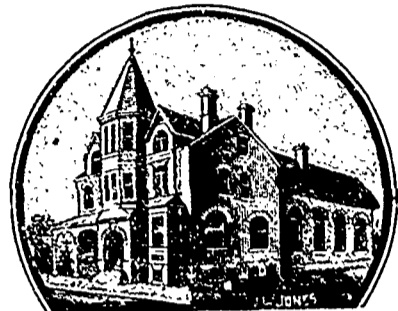
Rolls Steak—Procure two pounds of round steak, cut less than an inch thick, and spread over it a stuffing such as is used for poultry. Begin at one end of the steak and roll it as you would a jelly cake; tie it to keep in shape. Pour over it a cup of hot water in which a tablespoonful of butter has been melted. Bake and baste frequently. Season with pepper and salt about fifteen minutes before it is done, which will be when the meat seems tender when tasted with a fork. Skim off the fat, thicken the gravy a little and pour over the roll; slice neatly from one end. Boil some onions

tender in salted boiling water; put them in a baking pan with salt, pepper, butter and a little milk. Brown quickly in a hot oven, and dish as a garnish around the meat. If you do not want onions and onion soup at the same meal, a pea soup is equally inexpensive, or you may lay peeled potatoes around the beef while baking instead of the onions.

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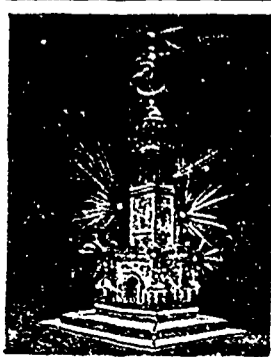
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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, MARCH 27th, 1895.

No. 13.

Notes of the Week.

Those who take note of affairs in Britain will remember the agitation against opium being imported into China under the sanction of the English Government, and the commission appointed by it to examine into the whole subject. This commission, it is now stated, cost £16,000, exceeding the original estimate by £9,500, and the whole amount is to be charged to the British Exchequer.

The care of the British Government for the protection of her subjects in every part of the world, and her anxiety and determination to further the ends of justice at home and abroad are well known, and are a source of confidence and strength to every Briton to what ever part of the earth he may wander. An interesting illustration of this is found in the Supplementary Estimates for the closing financial year, which were recently issued in the House of Commons. A vote of \$35,000 is required for "expenses incurred in the proceedings taken to obtain the extradition of Jabez Ballour and Cornelius Herz."

Provision is made very properly for teachers in their old age, after having served so many years in what is not only a most useful but an increasingly laborious profession. The Education Department's Committee, of Britain, on teacher's pension has just presented its report. It favors the compulsory retirement and pensioning of teachers at sixty-five. Male teachers would pay £3, and female teachers £2, a year, which at sixty-five would afford in standard cases annuities of £40 and £20 respectively. To these the State would add 10s. for each complete year of service, thereby bringing the pensions up respectively to a trifle over £61 and £41. There are 56,000 teachers, and it is calculated that the cost to the State would be about £100,000 in the fifth year after the scheme was established, about £300,000 in the fifteenth year, and about £560,000 twenty years later, ultimately reaching high-water mark at £600,000.

The land of Egypt possesses a perennial interest, more, perhaps, than does any other land; if we except Palestine, the Holy Land. It would appear as if its interest were inexhaustible, and it is more so now than ever since the English occupation of it. A man whose name many will remember in connection with its history passed away lately at Constantinople Ismail Pasha, the ex-Khedive of Egypt, son of Ibrahim Pasha, a former Viceroy of Egypt, and a grandson of the celebrated Mehemet Ali. He was born in 1830, and became Viceroy in 1863. He introduced a number of reforms in Egypt, devised great public works, interested himself greatly in M. de Lesseps's Suez Canal scheme (the canal was opened during his reign—in 1869), acquired the title of Khedive from the Sultan, extended the Egyptian dominions to Dar-Fur and the Soudan, and then collapsed financially, being removed from the Khedivate in 1879.

The Hendershott-Welter trial, upon which the interest of the country has for some time been fixed with such painful interest, has at last ended, as everyone who watched the facts as they were brought out must have expected it would, in the conviction of the accused men by a jury of their fellow-citizens after a full and fair trial. As an example of what the desire for money indulged in will lead men to do, of deliberately planned and premeditated crime, carried out with cold-blooded heartlessness, and how surely patient, intelligent skill in ferreting out and piecing together the apparently most trifling incidents and clues of evidence will bring it remorselessly home, and secure

conviction, the annals of crime in this country supply few cases to equal it. The way of the transgressor is a hard one indeed, and in one of this kind, which, if it could escape, would lead to perpetration of still worse crimes and general insecurity of life and property, it is well that the guilt was so brought home that there could be but one conclusion, that murder was committed upon an innocent, unsuspecting man, and that the convicted men were the murderers.

The new departure which has been taken by the *Daily Globe* of this city, in handing over the entire make up and management of the issue of April 18th to a body of Canadian ladies is exciting a wide interest, which will doubtless increase until the paper is issued on the eventful day. The effect of it, we venture to say, will not end there and then. The regular editorial and reportorial staffs, certainly all the male members thereof, will be displaced for that issue by a staff of ladies who will cover every department of the paper—business, editorial, local and general. The issue will be a very large one, both as to the number of pages and as to circulation and will also be non-political and non-sectarian. In addition to this undertaking giving an opportunity for the women of the country to show what they can do as journalists and publishers, it is mentioned that the profits will be applied to philanthropic purposes, which ought to enhance the interest and increase the demand for this edition.

What world-wide benefits and what financial success may be attained without the assistance of government monopolies, subsidies or guarantees is strikingly illustrated by some facts which appear in connection with the twenty-fifth anniversary of the Eastern Telegraph Company, which occurred lately. Twenty-five years ago the nucleus of the present system of Eastern telegraphs consisted of about 900 miles cable, with a capital of £260,000. "To-day we own," says Sir John Pender, "52,325 miles of cable, and have a joint nominal capital of over £9,000,000, sterling, but which, at the present market quotations, actually represent market quotations, actually represents nearly £15,000,000, sterling. The present mileage of submarine cable, either provided by private enterprise in Great Britain, or by government, he states at 152,000 miles, only ten per cent. of which is due to government provision. The total length of land wires throughout the world is 2,000,000 miles, estimated to have cost about £65,000,000. Wherever the British flag flies, and commerce warrants a fair prospect of remuneration, cables have been laid, and that policy will be continued in the future."

In the twenty-seventh annual report upon the Asylums for Insane and Idiotic, which has just been issued, it is stated that the admissions for the past year have decreased when compared with the year ending 30th Sept., 1893. During the latter year there were 820 admitted, while in the year under report there were only 781 or a decrease of 39. This number fairly represents the average decrease for the past three years. But as the admissions have been practically limited to the accommodation at disposal, it is necessary to take into account the number of applications outstanding at the close of the year. These, known to this department, numbered 104, and if they had been admitted there would have been no decrease to note. The number of lunatics and idiots remaining in residence at the close of the year shows an increase of 166, when compared with the previous year; and, during the past five years, 916, or at the rate of 183 1-5, patients have been added to the asylum population per annum. The average daily number of insane patients in residence has

also increased from 3,674 in 1893 to 3,809 during 1894, or an increase of 135 patients for the past year. "Each institution," the report says, "has accomplished satisfactory results. The numbers of deaths is comparatively fewer. The percentage of recoveries is increased, and this can be regarded as evidence of the sanitary condition of the institutions and the good measures and judgment used in caring for the patients under charge."

The Red Cross Society, whose humane objects are so well known, established a branch at Tien tsin for the purpose more especially of caring for wounded Chinese soldiers left in the enemy's hands. After the fall of Port Arthur a Chinese vessel with eight members of the society, wearing the Red Cross badge, went with a request to the Japanese commander to allow any wounded Chinese soldiers to be taken to Tien-tsin to be cared for there. To this request the Japanese Commander made the following reply: "Gentlemen, I appreciate the humane object of your voyage to carry the wounded soldiers to Tien-tsin in order to be cared for by your society. At the same time I have to call your attention to the plain fact that the enemy's wounded soldiers, however humanely treated they may be by the army in whose hands they are, are after all prisoners of war; so that carrying them from a land occupied by one of the belligerent armies to the country of the other cannot be called a neutral act. For this reason I am very sorry to have to reject your offer. Let this denial however be joined with the assurance that it is the rule of our army to care for the wounded soldiers without distinction of enemy or not enemy, so that the wounded Chinese soldiers are being actually taken care of in our field hospitals. I ask the gentlemen to have no anxiety about the matter. Please to understand that communications have been made to the Commander of our fleet that the steamer *Donan*, in which you are now, shall be made to leave the waters about the Peninsula before 6 p. m." Courteous, but sharp, is it not?

If the unmentionably fiendish atrocities reported in the British press as perpetrated against the Armenians, not only by the Kurds, but surpassed by the soldiers of the Turkish regular army are verified by the commission now investigating the matter, they will certainly, in the name of humanity, call for such action on the part of European nations, as will effectually forever deprive Turkey of all power of ever again treating not the Armenians only, but any people or race subject to it, with barbarities such as it is chargeable with, and which are sufficient to put it beyond the pale of civilized nations. *The Daily News* says the Sultan has lost all confidence in his officers and ministers, almost without exception, while the Turkish students are irritated against the Sultan. The Armenian Patriarch has sent to the Sultan a report on the grievances of the Armenians, boldly telling the full truth, and demanding complete religious tolerance and the safety of property, honour and life. The leaders of the Macedonian Committee in Bulgaria and elsewhere are taking advantage of the crisis to collect evidence of Turkish misgovernment, which, in the event of a conference of the Powers to settle the affairs of Armenia, they will present, with a demand for the execution of 23rd Clause of the Berlin Treaty, which provided for the establishment of autonomous institutions in the European provinces of Turkey, but has been evaded. Dr. Hamlin the chief founder of Robert College, at Constantinople, has just moved, at an Evangelical Union meeting at Boston, a resolution condemning the most "atrocious and bloody cruelties and massacres."

Our Contributors.

CHURCH ARCHITECTURE.

BY R. O. S.

The interior arrangements of a church are generally symbolic of the character of the worship celebrated there. In Roman Catholic churches the altar holds the chief place, symbol of the mystic faith of that Church. In the Reformed the pulpit occupied the centre, for now the Word and preaching of it was made the centre of worship, often to the ousting of other parts equally necessary. In the modern religious auditoriums (by courtesy, we may call them churches) both pulpit and table are thrust aside, and now the organ and the choir are the centre of all. This shows very aptly the trend of the times where both word and sacraments have become secondary matters, and music, solos, duets, trios, quartets and what not, form the leading part of our worship. It is true that, in our Church many churches so arranged have not come to this, yet the danger is that they will yet come to what they symbolize, and in three-fourths of our churches the organ and choir occupy the chief place.

Dr. Hunter, a leading dissenting minister in Glasgow, says that "the average nonconformist church is about the last place in which to find a true devotional spirit," and I fear many Presbyterian churches are little better. Dr. Hunter suggests as one aid to the recovery of this spirit, having becoming churches. He says: "A beautiful church is the least of all helps to worship, yet it is an aid which ought to be sought and gratefully accepted." He speaks truly. On entering an average Presbyterian Church now, are we impressed and made more reverent as we used to be in the old days? No, indeed. When we enter, were we ignorant of the character of the building, we could not tell but what it is a music hall, we have entered, semi-circular seats, even sometimes opera chairs, nothing churchlike in the decorations, no text of Scripture on the walls, no religious symbol whatsoever, but the whole end of the building occupied by an organ, with a platform and seats for singers, and a desk for the lecturer or leader. If we happen to be acquainted with the looks of religious books we may have a suspicion that the place may sometimes be used for religious purposes, but our conclusion would inevitably be that the first purpose of the place was music. Well I confess to having no feeling of reverence on entering a hall of this kind; I can not feel it is a House of God.

The Presbyterian church should get away from this evil. The Church should be arranged for hearing it is true, but there is an opera house style of architecture, and a churchly, and the latter should be maintained, and I will venture to give a few hints as to improvements which I think should be made in the arrangement of the sanctuary. I do not myself like the semi-circular style of our churches, but I'll say nothing against that, for that perhaps could be retained, and still be church-like, but every pew should be supplied with hassocks for kneeling on during prayers. I believe the majority of our people would prefer kneeling to sitting, for there is a strong feeling against the lazy and unscriptural posture. The Church failed in her duty in the transition period between standing, and sitting during prayers. Of course it may be, as Principal Caven said in class one day, I fear a little sarcastically, that we have got so spiritual now that posture makes no difference.

I am very doubtful about the good taste of having the front of the Church to which all eyes are turned completely occupied by pipes of an organ, it is certainly opposed to all Presbyterian traditions, in church symbolism. Instead of the organ there should where possible be stained glass windows, or suitable decorations. The choir should never be placed above and behind the pulpit. This is one of the most abominable

of all modern innovations. What would our fathers say could they see the pulpit cast down, and the choir elevated, the choristers going up the same stair, sometimes even occupying the same platform as the preacher. This plan is very unpleasant for the minister, and distracting for the people. Choirs have a bad name for talking, etc., in Church. I do not think they are worse than other people, but, being just behind the minister, every movement made distracts the attention, every action is noticed. The different styles seen in the choir too are anything but a means of grace. If all choristers were vested, then that objection would be removed, but still in a Presbyterian church, organ and choir have no right to occupy the place they do. The best place for the choir is, I think, in the rear of the Church in the gallery, although a place at the side has its advantages. If it is directly in front it should be very little if any above the level of the congregation.

There should always be a place well raised so as to be easily seen by all for the communion table, which it should always occupy, and not, as it often is, never seen except when there is a celebration. I was at one time a member of a Church in Toronto where, at a sacrament time, some of the front pews had to be removed to make room for the table. O Tempora! O Mores! The table should always when possible be one built especially for the purpose. On the same platform there should always be a font, placed in the most convenient place. This should be of stone if the congregation can afford it. If our wealthy people here would do as they do in Scotland, present things like these in memory of friends our churches would be much better provided with what is necessary as well as ornamental. If a stone one can't be got then a handsome wooden one can easily be procured. There should be also and most important of all a pulpit, not merely a lectern after the American style, but a pulpit, there may be a lectern too in the good old way, but anyhow there should be a pulpit for the sermon. In Scotland the fashion at present is to build the pulpit of stone. I should like to see that introduced in Canada, although it is rather expensive.

St. Andrew's Church, West Toronto, is in many respects an ideal modern conservative Presbyterian church. As soon as you enter you feel you have entered a Church. The arrangements are churchly except that in the gallery the pews are too narrow to permit of kneeling; anyhow there are no hassocks to kneel upon. The choir and the organ are in the gallery at the rear so that there is nothing to take away the attention from the service. In the front there is the table with the ministers and elders' seats always in their places, and also the font, although the platform might be a little higher, and larger, and not quite so crowded with pews. Then on raising our eyes our Presbyterian heart is gladdened by the sight of a real pulpit, while still higher is the stained glass window of the Good Samaritan one of the most beautifully executed windows in Canada, I've been told, and it certainly is a sermon in itself.

Here then there is nothing foreign. We can give our undivided attention to the service, for there is no fluttering of dresses finding of places, turning of leaves, or whisperings to draw away our attention from the worship of God.

I have called this an ideal conservative Church, and I would have nothing to say against our churches if they were all like that, but even there the pulpit dominates everything else too much. Some one has said that the religion of the Scots is of the head, not the heart, is too intellectual, and not devotional enough. I deny it is too intellectual, it can't be, we must keep up our high class preaching. As Dr. Proudfoot says, if the Presbyterian Church allows her preaching to deteriorate, then she becomes weak even as the others. But I admit that there is not enough devotion or feeling; the

pulpit dominates all. This should not be. The preliminaries to the sermon should be abolished altogether, and a service of worship introduced, to take equal rank with the pulpit.

The Scottish Churches are realizing this and are modifying their church architecture to give effect to it. Speaking of the new Morningside Free Church, lately opened by Dr. Smith, ex-Moderator, the paper says: "An internal feature is an apse in front of which and in the centre is the communion table, the pulpit being placed at the side." This has for some time been the style in favor with churchmen, and I am glad that Free churchmen are beginning to see the advantages of this arrangement. I expect that soon most of the Scottish churches will be built after this plan and I hope that the Canadian Church will not lag behind. I suppose I'll be told this is not Presbyterian. I wonder which is further from it, this arrangement, or the popular music-hall style. The former is simply a return to the old, ante-Westminster Assembly Presbyterian order. Before that time the reader in the lectern (afterwards occupied by the preacher) read the lessons from the Bible, and the prayers from Knox's Liturgy, after which the minister ascended the pulpit and preached, an order which I have read is followed to the present day in some of our churches in Holland.

I hope the Church will awaken to the need of attending to this important matter of church architecture, before the reverential spirit is altogether destroyed, and many of our devout people driven to where the longings of their hearts will find more satisfaction. Not certainly that the Church building can give that, but it is a help which is not to be despised, and as I said in the beginning the style of interior arrangement is a very good indicator of the trend of the Church, and many will agree with me when I say that reverence and worship are two things very much needed in our churches.

JESUS THE MESSIAH.*

BY REV. JOHN BURTON D.D.

The nineteenth century, among its many characteristic endeavors, has been fruitful in producing Lives of Jesus Christ, a manifest proof that still that name is before any other name in satisfying humanity's needs. A scholarly friend introducing to my notice Canon Farrar's "Life of Christ," said, "This is final, no pen need attempt another." The fascination of the Canon's style with succeeding years has passed away, and while one still enjoys the florid periods and wealth of learning with which that work abounds, the conviction remains that you are not brought into contact with the Christ of the gospels, either as the synoptics present him, or as the loved disciple pictures his Master; you see Him the rather as under the shadow of the cloisters at Westminster. Dr. Cunningham Geikie's Life is an elaborate compilation of facts and opinions; while the less pretentious and older Life by Andrews still deservedly holds its place of merit for the careful reader of the gospels; and Ellicott's historical lectures should not be forgotten. Neander's 'Life of Christ,' though written with Strauss's mythic theory in view, is worthy of a place upon the student's desk, but a real life of Jesus of Nazareth, presenting Him to modern eyes as He actually was and is, is yet a desideratum. When the late Chunder Sen was in England he told a British audience that they did not appear to understand the founder of their religion. "Christ," he said, "was an Eastern, and the practical Western world took Him out from His surroundings and painted Him as a Western." "He speaks to us," said the Brahmin, "as He does not to you." There is need of one familiar alike with the Occident and with the Orient, gifted with the spirit of loving rever-

ence for the Redeemer, to translate into our present day modes of thought the sayings and the doings of Him whose testimony the gospels are. We have seen somewhere the remark that whoever attempts to write over the gospel narratives proves by his presumption his unfitness for the task. In measure that is true. What we need is not rewriting, but a sympathetic translating of other idioms, words, customs than our own into the current language of the day, that the living Jesus may appear to us as He really was and is in His own loving sympathy and glory, no veil of misinterpreting between. A step, and that by no means an unimportant one, has been made in this direction by Dr. A. Edersheim in his "Life and Times of Jesus the Messiah," which work has been also issued in an abridged form since his death by the joint labors of his son and Dr. W. Sandy, of Oxford. Dr. Edersheim was educated in the Jewish faith, but subsequently embraced Christianity, taking orders eventually in the Anglican Church. He sees Jesus with the eye of a friendly Jew, and thus is enabled to present to us the gospel history in very much of its true setting. Of course it is not possible for a Western Jew any more than for an Anglo-Saxon to thoroughly place himself where an inhabitant of Palestine was when the crowds assembled on the Jordan banks to hear John proclaim the Messiah in their midst; nevertheless we have a reverent loving reading of our gospels as they are, by one whose whole early life was passed in tender memories of that law which Jesus came to abrogate by fulfilling. In his modesty our author claims no more. His book is not a finality, but it is a valuable contribution, and in this abridged form affords easy, pleasant, reliable and profitable study for the fireside, as well as for the desk. It is not critical, does not profess to be, it is the gospel narratives read by a scholarly reverent and converted Israelite, and in a plain unpretentious manner, yet with clearness, presenting to us Jesus of Nazareth as He spoke unto an Israelite's conversion.

PARVUM IN MULTO.

MR. EDITOR,—Sometimes a contributor to the press has his article returned to him with a slip enclosed, on which are the words, "Declined with thanks." This certainly is—to use a common phrase—*multum in parvo* (much in little). It is pointed, well, in more senses than one. But below is a specimen of *parvum in multo* (little in much), in a case of the same kind. A Mongolian Knight of the pen and scissors had a M. S. sent him which he did not see his way to give to the world; he therefore, returned it to the writer, with a letter of which the following, the *New York Times* says, is a faithful translation:

"Illustrious Brother of the sun and moon: Behold thy servant prostrate before thy feet. I 'kowtow' to thee, and beg that of thy graciousness thou mayest grant that I may speak and live. Thy honored manuscript has deigned to cast the light of its august countenance upon us. With raptures we have perused it. By the bones of my ancestors, never have I encountered such wit, such pathos, such lofty thought. With fear and trembling I return the writing. Were I to publish the treasure you sent me, the Emperor would order that it should be made the standard, and that none be published except such as equalled it. Knowing literature as I do, and that it would be impossible in ten thousand years to equal what you have done, I send your writing back. Ten thousand times I crave your pardon. Behold my head is at your feet. Do what you will.

Your servant's servant,

THE EDITOR."

I would respectfully suggest that the editor of this paper should get a few thousand copies of the foregoing letter printed, and put one into every M. S. which he returns to the sender. The cost

*"Jesus the Messiah," by Dr. A. Edersheim, 8vo, pp. 650. Longmans, Green & Co., London; Toronto, Wm. Briggs. \$1.75.

would not be enormous. The letter would "break" the news more gently to the receiver than does the blunt "Declined with thanks." I admit that time is precious, still the receiver would not be so very much older after reading the letter, than after reading the three words just quoted. It would be as well to omit the clause relating to anatomy. Of course, "Queen" should be substituted for "Emperor."

Please allow me to make two short remarks to your readers: 1. Should an article neither appear after a reasonable lapse of time, nor be returned, let not the writer hope. A lady once sent an article to a magazine, which was not published till twelve months had rolled away. 2. Articles are sometimes never put into the papers, because they have never been taken out of their wrappers. Of course, the editor did not know whether they were good, bad, or indifferent, or even what were their subjects.

SCRIPTOR.

THE W.F.M.S. AND THE FUNDS.

MR. EDITOR,—In your issue of March 13th, is a letter from the treasurer of the W.F.M.S., which excites one's astonishment a little. On reading it, and especially its third paragraph, one begins to wonder whether or not the W.F.M.S. is a court of the Church. Mark the phrases. "There could be no objection," "they should be separate and distinct societies," and so on. Now, might we ask what power of objection has the W.F.M.S. got. Has it any right to object if the ladies of a congregation combine both Home and Foreign interests, when they try to raise funds? Is the title "W.F.M.S." that of an incorporated society so that none dare use it unless linked to this particular association whose treasurer writes in so dictatorial a fashion. What right has any official of that association to say how meetings should be kept in any congregation?

Surely it is time now we were asking where is this organization of societies to cease? A country pastor with, say, two churches to minister to, has scarce a night he can call his own, for rest and thought, here are so many societies to attend to. Home life is being killed and the training of children being forgotten through mothers having so many meetings to run to.

Permit me to ask how it is the W.F.M.S., of the eastern section of the Church could give some of their funds to Home Missions and yet that of the western section cannot do so? Should not the relationship of the W.F.M.S., and especially of its central committee to the congregations and to Courts of the Church be enquired into? Have the latter absolutely no say in the control of its affairs. The W.F.M.S. raises a large amount from the members of the Church. Now, who should control its disposal? The W.F.M.S., only, or the Church only, or both together. Presbyterian polity can admit of only one answer. Is it come to an issue whether the Church shall control the W.F.M.S. and take a general oversight of its affairs or whether the W.F.M.S. should work upon an altogether independent basis? The question will bear investigation.

Yours truly,

QUERIST.

PROTESTANT INCONSISTENCY.

MR. EDITOR.—I thank you very sincerely for your timely and trenchant article in last week's paper on the patronage given by Presbyterians and other Protestants to Roman Catholic socials, fairs and raffles over rival political sticks. It is a crying and shameful evil, and one that meets us on every hand. The Papacy fawns when she cannot coerce or trample down, and when a small minority can turn the balance at an election, it is marvellous how she manages to gather in the heretical shekels, notwithstanding her hatred of heretics.

In a county with which I am familiar, there is but one Roman Catholic congrega-

tion, yet political parties are so nearly equal that the Romanists can tip the scale every time, and the consequence is that there is a burning rivalry between Grits and Tories to do the kowtow to the Priest, and curry favor with his flock as to which side can outnumber and outbid the other at all their celebrations, especially when a gold-headed cane is to be voted to their respective political leaders. Moreover, the Roman Catholics pick up most of the political plums that come in the shape of government offices, whether from Ottawa or Toronto, and this when the Protestants are twenty times as numerous as the sons of Mother Church. A Protestant candidate will buy up, say ten dollars worth of voting tickets to gain favor and to make sure of victory, when he would scruple to give ten cents in aid of missions, at home or abroad. Of such unprincipled public men, it may be truly said in the language of the veiled prophet of Khorassan:

"Ye blind guides, behold your Light—your Star. Ye would be dupes and victims and ye are!"

ANTI-HUMBUC

THE SERVICE OF PRAISE IN SCOTLAND.

MR. EDITOR,—For some time past the Psalm singing in the Church of Scotland has been the theme of letters and articles in Canadian newspapers, and the criticisms are generally severe, but the writers do not appear to have studied the subject with the care that it deserved. They have all ignored the fact of the great revival of music in the Presbyterian Church of Scotland during the first half of this century. Many are alive now who may remember (or at least have heard) of the sensation caused by it all over the country, but it has been left to an American to remind them of it.

There is a sensible article on the subject in the *Scottish American*, of New York, (10th of February). He says: "I have often heard it stated that the appointment of R. A. Smith as Precentor of the Abbey Church of Paisley, in 1807, marked an era in the advancement of Scottish Church music; soft singing, was substituted for what was harsh, and noisy,—feeling and expression, for what was drawing and monotony." It was another great step forward, when in 1823, he was transferred to St George's, Edinburgh, where Dr. Andrew Thomson's celebrity as a musician almost equalled his fame as a preacher. Since that time the march of improvement has been great." Yet, only in some respects, but quite the reverse in others, as the many innovations may prove. Chanting and lady's solos in public worship were unknown in those days.

OLD FASHIONED PRESBYTERIAN.

March 2nd.

WANTED—YOUTH.

MR. EDITOR,—Having tried in vain during the last nine months to secure a charge, I crave space in your columns to state the cause of my failure.

Let me briefly say that I am not fifty years of age—without one gray hair—strong, fresh and capable of doing excellent work. My sermons are usually well received. Local papers have referred to them as "eloquent," "very eloquent," "able," "thoughtful," "much appreciated," and so on. Frequently have I run second in vacancy contests. Appearance, manner and habits are not unfavorable to success. Yet, Mr. Editor, I have failed to secure a call, because "one thing thou lackest." And that one thing is youth—sweet, boyish, innocent-looking, inexperienced youth.

Vacancies want youth, old men and maidens want the youth—only youth need apply. This is what I have heard—what I have seen—and what I know. Three vacancies, to my knowledge, are waiting for the graduating youth; while ministers, proved, strong, capable, and experienced, are thrust

aside. They are granted a hearing, not unkindly received, frequently styled "theolog vags," but they are not wanted. I want permanent work if possible and will be glad to hear of it. Let me close with a quotation from the *Cumberland Presbyterian*. "Idle preachers and preacherless churches would be an impossible anomaly if the Presbyteries exercised their authority."

MINISTER WITHOUT CHARGE.

THE STATE OF THINGS IN PEKIN, CHINA.

The following, dated Nov. 6th, 1894, from Miss Annie Gowans, of the China Inland Mission, formerly of Toronto, now settled in Pekin, gives an idea of how residents in the city at that time regarded the war with Japan and what they were preparing for.—[Ed.]

The Japanese are expected very soon, perhaps by the 18th of November, and if the foreigners stay, they may for their sakes refrain from shelling the City. Should we try to go, there is no place that we could reach that would be much safer and so far the Divine Command has not come to us to go, so we stay. I hear that the Emperor has so far descended from his lofty self-complacency as to request an audience with the foreign ministers, and his intention is to beg their intervention. China needs this humbling dreadfully, but still one cannot help feeling sad over it. As a nation they are so proud, proud of their rotten Government when they ought to be ashamed of it. Then as individuals they think themselves so good, cannot realise that they are sinners, and so do not care to take refuge under the righteousness that God has provided in Christ. They are without patriotism. Just now I believe all the officials who can fly, have left the City to its fate. I mean those who have money enough to go, or those who have houses in the south.

To-morrow will be the Empress Dowager's birthday and what an ado has been made about it! We saw the carriage which the Customs people presented to her, made after the English style for Royalty. Springs all covered with red leather stitched with yellow, and not under the carriage but behind and before. The carriage was painted yellow, lined with yellow satin and mounted with gold. The harness of the four white horses was also red leather and gold. The cost of the carriage and harness was \$5,000. The horses were brought here and looked very poor for such an equipage. Millions have been spent on her presents and the country in such distress. I believe it was officially announced how much each province was expected to send. The best present was a free-will offering from the Christian women of a Bible printed on white silk and finished in white and gold. We are still living in the M. E. Mission, but go across the City to our work just as usual. The school children say a proclamation has been put up outside one of the City gates, saying that children who attend foreigner schools are to be killed. This has been hindering a good many from coming to school. The people here, Americans, are exceedingly kind to us, I am almost glad to be under the American Minister, as the British Minister is a Roman Catholic and very little interested in anything concerning missionaries.

The Presbytery of Lanark and Renfrew's declining to translate Rev. G. D. Bayne, of Pembroke, to Hamilton, is a great disappointment to the people of St John's Church. In this connection the *Times* (Hamilton) says: "It was known that Dr. Bayne was willing to come to Hamilton. There was only one thing in the way. During last year 180 members were added to his church in Pembroke, and fully two-thirds of these were people under 20 years of age. Dr. Bayne felt that if he were to leave at a time when such work had just been accomplished the church might suffer losses and the converts might drift out of the fold again. This point was made the most of by the congregation's representatives at the Presbytery meeting, although they freely admitted that a man of Dr. Bayne's great ability was bound to come to the front and could not long be retained in a small place like Pembroke. The Presbytery thought it best that he should remain with his present charge, and Dr. Bayne cheerfully accepted the decision."

Christian Endeavor.

RISEN WITH CHRIST—FROM WHAT? AN EASTER MEETING.

BY REV. W. S. McAVISH, D.D., ST. GEORGE.

April 14.—Rom. vi. 1-12, 20-23.

The resurrection of Christ was one of the greatest, if not the very greatest miracle ever wrought. He was raised up by the glory of the Father. Where is God's glory more clearly seen? It is very true that the heavens declare it (Ps. xix. 1), but the resurrection of Christ declares it even more emphatically. Many of the divine attributes manifested themselves on that happy morning when Jesus Christ was raised from the dead. The Father's love was manifested in calling back the spirit to the body; His power was manifested in quickening the heart which had been pierced; His justice was shown in bringing to life the One Who had finished the work assigned Him; and His mercy smiled as she illuminated the face of Christ with the glow of life and love and satisfaction.

In addition of being a very great miracle, the resurrection of Christ is one of the best attested miracles in all history. "After His passion He showed Himself alive, by many infallible proofs," (Acts i. 3). He talked with His disciples; He ate with them; He walked with them; He invited them to look at, and touch, His hands and feet, which had been pierced with the nails, and His side which had been opened with the soldier's spear. A great writer once declared that he was accustomed to sift evidence and that after considering the evidence in support of Christ's resurrection, he regarded it as one of the best attested facts in history.

Happily for the believer he is now in union with the Christ who has been raised from the dead, and the union is a very close, vital and indissoluble one. The Scriptures represent him as crucified with Christ, dead with Christ, buried with Christ, planted with Christ, raised with Christ. The true Christian is as effectually shut out from the kingdom of Satan as a body in a grave is shut out from the world.

Seeing that the believer is risen with Christ, we might ask now, in the words of the topic, "from what is he risen?" When we know what he has risen to, we can easily determine what he has risen from. He has been raised to newness of life—a life which he never before possessed. He begins to think, to feel, and to act as never before. He must, therefore, have been raised from a condition of sin, of death, of inactivity. He was indeed dead in trespasses and sins (Eph. ii. 1).

If we have been raised up, what should be the result in our lives? Sin should not have dominion over us. We should walk in newness of life. Those sins and follies which once had such a fascination for us should be able to charm us no longer. Our delight should be in higher and better things. Our aspirations should be noble and our affections should be set upon what is pure, true, lovely, just and of good report (Phil. iv. 8). This thought has been so well illustrated by Dr. Chalmers that we cannot do better, perhaps, than give the substance of his picture. He points to a man engaged with full and earnest ambition in some humble walk of retail merchandise. He cares about petty things and makes great account of his little stock-taking. His hopes and fears range themselves within his circumscribed trading, and he aspires to nothing more than to be able to retire upon a few shillings per week. But a splendid property is willed to him; henceforth everything is made new. The man's cares, hopes, habits, desires are all new. His expenditure altered; his valuation of money altered; his joy in the prospect of a small competency is no more before his eyes. He has risen to a different level altogether. New conditions have entirely changed his opinions. The man is built on a bigger scale. His house, his stable, his garments, his company, are all of another sort. So the Lord, by what He has done for us, and in us, has changed everything, and as we have been raised with Him we should seek those things which are above.

Pastor and People.

Written for THE CANADA PRESBYTERIAN.
SUBMISSION.

(Addressed to Christian Lady who had lost her father, and "refused to be comforted.")

My child, I chide thee not.

Why should I blame the brooklet's gurgling flow

Or e'en the lifting vapors as they go,
The pale moon's tides for ebbing down so low,
Or stars that scattered, shine not in a row?
This shall not be my lot.

I'd rather share thy loss,

In the high noon of thy domestic life.
Thy father hath sunk down in years full ripe.
And passed away from worldly scenes and strife,
Leaving his loved ones, children, church and wife,

To thee how great the cross!

Shalt thou not cry with pain?

When Jesus in His agony did groan
Eloi, Eloi, lama, Sabachthani;
My Father, why hast Thou left me so to die?
Yes, thou mayest in thy deep grief thus moan:
"Would he were back again!"

This is the path to God:

Sorrow and pain to Jesus bring us near,
Companionship with Him in grief makes clear
That heaven comes to us only by the bier.
Jesus dying, thy sore sad heart doth cheer.
Thou canst, then bless the rod.

Written for THE CANADA PRESBYTERIAN.
NORTH AFRICA.—II.

BY J. R.

The study of North Africa possesses much interest to the lovers of history; it has proved a great storehouse for scientific exploration; and portions of it claim the attention of the earnest student of God's word, bearing, as one has said, in speaking of Egypt, "overwhelming though involuntary testimony to the claims of Scripture."

In this paper we cannot dwell on the ancient history of North Africa, neither can we say anything of the wonderful scientific discoveries made there during recent years. We are to look at it from a missionary stand-point, and the questions which rise before us are: What of the people who now live in this land? What is their number? What their religion? Do they need the gospel? What is being done to give it to them?

In North Africa we will include all the country, from the Mediterranean to the southern boundaries of the Soudan and Abyssinia.

This embraces nearly half the area of the continent, and about the same proportion of its population.

We find many different classes among the population. The Arabs and Moors are found everywhere. They are all Mohammedans and speak the Arabic language. The Berbers, who are said to be the aborigines of North Africa, and who number about 3,000,000, are found in the countries bordering on the Mediterranean from Morocco to Egypt.

Baldwin, in his "Prehistoric Nations," gives us the supposition that these Berbers are the descendants of the ancient Arabian Cushites. The Arabian Cushites, he holds, were a great nation, who had risen to a high degree of civilization, long before Abraham's time. They crossed over and established colonies on the east coast of Africa, and all through Northern Africa, and among their descendants, are these Berbers. I cannot vouch for the truth or error of this supposition, but it rather pleased me, it seemed to clear up considerable mystery about many of the natives of Central Africa as well as the Berbers. The missionaries, laboring among the tribes, speak of them as a very interesting people, finely made physically, and possessing good intellectual powers. They form a rural population, are industrious, carry on some manufactures in coarse woolen goods, work some in minerals cultivate the soil, and supply the towns with farm produce. They have some customs which may be traced back to those early days when Christianity had gained many adherents in this land. They tattoo a cross on the forehead or hand, and one little boy,

when asked what this meant, just answered, "Jesus." At present they are all Mohammedans, except where converts have been made to Christianity. Very encouraging reports come from the missionaries working among them. The next class are the Bedouins of the desert. They number some where about 2,000,000. As far as I know no society has as yet taken up work amongst them. Another class are the Copts of Egypt. They number about 150,000. They claim to be the descendants of the ancient Egyptians. They are Christians, hold the same form of religion as the national church of Abyssinia of which we will speak further on. In the Soudan there are numerous tribes. It is said that already one hundred different languages or dialects have been catalogued.

In the eastern Soudan fanatical Mohammedanism prevails. In the western Soudan there are still many tribes in a state of heathenism.

Many Jews are to be found throughout North Africa, and in the principal cities and towns Europeans of every nationality.

We have, as it were, taken a birds-eye-view of the different classes of people to be found in this land. The next question arising is: what is their religion? There are three classes of religious belief in North Africa. Mohammedanism, Coptic Christianity, and Heathenism. Mohammedanism has held sway here for over one thousand years, what has it done for the country, or its people? Not only has Christianity been shut out during these long centuries, but its doors have been closed against the entrance of the arts and sciences, or learning of any kind, which might tend to the upbuilding and enlightening of the people.

Cruel oppression and hardship have brought them down to a very low level of morality and spiritual life. Their spirits have been broken and patriotism and ambition have become things of the past. An officer in the British Army, speaking of the fellahin of Egypt, says: "They are so abject, they will bow before the cut of the cruel Rhorbash without a murmur." Well we know that, if it were possible, these Arab Mohammedans would gladly shut the doors of Africa from the entrance of Europeans. Even now, can we wonder at their hostility, when it is evident that the opening up of Africa and its occupation by European powers, must, in the end, ruin and put a stop to their nefarious traffic in human beings. One writer states that "in North Africa where Mohammedanism has been so long the sole religion, the population is less than it was a thousand years ago. And that in face of the fact that during a half century of French rule in Algeria, the population has been increasing at the rate of a hundred thousand a year, simply because there has been a firm government under which the rights of property and life were respected." What has Mohammedanism done for North Africa during these centuries? The population has become less, and evidences of ignorance, wretchedness and poverty are every where to be seen. Politically, commercially, socially and spiritually the country has declined and fallen to a very low condition.

"Mohammedanism," one has said, "sweeps away idols and abridges superstition; but it leaves man without any gospel of redemption, without any atonement before God, and without any clear account of the way whereby the sinful obtain grace. It also dooms private life to the miseries of polygamy, and leaves woman in a position of contempt." One little Mohammedan girl said she had found the difference between Christ and Mahomet, "Christ loved little girls; Mahomet did not love little girls." No, Mahomet did not love little girls. The advent of a little girl into a Mohammedan home is not looked upon as any cause for joy. As the little ones grow up, they know scarcely anything of the freedom and happy-heartedness of girlhood days, in Christian lands. Their lives are shut in. One lady, who visited Cairo, said she could not but

pity the Moslem women. "They have barriers in front of their windows lest any might look in, barriers in front of them in the mosques, barriers in front of their faces if they appear on the street, barriers which hinder them from ever knowing aught of the great world lying outside of their own home circles, or ever enjoying to the full the wonderful works of nature all about them." We must not forget, it is Christianity, and not Mohammedanism, that is raising these women and trying to lighten, to some extent, the dull uninteresting round of their secluded lives. Just here I will give a thought, foreign to my subject, perhaps. Out of curiosity I was lately led to read the autobiography of Mrs. Annie Besant, and think she and others like her have forgotten that it is only owing to the Bible and to Christianity that they have the privilege of obtaining such an education as fits them to take any prominent part in literary life. Terrible, it seems to me, that the advantages thus granted them should be used against that very Bible, their best friend.

Coptic Christianity is another form of religious belief found in Egypt and Abyssinia. Christianity was introduced into these lands very early in the Christian era. For several centuries, many of the most prominent men of the early Christian Church, belonged to North Africa. We are told that the Hebrew Scriptures were first translated into Greek at Alexandria; and it was here the Bible was first translated into Latin.

The Mohammedan invasion in the seventh century almost annihilated these churches. The Mohammedans have never been able to conquer Abyssinia, and in the national Church of Abyssinia we have the remains of this ancient Christian Church.

But the people no longer hold the fundamental truths of the gospel in their purity, or obey its precepts in their lives. Many special days are kept, and there are endless forms and ceremonies, but little true spiritual life. Morality is low and the people, except the few, are uneducated. The Bible was translated into the ancient language of Abyssinia in the fourth or fifth century. Though this language is no longer spoken, this is the translation still used in the Coptic churches. Missionaries tell us that, in many cases, these Coptic Christians, especially the priests, show a greater antagonism to the gospel message than many of the Moslems.

Of the superstitions of heathenism found in the Western Soudan we will not say anything here; I have already given some idea of the condition of the people in my former paper. Suffice to say we are assured that North Africa needs the gospel.

(To be continued.)

Written for THE CANADA PRESBYTERIAN.
DO YOU LOVE THE LORD JESUS CHRIST?

BY ANNA ROSS.

Dear young people it is you I am specially after. Will you read over the following verses, and let your heart go out in the responses, and just see if you can help loving Him who has loved you as nobody else ever loved you, and who sits clothed with zeal and power, not only to save you at last, but to make you valiant soldiers in His army all your life long. Will you read them over and try?

"Look unto Me."

Yes, Lord, I am looking, to see what I can see.

Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.—II. Cor. viii. 9.

Yes, Lord, but is that really true? It is true; I know it is true, then surely I should be doing something in return.

"Look unto Me."

Yes, Lord, I am looking.

"He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."—II. Cor. v. 21.

He was made "sin" for me—real sin—

that I might be made "righteousness," perfect righteousness. It seems almost too good to be true, but is true. I know it is true for it is written and signed and sealed. Lord, is there anything I can do in return?

"Look unto Me."

Yes, Lord, I am looking.

"He was wounded for our transgressions. He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed."—Isa. liiii. 5.

"He was wounded for my transgression. He was bruised for my iniquities. Lord, my Lord, what wilt thou have me to do?"

"Look unto Me."

Yes, Lord, I am looking.

"He poured out his soul unto death," "that He by the grace of God should taste death for every man," "and deliver them who, through fear of death were all their life-time subject to bondage."

"He poured out His soul unto death for me, to deliver me, not only from death but from the very fear of it all my life long. Lord, my Lord, what hast thou for me to do?"

"Look unto Me."

Yes, Lord, I am looking.

"Who was delivered for our offences, and raised again for our justification."—Rom. iv. 25.

My surety has gone up into Heaven, and now sits at God's right hand, a clear receipt that my debt for which He stood is all and forever paid. Lord, my Lord, what do I owe thee now?

Were the whole realm of nature mine—

That were a present far too small—

Love so amazing, so divine,

Demands my soul, my life my all.

"Look unto Me."

Yes, Lord, I am looking.

"He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—Heb. vii. 25.

Lord, my living Redeemer and Advocate, save me, not only from the uttermost, but to the uttermost, that I may be a whole Christian, not a half-and-half one.

"Look unto Me."

Yes, Lord, I am looking.

"Nevertheless, I tell you the truth. It is expedient for you that I go away, for if I go not away, the Comforter will not come to you, but if I depart, I will send Him unto you." "He will reprove you of sin, of righteousness and of judgment." "He will guide you unto all truths." He "helpeth your infirmities." He "will put His laws into your mind and write them in your heart."

Do it, Lord, do as thou hast said, and it shall be done, for thou knowest I have no power at all to live the life of a Christian. Do as thou hast said and send me the Comforter and "put Thy laws into my mind and write them in my heart," that "Thy will may be done in me as it is done in Heaven." Amen.—John xvi. 7, 8, 13; Rom. viii. 26; Heb. viii. 10.

Dear young readers, if, in going over the above words, you have received Christ as a Witness worthy to be believed, and yielded yourself to Him as a Leader and Commander who has the deepest right to yourself and your service, then surely, even now, there is between you and your God a covenant, "an everlasting covenant, even the sure mercies of David." Don't be afraid to take hold of that, for Christ Himself is the covenant.

Clinton, Ont., Mar. 11, 1895.

James A. Froude: That which notably distinguishes a high order of man from a low order of man, that which constitutes both human goodness and greatness, is not the degree of intelligence with which men pursue their own advantage, but it is disregard of personal pleasure, indulgence, gain, present or remote, because some other line of conduct is more directly right.

Missionary World.

THE RELATION OF THE W.F.M.S. TO THE FOREIGN MISSION COMMITTEE OF THE CHURCH AND ITS WORK.

The following admirable address by Mrs. Blair was read at the meeting lately of the Brockville Presbyterian W.F.M.S. and is published at the request of the Executive of the General Society. Nothing could more clearly explain what has strangely been so often a cause of misunderstandings, which owe their existence to ignorance which this address is well calculated to dispel.—[ED.]

I am asked to give a few words of explanation regarding the relation the Woman's Foreign Missionary Society holds to the Foreign Mission work of our Church.

It has often been said to me, and I suppose to others of our number, "You are doing too much for Foreign Missions." "Home Missions come first," "Look at the difference you are making between them," and so on. I think these statements come from a misunderstanding of the relations of Home and Foreign Missions.

The president of the General Society, at its last annual meeting, drew attention to the way the money of the W.F.M.S. appeared in the report of the General Assembly. It is put into the same column and appears for Foreign Missions only. This may give the impression of the larger sum given to Foreign Missions.

Augmentation holds the same relation to Home Missions as the W.F.M.S. does to Foreign Missions. Add the Augmentation Fund to Home Missions as the W.F.M.S. is to Foreign Missions and you will find there is not much difference. However this appearing of Foreign Mission and W. F. M. S. as one, may produce the impression on some congregations, that, as the women are doing so well for Foreign Missions, they, the congregation, need not do any thing for that scheme, and thus the Foreign Mission Fund is crippled in its obligations to the Foreign fields. Augmentation was organized for a specific department of Home Missions, so is W.F.M.S. a specific department for Foreign Missions. The W.F.M.S. was organized by the Foreign Mission Committee, with the sanction of the General Assembly, for a specific department of Foreign Mission work. What is that? The constitution says "for women and children only," to send female missionaries, doctors, nurses, teachers, Bible women, matrons, etc., and sustain them. What need was there for this department? It is well known now, that Women's Boards of Missions sprang up, by the felt want, the need of woman's aid, to enter the zenanas or women's homes in India, a kind of work from which men were debarred, even as doctors, and only women could enter into.

What was it that roused the women of the churches to united systematic action? It was a human cry, appealing expressly to woman's tenderness, and it pierced her heart. It sounded out from black heathendom, the heart-break of motherhood; the stifled cry of distorted childhood. Who shall go? How shall they enter? Go, said Christ to woman, tell these hidden, secluded ones that I, their Saviour, am risen. How shall they enter? Woman's ingenious needle was the key that unlocked the barred doors, and ministering women, hasten on their errand and entered to tell the Christ message. Now, great is the company of publishing women, telling the gospel, healing the sick, and teaching the young. To tell the gospel to the women, is the specific object of the W.F.M.S., not only to the women of India (which is a part of our own empire) but to the women of the Orient in general, where we have mission fields.

Let me say here that one of the first movers, in starting this organization of our Church, was the sainted woman who went to her heavenly home, from this congregation, after reading an admirable paper on India a few days before her death. She was

Mrs. Mackenzie, mother of the pastor of this Church. Blessed is she, her works do follow her.

Once more, in brief, who are the women who compose this society? Little bands of women in the congregations. For example, in one of the larger churches of this Presbytery (not in this town) of the 100 women in that church, 18 are members of the W.F.M.S. the average attendance 12, the contributions for this year \$163 50, \$25 being from the children's band. Take another; one of the small auxiliaries, a country place, they are rejoicing this year in a membership of 12 with an average attendance of 7, and having 12 "Scattered Helpers" and send \$33 to the treasury. Thus, the W.F.M.S. is but a small minority of the women of the Church. They meet for one hour a month, to worship in prayer to the Lord of the harvest, and to worship in giving for the labourers in the harvest, in order that their prayers may be answered, they fulfilling the conditions on their part; God is fulfilling His part and greatly blessing their "feeble efforts."

In Kingston 4 years ago, a conference of Presbyterian Presidents was held. Several complained that some of the congregations did not give to Foreign Missions because of the W.F.M.S., saying, "Oh! the women are doing enough," and, "What did the women give this year?" . . . "Well, that is enough for the Foreign work,"—thus causing a large deficit in that fund. I have heard that this sentiment is travelling East. I hope it will never enter the congregations of the Brockville Presbytery. Let me quote from the Assembly's Report in the Blue Book of 1894. "The attention of the General Assembly was drawn last year to the practice in many congregations, which still prevails, of depending almost entirely on the efforts of the W.F.M.S. for contributions towards the Foreign Missions of the Church. The small proportion of the membership of the Church belonging to the W.F.M.S. makes the practice hurtful, first, to the Foreign Mission Fund, thus deprived of its rightful share of the Church's liberality; secondly, to the large proportion of the membership, thus deprived of the benefit of contributing to this work; and thirdly, to the cause in the Foreign Fields, inasmuch as the funds collected by the W.F.M.S. can only be applied to work amongst women and children."

In withholding from Foreign Missions, the channel in which the church seeks to carry out her Lord's command, "Go ye into all the world, and preach the gospel to every creature"—what does this withholding mean? God's answer by Malachi is, "Will a man rob God? Yet, ye have robbed me. Wherein have we robbed thee? In tithes and offerings." The women of the W. F. M. S. are giving to the other schemes of the church also, many of them liberally. The annual report always says, do not interfere with the other schemes of the church, be loyal to them. God has given our Church a continental home field from ocean to ocean, and containing two foreign fields within its boundary, we might say a third, crowding in by B. C. In our foreign fields, God is giving us kingdoms to possess for Christ, encircling the globe. Is He not conferring honour on our Church and displaying confidence in her ability? Is it loyal, is it noble, to withhold, because the W. F. M. S. are doing their part? Is it loyal on the part of congregations? Shall we hesitate to enter in and possess, because it takes more money each year? Shall we give, like the rich man in the parable, the crumbs from his table, while he fared sumptuously ever day? Shall we not rather take God's word "Prove me, bring in all the tithes, (prayer, time, money, influence), all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If the little bands of women could raise over \$40,000 last year, for their part, what might not the congregations have done? If they roused

themselves to the necessities and opportunities of the Foreign Mission field. If the few can do so much, what would it be, if all the women in the Church joined hands in the same work? Then if all the men organized for the schemes of the Church, and did it heartily, what would it be but an overflow treasury, for the upbuilding and extension of the Redeemer's kingdom at home and abroad?

My time will admit of only one more statement. It has been said publicly, "The women have a fat purse, &c.; they lent \$10,000 to the Foreign Mission Committee." Now the facts are these; at the beginning of the financial year, the Foreign Mission Committee had no balance on hand to begin with, and the W. F. M. S. advanced to the F. M. C. \$10,000 of the \$40,000 estimated as their share of expense for the Female Missionaries' salaries as they came due, and the other expenses connected with their part of the work. The W. F. M. S. have a distinct mission of their own, in the foreign household; their housekeeping is, to provide for the women and children. She is a feeder and not a supplanter to the Foreign Mission Committee. That the W. F. M. S. have more money than they know what to do with is not, and never was true. In the middle of this month, there was scarcely \$2,000 in the General Treasury. The treasurer says "from this time on to our annual meeting, we shall be in debt to the F. M. C. for what they spend on our behalf and it depends upon the faithfulness and loyalty of our auxiliaries, whether we shall be able to meet that indebtedness or not. If parties needing information would read the "Letter Leaflet" they would see every dollar accounted for, statements given every month, and in the November Leaflet, the moneys paid for the last year, and where allocated, as well as the estimates for the current year. Also in the admirable Handbook much condensed information will be found. It costs only 1 cent. The Annual Report should be read, too, by all interested in our mission.

By looking at the figures prepared for this paper, you will see what was given for each field, and what is expected for each, for this year. Observe, two of the fields, "Albani, B. C." and the "North West," are Home as well as Foreign, inasmuch as the Indians are wards or citizens of our own country. Must not the W. F. M. S. expect that when they are entering in such hosts the strongholds of heathendom, ages old, and setting the prisoner free, woman particularly, against whom Satan has special enmity, will he not be roused against her work, producing wrong impressions and misrepresentations? If he cannot stop the work at the other end of the line, he will try to stop the supplies, and breed discord at this end. We need to betake ourselves more earnestly to our weapons, prayer and giving, and our Saviour friend will bruise Satan's power to harm our cause. Let us not slacken, then, our sacred warfare, but keep our motto, "The World for Christ," in view, till "All hail the power of Jesus Name" shall be sung in every land, and the chorus of earth's nations will be "Bring forth the royal diadem and crown Him Lord of all."

Dr. Stalker: Beautiful as the phrase "the imitation of Christ" is, it hardly indicates the deepest way in which Christ's people become like him. . . . We may carefully copy the traits of Christ's character looking at him outside of us, as a painter looks at his model; we may do better still, we may by prayer and reading of the Word live daily in his company, and receive the impress of his influence; but if our imitation of him is to be the deepest and most thorough, something more is necessary. He must be in us as the mother is in her child, having communicated his own nature to us in the new birth.

Prof. Edward Caird: The hope of mankind for the future must be a vain illusion, unless it can reasonably be based on a deep reverence for the past.

Teacher and Scholar.

April 7th, 1895. } THE TRIUMPHAL ENTRY. { Mark xi. 1-11.
GOLDEN TEXT.—Mark xi. 9.
MEMORY VERSES.—8-10.
CATECHISM.—Q. 15.

Daily Readings.—M. Luke xix. 11-28. Tu. John xii. 1-19. W. Mark xi. 1-11. T. Luke xix. 29-44. F. Matthew xxi. 1-11. S. Zech. ix. 9-17. Su. Matthew iii. 1-4 and Psalms xxix. 1-10.

After spending the night at the house of Zaccheus, in Jericho, Jesus spake the parable of the Pounds, and then continued His journey towards Jerusalem, accompanied by a great multitude. Towards evening He came to Bethany, where He remained for the Sabbath, which began at sunset on Friday and lasted till sunset on Saturday. After the Sabbath was over, Simon made Him a feast at which Mary performed that anointing which so much troubled Judas, because of the waste. The next morning (corresponding to our Sabbath) He set out, and at Bethphage, probably, commenced the triumphal procession of which our lesson tells us. Up to this time Jesus had shrunk from everything that looked like a public proclamation of His Messiahship; again and again He had forbidden His disciples to tell any one of the Messianic signs He gave them privately. But now the end is drawing near, and He must give the scribes and priests a most unmistakable intimation as to His claims, Jerusalem must be without excuse for having rejected Him, therefore, He will enter the city and come to the temple exactly as Zechariah had written, centuries before, Zion's King should come to her.

I. The Colt Secured.—V. 2 tells us how the "colt, the foal of an ass," was secured. Jesus had none of His own, but as He and His disciples came along the Jericho road toward Jerusalem, across a gorge around which the road wound, lay the little hamlet of Bethphage, and there stood the very thing required, a colt, fitted for divine service, for none had ever used him. So two of the disciples were sent by a footpath across the gorge to secure the colt and have him in readiness against the time when the master would have reached the place, going around by the road. They were commanded to answer any enquiries by the simple statement that the "Lord hath need of him and will straightway send him back again," a reply which satisfied the owner of the ass, for they were permitted to louse him and bring him to Jesus.

II. The King Acknowledged.—There were no royal trappings for the lowly steed chosen, because the ass was emblematic of peace. But among the disciples there are those who have long expected this hour, and at once, in acknowledgment of Him as King, they cast their garments upon the colt and Jesus sat upon the seat thus made (see II. Kings ix. 13). The way was full of pilgrims going up to the feast, and these, seeing what was going on, joined in the acknowledgment. "Many spread their garments in the way"—a custom which still prevails in the East, as a mark of homage to one in authority. Others broke branches from the palm trees which lined the road and adjacent fields, and, breaking the twigs and leaves from these, continued to scatter them all along the road to Jerusalem. Meanwhile some noise of what was going on has reached the city, where some of those who had been present at the raising of Lazarus have been telling of that wonder to the assembled pilgrims; and at once crowds come out to meet the procession, and then wheel around and lead the way back. "And they that went before and they that followed" joined in the triumph song, "Hosanna," etc. No doubt there was a mingling of many cries: "Hosanna," "Hosanna, to the son of David," "Blessed is he," "Blessed is the King," "Blessed is the King of Israel that cometh in the name of the Lord," "Blessed be the Kingdom that cometh, the Kingdom of our fallen David," "Peace in heaven and glory in the highest," "Hosanna in the highest"; but all, alike, proclaiming this to be their Messiah King. Thus in triumph is Jesus led into the city, and to the very temple itself.

Of course there were fault-finders. Some asked Jesus to put a stop to all these shouts, but were silenced when He told them that if men held their peace the very stones would cry out and proclaim Him Israel's King. And what were the feelings of those who were plotting against Him? They ground their teeth with rage and determined that He must die at once. It is possible that they were already in communication with Judas, and hoped soon to accomplish their design. And how does Jesus take all this? Calmly as we would expect, and in a manner worthy of a King. Only once is He moved exceedingly, and that is when the city first bursts upon His view, and He thinks of the destruction it is bringing upon itself—then He bursts into tears and laments over the hardness of heart he has seen—a hardness which will not be lessened even by His coming so unmistakably as the Messiah.

III. The King in the Temple.—Children filled the courts with echoes of the shouts of triumph they had caught from their elders, as Jesus entered the temple, and calmly surveyed the condition of things there. The Pharisees were displeased, but there can be little doubt that our Lord heard no more perfect praise that day than from these children's voices.

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O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MARCH 27TH, 1895.

UNIVERSITY students will not have long to wait to get an opportunity to let all their grievances be known, and to enable the public to know what they are, and to judge whether or not there is good ground for them. A Commission has been appointed and the members of it, both from their high personal character, acquaintance with and interest in our national University, scholarship and ability, will command the confidence of the whole country. All friends of the University, and of scholarship in the Province and Dominion, will watch the proceedings and the outcome of this Commission with deep interest.

ABOUT, and at the time of the closing of Knox College, several important committees of our Church usually meet to transact and so far wind up their business in view of the meeting of the General Assembly. The Home Mission Committee meeting at that time is especially important, and that of the Foreign Missions later when so many students, it is understood, have offered themselves for service abroad, will be one of peculiar interest. The Sunday-school Committee of the General Assembly also meets in this city at the same time. Its work is growing in importance and interest to the whole Church, and matters of the utmost moment in this department of Church work are to be considered at its approaching meeting.

THE following affords about as heroic a defiance of facts, and a case of as hard winking as anything we have seen for some time. Rev. Father Guilliard, chief of American Oblats, in a sermon at Winnipeg said: "Protestantism could not succeed, nor was it succeeding; it was crumbling into infidelity. He would tell his congregation, for he was not afraid and had a habit of putting what he thought into words, that within 50 years Protestantism would have practically disappeared, and there would be only two choices for people—infidelity or the Catholic Church." It is evident that it is with Father Guilliard, as with a good many other people; if the facts do not suit his theory, so much the worse for the facts. Prophesying is rather a risky business, but this Reverend Father is about the rashest we have fallen in with.

AFTER the cloud which for a time hung over Bismark's high and proud estate, it cannot but gratify the heart of the old autocrat to receive the unsought regard and consideration of his sovereign, and to see all Germany preparing in every way to honour him on the coming of his eightieth birthday on April 1st. As we look at the strong shaggy features, the sturdy determined air

and bearing, we feel that we are in the presence of a monarch among men. All nowadays are more or less familiar with the main fact of his history. He will be looked back to by coming generations of Germans, as the man whose genius, whose strong character, and faith even that God had raised him up to do a special great work for his country, contributed more than did any other thing to call into being and build up a United Germany, and place it in its present, proud, commanding place among European nations.

IT appears but yesterday or last week since those birds of passage, the students, began to show themselves on our streets, and now the time is almost come for them to begin to take their flight. On the third of April the official winding up of Knox College will begin and be completed on the evening of the next day. It is a time of meeting and of parting, and feelings of gladness, on such an occasion, alternate with those of sadness. By use and wont the first of the closing days is taken up by the old alumni, and the second afternoon and evening are more academic, and so, of course, more dignified, for old students when they meet, and get the chance, will become young again. As a matter to which even spiritually minded men are not indifferent, it may be mentioned that the usual arrangements for special return rates, by using standard certificates, has been made.

THE Moderatorship of the General Assembly of our Church is the highest place of honour it has to give to any minister, and is generally accorded as a mark of appreciation or of honour to one who, in some way, has rendered distinguished service to the Church. From the number of nominations made annually for this place it is evident that the Church has no lack of men whom she would in this way wish to honour. So far as we have yet seen, the following are the nominations for the coming Assembly, the first two having the greatest number: Rev. Professor Gordon, B.D., of Halifax, Rev. Dr. Robertson, Superintendent of Missions, Dr. Gregg, professor in Knox College, Dr. Somerville, of Owen Sound, Dr. Macdonald, of Seaforth, and R. H. Warden, D.D., of Montreal. In its choice amongst such men the Assembly can hardly make a mistake, every one of them is so good and worthy.

THE man who can write good, honest, sensible nonsense is a benefactor to his kind. Let us prepare to enjoy that most healthful, we had almost said religious exercise, a hearty laugh. Grip, our "Whitcomb Riley," or J. W. Bengough, whichever you please to call him is going to give us very soon a published volume of his poems, profusely illustrated with pen and ink sketches from his own facile pen. "Motley: Verses Grave and Gay," is to be the title of the volume, which will be issued early in April by the Toronto publisher, William Briggs. It will contain such poems as "The Late Mr. Columbus," "Delsarte," "The Woodpile Test," "The Open Gates of Hell," etc., with others as good or better, making in all a book of some 170 pages—humorous pathetic, and elegaic affording a fine range of platform readings. A number of half-tone engravings from original drawings by Canadian artists will further brighten the volume.

THE following from Lord Rosebery, with reference to the establishment of a church by the State, is evidently the matured result of much sound thinking, and is so good in matter and form that it will bear repeating, and furnish food for a good deal of quiet, earnest thought: "If a State is in reality Christian, it certainly does not need the outward symbol of an Establishment to prove it, and if a State is not Christian an Establishment is merely a hypocrisy and a sham. The essence of a Church is spiritual; the inspiration, the traditions, the gracious message, the divine mission, the faith that guides us through the mystery of life to the mystery of death—all these were produced in poverty, in the cottage of the carpenter, and flourish under persecution; nothing can be so remote from their essence or their spirit as wealth or power or dignity in this world. Establishment and endowment, at most, represent

the gifts of the laity to the temple, the ornaments, the rich essences, the corn and wine and oil, which depend for their merit on the willingness and enthusiasm of the offerers, but which lose value and all significance when they are wrung out against the will of the people."

"BLOOD is thicker than water," is an old saw, and after all, the most cosmopolitan of men show it even if they would not like to acknowledge they feel it. We are always glad to find it so towards ourselves. General Booth since returning to England has been expressing himself enthusiastically respecting the future of the Salvation Army and of its industrial projects in Canada. He seems to have more doubts about the United States. About the Dominion, though, he has no reservation. He believes that he is going to astonish the globe by the magnitude of his achievements here, and apparently his plans are cut and dried for beginning an exodus of emigrants from the other side which will be one of the most remarkable of our time. He is very sanguine, too, about keeping these ten thousand colonists in Canada after he has got them here. We confess that we have not so much fear as some of our contemporaries appear to have of a colony of Salvationists who must work before they can eat, who won't drink liquor or buy or sell it, who won't swear or lie or steal, who will go to church and religious meetings oftner than other people, albeit they must have processions and flags and music that is not artistic, who pray and read their Bibles, and are trained in habits of obedience to rulers and respect for authority. Let us have plenty of such.

THE REMEDIAL ORDER.

THIS phrase has now become very familiar throughout the length and breadth of the Dominion. The order has been passed and so far the Dominion Government has interfered with an enactment of the Manitoba Legislature on the subject of education, which it is agreed was entirely within its right to pass. The Government has taken a step which may be attended with most serious consequences, not only to Manitoba, but to any or all of the provinces forming the Confederation, and to the very foundation principle on which the stability of the Dominion rests.

A large public meeting was held in Toronto to protest against any interference by the Dominion Government with the action of the Legislature of Manitoba on education. A good deal has been said and capital attempted to be made out of the fact that a gentleman sought to be heard at that meeting in favour of interference, and with difficulty received a hearing. We ask it to be noticed that the meeting at which this occurred was not called to debate the subject of interference or non-interference. It was a meeting called of those who upon grounds sufficient to their minds believed that interference would be a wrong, and therefore wished to protest against it. A mistake was certainly made when Mr. McCarthy said that it was a meeting for the full discussion of the subject on all sides. Having once agreed, however, to allow a gentleman to speak at all against the very purpose for which the meeting was called, courtesy and fairness required that he should be heard at any reasonable length. But seeing that the meeting was called for a specific purpose and was called by those who were in favor of a certain prescribed line of action, there would have been no want of toleration or fairness had no one been allowed to speak in advocacy of a course the very opposite of that to promote which the meeting was called. No one could claim for themselves or for others more strenuously than we do the right of free speech, or full discussion upon a subject which is up for discussion. But interference was not up for discussion, and determined advocates of free speech as we are, we cannot join in the cry that every instance in which both sides are not to be heard is to be charged with intolerance. This by the way.

One of the most wise, temperate and fair presentations of this matter which has fallen under our notice is that by Principal Grant in the issue of *The Week* of the 22nd inst. After stating the grounds for interference and saying that, he "cannot help sympathizing with those who plead for interference," he adds: "Notwithstanding, interference on the part of the Federal Government would be a blunder or a crime of the first magnitude."

And this blunder or crime of the first magnitude, according to Dr. Grant, has been enacted. In our humble way we agree with his opinion.

What is the grievance? It surely is not a grievance that a legislature alter, amend, or wholly do away with legislation which changed circumstances render no longer suitable or useful for the public interest. Would it not be a grievance of the very worst kind if this could not be done. This is what is claimed to be the case in Manitoba, and this is all that the Legislature did. Almost every change in legislation affects some portion of the community unfavorably, but the Legislature does not feel bound on that account to do nothing, to sacrifice the interests of the public at large for the interests of a minority which in this case is really quite small.

The grievance is not that if denied separate schools Roman Catholic children will not receive adequate instruction in the usual subjects of common school education. So far from that being the case, the Roman Catholics whose children now attend common schools never complain of that. Indeed, many, we are told, who now send their children to Separate schools, if they were at perfect liberty to choose would greatly prefer to send them to the common schools. This is said to be the feeling of many Manitobans even in whose name this legislation is invoked. That is not the grievance.

The grievance is not that the morals of their children will be corrupted if they are allowed to hear the Scriptures read, even out of the Douay version, or repeat with others the Lord's prayer, or learn to repeat the Decalogue, the foundation stone of all sound morality. A church which professes to found its claims and its doctrines upon the Word of God, cannot afford to declare that this is a grievance. Even if it held that such exercises as these conducted by Protestant teachers is a grievance, this is wholly removed by their children being allowed to retire during such exercises.

The grievance, then, is this: that according to Roman Catholic idea, the school is the nursery of the church, to be used largely to indoctrinate the minds of the young, at that susceptible time of life with the beliefs, doctrines, practices and claims of their church, and that by the recent legislation of Manitoba, and in the common school as we have it in Ontario and the United States, this cannot be done. This is the grievance that under a national system of common schools the peculiar doctrines of the Romish Church cannot be taught at the public expense. Can this be admitted to be really a grievance in a country and under a government which repudiates the connection of the church and state? We had considered that to be a well understood principle of our government for many years past. Have Roman Catholics and the Roman Catholic Church any rights inherent in them not in other churches and other citizens so that they can justly and honestly complain of it as a grievance, if the state refuses to use the public funds to teach in their schools the doctrines of their church, which it will not, and cannot employ to teach the doctrines of any other church? To ask the question is to answer it. This is no real grievance. If Roman Catholics choose to hold some particular opinion as to the object for which schools exist, they are at liberty to do so; but they have no right to insist that their fellow-citizens, very largely in the majority, should accept their view and guide the legislation of the country in accordance with it. If Roman Catholics have a right to public funds to be used for this purpose why have not others? And where is the stopping place?

We cannot see how, logically, Manitoba can give the remedial legislation, which it has in effect been commanded to give, either on the ground of the number of those who claim to be aggrieved, or of the religious opinions they hold. But the clear, cold logic of the intellect purely has often to be modified by the logic of circumstances, and by the fact pointed out by Principal Grant, that it is "men" we have to deal with. What remedy can be proposed if any to satisfy all parties would appear to be no easy matter. "The term remedial," says Principal Grant, "indicates a restoration of the state of things prior to 1890. But that state of things was intolerably bad. No one in a Manitoba constituency would venture to defend it. Every one in 1890 admitted that reform was needed, and that the Province had outgrown the Act of 1870." Yet a return to this state of things is what is asked for and which with unusual unanimity Manitobans by

legislation did away with. How can this with any decency be called a remedy.

State-building is slow work and requires infinite patience, wisdom, moderation and forbearance; it requires consideration for strong and apparently even unreasonable prejudices, ignorance and selfishness. Perhaps some way may be found out of this difficulty which shall tend to the public contentment. If any way is to be found to such a desirable end, Manitoba itself is surely much more likely to devise one, knowing best its own circumstances and needs, its own interest, than can the Dominion Parliament. We re-echo the last words of Principal Grant's conciliatory article, "Give Manitoba time." His view of the gravity of the situation will be agreed on by all sensible men: "If Ottawa interferes with Manitoba, its interference could also be invoked against Ontario. We would feel that such interference would be intolerable." The more grave the situation the greater is the necessity laid upon all wise and good citizens, Protestant or Roman Catholic, to shut their ears to passion and prejudice, and listen to the counsels of calmness and moderation.

W. F. M. S. AND MISSION FUNDS.

It is evident from letters that appear in the papers, and other correspondence, that there is a considerable amount of misunderstanding as to the financial condition of the W. F. M. S., which is causing, in some quarters, a degree of hostility that cannot but prove disastrous, if not corrected. It is reported that the statement has been made at missionary meetings, and in pulpits, that the W. F. M. S. have more money than they know what to do with; that they last year lent Dr. Reid \$10,000 for the use of the General Foreign Mission Fund, and for which they are receiving 7 per cent. interest; that the W. F. M. S., is assuming the authority of a court of the church, dictating to congregations as to what they are to do with their funds, etc. Will you allow me to make the following statement in the name of the F. M. C.

1. The W. F. M. S. is an organization having a constitution sanctioned by the General Assembly, and the only thing they have ever done that looks like dictation is simply to attempt to carry out the terms of their Constitution. According to that Constitution all Auxiliaries are expected to contribute their collections to the funds of the W. F. M. S. If that is a wrong then the blame attaches to the General Assembly, and not to the Society.

2. The Foreign Mission Committee, when preparing estimates for the year, prepares estimates for the W. F. M. S., also, all of which are submitted to and adopted by the General Assembly. The ladies have loyally endeavored to meet the Assembly's demands, and in order to do so have had to seek the loyalty of all their Auxiliaries. Is it not rather unfortunate now, when or because they have succeeded in their efforts, that unkind and untrue charges should be made against them? They in no sense interfere with the administration of the funds; once the money is collected it is handed over to Dr. Reid, and the F. M. C. does all the rest.

3. The statement that they have more money than they know what to do with, and have lent Dr. Reid \$10,000, at 7 per cent. interest, is entirely wrong, and yet is just such a statement as is likely to do much harm. The fact is simply this: Dr. Reid borrows large sums of money from the banks every year to carry on the work until the Spring comes, when congregations send in their contributions. Of course, the interest on that borrowed money is so much loss. If our funds were a year ahead so that the treasury would not be exhausted until the next year's congregational contributions came in, all that interest could be saved. Now the contributions from the W. F. M. S. last Spring (1894) were sufficient to pay the previous year's account for work amongst women and children, and also to place in Dr. Reid's hands \$10,000 towards that same work on this year's account. It was not a loan to any other department of work. It was an advanced payment on their own work, and a saving of so much interest which would have been lost had it been necessary to go to the banks for that amount. Of course, that \$10,000 did not meet all expenditures on woman's work up to date. Dr. Reid has had to borrow a considerable amount

for that purpose for which interest is now being paid, not to the women, but to the banks. Hence, instead of ground of complaint in this, the real cause of regret is as has been stated, that all our committee's are not in a condition to avoid these bank loans, by being in funds to the full extent of their liabilities for the year. That is all there is in the charge of investing money at 7 per cent. There has been no loan and there has been no interest charged. To say that the W. F. M. S. has more money than they know what to do with, surely needs no reply. Are there not millions of women dying for time and eternity, because no one has sent them the Bread of Life? Is not the same cry from the Zenana prisons heard to-day, that was heard, when, and on account of which, the W. F. M. S. came into existence?

Surely anyone who will wittingly defeat or impair the efforts of these Christian women for the salvation of their sisters, is assuming a grave responsibility. The great enemy is no doubt eager for discord. Let us be as careful lest he gain an advantage over us. Is it too much to ask that before any person gives currency to these, or any other hurtful charges, that they correspond with some one who is in a position to say whether or not these things are so.

R. P. MACKAY,

Secretary F. M. Committee.

We gladly publish in our editorial columns the above communication from our Foreign Mission Secretary, first, because of the importance of the subject dealt with; second, because the Foreign Secretary speaks with the most perfect knowledge of the subject, and authoritatively in the name of the Foreign Mission Committee; and because it meets substantially every objection brought against the W. F. M. S. by "Querist," whose letter we publish in another column, on the principle that if there is any poisonous humor in the system, it is safer that it come to the outside than be allowed to fester within. If "Querist" and all who feel as he does, will, in addition to Mr. MacKay's, read Mrs. Blair's explanation there ought to be no further difficulty or fault-finding with the disposition of the funds by the W. F. M. S.

There are but one or two other points in "Querist's" letter to which we may refer in a word. He asks: "Has the W. F. M. S. any right to object if the ladies of a congregation combine both Home and Foreign interests when they try to raise funds?" The answer is plain. The women of any congregation are at perfect liberty to organize themselves in any way they choose to raise funds for any purpose whatever. But if in raising money for foreign missions, they wish to be in connection with the W. F. M. S. they can only do so by agreeing to observe its constitution, and if having entered into this connection they do not, the W. F. M. S. has not only a right, but it is their duty to call attention to this violation, and to insist upon abiding by the constitution, or withdrawal from the society. Suppose, for instance, that every one of the hundreds of auxiliaries composing the general W. F. M. S. were to insist upon doing as it liked with its funds, what would become of it? What confusion worse confounded would ensue? It must be allowed to have what is the right of every society, self-preservation. The reason why the Woman's Societies of the eastern section can give part of their money to Home Missions is that their constitution allows it, while that of the Western does not.

Some objections of "Querist" are obviously quite irrelevant. It may be quite true that home-life is being killed by mothers attending so many meetings. But what has the W. F. M. S. to do with that? It does not say how many or how few meetings mothers should attend, or whether they should attend any at all. The same may be said of the objection about country pastors. The W. F. M. S. has nothing to do with them. The Auxiliaries, the Presbyterian societies, and the General society have all shown that they are perfectly able to manage their own business without the aid of either country or city pastors, so that all they ask of pastors for the most part is simply to be let alone.

The Manchester Ship Canal which was opened a year ago with such eclat and royal pomp and ceremony is fast becoming a great Maritime highway. Three thousand vessels passed through it in the first year since its opening, and of these five hundred and one were foreign vessels bound to Manchester direct.

The Family Circle.

THE EMPIRE OF THE SEA.

Our fathers, had they not been men
Of iron hand and tempered core,
Had surely pined and perished, when
Fate set them on a storm-girt shore,
And shut them up, 'twixt sea and sky,
To win their liberty or die.

But from the ocean mist there came
A busy hum that roused the earth,
The din of anvils, and the flame
Of breathing forges, and the mirth
Of labor done: and word went forth,
"A giant lodges in the North."

When they had tilled the sulky land
Until a garden blossomed there,
They felt the trammels of the strand,
And, restless save in free-est air,
They tamed the sea with cunning toil
As they had tamed the stubborn soil.

And when the sea was surely won,
They only halted where the waves
Receive the gold of setting sun
Or wash pink pearls from orient caves;
And gold and pearls and much beside
Our fathers garnered from the tide.

The sea was theirs, but theirs to keep,
With hands that never shrink from blows
And eyes that never closed in sleep,
Against a world of jealous foes,
They kept it proudly. And to-day
'Tis ours to keep or fling away.

Shall those who, weak and scarcely free,
Won the dominion of the sea,
A more contracted lordship crave,
When round the world no wandering wave
Can live its life and yet not feel
The pressure of a British keel?

Shall we, whose sires in this cold isle,
Dreamed to be great and watched the while,
Who planned and spent, who fought and won,
See their unequalled task undone,
When now—so well they worked and willed—
Their boldest dreams are all fulfilled?

Or shall we stand, as long they stood,
Strong children of undaunted brood,
And bid the nations learn once more
That their dominion is the shore,
And that, till Britain fails to be,
She keeps the Empire of the sea?

—W. Laird Clowes, in *Pall Mall Gazette*.

MY CRAFTY NEIGHBOR.

'You must have your new neighbors to dine, my dear,' said Stephen. 'How would Thursday do?'

I had always made a point of responding cordially to any such proposal from my husband. He worked hard for his family, and provided liberally. I thought it was as little as he had a right to expect that he should be free to throw open his door, at any time of the day or night, to whatever guests he might choose to invite. And ten years' trial of this plan had assured me that Stephen had more pleasure and satisfaction in our simple village home, than many others who own palaces and villas and yachts galore. But I did not enjoy the prospect of having our new neighbors, the Seldons. They were people of good family and comfortable circumstances, past middle life, who had spent twenty or thirty years in the organized work of some charitable association in the city. The husband's health had broken down, and they had rented the pretty cottage next to ours, for a year. There was no objection to charitable associations, of course. Dear me, no! Stephen and I contributed regularly to that sort of thing, and got reports by the dozen—which we never read. But you can see for yourself that this is not the kind of people one cares to meet in society. However, I agreed to the Thursday dining, and then wondered who should be asked to meet the new people. They did not attend our church, which was the prominent one in the village, but still, it might not be out of place to ask Dr. Brosins and his wife, and then I would have that pastoral business off my mind, anyhow. I picked out two other couples that I was in debt to, socially, and wrote the cards. They all accepted.

'What about the wines, Steve?' I asked. 'I have heard that these people are cranks on temperance, and I don't know, either, whether it is just the thing to have wine with Dr. Brosins at the table, it might embarrass him.'

'I would not ask people to my house,' answered Stephen, rather haughtily, 'who could be guilty of the rudeness of objecting to my customs; they need not drink wine unless they choose, there will be water, I suppose.'

My table was laid with ten covers, and looked as dainty and stylish as possible. The bowl of scarlet poppies in the center gave the color tone, and no china was used that was not red and white. The name card on each plate had its Shakespeare quotation in red letters, and the initial on the napkins was embroidered in red floss. Although these people were from the city, I flattered myself they would not find my entertainment provincial. As a matter of fact, it was a charming success, but I could not help owing to myself that the charm lay mainly in the new neighbors. They were not in the least stylish, in manner or appearance, but they were altogether delightful, both as talkers and listeners. So far from talking "snoop," as I had feared, it was a little hard to draw them out on the subject of their life work, but when once fairly launched the story was so thrillingly interesting that I almost forgot to watch and direct the movement of the dinner, nothing seemed to me to make any difference, except to hear more of the pitiful lives of that "other half," and the inspiring record of how certain brave and lofty souls were trying to help them.

Let me see—what was I going to tell you about this dinner party? Oh, yes, it was a very small thing, but it was the beginning of a great change in my life. When Charles went round with the napkined bottle, both my strangers (and Dr. Brosins, of course,) turned their pretty, wide-lipped glasses down.

'Won't you have your glass filled, Mr. Seldon?' Stephen asked cordially, and I mentally patted him on the back for keeping the slightest shade of insistence out of his voice.

'Not any, thank you,' answered our neighbor, but nobody could have told whether it was because he meant to drink water or sherry. However, when the decanter was pushed across the table, that was declined too. We saw a great deal of the Seldons: Stephen and I found ourselves getting more intimate with them, and really more attached to these two dear old people than we could have thought possible in such a short time.

'One thing constantly surprises me about Mrs. Seldon, Steve,' I said to my husband, 'she never tries to convert me to her way of thinking about things.'

'That's because she has some sense,' Steve answered.

'No, but really,' I insisted, 'if I felt as strongly about anything as I know she does about wine drinking, I could not hold my peace, you know; I would just have to lay hold of people about it, especially my friends and neighbors, and very especially younger people, who might be expected to listen to me.'

'Well, my fierce little woman, I'm thankful then for every week of the two years' difference in our respective ages: for I am constitutionally opposed to being laid hold of by other people's opinions. By the way, where are you going now?'

'Oh, I am going to drive Mrs. Seldon in the dog cart down to see some of the factory people. She is trying to get some of those cruel fathers and mothers to take the little tots of children away from the factory.'

'Hm!' said Stephen meditatively, 'she does lay hold of some people then. Does she address them as cruel fathers and mothers?'

'Oh, you dear old goose! She talks to them in the same sweet friendly way that she talks to me; she doesn't argue a bit, but just asks for these little folks to come to her kindergarten as if she couldn't get along without them, and won't they please do her this favor.'

'Hm!' said Stephen again. 'So it is possible for her to treat people just as she treats you, say, and still think them very

wicked. I wonder what she really thinks of you, this crafty old lady over the way?'

I knew Steve was teasing me, but I didn't half like the suggestion; I had grown too fond of my new neighbor to be willing that she should think hardly of me. The dog-cart and I went about with Mrs. Seldon almost every day for weeks and months. I lost interest in my fancy work and the weekly novel from the library often went back to its shelf unread, while I was growing acquainted with the lives and homes of people who had lived only a few streets away all my life. It was not a very happy or comfortable time for me; the people were so discouraging, so deceitful often, so grasping, so ungrateful, so unreliable, and yet so poor and wretched and ignorant and foolish and self-destroying, that I wished over and over again that I had stayed at home, and had never seen them. Mrs. Seldon never once asked me to do anything for them; she seemed to take it as a great favor that I should go about with her, and she asked my advice constantly, in a way that made me feel ashamed of having no opinions, and no right to any, on the subject. But something laid hold of me, if Mrs. Seldon did not. A great solemn, uncomfortable conviction that I had been up to this time a dastardly shirker in the battle of life, grew up within me, and overshadowed all the pleasant places in which I had been walking. And along with it grew another tormenting conviction, that so far from doing any good to those who needed me, I had been doing harm. I assure you Mrs. Seldon did not once in all those months mention the word "Temperance" to me. I would have remembered it if she had, for the word was disagreeable to me, and always stirred a little secret feeling of antagonism. But, oh, I saw such blight and blast and ruin and suffering follow drink, everywhere, that I began to look at the wine in my glass and Stephen's with suspicion and aversion. It takes a jar sometimes, doesn't it, to form crystals, even when the conditions are all right? My thoughts and feelings were ready to crystallize into resolutions, I think, and then the jar came.

There is one part of my life that I haven't said anything about, because I rarely speak of it to anyone; it lies so deep in my heart that it is hard to tear it up without bringing blood at the roots—or tears—which sometimes mean as much. It is my little grave: the grave of our one little child, a beautiful angel, whom God took away again, after he had been mine for two years. I can not now look into the face of a little fair-haired, blue-eyed child without a passionate tenderness, because of mine. And in all this work of Mrs. Seldon's among our poorer people, it was the very little ones who seemed to fall to my share, and cling to my skirts, and nestle up against me. There was one dear little thing who drew me, especially; a bright, laughing child with that glint on his curls which stirred my most precious memories, and he was called Johnny too; little Johnny Carr. One day Mrs. Seldon sent me a hasty message: would I please drop everything and come for her in the cart, her maid said; something was wrong at the Carr's. I was not long in driving up to her door, but Mrs. Seldon had gone, leaving me word to follow. Who has not felt that heaviness of heart which sometimes foreshadows evil. Mine beat painfully as I urged Gipsy down to the factory cottages, but I was not prepared for the sight of my precious Johnny, white and moaning in his mother's lap. He knew me, and held up his arms. Poor darling, he had nothing but pleasant times associated with me; he thought they would come back in my arms.

It was the old story in that poor woman's life; a husband ordinarily kind, getting roaring drunk, and turning into a wild beast. He had struck her before in these mad fits, but this time he had pushed her down the steep steps, with Johnny in her arms, and the little spine was horribly injured. I felt such a murderous hatred in my heart for

that miserable father, that I am afraid I could have killed him with my own hand at that moment. But when some such fierce word escaped me, the woman turned her poor bruised face to me with a reproachful look: "It ain't as bad in Jack, what tries to help it and can't, as 'tis in them what sells it to him for money. They know what it does to him: I've told them agin and agin; I've promised to give 'em twice as much as Jack pays for drinks, ef they'll jes refuse him. They won't. They eggs him on by settlin' it out before him.'

A great shudder came over me; I shook so I had to put Johnny back into his mother's arms. I felt as if I had helped to do this awful thing, in setting wine on my table day after day. How did I know but that a glass of the beguiling curse drunk at my right hand had proved the spark to inflame some dangerous appetite, to bring some mother and child to misery like this!

Two years have gone by since my red and white dinner party; almost two since my little Johnny was hurt. We hope he is getting well, though the wise city doctor to whom I carried him, could not promise me that he would ever be as strong as other boys. Perhaps you think I never had wine on my table after this; but you forget that it was Stephen's house, and he was master of it. He is very gentle and good to me about it, and though he does not see the matter as I do, he gives up more and more to my piteous suffering at the sight of it. Mrs. Seldon has gone back with her husband to the blessed work of saving other children from such a cruel fate.

'She was undoubtedly a crafty little woman,' said Stephen the other evening, looking half ruefully at his glass of cold tea; 'I never saw her equal.'

'Why, Steve,' I said innocently, 'Mrs. Seldon did not try to influence me, she never said a word—'

'Oh, you little green pea!' said my husband, good-naturedly; 'I don't understand myself what magic she used, but the walls of Jericho did not tumble more effectually to the rams' horns, than your prejudices and customs fell before her guile.'

This was the first time it had occurred to me, reader, that my crafty neighbor had set snares for me!—*The Interior*.

THE REWARD OF PERSEVERANCE.

A profitable and interesting illustration of the results of perseverance and thrift is shown in the history of the church bell of the North German town of Grosslaswitz.

The townsfolk, after having contributed all that could be spared from their scanty earnings for the bell fund, found the total sum insufficient. About this time, so the story goes, a passing bird dropped a grain of corn in the churchyard from which in due time a stout green blade sprang. As the grain ripened, the village schoolmaster, who had noticed and tended it, plucked it and sowed the seed in his garden. This in season brought forth an increased crop until his strip of garden was turned into a corn field. He then divided the seed grain among the farmers near by, and after eight harvests the faithful townspeople rejoiced in the possession of a beautiful bell which rang out a continual memorial of their industry and perseverance.

In a discussion at a meeting of the Dundee Officebearers' Union, Mr. D. M. Watson said that if the Highland people could be got into intercourse with the United Presbyterians the danger would be that the latter would be thought more orthodox than many of the South-country Free churchmen, and the United Presbyterian Church might be joined on condition that it kept clear of the Free.

The closing lecture of a series on Biblical and social questions was given in School Wynd Church, Dundee, recently, by Rev. A. F. Forrest, Glasgow, whose subject was "The Causes and Cure of Poverty." The other lecturers were Prof. Orr, Dr. Alex. Oliver, and Revs. Charles Jerdan, LL.B., Greenock, and George Smart, pastor.

Our Young Folks.

MY STORY, MARM?

My story, marm? Well, really, now, I have not much to say? But if you'd called a year ago, and then again to-day, No need of words to tell you, marm; for your own eyes could see Now such the Temperance Cause has done for my dear John and me.

A year ago we hadn't flour to make a batch of bread, And many a night these little ones went supperless to bed; Now look into the larder, marm—there's sugar, flour and tea; And that is what the Temperance Cause has done for John and me.

The pail that holds the butter, John used to fill with beer; But he hasn't spent a cent for drink for two months and a year; He pays his debts, is strong and well as any man can be; And that is what the Temperance Cause has done for John and me.

He used to sneak along the streets, feeling so mean and low, And he didn't like to meet the folks he once was proud to know; But now he looks them in the face, and steps off bold and free; And that is what the Temperance Cause has done for John and me.

A year ago these little boys went strolling through the street With scarcely clothing on their backs and nothing on their feet; But they've shoes and stockings now and garments, as you see; And that is what the Temperance Cause has done for John and me.

The children were afraid of him—his coming stopped their play; But now when supper time is o'er, and the table cleared away, The boys all frolic around his chair, the baby climbs his knee; And that is what the Temperance Cause has done for John and me.

Ah, those sad days, ere o'er, of sorrow and of pain; The children have their father back, and I my John again; I pray excuse my weeping, marm—they're tears of joy to see How much the Temperance Cause has done for my dear John and me.

Each morning when he goes to work I upward look, and say, "O Heavenly Father, help dear John to keep his pledge to-day!" And every night before I sleep, thank God on bended knee For what the Temperance Cause has done for my dear John and me.

THE ORIGIN OF MOTHER GOOSE.

There are many things in the history of the old South Church, Boston, which helped to make its name famous. But there is one thing which has not had the recognition it deserves. In the list of admissions for the year 1698 occurs the immortal name of "Mother Goose." I almost beg pardon of her memory for saying Elizabeth, since by the unanimous verdict of the world, in whose heart her name is enshrined, she is known as Mother Goose.

To them the renowned Mother Goose is no myth, as some have thought, but lived in Boston in veritable flesh and blood, as the records of Old South Church clearly show. It is a pleasure to find that in making a Goose of herself she married into a well-to-do family, where in due time she, too, by putting her melodies to the press, not merely laid one golden egg, but has been laying a steady succession of them from that day to this. For unlike the goose in the fable, she could not be killed, but still lives, and yields stores of wealth to the booksellers as often as Christmastide returns. Her nest will not be empty so long as there are children and nurseries in the world.

It is almost a pity, if one may say so without straining the metaphor, that her eulogy cannot be written with a quill taken from her own dear wing. What child in Christendom has not often nestled under her wing, been brooded by it, and forgotten every trouble in listening to her immortal lays?

The maiden name of this venerable lady,

mother of us all, was Elizabeth Foster. She lived in Charlestown, where she was born, until her marriage. Then she came to Boston with her thrifty husband, Isaac Goose. She was his second mate, and began her maternal life as a step-mother to ten children. These all seem to have been lively little goslings, and to their number she rapidly added six more. Think of it! Sixteen goslings to a single goose—assuming that none of them had been eaten up by the hawks, and that none died by crook in the neck. Poor, happy Mother Goose! No wonder her feelings were too many for her, and that she poured them out in the celebrated lines:

There was an old woman who lived in a shoe, She had so many children, she didn't know what to do.

Yet her family cares seem, on the whole, to have rested lightly on her; for she was no wild goose, flying South and North with every turn of the sun, but stayed by her nest through cold and heat, happy as the day is long, and living to be ninety-two years old. She even survived Father Goose many years, and she led and fed her numerous flocks and tenderly brooded them in the little enclosure on Temple Place till they were able to swim and forage for themselves.

One of these, her daughter Elizabeth, became the wife of Thomas Fleet. And here is the fact to which we owe it that her name and fame are spread through the world. Thomas Fleet was a printer, living in Pudding Lane, and when Thomas Fleet became a happy father she insisted on going to live with him as nurse of honor to his son and heir. To coddle her own grandchild was the beau ideal of blessedness for Mother Goose.

No doubt she would have been glad to save Rome, as certain other geese did with their cackling; but lacking the opportunity to do this, she sang ditties from morning till night,

Up stairs and down stairs
And in my lady's chamber,

till her son-in-law became sensibly alarmed at the fertility of her genius. Sing she must, however, for was she not a poet full of the divine fire which refuses to be quenched? It was well for the world that she was a law unto herself. No upstart son-in-law could control her, or keep her from humming and cooing at her own sweet will.

A happy thought occurred to Thomas Fleet. Was it not a sign of something good to him that his precious mother-in-law, with her endless rockings and lullabies, had put herself in his way?

He stopped asking the irrepressible songster to rock more and sing less, and while she sat in her armchair, or shuffled about the room, lost in sweet dreams, he carefully wrote down what he could of the rhymes which fell from her lips. His notes rapidly accumulated, and in a little while he had enough to make a volume.

These he now printed and bound into a book, which he offered for sale under the following title:

"Songs for the Nursery; or, Mother Goose's Melodies for Children. Printed by T. Fleet, at his Printing House, Pudding Lane, 1719. Price, two coppers."

This title page also bore a large cut of a veritable goose, with a wide, open mouth. How the immortal author bore the profane use of her name, or what she thought of the shrewd Thomas Fleet, history does not say. We have every reason to believe that she took it just as sweetly as she had taken all the trials and annoyances of her life. She possessed her soul in patience and continued her gentle ministry to the little ones; still gathering them into her arms, and soothing and gladdening their hearts, after the shadows of old age had fallen about her, not weary of her delightful task, but as busy as ever with it when the time came for her motherly soul to spread its wings and fly away to the great company of children in heaven. Such is the story of Mother Goose.

Her little book started on its errand. It grew and multiplied with each edition. It made her dear name a household word wherever it went. What shore or fastness has it not visited? Where is the home in which its loving rhymes are not sung? It is one of the books which cannot grow stale or be destroyed.—*This Sunny Hour.*

THE TURNING POINT.

Boys, never be ashamed to pray. Never shrink from acknowledging God. Let not the laugh and jeer of comrades deter you from the path of duty. You know not what important results depend upon your example.

Many years ago a youth named John was apprenticed in the town of Poole. John had been piously trained by his good parents, but unhappily he yielded to temptations, neglected the reading of his Bible, disregarded the Sabbath, and gave up praying. Oh, how sad when the child of many prayers refuses to pray for himself! John was gradually going from bad to worse, when one night a new apprentice arrived. On being pointed to his little bed, the youth put down his luggage, and then, in a very silent but solemn manner, knelt down to pray. John, who was busily undressing, saw this, and the sight troubled him. He did not raise a titter, as many wicked youths would have done, but he felt ashamed of himself. Conscience troubled him, and God's Holy Spirit strove with him. It was the turning point in John's life! He began again to pray; he felt the burden of his sins to be great; but he sought that Saviour who died for poor sinners; he cast his helpless soul, by faith, on the atonement made on Calvary, and was enabled at length, to rejoice as one of God's forgiven children. A few years afterward he began to preach to others, and he became one of the most successful and honored ministers of the gospel ever known. This was the Rev. John Angell James.

Boys, never be ashamed to pray; for you little know how far-reaching and beneficent may be the results of your example.—*Reaper.*

"JUST AS I AM."

Once a little boy came to a city missionary, and, holding a dirty and well-worn bit of paper, said: "Please, sir, father sent me to get a clean paper like that." Taking it from his hand, the missionary unfolded it, and found it was a page containing that beautiful hymn of which the first stanzas is as follows:

Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come! I come!

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it and why he wanted a clean one.

"We found it, sir," said he, "in sister's pocket after she died; and she used to sing it all the time when she was sick, and loved it so much that father wanted me to get a clean one to put in a frame to hang it up. Won't you give me a clean one, sir?"

The little page with a single hymn on it had been cast on the air like a fallen leaf by Christian hands, humbly hoping to do some possible good. In some little mission school, probably, this poor little girl had thoughtlessly received it, afterward to find in it, we hope, the gospel of her salvation.

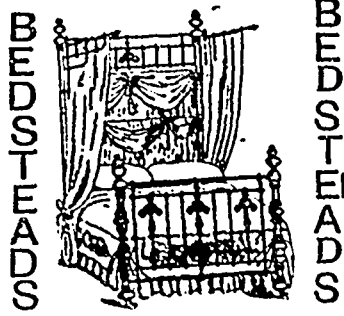
PRESBYTERY MEETINGS.

GLENGARRY: This Presbytery met at Cornwall on the 5th inst., a large number of members being present. After full consideration, grants to augmented congregations were recommended as follows: East Lancaster \$2.50 per Sabbath, Apple Hill, etc., \$250, Summersdown \$250, Avenmore \$100. Assembly remits were considered and approved save that in a year's probation with respect to which the following resolution passed: "That the General Assembly enact that all students graduating from colleges, other than our own, and ministers without charge coming from other

churches, be required to give at least one year's service in the mission field before being eligible for a call." Excellent reports were given in by Messrs. Mitchell and A. K. McLennan on Sabbath schools and statistics respectively. Prof. D. M. Gordon was nominated for the moderatorship of the next Assembly. Rev. J. Cormack was nominated for the moderatorship of the Synod. The following ministers were appointed commissioners to the Assembly: N. MacKay, J. Cormack, N. T. C. MacKay, R. McLeod, J. S. Barnett, and J. W. McLeod. The congregation of Lunenburg was granted leave to build a new church at Newington in the near future. Rev. J. Fraser Campbell gave an excellent address on the work in Central India. He made a strong appeal to this Presbytery for practical help. There was also read a letter from Rev. W. J. Jamieson bearing on the same matter. The following resolution carried unanimously: Whereas a very urgent appeal has been made to this Presbytery by Rev. J. Fraser Campbell, supplemented by a communication from Rev. W. J. Jamieson, to pledge the support of a married missionary in Central India, and whereas the needs of Central India are exceedingly great at the present crisis, be it resolved that Presbytery instruct each ministerial member to make an appeal from his pulpit, and by personal canvas among his congregation in behalf of the matter, and report to the committee on systematic beneficence at the adjourned meeting of Presbytery to be held in Alexandria on the 18th inst. what amount his congregation will pledge. A call from Lingwick, in the Presbytery of Quebec, in favour of Rev. A. K. McLennan, was submitted. Mr. McLennan having expressed his mind declining to accept the same, the usual formalities were dispensed with.—MR. MCLENNAN, Clerk.

QUEBEC: This Presbytery met in Morrin College, Quebec on the 26 and 27th February. Rev. J. M. Whitelaw, B.D., was appointed Moderator for the ensuing six months. Dr. Kellock, convener of the Presbytery's Committee on Augmentation, reported having visited nearly all the augmented congregations in the interests of the fund and that the one or two not visited had been communicated with and action taken. As a result of the special efforts put forth in the interests of the fund every congregation with one exception promised an increase in their giving, for the supply of ordinances and asked reduced grants, while one congregation became self sustaining. Grants to mission stations and augmented congregations were carefully revised and recommendations thereanent made to the respective committees. Leave to moderate in calls was granted to Danville and Windsor Mills. Reports on the State of Religion, Sabbath schools, Sabbath Observance and Systematic Beneficence were submitted by Revs. J. McClung, Thos. Muir, K. MacLennan and D. Tait, respectively, and were adopted and ordered to be transmitted. Rev. D. Tait submitted the report of the Presbytery's Committee on Remits from the Assembly. The remits on one year's service in mission fields and on the appointment of a Committee on Jewish Mission were approved. The Presbytery disapproved the remits on the amalgamation of committees and the obligation of ministers to become connected with the Aged and Infirm Minister's Fund. The following deliverance on the Hymnal was arrived at: 1. That the whole Psalter (i.e., the 150 Psalms in common use) be retained as a part of the Book of Praise. 2. That it is desirable that some new versions and selections from the book of Psalms should be incorporated in the new Book of Praise and that the selections submitted by the committee when approved or revised should form the first part of the new Hymnal. 3. That the selections from the paraphrases should be incorporated in the new Hymnal. 4. That the complete collection should be called "Book of Praise" and should include—(a) The whole Psalter in the Metrical version now in use (b) Selections from the prose version of the Psalms and other portions of Scripture for chanting. (c) Selections from the Psalms in the ordinary metrical version and other versions; (d) Hymns approved and adopted by the Assembly; and (e) Scripture sentences. 5. That no book containing any portion of the materials included in the "Book of Praise" shall receive the imprimatur of the Assembly unless it contains either the whole Psalter or selections from the Psalms which shall be approved by the Assembly. 6. That there shall be a smaller book for the Sunday schools consisting of selections from the Psalms, Paraphrases and Hymns contained in the "Book of Praise." 7. That the Psalms be numbered separately from the Hymns. 8. That the draft Hymnal be generally approved but that the second verse of the National Anthem be omitted. 9. That there shall only be one "Book of Praise." The following were appointed commissioners to the General Assembly viz. Revs. J. M. Whitelaw, B.D., Dr. Kellock, W. Shearer, John McClung and David Pugh; and Messrs. Jno. Whyte, Jno. C. Thomson, Robt. Brodie, R. McCallum and Dr. Thompson, elders. Dr. McDonald, Seaford, was nominated as Moderator of the General Assembly; and Rev. Jas. Fleck, Montreal, as Moderator of the Synod of Montreal and Ottawa. Rev. D. Tait submitted a report of great interest on French work within the bounds, and grants to the fields were considered. A call from the congregation of Scotstown in favor of Alex. MacKay, D.D., was sustained and provisional arrangements made for the induction. The call from Hampden in favor of the Rev. A. F. McQueen, and lying on the table since the last meeting, was sustained. A call from the congregation of Lingwick in favor of the Rev. A. K. McLennan, B.A., was submitted and sustained and ordered to be transmitted to the Presbytery of Glengarry.—J. R. McLROY, Clerk.

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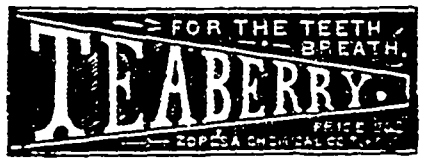
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Ministers and Churches.

Rev. R. Atkinson of Berlin, preached in Paris recently.

The Rev. Geo. McArthur, of Cardinal, has been elected one of the council of Queen's University.

The Presbyterians of Glamis have addressed a unanimous call to the Rev. Mr. Macdonald, B. D., Ripley, Ont.

The Y.P.S.C.E. of Knox church, Stratford, paid the Tavistock society a visit recently. A most enjoyable evening was spent.

Rev. R. E. Knowles, of Ottawa, is taking two months' holidays to recover his health. He will spend this time in South Carolina.

Rev. A. E. Vert vacated the Presbyterian manse of Delaware last week. He goes to Montreal to engage in literary work.

The Home Mission Committee of the Presbyterian Synod of Manitoba made grants for the year to the total of nearly \$10,000 among various missions in the Province and Territories.

Rev. J. W. McIntosh, student of Queen's, who was in charge of the Presbyterian church at Cambray during last summer, again occupied the pulpit on Sunday morning. His many friends were pleased to meet him.

For two weeks past Rev. J. W. Mitchell has been conducting meetings in North Pelham (Rev. W. M. Roger's charge), with very cheering results. His meetings formerly referred to were held in Port Dalhousie, not in Thorold.

The Rev. Alexander Urquhart, of Corunna, Mooretown and Knox Church, passed away on Sabbath evening, March 3rd, after a long illness. The pulpit was preached vacant by Rev. F. O. Nichol, of Sarnia, who will act as Moderator during the vacancy.

Rev. C. J. Cameron, of Brockville, was in Kingston on a recent Sabbath. In the afternoon he spoke in Queen's Convocation Hall, and in evening in St. Andrew's Church. On the latter occasion he addressed himself chiefly to young men. The Kingston papers both speak very highly of his efforts.

Miss Mary Campbell, daughter of Rev. Dr. Campbell, of Renfrew, and Mr. Robert C. Wilson, a popular young merchant of Almonte, were married last week in Renfrew. The popularity of the bride was attested by the great number and elegance of the presents and the hearty good wishes bestowed upon her.

Rev. Mr. Mullan, Fergus, occupied the pulpit of Knox Church, Elora, on a recent Sabbath evening and preached an excellent discourse on "Upright living and trust in God." Mr. Mullan always receives a hearty welcome from Knox Church people. Mr. McInnes fill the pulpit of St. Andrew's Church the same evening.

The death occurred rather suddenly at Arkona, Ont., recently of Rev. George Haigh, the respected pastor of Arkona and West Adelaide Presbyterian Churches. Though Mr. Haigh had had been unwell for two weeks, he continued his pastoral duties, and on Wednesday officiated at a marriage ceremony. During the night he was overcome by a paralytic stroke, and died at 11 o'clock next day.

The Lord's supper was administered in the Presbyterian church, Mount Pleasant, on a recent Sabbath, Rev. Mr. Sinclair preaching from "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." Evangelistic services are now being held. Rev. Mr. Hutchinson has given a profitable sermon on the "Cities of Refuge" and Rev. Mr. Hutt, of Ingersoll, one on "Zaccheus." The attendance is good and interest deepens.

The regular meeting of the W.F.M. Society of the Presbyterian church, St. George, was held recently. After devotional exercises, conducted by Mrs. White, vice-president, the secretary and treasurer's reports were read. Readings on the condition of Woman in China, India, New Zealand and Malay Peninsula were contributed by Mrs. McTavish, Mrs. Wood, Mrs. Robb, Mrs. White. Miss McTavish, the president, and Miss Hunter were chosen to represent the society at the annual meeting of the general society.

The first Social given by the Y.P.S.C.E., of the Presbyterian church, Warkworth, was held recently, and was largely attended by the members of the Society and young people of the congregation. The basement was beautifully decorated with flowers, evergreens and flags. The first part of the evening was spent in social games, followed by refreshments and a short programme, consisting of music by the choir, readings, solos and speeches by members of the Society. The evening's entertainment was a decided success, and greatly enjoyed by all present. Great credit is due the members for the manner in which they are carrying on the noble work. A hearty welcome is extended to anyone wishing to join the society.

At the annual missionary meeting of Knox Church, Woodstock, it was reported that the amounts raised by the different societies of the church were:—Ladies' Missionary Society, \$497.61; Women's Foreign Missionary Society, \$357.06; Morning Star Mission Band, \$77; Young Ladies' Mission Band, \$123; Sabbath School,

\$122.00; Christian Endeavor, \$63.06. Rev. Dr. McMullen introduced the speaker of the evening, Rev. Dr. Cochrane, of Brantford, who, in his usual eloquent and forceful style, presented the claims of the home mission work of the Presbyterian Church. He described in graphic terms its early history; relating incidents illustrative of how it was carried on 30 years ago and showed the extent to which it had grown since the time when \$4,000 was raised, until now it was over \$100,000. While all the schemes of the church were important and necessary, he felt that the home mission field was the most important of all. It was the backbone of their work. It was an enormous field of which they had charge, embracing Quebec, Ontario, Manitoba, the Northwest Territories and British Columbia, including 301 missionaries in 340 fields, and preaching stations 981, of which 581 were in Manitoba and the Northwest. They had 13,543 communicants from 11,029 families, and the Sabbath attendance at these stations was over 34,000. After mention being made by the pastor, Dr. McMullen, that the work in the foreign fields had been presented to his people by other speakers during the year, the following disposition of the funds collected was made:—Home Missions, \$410.90; Foreign Missions, \$539.96; Knox College, \$70; Augmentation Fund, \$50; General Assembly, \$10; Aged and Infirm Ministers, \$25.

CHURCH OPENING.

The Presbyterians of Unionville recently bought the Congregational Church in that place, and have refitted it very tastefully and beautifully. One very pleasant feature of the case is this that the most of the Congregational people have cordially and heartily united with the Presbyterians, and form one congregation in the newly opened Church.

On Sabbath the 3rd inst., the Rev. R. P. McKay, secretary of Foreign Missions, formally opened the church, preaching, morning and evening, to large congregations, sermons that were greatly appreciated and well adapted to be helpful both to the inner life and outward conduct. In the afternoon, the Rev. W. B. Buchanan, Methodist minister of Markham, preached an able and practical discourse which was much enjoyed by all, not only because of its own merits, but because of the excellent spirit of harmony and good will between the denominations. These services were followed by a tea meeting on Monday evening which the weather prevented from being a complete success, and necessitated a social on Wednesday evening.

On the following Sabbath the opening services were continued, when Rev. D. McIntosh, formerly pastor of the congregation, preached in the morning, and afforded his numerous and much attached friends another opportunity of meeting with him, and of hearing one of his beautiful sermons. The Rev. Mr. Hanna, of Uxbridge, preached in the evening, having also preached at St. John's, Markham in the afternoon, and conducted the anniversary services of a neighbouring Methodist Church in the morning. Upon all three occasions Mr. Hanna's services were considered excellent and profitable—concluding very appropriately a series which have proved "a time of refreshing from the presence of the Lord." The amount of the collections and proceeds of tea meetings were n all about \$120 after paying expenses.

OBITUARY.

On Friday, March 5th, the Rev. D. L. Mackechnie, of Mattawa, District of Nipissing, passed away to his rest, after an illness of but a week. Mr. Mackechnie was born at Cheltenham, Ont., on May 31st 1842, and consequently was 53 years of age when he died. He was educated at Brampton Grammar School, taught school four years, and afterwards entered Knox College and studied for the Presbyterian ministry. He was ordained in 1875, his first charge being Bothwell where he remained seven years. In 1882 he went to Mattawa where he labored till his death. His field consisted of Mattawa, Eden Clime, and Klock's Mills, and besides these he made frequent visits to the lumber camps in the vicinity. The work was hard and no doubt it told upon his constitution so that he had not strength to withstand a severe cold caught while visiting amongst his people. Those among whom he lived and labored will long remember him, and will cherish his memory as an unassuming servant of Christ, a faithful pastor, a loving husband and father, and a true friend of his fellow-men. The universal esteem in which he was held was attested by the large concourse of people of all denominations who assembled at his funeral to do honor to his memory. The following ministers were present. Revs. Dr. Campbell, of Renfrew; Dr. Bayne, of Pembroke; Logie, of Chalk River; Jourdan, Daykin, and Father Gendreau, of Mattawa; and McMillan, of North Bay. Impressive services were conducted in the manse and church. Rev. Dr. Bayne preached the sermon from Hebs. iv: 9. When deceased was stricken with his last illness he was engaged upon a discourse on the text John ix: 4. "I must work the works of my Father while it is day, for the night cometh when no man can work," and the fact that he left this discourse half finished forms a striking commentary on that text. The night came to him while he was at work. His earthly labors are o'er. But he has passed to those realms where there is no night for "the Lamb is the light thereof." The utmost sympathy is felt for the bereaved family, a wife and five children—especially for Mrs. Mackechnie who within six months has had to part from a



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

LINDSAY: The annual meeting of the Lindsay Presbyterial W.F.M.S. was held in Sunderland, Tuesday, February 19th. Nearly a hundred delegates were present from Beaverton, Uxbridge, Cannington, Woodville, Lindsay and the surrounding places. The morning session opened at eleven o'clock with the president Mrs. McAulay, Pickering, in the chair. It was decided that the executive, which has been held every year before the annual meeting, should henceforth take the form of a semi-annual meeting, and for 1895 should be held in Fenelon Falls, the second Wednesday in October. The following officers were appointed for 1895, viz.: President, Mrs. Robert Ross, Lindsay; vice-presidents, Mrs. Bethune, Beaverton; Mrs. Frankish, Uxbridge; Mrs. Glendenning, Sunderland; Mrs. McKay, Sunderland; treasurer, Mrs. J. D. Walker, Uxbridge; secretary, Miss L. H. MacLennan, Lindsay; secretary of supplies, Miss Dunoon, Cannington; secretary of literature, Mrs. McKinnon,

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Fenelon Falls. The reports from the auxiliaries and mission bands were now read by the secretary and afterwards her own report showing a membership of 634, 20 scattered helpers and an average attendance of 344. In all, twenty-four auxiliaries and eight mission bands were reported, two of the auxiliaries and two of the mission bands being added during the year. The total contributions in cash amounted to \$1,481.50, which is \$24.85 in excess of the amount raised last year. The clothing shipped to the Northwest in September was valued at \$300, and \$42 were expended on subscriptions to the *Letter Leaflet*. The treasurer read the amounts contributed by the different auxiliaries. Miss M. Leslie, Beaverton, read a helpful paper on Mission Band work, giving some good suggestions how to make the work among the children interesting. After the reading of this paper several of the ladies who are engaged in mission band work aided other suggestions. Rev. Fraser Campbell briefly addressed the meeting on the "Influence of Woman." A discussion on "A Model Auxiliary," was opened by Mrs. Frankish, Uxbridge, and others followed giving as some of the characteristics of a Model Auxiliary: Good attendance, punctuality of members, good contributions, many short prayers, enthusiasm and individual interest, and that the meeting should not exceed the hour. Mrs. Harvie, Foreign Secretary, Toronto, addressed the meeting at some length. Her address was of the greatest interest and aroused in the hearts of all who were present, a deeper interest in the Indian Department of the work. In the evening a public meeting was held which was addressed by Rev. Fraser Campbell and Rev. J. M. Cameron Wick, and music was rendered by the Sunderland choir.

GUELPH: The eleventh annual meeting of the W.F.M.S. of the Presbyterian Church was held in Knox Church, Acton, on the 7th inst. The number of delegates was over 100, only three auxiliaries not being represented. The President was assisted in the devotional exercises of the day by Mrs. Rae, Acton; Mrs. Nelson, Fergus; Mrs. Graham, Galt, and Mrs. J. C. Smith, Mrs. Watt, and Miss Jarvis McLean, of Guelph. The report of the Presbyterian Secretary speaks of interest being general, even though some auxiliaries report decreased membership by removal and death. One auxiliary and four mission bands have disbanded—reasons chiefly "homes so scattered that it is difficult to keep up meetings," or "removal of officers on whom they depend." Others report both membership and giving larger. Taken as a whole there is a little advance on last year. The treasurer's report shows contributions as follows:

From Auxiliaries.....	\$1,935	8
Mission Bands.....	235	05
Collections at Acton.....	15	51
	\$2,236	24
Less expenses of Society.....	17	97
Total.....	2,218	27
An advance of \$43 on last year.		

The Secretary of Supplies reports 1,200 lbs of goods and clothing sent to Rev. A. W. Lewis, Mistawassiss Reserve, valued at \$470, and prepaid freight charges of \$39. The *Leaflet* Secretary reported that 951 copies of the *Leaflet* had been taken and paid for. Only three auxiliaries reported as not taking this useful and cheap missionary paper. The officers elected were: President, Mrs. K. MacLean, Guelph; vice-presidents, Mrs. D. McCrae, Guelph; Mrs. Rae, Acton; Mrs. Horne, Elora; Mrs. Watt, Guelph; secretary, Miss Kerr, Galt; leaflet secretary, Miss McCrae, Guelph; treasurer, Miss Helen Cant, Galt. The speaker of the day was Mrs. Harvie, of Toronto, Foreign Mission Secretary of the W.F.M.S. Her topic was Northwest work carried on by this society. Her eloquence, facts and appeals made a deep impression. It was very clearly shown that the clothing was an absolute necessity to the mission work. The evening meeting was

addressed by Rev. I. Fraser Campbell, and was largely attended. Mr. Rae was in the chair and Rev. Mr. Briers and others took part. Mr. Campbell spoke most forcibly and earnestly for an hour and a half on his chosen field. The fine choir of the church, with Miss Henderson at the organ, led the musical part of the service. The next annual meeting will be held in Waterloo.

BROCKVILLE: The W. F. M. S. Presbyterian had a very successful annual meeting recently. There was a large attendance of delegates from all parts of the Presbytery and much interest was manifested in the proceedings. At the opening meeting Mrs. J. Dowsley, of Prescott, presided. The following officers were elected for the current year: Honorary President, Mrs. Geo. Blair; President, Mrs. John Dowsley; Vice-Presidents, Mrs. Macallister, Mrs. Armstrong, Mrs. J. M. Gill, Mrs. C. J. Cameron; Corresponding Secretary, Mrs. Greenhill; Recording Secretary, Mrs. Dr. Gow; Treasurer, Mrs. G. Starr; Auditors, Mrs. Smollie and Mrs. MacLaren. The treasurer reported an increase in the funds over last year, there being \$1,555 on hand, \$1,500 of which was voted to the general treasury. Mrs. G. Starr was elected a delegate to the parent society, which meets in Toronto in April, Mrs. Greenhill being named as an alternate delegate. A morning session was principally taken up with reports from auxiliaries and Mission Bands, all of which were encouraging and showed increased interest and energy among the workers of this large and important society. Mrs. Gill then gave an address of welcome, to the delegates and to Rev. J. F. Campbell and Mrs. Campbell, of Central India. Mrs. Colquhoun, of Colquhoun, responded on behalf of the delegates. Mrs. Dowsley, of Prescott, president, then read her address, which was a very able effort, and much appreciated. Mrs. McAllister dedicated the money (\$1,473) by prayer. Mrs. J. Fraser Campbell spoke about the secluded and non-secluded women, explaining the difference between caste and class. In a terse and comprehensive way she described Rutlam, and the condition of women in the zenanas, also the methods of zenana visiting. Testaments and tracts in Urdu and Hindi, and a small musical instrument are taken. Passages are read by Indian women or the visitor in Urdu, and hymns are sung. She described the interior of native houses and their furniture, those of the Hindi, the Mohammedan, the Bhora, the high caste Brahmin, and the Palace of the Rajah. The authorities tried to prevent their settlement in Rutlam when they first went there. At last they invited them to the Palace to visit the zenana. A vote of thanks was extended to Mrs. Campbell for her interesting address. At six o'clock, the delegates to the Presbytery, the members of Presbytery, and the members of the local W. F. M. Societies were entertained to tea in the basement of the First Presbyterian Church. At the evening meeting in the church Rev. Mr. McFarland, of South Mountain, Moderator of the Presbytery, presided. The church was well filled by an earnest and deeply interested audience. After the preliminary exercises of prayer and praise, and an anthem by the choir, Mrs. Greenhill, Presbytery secretary, presented her report, which was of a very encouraging character, showing steady progress and greater interest being developed in the work. Mrs. G. A. Starr, Presbytery treasurer, reported receipts for the year (\$1,473). Mrs. Blair then read a very interesting paper on "Misunderstandings Regarding W. F. M. S. Work." Rev. C. J. Cameron, of Brockville, gave an address and handled his subject in a masterly manner. Rev. E. Aston, of Merrickville, gave an excellent address on "Missionary Religion." Rev. J. Fraser Campbell, missionary from India, gave a most interesting address on the work in that country. A vote of thanks was tendered Rev. Mr. Campbell for his address, which he acknowledged in suitable terms. Miss Toye, of Morrisburg, then presented the following resolution, which was unanimously carried. Resolved that the paper, "Misunderstandings in Regard to W. F. M. S. Work," by Mrs. Blair, be printed, and a copy sent to each auxiliary. After other votes of thanks the chairman announced that the next Presbytery meeting will be held at Winchester. A collection was then taken up, after which the meeting was closed with the doxology and benediction.

CONGREGATIONAL MEETINGS.

POINT EDWARD: The annual congregational meeting of the Presbyterian Church was held recently. Notwithstanding the present financial depression and the fact that several families have left the village to reside elsewhere, from the various reports read the affairs of the congregation were found to be in a satisfactory condition. The stipend promised has been paid regularly in advance. During the year the money paid out for all purposes amounted to \$1,075, leaving a handsome balance in the treasury. Of this sum \$48 were paid for repairs on manse and church; \$220 for incidental expenses; \$95 towards the schemes of the church, and \$114 for Sabbath School purposes. During the year twenty-six names have been added to the communion roll; two additional elders have been ordained and two societies of Christian Endeavor—a senior and a junior—have been organized.

VERNON, MAN. The annual meeting of the congregation of the Presbyterian Church, Vernon, Man., was held March 1st. The pastor, Rev. G. A. Wilson, read a statement from the session, showing that during the year 1894 there had 23 new members been added to the communion roll; and 14 baptisms; the number of families in the congregation was 40 and of adherents 30. The

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MARRIAGES.

At Chesterville, on March 13th, by the Rev. John McKellock, M.A., A. S. Morrison (V.S.), to Ada Anne Kerr, both of Chesterville.

At Chesterville, on March 13th, by the Rev. John McKellock, M.A., Rowat Hepburn, Moorewood, to Alice Arbuthnot, of Russell St.

At the residence of the bride's parents, Pleasant Point, on the 13th inst., by Rev. P. A. McLeod, M.A., B.D., David Beecroft to Lucy, eldest daughter of George Smith, Esq., both of Maniposa.

Board of Managers presented their report through Mr. Buchanan, treasurer, showing that during the year there had been collected \$1,007.35. The outstanding debt of the congregation, including balance due on church and manse, unpaid stipend, etc., was \$1,699. For the current year over \$1,200 would have to be raised. The Ladies' Aid Society read a very gratifying report, showing that the ladies had raised and contributed to the church over \$200 during the year. A motion was passed, adopting the above two reports and rendering the hearty thanks of the congregation to the ladies for their assistance. A verbal report of the condition of the Christian Endeavor Society was made showing good progress. Rev. Dr. Robertson, superintendent of Home Missions, was present, and addressed the meeting, urging upon the congregation that they should adopt the envelope system of weekly offerings, and a motion was passed in favor of adopting this plan. After the business the evening was given over to affairs of a more social nature. Refreshments had been provided by the ladies, and a very pleasant hour was spent by all present, after which the meeting was brought to a close.

QUEBEC: The annual meeting of the congregation of St. Andrew's Church took place on the 13th inst., and was one of the most pleasant, harmonious and successful ever held. The pastor, the Rev. A. T. Love, occupied the chair, and Mr. G. M. Craig acted as secretary. Mr. Love reviewed the work of the year in the different departments of the church and congratulated the congregation upon the state of matters financially and otherwise. Notwithstanding a trying year all expenses had been met, leaving a small balance on the right side, and in addition to this over \$500 had been given for missionary and benevolent objects. The report of the Board of Management was read by Mr. Craig, setting forth the satisfactory state of things above referred to. Then followed the report of the Ladies' Aid Society, showing that the talent had been a great success, clearing for the year's work \$750. Interesting reports were read by Mr. W. Gillespie from the Sabbath School and Children's Mission Band. Mr. I. Thomson, jr., presented the report from the Y. P. S. C. E. A most interesting event was the presentation to Mr. Love of a very handsome pulpit silk gown and cassock, also a large comfortable lounge for his study, accompanied with an address to which Mr. Love suitably replied, expressing his thanks for the handsome gifts and the kind words contained in the address, also expressing his appreciation of the hearty manner in which he had been aided in his work amongst them during the past ten years. A most enjoyable hour was spent in social intercourse, the ladies providing refreshments for all present. Mr. Budden, organist, and the choir rendered two anthems during the evening.

STRATFORD: This Presbytery met in Knox Church, Stratford, on the 12th inst., Rev. E. W. Panton Moderator. Mr. Tully reported that he had appeared before the County Council and pleaded for a House of Refuge for the county, that the council had received him very kindly and passed a resolution appointing a committee to make enquiries and report at their June session, and if this report is favorable submit the matter to the vote of the ratepayers at the next municipal elections. Commissioners to the General Assembly were appointed in Messrs. Panton, Ferguson, Tully, McLachlan and McKay, ministers; Messrs. Dunn, Hedley, Jaffray, Manson and Park, elders. The report of the Jewish standing committee was considered, and it was agreed that the matter continue in the care of the Foreign Mission Committee; that on the Aged and Infirmed Minister Fund was not approved; that on the amalgamation of certain committees was not approved.—A. F. TULLY, Clerk.



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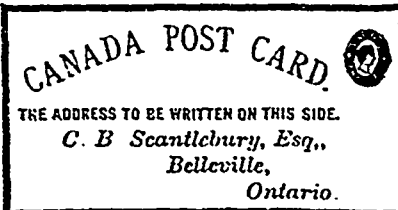
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Three members of the Archbishop of Canterbury's family will shortly be in evidence for new books.

Rev. Charles Moinet, M.A., of St. John's Wood Presbyterian Church, London, has received the degree of D.D. from Edinburgh University.

Paisley Presbytery, by ten votes to eight, has declined to transmit Sheriff Cowan's overture in favor of private administration of the Lord's Supper.

Miss Sarah Bonar, survivor of the family of the late Rev. Archibald Bonar, minister of the parish of Craamad, died in Edinburgh on the 28th ult.

In Edinburgh Presbytery notice of overture has been given by Rev. Dr. John M'Ewan on the revival by the prelatic party in Scotland of the symbolism of Rome.

The Rev. John H. Morton, B.A., late of Kilkenny, was installed pastor of Eglinton Street Presbyterian Church, Belfast, in succession to the late Rev. James Martin.

Rev. Dr. Hugh MacMillan has been lecturing to the Natural History Society of Glasgow on the flora of Palestine, at which he had a passing glance during a recent tour.

Hamilton Presbytery's statistics show a membership of 7,240—a net increase of 110, as against 106 in the previous year—and a total income of £9,933, an increase of £856.

The Welsh party have temporarily lost the service of their senior Whip, Mr. Herbert Lewis, who, after a struggle against weakness, consequent on overwork, has been compelled to take a rest.

Prof. Orr has agreed to conduct the classes of the Protestant Institute of Scotland for two other sessions. The Glasgow class during the past session showed a marked increase in attendance.

The sustentation fund for the nine months ending 10th ult., shows a decrease on the corresponding period of the previous year of £241, donations being up £1,372, but associations down £1,614.

Influenza, we are sorry to hear, has laid its prostrating hands on Dr. MacEwen, of Clapham; the Rev. Mr. Carmichael, of Highbury; and Mr. Hugh M. Mattheson, among many others including Prin. Dykes.

In presence of a large congregation in Carlisle Road Church, Londonderry, lately, Rev. John Huey, M.A., B.D., late of Manchester, was installed pastor of the congregation, in room of the late Rev. Dr. Ross.

Mr. C. S. Edgar, Scholar of Trinity College, Oxford, has been elected to the Boden Sanskrit Scholarship for 1895. The Boden Sanskrit Scholarship is of the annual value of £50, and is tenable for four years.

Mr. James Laughland, son-in-law of the late Dr. Edmond, has been elected for East Islington at the London County Council Election. Mr. Laughland is a well-known Elder of the Presbyterian Church at Highbury.

It is proposed to restore the Middle Church, Perth, which is part of the old historic church of St. John's; and a movement has been set afoot to raise £1,500 to enable the town council to get the work done.

Perth Presbytery has adopted a report of its temperance committee in which it is recommended that the question of local limitation and local management should be submitted to the ratepayers, but not that of prohibition.

The degree of D.D. has been conferred by Edinburgh University on Rev. John Patrick, M.A., B.D., of Greenside, Edinburgh; Rev. Alexander Marshall, of the Scots' Church, Melbourne; and Rev. David Stdey, of the Presbyterian Church, Napier, New Zealand.

One of the best outcomes of the day of prayer for colleges is reported from an Ohio prayer, which at the close of the services on that day appointed a committee which sent, in the name of the church, a letter to each of its six young people away at school expressing interest in them and their future.

The Archbishop of Dublin has done a worse thing in the eyes of High churchmen than consecrate a Spanish bishop; he has pronounced sentence of deprivation on Rev. James Hunt for asserting the doctrine

of the Sacrifice of the Mass and its identity with the doctrine of the Thirty-Nine Articles.

Prof. Cowan, in his second Baird lecture, pointed out that although, owing to its long struggle against the oppression of the Stewarts, the Reformed Church of Scotland had slumbered as regards missionary obligation, it had yet placed missionary duty to heathendom on the forefront of its original Confession of Faith.

EVERYBODY KNOWS.

Everybody in King's Co., N.B., knows Mr. Geo. S. Dryden, of Mitchell, and Dryden, Sussex, N.B. He says:—"My wife had a very bad cough that for ten days was most distressing. Finally I tried Norway Pine Syrup, and one bottle cured her. I have never found its equal."

Rev. John Creighton, of Forgandenny, on tabling in Perth Presbytery a report on Sabbath observance, called attention to the custom of allowing domestic servants a day out on the Sabbath, which he denounced as unchristian. They should be at home on that day, partaking of all the Sabbath privileges of the family.

Mr. Crockett rises at half-past four, and does all his creative work before breakfast. His time is now greatly encroached upon by correspondence, so that he has to keep a secretary. His own favorite among his stories is the "Lilac Sunbonnet," which contains much of his own life. In his future stories he will not confine himself to Scotland; he has one planned with the scene in Nova Zembla and Northern Russia.

A TWENTY YEARS' SIEGE.

THE STORY OF A WELL-KNOWN GRENVILLE COUNTY MAN.

Rheumatism Held the Fort for Twenty Years, Resisting all Treatment and Efforts to Dislodge it—The Patient Thoroughly Discouraged, but Acting on the Advice of Friends, Made One More Effort Which Was Crowned With Success.

From the Brockville Times.

There are very few of the older residents of this section to whom the name of Whitmarsh is not familiar. E. H. Whitmarsh, of Merrickville, was for thirty years a member of the council of the United Counties of Leeds and Grenville, and on four occasions filled the office of warden of the counties. His son, Mr. George H. Whitmarsh, to whom this article refers, is also well-known throughout the counties, and is the Merrickville correspondent of the Times. It is well-known to

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.

Mr. Whitmarsh's friends that he has been a sufferer for many years from rheumatism, from the thralldom of which he has now fortunately been released. Mr. Whitmarsh tells how this was brought about as follows: "For over twenty years previous to the winter of 1894 I was almost a continual sufferer from muscular rheumatism, sometimes wholly incapacitated from doing any kind of work. After trying remedies of all kinds and descriptions with out any benefit, I at last came to the conclusion that a cure was impossible. In the fall of 1893 I was suffering untold pain and misery and could not rest day or night. Several of my friends strongly urged me to try Dr. Williams' Pink Pills, and, reluctantly, I confess, for I had lost faith in all medicine, I began to do so. To my surprise and great satisfaction, I soon began to experience relief, and this feeling grew to one of positive assurance that the malady that has made life miserable for so many years was leaving me as I continued the treatment. By the time I had used nine boxes of Pink Pills not a twinge of the rheumatism remained, but to make assurance doubly sure I continued the treatment until I had used twelve boxes of the pills. This was in January, 1894, since when I have not had the slightest trace of any rheumatic pain. I am satisfied beyond a doubt that Dr. Williams' Pink Pills cured me, and I can confidently recommend them to all rheumatic sufferers.

Rheumatism, sciatica, neuralgia, partial paralysis, locomotor ataxia, nervous headache, nervous prostration and diseases depending upon humours in the blood, such as scrofula, chronic erysipelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills. They give a healthy glow to pale and sallow complexions, and build up and renew the entire system. Sold by all dealers and post paid at 50c. a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to take some substitute.



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White goods are made whiter and colored goods brighter by the use of Surprise Soap.

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READ the directions on the wrapper

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In special services recently in the John Kerr United Presbyterian Church, Edinburgh, Hutchesontown Free Church, Glasgow, and Dalmarnock-road United Presbyterian Church, Glasgow, there respectively took part Rev. Dr. Robert Blair, Rev. Thomas Somerville, and Rev. William F. Stevenson—all parish ministers.

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A. E. AMES, Manager.

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

BRISTOL'S Sarsaparilla

MISCELLANEOUS.

The devil may feel proud of his work when he looks at a drunkard's home.

For every fault we see in others we have two of our own which we overlook.

The pleasures of sin are only pleasures for a season.

HOW TO CURE DYSPEPSIA.

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

A Woman's National Sabbath Alliance has been formed in America as an auxiliary to the American Sabbath Union.

The longest distance a letter can be carried within the limits of United States is from Key West, Fla., to Ounalaska, 6,271 miles; and all for two cents.

WHEN OTHERS FAIL

Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the digestive organs, creating an appetite and purifying the blood. It is prepared by modern methods, possesses the greatest curative powers, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's.

Hood's Pills are purely vegetable, and do not purge, pain or gripe. 25c.

The proposed union of Congregationalists with the Evangelical Unionists has been approved of at a meeting in Aberdeen, and Dr. Duncan and Mr. Bulloch have been appointed to Glasgow and try to convince the minority that their fears are groundless.

PLAIN FACTS.

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

Dr. Griffith John is not returning to England this year to take part in the centenary celebrations. He has also declined, for a second time, the honour of being made chairman of the Congregational Union of England and Wales. He feels that his duties in China have the first claim.

A Specific for Throat Diseases.—BROWN'S BRONCHIAL TROCHES have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles.

"My communication with the world is very much enlarged by the Lozenge, which I now carry always in my pocket; that trouble in my throat (for which the 'Troches' are a specific) having made me often a mere whisperer." N. P. WILLIS.

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HOME COMFORT

ROLL OF HONOR.

THREE GOLD and ONE SILVER MEDAL THE WORLD'S INDUSTRIAL and COTTON CENTENNIAL EXPOSITION. NEW ORLEANS, 1884 and 1885.

HIGHEST AWARDS NEBRASKA STATE BOARD OF AGRICULTURE, 1887.

DIPLOMA ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.

AWARD Chattanooga Valley Exposition, Columbus, Ga., 1888.

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

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

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

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

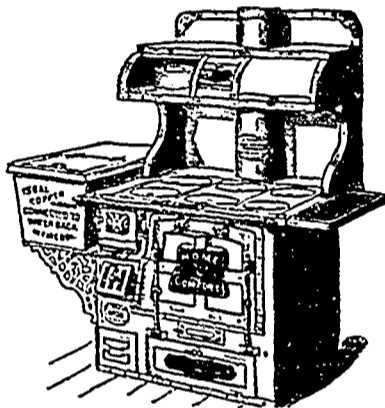
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Is B.B.B., its powerful, cleansing, purifying, and regulating influence courses through the natural gates and alleys of the body and removes

Bad Blood

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

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B.B.B. Cures

RADWAY'S PILLS,

Always Reliable,
Purely Vegetable.

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

Sick Headache,
Female Complaints,
Biliousness,

Indigestion,
Dyspepsia,
Constipation

—AND—

All Disorders of the Liver.

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

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

Price 25c. per Box. Sold by Druggists. Send to DR. RADWAY & CO., 479 St. James St., Montreal, for Book of Advice.



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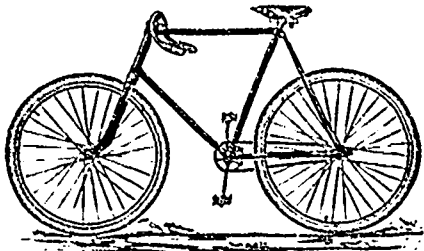
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HOME MISSION COMMITTEE.

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, Convener. 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 homes for all whose names shall be forwarded to them, but accommodation will not be provided for those who do not intimate intention of being present.
Ministers whose names do not appear on the printed Roll of Synod, and Elders of vacant congregations who are members of Synod, who intend being present, are requested to send their names and P. O. addresses to Dr. McMullen, on or before April 3.
W. T. McMULLEN,
Minister of Knox Church
Woodstock, Feb. 25, '95.

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. COCHRANE,
Clerk of Synod.
Brantford, March 15th, '95.

SEEDS
Established 1856
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' Tomato; onto 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.

BRUCE.—At Paisley, on July 9th, at 1.30 p.m.
BRANDON.—At Oak Lake, on May 14th, at 10 a.m.
GLENGARRY.—At Alexandria, on July 9th, at 11 a.m.
GUELPH.—At Guelph, in Chalmers Church, on May 21st, at 10.30 a.m.
HURON.—At Clinton, on May 14th, at 10.30 a.m.
HAMILTON.—In Knox Church, Hamilton, on April 19th, at 9.30 a.m. Commissioners for General Assembly will be elected.
KAMLOOPS.—At Vernon, on Sept. 3rd.
LINDSAY.—At Beaverton, on Tuesday, April 16th, at 11 a.m.
LONDON.—An adjourned meeting in First Presbyterian Church, London, on April 4th, at 11 a.m.; in evening in Knox Church. And in same place, on May 13th, at 7.30 p.m.
ORANGEVILLE.—At Orangeville, on May 7th, at 10.30 a.m.
OWEN SOUND.—In Knox Church, Owen Sound, on April 16th, at 10 a.m.
PARIS.—At Paris, on July 9th, at 10 a.m.
QUEBEC.—At Sherbrooke, on May 14th, at 10 a.m.
STRATFORD.—To meet on May 14th.
SAUGEEN.—At Mount Forest, on July 9th, at 10 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.
WESTMINSTER.—In Cook's Church, Chiliwack, on June 4th, at 7.30 p.m.
WINNIPEG.—At Winnipeg, in Manitoba College, on May 14th, at 2 p.m.

McALL ASSOCIATION—ANNUAL MEETING.

The annual meeting of the Canadian McAll Association was held on the 7th inst. in the Y. W. C. A. rooms, Hamilton. Rev. Mr Fletcher presided. In the secretary's reports reference was made to the methods employed by the McAll Missions in France in doing its work. There are 119 mission halls—22 in Paris, 16 in the suburbs and 81 in the Provinces. The total income for the year was \$80,000. The Canadian Association—eight auxiliaries, London, Hamilton, Woodstock, Winnipeg, St. Catharines, Toronto, Parkdale and Brantford—support halls at Rochefort, La Rochelle and Toulouse. The reports of these stations are encouraging, the meetings are well attended, and the children's meetings are prosperous.

The treasurer reported as received \$1,060.10. Rev. Mr. Boville moved the adoption of the secretary's and treasurer's reports. The mission is economically managed; many of those engaged in it receive no remuneration, but labor for the pure love of it.

Rev. Thomas Gulick, representative secretary of the American McAll Association, gave a very interesting account of the formation of the American Association also of the effect the McAll Mission halls have on the people and neighborhood where they are placed and on the children, of which there are 10,000 attending the mission Sunday Schools. Mr. Moody, he said, called it "a model mission." In it are 600 workers, of whom 500 are French.

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Miscellaneous.

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

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