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Whole No. 1254.

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62ND ANNUAL MEETING.

The annual meeting of the shareholders of the British America Assurance Company was held at its head office, in Toronto, on Thursday, the 13th instant. The President, Mr. Geo. A. Cox, occupied the chair, and Mr. P. H. Sims, the Secretary of the Company, was appointed Secretary.

The directors' report showed that there had been a moderate gain in premium income in the fire branch over 1894, without any corresponding increase in losses, so that a very satisfactory profit was shown on the year's transactions. In the marine branch, in common with all others engaged in lake underwriting, the company had suffered from the unusually heavy losses of the past season, due in part to the unprecedented low water on our inland lakes and rivers which prevailed during the entire season, and partly to the exceptionally disastrous storms in the closing months of lake navigation. The earnings from interest show a slight gain over those of 1894.

The following is a summary of the financial statement:—

Premium receipts	\$1,506,963 96
Interest account	44,612 54
Total income	\$1,551,476 50
Losses incurred	\$ 981,073 13
Expenses, including commissions, taxes and all other charges	510,567 32
	\$1,491,640 45
Dividends to shareholders	\$ 52,500 00
Total assets	\$1,450,537 45
Total liabilities (including capital stock)	930,425 40
Reserve Fund	\$ 520,112 05
Cash capital	750,000 00
Security to policy-holders	\$1,270,112 05

The Secretary, having read the directors' and auditors' reports the President said:—

I am pleased to avail myself of the opportunity to supplement the necessarily brief remarks contained in the report by a few words relative to what appear to me as the most noteworthy features of the business of the past year.

First, let me say in regard to the largest and most important department of the company, the fire branch, that it is seldom that companies in Canada have been called upon to face a more unpropitious opening to a year's business than that of the one under review. The two large fires in Toronto in January, which were referred to at the shareholders' meeting in February last, were followed by a third and equally serious one early in March. The aggregate loss by these fires was close upon two and a quarter million dollars, and the amount paid by insurance companies was, in round figures, one million six hundred thousand dollars, or nearly one-fourth the entire year's Canadian premiums received by all the companies doing business in the Dominion. While our losses, considering the magnitude of these disasters, were not excessive, their effect, nevertheless, combined with rather heavy losses from other quarters during the same period, was to create a very considerable adverse balance on the first three months' operations of 1895, and to present at the end of that term a very doubtful prospect of any profit being realized from the fire business for the year. The experience of each succeeding month, however, was more favorable than might have been anticipated, and the directors had the satisfaction of seeing, as the year progressed, a steady gain of income over expenditure, and an ultimate profit balance of some seventy thousand dollars upon the business of this department at the closing of the books. This result, as intimated in the report, is largely attributable to the favorable experience of the company in the United States, and it affords a forcible illustration of the advantages which a company derives from a widely distributed business in providing for exceptional losses, such as are liable to occur in any of our large business centres.

Passing to the marine branch, the business of which is confined chiefly to the insuring of hulls and cargoes on the great lakes, it will be unnecessary to say to anyone who has been sufficiently interested in the lake carrying trade to have noted the casualties recorded during the past season that we have just passed through a year which has been unprecedented, both in the number and magnitude of its losses. From the opening of navigation till its close vessels had to contend with the dangers arising from the lowest water ever experienced on our lakes, resulting in almost daily strandings in the river channels; while the fall months were more than usually prolific in storms, which brought disaster upon many of what were regarded as thoroughly seaworthy craft. When I add that within one single period of ten days in the month of November underwriters in Canada were called upon to pay \$95,000 for losses on Manitoba grain cargoes (independently of the value of the vessels carrying them) it will be readily appreciated that the premiums received in this branch were not sufficient to meet the losses, and that as a consequence we, in common with all others engaged in this line of business, have transacted it at a loss. While this has materially affected the outcome of the

past year's business of the company, its effect will, it is believed, also be to place inland marine underwriting upon a more satisfactory basis as to rates for the coming season.

It will be interesting to shareholders to know that the fire business of the present year has opened favorably, but perhaps the most gratifying feature regarding our present position is the steady growth in our Canadian income—particularly when considered in connection with our loss ratio during the past two years as compared with the average results of all companies doing business in Canada—for the best recommendation a company can have abroad is evidence, such as this affords, of the public confidence it enjoys in its own home field. The security which the "British America" offers to policy-holders, namely, The sum of its reserve fund (\$520,112.05) and its paid-up capital (\$750,000), making in all \$1,270,112.05 in assets of unquestionable character, is, I feel assured, such as to continue to command for it an increasing share of public patronage.

In conclusion, I must express the directors' appreciation of the work of our officers and field force during the past year as well as of the services of our local representatives throughout Canada and the United States, who are so heartily seconding the efforts of the management in building up the business of the company.

The Vice-President seconded the adoption of the report, which was carried unanimously, and a vote of thanks was passed to the President, Vice-President and directors for their services during the past year.

The following gentlemen were elected to serve as directors for the ensuing year:—Geo. A. Cox, J. J. Kenny, Hon. S. C. Wood, S. F. McKinnon, Thomas Long, John Hoskin, Q. C., L. D., H. M. Pellatt, R. Jaffray, A. Myers.

At a meeting held subsequently Mr. Geo. A. Cox was elected President and Mr. J. J. Kenny Vice-President.

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Remember that when sheets have become worn in the middle they may be given a new lease of existence by sewing the outside selvages together. This will bring the outside to the middle, where it will get the most wear and the thin portions will be on the outside.

Remember that there should be plenty of stout drilling and other bags in the house. They are so useful, large and small, for such a variety of purposes, and they help to keep the rooms tidy by holding articles that might otherwise be scattered here and there. It systematizes things wonderfully to keep each article in the closets in its own particular place and bag.

Remember that if glass globes are much stained by smoke they should be soaked in hot water with a little soda dissolved in it. Then put a teaspoonful of ammonia into a pan of lukewarm water, and with a tolerably hard brush rub the globes till the smoke stains disappear. Rinse in cold water and let them drain until quite dry, when they will be quite as white and clean as new globes.

The following, it is said, is an admirable cure for damp cellar walls: Boil two ounces of grease with two quarts of tar for nearly twenty minutes in an iron vessel, having pounded glass, 1 pound, and slaked lime, 2 pounds, well dried in an iron pot and sifted through a flour sieve. Add some of the lime to the tar and glass to form a thin paste, only sufficient to cover a square foot at a time about an eighth of an inch thick.

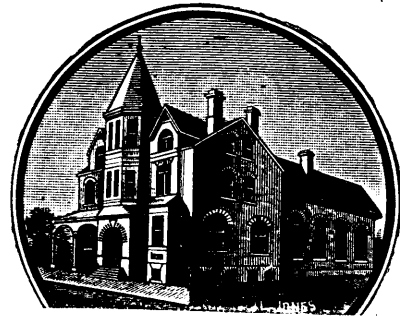
Remember that windows and mirrors may be easily cleaned as follows: Tie up some finely powdered whiting in a small piece of muslin, dab it over the glass thoroughly; the dirtier the glass the more whiting will adhere to it. Next smear the whiting evenly with a damp cloth and let it remain until perfectly dry, then rub off with soft leather or chamois. The white powder should be thoroughly cleaned from the corners. If alcohol is used instead of water the polish will be finer.

Remember to wash flannels and other woolen articles intelligently by the following process: Boil up some good white soap in soft water, but do not use the suds while boiling hot. When it has become cool enough to bear the hand in it, the articles should be put in. The flannels should not be rubbed with soap, nor should the material itself be rubbed at all, as rubbing knots the fibres of the wool together; hence the thickening of the fabric and shrinkage of the garment. Shake the articles up and down in plenty of suds, rinse in warm water in the same manner, then squeeze, but do not wring them out.

Venison in a Obafing Dish.—Put a piece of butter the size of a walnut in your chafing dish, and, when hot, put in the steak. When brown on one side turn and brown on the other, and add a quarter teaspoonful of salt, a tablespoonful of currant jelly, two tablespoonfuls of sherry and a little black pepper. Cover the dish; let all heat together about two minutes and serve.

Potato Souffle.—Steam six potatoes without removing the skins, then peel and mash them, adding while hot one tablespoonful of butter, half a pint of milk, one teaspoonful of salt, and a tiny pinch of cayenne pepper. Beat till smooth and light. Beat the whites of four eggs to a stiff froth, stir gently into the potatoes. Heap them on a baking dish or drop by spoonfuls on a greased paper. Dust with grated cheese, and put in a quick oven till a golden brown. Serve hot.

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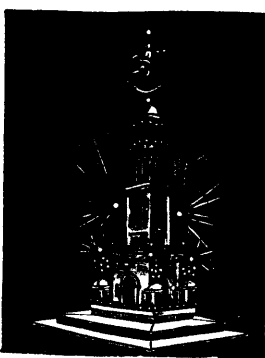
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TORONTO, WEDNESDAY, FEBRUARY 19th, 1896.

No. 8.

Notes of the Week.

Principal Grant, on the evening of the first Monday of this month, lectured on "Practical Preaching" in the chapel of Union Seminary, New York, in the interesting course now being delivered before the seminary students and friends.

The mother of D. L. Moody lately died at a very ripe old age at her home, at East Northfield, Mass. At her funeral, while Mr. Moody, standing over the open coffin which held the body of his mother, paid a tribute to her life of self-sacrifice and devotion, and recounted in simple language the story of his own early life of privation, the hundreds of people who filled the church were moved to tears. The sight of the world-famous preacher reading from the old leather-bound family Bible which his mother had treasured for years, and expounding the passages in homely phrases, and then turning to the dead face and saying, "God bless you, mother; we love you still," was most touching.

The question of who are entitled to hold the office of Moderator in the higher courts of the Church has been a good deal agitated of late, and the likelihood is that it will be still more agitated in the near future, in the General Assembly for instance. At a meeting of the Presbyterian Council held in the city last week Mr. W. Mortimer Clark read an interesting paper on the office of Moderator. The origin of the office was shown, and the point was taken that the Moderator was functus officio at the close of the Assembly, and that, therefore, there was no person who, and no body which, could in any sense act as representing the Church until the next regular Assembly. To remedy this it was suggested that there should be, as in Scotland, a commission, empowered to call a meeting of the Assembly when it deemed fit. An informal discussion took place on the matters thus raised.

It may be said that the whole English-speaking world at least has been waiting anxiously to hear what Lord Salisbury would have to say in the Queen's speech about the case of the Armenians in Turkey. His deliverance upon it will be everywhere read with bitter disappointment, if not with a feeling of humiliation. The first sentence seems like a mockery:—"The Sultan of Turkey," he says, "has sanctioned the principal reforms in the government of the Armenian provinces, for which, jointly with the Emperor of Russia and the President of the French Republic, I have felt it to be my duty to press. I deeply regret the fanatical outbreak on the part of a section of the Turkish population, which has resulted in a series of massacres, which have caused the deepest indignation in this country." We cannot presume to know the actual difficulties which have prevented more prompt and effective action on behalf of the slaughtered and plundered Armenians, but the conduct of Lord Salisbury now contrasts most painfully and humiliatingly with that of Lord Aberdeen in 1844, when because of two persons being put to death in Turkey for renouncing Mohammedanism for Christianity, his Lordship wrote Sir Stratford Canning, to remonstrate in the strongest terms with the Porte upon its conduct, and added, "They" (the English Government) "take this course singly, and without waiting for the co-operation of the other Christian Powers, because they desire to announce

to the Porte a determination which, though it will doubtless be concurred in by all, Great Britain is prepared to act upon alone. Her Majesty's Government require the Porte to abandon once for all, so revolting a principle" (as that of death for apostasy). It might not be possible for Lord Salisbury to take such action, but if he could, or even something like it, he would have received such support from all English-speaking people, that France and Russia would not have been able to resist the claims of mercy and humanity.

The fourth conference of representatives of foreign missionary boards and societies in the United States and Canada was held in New York, Jan. 15th and 16th, in the church house of the Reformed Church in America. Twenty-four boards and committees or societies were represented, and there were present missionaries from China, India, Persia, Japan, Arabia and Mexico. Many subjects of great practical importance were discussed such as, amongst others, the establishment of full missionary professorships in our larger theological seminaries, the principle of native self-support; a simultaneous missionary campaign plan was proposed and an interdenominational committee appointed to carry it out. A committee was also appointed to consider the advisability of calling an ecumenical missionary conference to meet in this country within the next four years, and it was empowered to make any preliminary preparations deemed advisable.

The change which has taken place in the world's estimate of the Salvation Army is very strikingly illustrated by the fact that, because General Booth, in pursuance of a change generally to be made of leading officers indifferent of the world, proposes to recall Mr. and Mrs. Ballington Booth from America, a great meeting was held lately in Carnegie Hall, New York, Chauncey M. Depew presiding, at which resolutions were unanimously adopted, expressing an earnest hope that the distinguished and justly honored general of the Salvation Army may see his way clear to reconsider his order, and urging that if consistent with the best interests of the whole work, Commander and Mrs. Booth be allowed to remain in the position in which they have been so abundantly blessed of God, in which they have won the honor, gratitude and love of the American people, and have led on with inspiring zeal all the members of the Army in their work of rescue.

If the sentiments of the Right Hon. J. A. Balfour, First Lord of the Treasury in England, as expressed by him in a speech lately made at Manchester, were reciprocated generally by the public men in the United States, as they are by only here and there a noted exception, there would soon be brought about such a revolution as would be fraught with only the most beneficent results for the whole world. Speaking of possible happy relations between the people of the United States, and those of England and the British Empire, as being of the same flesh and blood, he said, "We may be taxed with being idealists and dreamers in this matter. I would rather be an idealist and a dreamer, and I look forward with confidence to the time when our ideals will have become real and our dreams will be embodied in actual political fact. (Hear, hear.) It cannot but be that those whose national roots go down into the same past as our own, who share our language, our literature, our laws

our religion—everything that makes a nation great, and who share in substance our institutions—it cannot but be that the time will come when they will feel that they and we have a common duty to perform, a common office to fulfil among the nations of the world."

From the statements made in the Queen's speech at the opening of the Imperial Parliament it would appear that the many and threatening complications with which the year opened will probably all in time be amicably settled by peaceful means. Both parties appear to be anxious, though not both quite in the same way, to bring about especially a speedy settlement of the Venezuela boundary dispute, and to take away from the United States every reasonable ground of complaint. Even the boundary commission appointed by the President, which was thought to be an irritating and offensive measure, it is said the British Government does not resent, on the contrary they are willing to co-operate with it. There is fine sarcasm in the remark of Sir William Harcourt when he says that "those who are most ignorant of the matter in dispute with Venezuela, pronounce on the ownership with the greatest confidence." The Transvaal matter and President Kruger and the Boers will also, though this may involve greater difficulty, be peaceably settled, and all the more likely that other nations which were inclined to interfere and make difficulty have got a lesson to mind their own business and let Britain alone.

Everything which tends to strengthen among our people the feeling of Canadian nationality is of very great importance to us and should receive hearty and universal encouragement and support. In this light the meeting held in this city on the evening of the 10th inst., was of much more than usual interest. It was called to promote the holding in this city in June, 1897, of a great historical exhibition in memory of the discovery of Canada four hundred years ago by Cabot. This movement has been launched under such favourable auspices, and has behind it such powerful support as to make its success, we should think, a foregone conclusion. The materials are ample when collected to make a most striking and instructive exhibition of Canadian history and progress, one which may well fill the breast of every Canadian with honest pride of his country. And this exhibition of what has been achieved in the past, as an indication of the promise and potency of the future, will undoubtedly, as it ought to, give a great stimulus and impetus to Canadian patriotism, progress and achievement. By a happy coincidence, as the Hon. G. W. Ross, who was chairman, remarked, the time of this exhibition will also be "at that very time when the British Association would be holding its meeting in Toronto. They should show that Canada recognizes her relations to the empire; they should show their visitors that she is an important part of that empire, and should place before them what she is and what her future will be." As it is now a good many years since any member of the Royal family has officially visited Canada, it was a happy thought, and we hope that it may be realized, as it would give even an imperial interest to the occasion, to memorialize Her Majesty to graciously appoint a member of the Royal family to open the Canadian Historical Exhibition in her name.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: There is no sin so small that to keep it does not mean to reject Christ.

Joseph Parker: Think of the power of one life to raise a world. Jesus Christ is nothing to me if He is not the Saviour of the world.

The Interior: Pestilence is a far more terrible calamity than war. Chinese papers state that more than 59,000 people, or an average of 800 per day for July and August, died in Pekin last summer of cholera.

Cumberland Presbyterian: The politician, or the political party, afraid or unwilling to advocate temperance and righteousness is unworthy of the support of the temperate and righteous; and it is time Christian people should everywhere so declare and so—vote.

Philadelphia Presbyterian: Sorrow has a peculiarly personal quality. Its sacredness departs when it becomes common property. Grief courts privacy. It is not something with which a stranger can intermeddle. A bosom friend may share in it and render suitable cheer and aid, but in our sorest and deepest trials a loving and responsive Heavenly Father alone can extend timely sympathy and support.

Herald and Presbyterian: There is no sense in reading an unprofitable or an impure book. One is sometimes compelled to be in the company of an evil man temporarily, and possibly may be of some benefit to him. But one can by no possibility mend an evil book. He who reads it does so deliberately, and without benefit to himself. With so much that is profitable, we should not read what is even doubtful. Read what is positively good. There is no excuse for anything else.

United Presbyterian: The good people of Great Britain and the United States, we think, possess a good measure of the spirit of Abraham when he said to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." They feel that they are brethren, brethren in Christ Jesus, and would bring great reproach upon the cause of their common Master, if they should engage in unseemly and unnecessary strife with each other.

Theo. L. Cuyler, D.D.: The day is God's and the night also. This is as true in the realm of grace as in the realm of nature. God orders the withdrawal of the sun at evening time, yet that very withdrawal reveals new glories in the midnight sky. Then, how the creation widens to our view! The stars that lay concealed behind the noontide rays rush out and fill the spangled canopy. So in the night seasons which often descend upon the Christian, fresh glories of the divine love are revealed, fresh power is given to our faith, fresh victories are won, and a new development is made of godly character. What sweet voices—like "the influences of the Pleiades"—are God's promises to our chastened hearts! What deep melodies of praise do the night-hours hear! The Lord commandeth His loving kindness in the daytime and in the night His song shall be with me.

Our Contributors.

WHAT IS HIS STANDING AT HOME?

BY E. NOX INTAN

During the time that he was President of the United States, Garfield suffered from occasional attacks of acute dyspepsia brought on by incessant worry. One day a friend called and asked him if he had ever tried a patent medicine which he described in this way:—

"GREAT REPUTATION ABROAD, LITTLE AT HOME."

It is quite possible that a good many patent medicines might be truthfully described in the same way. But whatever may be said of patent medicines it is an undoubted fact that a good many men have a much greater reputation abroad than they have at home. They stand better with the people who do not know much about them than with the people who know all about them. A hundred miles from home they are of much more importance than they are among their own neighbours. The people who know them best think the least of them. Abroad they are great men, put on big swelling airs and lecture their fellow men in a patronizing kind of way: at home they are nobody in particular. Perhaps they are dead beats.

In a few weeks we may have a general election. When the warfare begins the political managers will let loose upon the community a horde of electioneering scoundrels who have no reputation at home that they would not be much better without. From the cities and larger towns brazen-faced, long-tongued, characterless scamps are sent to the villages and townships "to work," as the phrase goes. At home nobody would pay any attention to them. The merchants of their own community would not credit them with five cents worth of tobacco. A hundred miles from home they swell out into pretentious politicians and tell the village and rural electors how they should vote. Their cheek is so hard that it would not freeze in a temperature fifty degrees below zero. Their tongues rattle in their empty heads like the clapper of an old fashioned cow-bell. One of their stale tricks is to talk glibly about the leaders of the political parties, hoping in this way to make the rural voters believe that they are on familiar terms with the great men of the country.

Why do political managers insult intelligent citizens by sending these creatures into the country? Do they think that the electors are chiefly fools and knaves. We can easily understand why unclean scamps are sent sneaking along the concessions to distribute the "boodle." No other kind would go. The meaner a man is the better qualified he is for a boodle distributor. It is in accordance with the eternal fitness of things that a creature who distributes boodle should be the meanest and most corrupt of all mean and corrupt men. But why, in the name of common sense, should a fellow who has no standing for reputation at home be put on a platform to address the electors. By all means let there be public discussion, but let it be conducted by men who at least enjoy the confidence and respect of their neighbours. We have no Roseberys, or Balfours, or Campbell-Bannermans or Gladstones, but we have many respectable, intelligent men who can instruct the people on public questions and who would willingly do so if public discussion during election times were made a decent enough thing for a respectable man to take part in without being smirched himself.

The people themselves are a good deal to blame for the low tone of much of our political discussion. They flock to hear the meanest kind of political hummers; they laugh at his stale jokes and vulgar stories; they speak of him as if he were greatly superior to their own neighbours, while as a matter of fact nine out

of every ten men in the village or on the concession are very much better men than he. Democracy is still on trial in this country and one of the outward and visible signs which painfully suggest its failure is the spectacle of a hundred electors in a village or rural school house sitting at the feet of an imported political hack who could not be elected pound keeper or post-master in his own neighbourhood.

The Church can hardly afford to throw stones at the political managers for using tools that have a reputation abroad but none at home. The Church has perhaps suffered more in this way than the State. But that view of the question must have a rest for the present.

Meantime, when you see a handbill announcing that Mr.—will address the electors just stop for a moment and ask who is that man? How does he stand at home? Did his own neighbours ever show any confidence in him? What is his business? Has he any standing in his own community? What claim has he to a hearing? Why should I spend an evening listening to a man that does not enjoy the company of his own neighbours.

THE HIGHER CRITICISM OF THE PENTATEUCH.*

BY REV. W. G. HANNA, B.A.

The method of investigation called Higher Criticism has long been a required branch of study in theological seminaries. The familiar subject of Special Introduction has received a new name and new use. Any intelligent understanding of Holy Scripture presupposes enquiry as to the origin and character of the separate books. By whom were they written? at what time? under what circumstances, and with what purpose? In recent times, however, this enquiry has been prosecuted by many with a mere intellectual interest, just as one might study anatomy, and with little or no regard for the supernatural element in divine truth. Some, indeed, were avowed anti-supernaturalists.

As might be expected, higher criticism was readily used as an instrument of attack on the authority of God's Word. So continued has been the attack, and so arrogant the claims of some higher critics, that considerable anxiety has been awakened in reverent minds as to the result.

The appearance of this volume from the pen of Dr. Green will, therefore, be gladly welcomed, for he is known to be one of the foremost Hebrew scholars and thoroughly conversant with the entire field of investigation.

What is the Old Testament, and what is its structure? are the fundamental questions that define the point of view from which any and every critical enquiry must begin. Dr. Green holds that "the Old Testament is a product of the Spirit of God, wrought out through the instrumentality of many human agents, who were all inspired by Him, directed by Him, and adapted by Him to the accomplishment of his own fixed end." Then, the structure of the book as to the origin, aim and purpose of each of its constituent parts, with their relation to the whole, is exhibited in such a way as to make its unity unmistakable, and that cannot fail to lend new interest to the study of the Old Testament as an organism.

It is only when a clear view has been gained regarding the whole volume of the Old Testament, that the Pentateuch, its first part, can be rightly considered. Then, too, the plan and contents of the Pentateuch must be understood before questions of minor criticism can be profitably discussed. The theme of the Pentateuch is "The establishment of Israel to be the people of God." It shows the Genesis of Israel as a nation. This is history. It also exhibits the organization of the nation in a peculiar relation to God. This is legislation. The legislation is based upon the history and in-

*"The Higher Criticism of the Pentateuch." By William Henry Green, D.D., LL.D. Charles Scribner's Sons, New York; Wm. Briggs, Toronto 8vo. cloth. 184 pages. Price \$1.50.

terwoven with it. It is only by a careful analysis of the contents of the books that their plan is fully exhibited, and the advance in divine revelation, as required by the succeeding stages in the development of national life, clearly seen. Such an analysis is here given, and cannot fail to prove highly enlightening.

The Pentateuch is shown to have but one theme from first to last, and the alleged gaps in the history are adequately accounted for by reference to the plan of the writer.

Having cleared the ground thus far, we are next to enquire who is the author of the Pentateuch. Was Moses the author? This is the nerve of the matter. Many higher critics say no; Dr. Green unhesitatingly affirms that he was. That this decision has been arrived at, after adequate consideration of all the issues involved, is clear, for he says (p. 32): "Its credibility is, of course, not absolutely dependent upon its Mosaic authorship. It might all be true though it were written by another than Moses, and after his time. But if it was written by Moses, then the history of the Mosaic age was recorded by a contemporary and an eye-witness, one who was himself a participant and a leader in the scenes which he relates, and the legislator from whom the enactments proceeded. It must be confessed that there is in this fact the highest possible guarantee of the accuracy and truthfulness of the whole."

That Moses wrote the Pentateuch is evidenced by an array of arguments with which opponents have got to deal very seriously. There is no room to avoid the main issue. Some of these arguments may be met with elsewhere, but nowhere are they arranged and combined with such cumulative effect. Objections from alleged anachronisms and inconsistencies are fairly met and fully answered, and the whole supported by Scripture reference with abundant archaeological illustration. It is worthy of note that Prof. Sayce, who formerly held the view of the divisive critics, now holds to the Mosaic authorship of the Pentateuch and to this conclusion he has arrived from recent researches in Assyriology and archaeology, a field in which he is an acknowledged expert. Evidently what divisive critics need is more information.

The form of the Pentateuch is considered after its contents. The main objections to its Mosaic authorship lie against its form. The question of its unity is really the battleground of the critics to-day, and to its discussion a large portion of the book is devoted. Dr. Green thus states the issue (p. 61): "Now the question respecting the unity of the Pentateuch is, whether it is a continuous production from a single pen, whatever may have been the sources from which the materials were taken, or whether it is a composite production, made up from various writings woven together, the several portions of which are still capable of being distinguished, separated, and assigned to their respective originals." The former view he holds firmly, the latter he discusses with keen and searching analysis. His argument is masterly, and never weakened by concession or compromise. To dislodge Dr. Green from this position would be to remove Gibraltar.

The Document, Fragment, Supplement, Crystallization and Modified Document hypotheses are carefully reviewed in order, and their fallacies exposed. The grounds of partition are separately scrutinized point by point, and their radically defective character clearly pointed out. The *reductio ad absurdum* mode of argument is skillfully employed in a division of the parables of "The Prodigal Son," and "The Good Samaritan," after the style of the divisive critics, and scholarly use is made of the absurdities of the Wolfian hypothesis regarding the Homeric poems and the Catiline orations, as well as Seherer's division of the Faust Prologue.

As we follow this discussion point by point, the conclusion becomes irresistible that the method of the divisive critics might be applied in the same way to any other

writings than the Pentateuch. For theirs is an argument calculated to prove everything. But an argument which proves everything proves nothing whatever.

The final objections to the unity of the Pentateuch, viz., the triplicity of the legal codes, and the non-observance of the laws, traverse the field of Biblical archaeology. Here Dr. Green is *facile princeps*, and makes such an exposure of the absurdity of critical allegations against unity as cannot fail to change the drift of public opinion, by leading intelligent people henceforth to demand something more than unproved assertions. He is not oblivious of the benefits of divisive criticism, and thus states them: "While the hypothesis has proved futile as an attempt to account for the origin of the Pentateuch, the labor spent upon it has not been entirely thrown away, and it has not been without positive advantage to the cause of truth. (1) It has demonstrated the impossibility of such a partition. The experiment has been tried in every way that the utmost ingenuity can devise, but without success. (2) It has led to the development of a vast mass of positive evidence of unity, which would not otherwise have been so diligently sought for, and might not have been brought to light. (3) It has led to the elucidation and better understanding of the Pentateuch, from the necessity thus imposed of minute and thorough investigation of the meanings and bearings of every word and sentence, and of the mutual relations of every part. It verifies the fable of a field which was dug out for chimerical purpose, but the labor thus expended was rewarded by an unlooked for harvest, sprung from seed which lay unsuspected in the soil."

This has been the result in the case of the Tuebingen criticism of the New Testament, and there is no doubt that it will be so in the case of the Old Testament also.

This calm reasoned statement of the grounds of the orthodox belief will have a steadying effect on the minds of many who have been disturbed by the large claims and confident tone of some who deny the Mosaic authorship of the Pentateuch. The author is a higher critic, the peer of any living, but he stands for unity, not division, and holds that "the Bible stands upon a rock from which it can never be dislodged." It is a brief statement designed for popular use, and as such it is of the highest value.

Students of the original who wish to pursue the discussion beyond this stage are referred to an accompanying volume prepared for their use, "The Unity of the Book of Genesis," and the consideration of the later books given in "Hebraica," which we may hope to see in book form before very long.

Uxbridge.

THE PROPOSED LITURGY.

MR. EDITOR,—In common with many of your readers, your correspondent regards with some suspicion the wisdom or expediency of introducing liturgical services, as sanctioned by the last General Assembly. That there is too great diversity in the services at the present time is conceded, but whether read prayers would be an improvement, is open to question. There is something suggestive in the reasons urged by the mover and seconder of the motion in the Assembly, viz., a return to Reformation practice backed by the assertion, that while, as a church, we need not fear competition, so far as preaching is concerned, so much cannot be said for the devotional part of the services.

This word "competition," it is to be feared, gives the key to the grievance complained of. Is it true that our church services as presently practised, have not for their sole object, the ingathering of sinners and the edification of believers? Is it true that the devotional exercises are not characterized by a devout spirit, in earnestly and reverently invoking the Divine blessing on the services in which individual congregations, the Church at large, and other evangelical churches are engaged? As

regards the preaching, one suggestion I would offer, and it is an important one—that the person, offices and work of Christ be opened up more fully for the attraction of sinners and the edification of Christians. It is taken for granted, that these themes are already known, but surely the fulness that is in Christ is not exhausted. It is also a fact to be borne in mind that we have a rising generation who need to be instructed in the first principles of the Gospel, if character is to be built up and the truth maintained. It is true there are no lack of invitations to come to Christ, but it is also true that the excellencies of Christ are not spread open for the edification of hungry souls so fully as could be wished. If Christ is not lifted up in in this way, it is not wonderful that men are not drawn to Him. That this was done in Reformation times, the works of the divines of that period fully testify, and we know what stuff the men of that age were made of.

Another departure from Reformation practice I would note and emphasize, because it is to be feared it is becoming widely spread, namely, the doctrine that the ruin by the fall was not complete, substituting in its stead the figment that, there is still something good in fallen human nature, which only needs development in order to satisfy all the Divine requirements, and on which the Divine eye can look with complacency. As a necessary result the law of heredity is being preached, the atonement is pushed aside, and the convicted sinner left to work out for himself a righteousness of his own.

It is to be feared we are getting into an æsthetic state, in which fine churches, fine music, large and appreciative congregations, and all the paraphernalia of the oratorio, are becoming the chief attractions of our Sabbath services. The truth seems to be that music bulks most largely in the services of our principal churches at the present time. First, an organ recital before service, then during the service, three or four times organ and choir alone, with perhaps one or more trained singers, and then a quick march after the benediction is pronounced, when the congregation is dispersing. Such certainly was not the practice in Reformation times and I do not think would have been tolerated in Apostolic times. I write in no spirit of hostile criticism, but in sorrow, because the deadening effects are only too apparent. Never was prayer more needed than now, not in words which men's wisdom teacheth, but in the power of the Spirit. If stereotyped prayers will the better prevail with God, by all means let us have them, but in my judgment this is doubtful.

PRESBYTERIAN.

FRENCH EVANGELIZATION—THANKS.

MR. EDITOR,—Will you allow me to thank, through your valuable paper, the pastors of the Toronto churches, as well as those of Hamilton, Strabane and Perth, for the brotherly manner in which they received Dr. Obiniquy and myself during our missionary tour lately in Ontario.

During our visit we were permitted to deliver forty-two addresses before large and sympathetic audiences. We returned to Montreal fully convinced that the people of Ontario are interested in the important missionary work of the Board of French Evangelization and that they need only to be told of its requirements, of its progress, of the decided influence it exerts upon the destinies of our whole land, to be led to give liberally towards its maintenance and enlargement. As pastor of St. John's Church, Montreal, I desire to thank the many friends who have given us their contributions to help us to complete our building. We have before us a work of great magnitude, of paramount importance and of far-reaching influence. We pray most earnestly that God may so touch the hearts of the Christians of Montreal that they will come to our aid so as to permit us to devote our time and strength to

the work of saving and edifying souls, which will more than tax all our energy.

Several friends from Toronto have sent us anonymous contributions which we have not been able to acknowledge. All these are carefully entered. God knows the givers and owns their gifts.

CALVIN E. AMERON.

105 Ste. Famille St., Montreal, Que.

[This note of thanks, it is right to say, has, on account of pressure on our columns, been delayed for some time. —EDITOR]

THE AGED MINISTERS' ENDOWMENT FUND

MR. EDITOR,—Being required to raise a large amount of money to assist ministers families in poverty, I was led to present an overture before the Presbytery of Toronto, in 1882, to raise an endowment of \$100,000 for the Aged Ministers' Fund as the amount given by the Congregations was quite inadequate. This was carried by the Presbytery and agreed to by the next General Assembly in London in 1883. At the Assembly of 1887 the amount was raised to \$200,000; and the amount to be paid to retired ministers after 40 years or more of service to be \$300 instead of \$400 as previously fixed by committee. The Rev. William Burns, who had been very successful in raising an endowment for Knox College, was appointed agent to collect this endowment, but owing to the hard times during the last five years he has not been able to raise the amount as yet.

Some of the pioneers doing mission work 50 years ago did three times the ordinary work done by young men now, and yet only received \$400 a year which, with keeping a horse, was worth only about \$300 a year. Then salaries were so small for many years that they could not save any money, yet last November the amount paid from the Fund was much less than the year before so that they scarcely knew how to pay their way. There is much need not only to complete the Endowment but also for Congregations to contribute a much larger amount if the aged ministers are not to be left to suffer. Some of these men could have made large amounts by dealing in real estate but they did not think right to do so; and Professor Hume Breron in his life of John Knox says it is shameful for ministers to turn aside to do secular work, and the Divine Word says that they who preach the Gospel should live by the Gospel. It is evident from the Scriptures that it is God's will that his servants, Jewish and Christian, should be properly supported.

TORONTO. ROBERT WALLACE.

REV. DR. ARMSTRONG'S LECTURE

MR. EDITOR,—Permit me to express my gratification at the promised appearance in your columns of Dr. W. D. Armstrong's lecture on "Biblical Criticism" delivered at the recent conference at Knox College. It is an excellent presentation of the discussion going on at present regarding the literary structure of the Scriptures. It will help to clear away much misapprehension now existing in the minds of many of our best people, as well as put to flight groundless fears to which extreme statements, of Conservative and Radical men may have given rise regarding the whole subject of higher criticism. Every layman and certainly every minister in our church should read Dr. Armstrong's lecture which is the fruit of wide reading and careful and well-balanced thinking.

G. M. MILLIGAN.

Toronto, Feb. 10, '96.

A PERTINENT QUESTION.

MR. EDITOR,—I would like to ask what seems to me to be a pertinent question with respect to the nominations now being made by Presbyteries for the vacant Professorships of Knox College. When the name of a gentleman now resident in Britain or the United States is submitted, are steps taken to ascertain whether that person would if elected accept the position? This matter has been under consideration for about two years and it would be absurd to present to the Assembly the name of anyone who would not be likely to give the offer a favorable consideration.

PASTOR.

MEXICO.

INFLUENCE OF EVANGELICAL MISSIONS

No one at all familiar with the history of Mexico can fail to see that a remarkable change has taken place here in the last twenty-five years. With the fall of Maximilian and the complete triumph of the Laws of Reform, which brought liberty of speech, press, and worship, Mexico began her modern national life. After three centuries of servitude and fifty years of almost constant revolution, the Mexicans achieved their political and religious independence. Juarez, a pure-blooded Indian, and not only the noblest character of his race, but one of the great political figures of our age, was a friend of evangelical missions. He did much to aid Protestantism when it first entered the country. The early missionaries to Mexico found in him a warm friend. He granted them special favors, and helped them secure property for their work. Shortly before his death, Juarez urged his political friends to protect evangelical missions, and expressed the opinion that Protestantism would help to solve the problems of his distracted country and be an important factor in its progress and development. His words were almost prophetic. Since that time a rapid transformation has been going on in Mexican society, due chiefly to the influence of foreign missions.

Education is now appreciated, the people are daily becoming more liberal and approachable, a spirit of tolerance prevails, and on all sides are manifest traces of the silent but powerful influences exerted by the gospel through missionary effort. It would be difficult to find a town in the Republic of Mexico, however remote, that has not felt this influence. I will present only one instance of a hundred that might be given. I once passed through the mountains of central Mexico, three days' travel from any railroad, and where native races alone are found. Our Indian guide led us through a native village of thatched huts. We rather feared the people, and had no intention of making ourselves known. An old man approached us and asked for a Bible. He said, "As soon as I saw you I knew you were missionaries." No missionary had ever visited that district before. This experience could be duplicated in the most out-of-the-way places in any State in the Republic. The whole country seems to be in expectancy and waiting for the gospel. What may be called the indirect influence of the gospel is everywhere apparent, although the people here do not fully realize it. Its manifestations are the following:

1. The tolerant and conciliatory tone of the Mexican press. Public and newspaper men often speak in the highest terms of the beneficial influence of the gospel. Many who are indifferent to all religions see in Protestantism an element of new life for the country.

2. A willingness to see our good points in all departments of life and to copy them is apparent. One of the most interesting sights I ever witnessed in Mexico was that of 10,000 school children brought together to celebrate the Mexican Arbor Day. A Protestant paper first suggested this custom and urged it upon Mexicans as a means to beautify their country. Protestant schools were cordially welcomed to take part in the ceremony.

3. The spirit of union and association so rapidly extending in Mexico is another fruit of the gospel. The doctrines of Christ draw men together. As in most Catholic countries, literary and social circles were unknown here until the principles of evangelical charity and social equality began to be felt. Such societies are now numerous throughout Mexico.

4. Every year the demand for the Bible increases. In 1894 the American Bible Society employed fifty colporters, who traversed Mexico in every direction. Thousands of Bibles were given away, and 29,000 Bibles, Testaments and portions were sold for over \$8,000. This shows that Mexicans want the gospel and will pay for it.

5. Gospel truths are making themselves felt even in the Government schools, where all religion is prohibited by law. Students are inquisitive and buy our books and tracts. The Government college of the State of Guanaauato has for its motto the words of our Saviour, "The truth shall make you free." Whether they realized it or not they have crowned Christ as the Great Teacher. God grant that they may all soon have that truth that will make them free indeed.—Rev. S. W. Siberts, Ph.D. (Methodist Episcopal), Queretaro, Mexico.

Christian Endeavor.

WHAT IS INVOLVED IN LOYALTY TO CHRIST?

REV. W. S. M'TAVISH, B.D., DESFRONTO.

Mar 1st - 1896.

In every age (no Christian finds something that puts his loyalty to the test. In the early Church, believers were persecuted by the Jews; a little later they suffered indignities at the hands of the pagans, and about the time of the Reformation, they were tortured in many and shameless ways by the Roman Catholics. How did they stand the test? Many were loyal and sealed their testimony with their blood; others denied the Lord that bought them. During the persecutions under the Roman Emperor Diocletian, there were some who were called Thurficati. These were disloyal to Christ, for, at the commands of the heathen, they offered incense to pagan divinities. Another class was called the Libellatici. These were not loyal to the Master, because, while they secretly professed to be His followers, they bribed the magistrates to give them certificates to the effect that they had offered sacrifices to the heathen gods. There was still another class known by the name of the Acta Facientes. Those who belonged to this class were likewise disloyal because while they did not pay respect to the heathen deities, they took oath to the effect that they had done so. We all admit that these classes were placed in very trying circumstances, and our sympathies go out towards them as we read the story of their lives.

Are we tried by any such tests to-day? Thank God, in this country the days are past when men can be so persecuted because of their religious views. We may, however, be severely tried in other forms. The tendencies of evil in our age and in this country may not be so coarse or brutal as they were in the early centuries of the Christian era; and yet, though they may be more refined, more subtle, more crafty, they may try us very sorely. We are apt to glorify the confessors and martyrs of the past, while we forget those around us who are manfully standing up for the right in the face of strong and crafty opposition. We admit, of course, that great courage was required to brave heathen persecution, to meekly bear with taunts and reproaches, but we should not overlook the fact that many Christians to-day have to encounter a species of opposition that puts their loyalty to the test.

Loyalty to Christ, however, demands that we obey His commands without questioning and without hesitation; that we follow Him through evil report as well as good report, and that we help to spread abroad a knowledge of His name in the face of any opposition, however bitter. It demands that we go wherever His Spirit appears to lead; that we acknowledge Him even though others deny Him; that we seek the good of His Church and people; that we strive in the face of the most adverse circumstances to build up His Kingdom; that we stand up for what we believe to be right, no matter how many may be against us, and that we make the advancement of His glory the great object of our lives. It demands also that we profess Him in the presence of His Church; that we do whatever we think He would like to have us do, and that we refrain from doing what we consider would be displeasing in His sight.

Peter and John gave a proof of their loyalty to Christ, when, after having been warned by the Jewish council not to preach in His name again, they said: "We ought to obey God rather than men." The boy who kneels down when retiring for the night and prays in the presence of a goddess, scoffing room-mate gives a proof of his loyalty to Christ—indeed, this is a test which some have shrunk from. The young man who declines an invitation to a gathering because his conscience does not approve of what might be done there, gives a proof of his loyalty to the Master.

Pastor and People.

EVERY YEAR

"You are growing old," they tell us
Every year;
"You are more alone," they tell us
Every year;
You can win no new affection,
You have only recollection,
Deeper sorrow and dejection,
Every year

There come new cares and sorrows
Every year;
Darker days and darker sorrows
Every year.

The ghosts of dead loves haunt us,
The ghosts of changed friends taunt us,
And disappointments daunt us
Every year.

Too true! Life's shores are shifting
Every year;
And we are seaward drifting
Every year;
Old places changing fret us,
The living more forget us,
There are fewer to regret us
Every year.

But the truer life draws nigher
Every year;
And its Morning Star climbs higher
Every year.
Earth's hold on us grows slighter,
And the heavy burthen lighter,
And the Dawn Immortal brighter,
Every year.

—Selected.

THE CHRISTIAN MINISTRY AND MODERN THOUGHT—HIGHER CRITICISM, ETC.*

In a previous lecture Dr. Armstrong discussed the general attitude of ministers towards Modern Thought, and especially towards the Theory of Evolution.

Christianity has well nigh absorbed all that is of philosophical value in evolution. It at least takes the friendly help of this principle to guide it in not a few of its inquiries and perplexities. But there has appeared on the stage another disturber of the Theological peace, and a very persistent and troublesome one. It is the aspect of modern thought towards the Bible.

Higher Criticism is the battle cry of the theological war that is now upon us. No rest for the theologian. It is well there should not be. He might "stagnate in the weeds of sloth," if not aroused by attacks upon his ancient towers. Controversy has its evils—but better controversy far than the peace of indifference.

Now the course of the theological professor is clear. It is his business to deal with these questions as they rise. But what shall the mere pastor do? I wish to speak from his standpoint. He has a different vocation and a different audience, and in regard to such questions as modern Biblical criticism he is often perplexed as to what he should do.

The Christian minister pursuing his ordinary work may reason: "I shall not trouble myself or my people about this great critical controversy. I shall just bide my time and, when these great scholars have finished their work and settled the controversy, I shall step in and take the side that wins as the right side." But what if neither side should win a positive victory? And what if the whole subject should be sprung upon him in public, and he have nothing to say or begin to talk ignorantly, and, as a teacher and a leader, with shame he takes a lower seat in public esteem, his influence and the cause of religion wounded because—to use a common phrase—he was "not up" in these things? And what, again, if one of our professors should get a little off the track and the whole mass of critical questions be suddenly thrown into the Assembly? Such a thing might happen any day. It is not so long ago since the temper and disposition of our Assembly was shown in regard to this matter. Was our Assembly intelligently prepared for a discussion that seemed so imminent? I frankly avow for myself I do not think it was.

Well, what then? Out of mental and moral self-respect, out of regard for the exigencies of pastoral life, and as a duty incumbent upon him as a member of Church courts, the Christian minister should have a clear knowledge of the many points of the modern Biblical controversy.

Now it has become a serious question: How shall we ministers deal with this subject in our pulpits and pastoral work? Some would tell us: "O! preach the Gospel and never mention it." I hold that this seemingly good policy is not wise. The subject has left the study of the specialist. Through the press and platform, even when the pulpit is silent, it has come to the knowledge of our ordinary Church members. They think something is being done with the Bible behind their backs. They will be glad to hear from us in some way what it is. They will be glad to know that they can still read their Bibles as the Word of God. They will be glad to have a word given them to reply to those who taunt them, "Where is now your Bible?"

Just at the time I was preparing this lecture, there appeared in one of the papers of my city—a paper that comes into more than one-half the homes of my congregation—a leading article headed, "Criticism of the Bible." It started out by quoting from a distinguished Canon of the English Church a statement that the increase of scientific knowledge had deprived parts of the Bible of the historical value that was general attributed to them by our forefathers. It then referred to an article in the *North American Review*, by Goldwin Smith, in which that gentleman in his own trenchant way speaks of the Old Testament as "the millstone tied about the neck of Christianity." After referring to Ingersoll and the Campbell case, the article insidiously suggests the rejection of the Bible as a Divine revelation; advises preachers to preach the teachings of Christ, which it defines as truth, love of humanity, neighborliness, unselfishness, etc., and ends with a quotation from Ian Maclaren which the writer evidently did not understand. The aim of the whole article was to sap the foundations of the Bible as a supernatural revelation. There is not a pastor who could not give similar instances. I refer to it to show that if we pastors do no present to our people in a wise and truthful way the trend of modern criticism and its probable effects, our people will get it from other sources in a false, exaggerated and damaging aspect. It will never do to have fears for the Bible. It has stood all assaults. It has gone through many fiery trials. It will go through this. It will not do, either, to meet argument by mere dogmatism. Who will say nay, if the critic demands the Bible to be submitted to him like any other ancient book? Who will say him nay if he bring to bear upon it the widest scholarship, and the keenest research in determining its authorship and literary merits? We may object when we see a critic evidently start with the foregone conclusion it is like any other book, and seem bound, by some process or other, to bring in a verdict to suit.

Some one has said that definition before discussion is as necessary as diagnosis before prescription. In this address I shall seek to define, and to define in such a way as to make the subject clear as a popular statement of the case. So far as Higher Criticism is concerned I shall not be expected to deal with every theory or with any exhaustively. I intend to deal with results, and with these results, as embodied in the theory at present, the popular one with the critics—the hypothesis of Graf, followed by Keunen, Wellhausen, Robertson Smith, etc. In a general way it may be stated that the modern controversy centres in the question: How shall we regard the history of the people of Israel? From what standpoint shall we view it? The controversy has been well styled "the battle of the standpoints."

We shall briefly define the two standpoints: (1) The traditional and (2) the critical.

As we read our Old Testaments we saw, or at least we thought we saw, a gradual development of God's dealing with the nation. The Patriarchal, the Law-giving, the Prophetic, all seemed to follow one another in due course and proper order. And more, we saw in it all a beautiful and necessary preparation for Christ, the crown of all and the summit of God's grace to sinning man. This scheme of history seemed so consistent that though read and studied through centuries by thousands of the keenest minds no other was thought of. We accepted the Divine call to Abraham as the legitimate beginning. We followed with fascinated delight the histories of the patriarchs. We went down with Jacob and his sons to Egypt and sojourned there. We followed with wonder the marvellous story of the exodus and the journeyings in the desert. The thunders of Sinai were real to us, and so was the legislation of Moses. We followed the history of the conquest of Canaan and the settlement of the tribes, the sad story of the declension and back-sliding of Israel, the judges raised up for their deliverance, the prophets sent to rebuke, teach, exhort, encourage and guide. We were carried away by the tragic story of the captivity and return. And then, through the four hundred years of silence, we looked on to Christ. This we accepted as the outline of the history of Israel, and, whether this scheme of history be true, or whether it be, as the critics tell us, manipulated history, it is unquestionably the theory of the Bible writers themselves, the theory accepted by Christ, the theory accepted by the apostles, the theory accepted by the Church almost without suspicion until recently. This is the traditional standpoint.

Within this wonderful nineteenth century men have risen up of unquestioned scholarship, and many of them men of candor and character. They say this theory of the history of Israel is all wrong. They submit the books to closest scrutiny, and from them proceed to determine matters as to the dates and circumstances of their composition. They find different documents in the Pentateuch. They discern different codes which they assign to different dates, and these dates far apart. They proceed to frame a history from a new standpoint—the naturalistic. These Hebrews, they say, were simply wandering tribes who came up from the desert and settled in the land of Canaan. They brought with them their God Jahaveh. As the god Chemosh was to the Moabites, or Melcom to the Ammonites, so Jahaveh was to the Hebrews. They had their own traditions about their God Jahaveh, and in course of time they assimilated much from the religious customs and notions of the Canaanites among whom they dwelt.

As time went on these legends and myths became to them history, and customs developed into laws. In the eighth century before Christ, when, according to the theory, we have the first authentic writings, this people were still worshipping their God with traditional rites. Then the Prophets arose. Everything depends on the Prophets. They brought about a wonderful change. They purified the religious conceptions of worship and brought in the higher ideal of ethical monotheism. This new ideal came in conflict with the national traditions and these were changed to fit into them.

Now comes in the process by which our Old Testament was brought into its present form. We can see the task of the critic. By the analytic process critics have disclosed three strata of writings in the Pentateuch—the three codes. These after being from time to time revised and re-edited were skillfully combined in the form in which we now have them. Their order as agreed upon to suit the theory is: (1) Code of the Covenant. (2) Deuteronomic Code. (3) Levitical Code. The Code of the Covenant has a basis of Mosaic tradition, but could not have been composed before 850 B.C. The Deuteronomic Code was compiled in the days of Josiah by some unknown author. It was the Book of the Law pre-

sent to Josiah by Shaphan the scribe, found by Heliak in the Temple. The date assigned to it is 621 B.C. It was simply ascribed to Moses, they say, to give it greater sanction. The Levitical Code was compiled in the days of the Exile and framed in the interests of the priesthood and ritual. The date assigned to it is 444 B.C. So then, according to this theory, instead of the Law and the Prophets, we should have the Prophets and the Law. Out of the Prophets came the Law, and the development of the Law gave the Levitical Code.

From this standpoint Judges, Samuel, Kings are remodelled history,—pictures painted to fit into the prophetic or priestly standpoints. The prophets used history as a vehicle for their own ideas as preachers and reformers. Predictions are but shrewd anticipations of events, according to their idea of the providence of God. The Book of Chronicles is looked upon with special suspicion as history tinkered to sustain the priestly-Levitical theory as to the setting apart of the tribe of Levi. The stories of the patriarchs are not veritable history. Some of the critics at least see in them only "free creations of unconscious art," "the fruit of late Jewish fancy." There are many modifications, but, without entering into the specific shades of view of different men, I think I have fairly stated the general standpoint of the Higher Criticism of the present day. In outline the two theories are now before us.

I am not going to boast of extensive reading in critical literature, but I have read, and read carefully enough to satisfy my own mind as to the spirit and conclusions of Higher Criticism. I confess that modern critical productions are to myself painful reading. My feeling is that if the traditional theory is a confusion and a mistake, if the earliest books of the Bible are the latest and the latest the earliest, if the facts of Bible history which for generations have taught us Divine truth more powerfully than words, are in a great measure but legends or mythical embodiments of these truths, then the picture of God's dealing with men in the Old Testament, a picture which generations have gazed upon with delight and wonder, is not history at all. However beautiful it is, and however much we may admire and reverence it, it is not true. The development of the Old Testament is not a development of real life. It is the development of the stage—the men and women merely players.

But, whilst I presume we all approach the subject with this feeling of pain and reluctance, it will be rightly expected from us as teachers of the truth that we keep our minds frankly open to the truth, and that we avoid as far as possible the blinding influences of prejudice.

Now it would certainly be prejudice in us and mental dishonesty to take sides against the views of this modern analytical school without an examination of them.

It would be prejudice not to acknowledge the blessing they have brought to the Church in imparting a fresh and living interest to the study of the Bible, and in bringing new light to bear on its interpretation. We can accept much that they have done without accepting their theory, a theory which has been aptly described as "evolutionary in its principles and revolutionary in its results."

It is not prejudice for us to hasten slowly—very slowly; and, although our Higher Critics may put on grand airs and tell us their theory is now established in the minds of all who are competent to judge, to grant them nothing farther than the old Scotch verdict "Not proven."

It is not prejudice to hold by the established theory until it is disproven and displaced.

Even when they bring us facts that induce us to modify our views on some points we must not forget that a modification of the old differs widely from the adoption of the new. If we hold to the old, even with modifications, we may be disparagingly called "traditionalists;" but we need not blush.

* Lecture delivered by Rev. W. D. Armstrong, M.A., Ph.D., at Knox College Alumni Conference, Jan. 30th, 1896.

Are not many men to-day accepting the new view traditionally, accepting it and proclaiming it not because examined and found true, but because it is supposed that great Hebraists competent to judge have decided the matter beyond dispute? As Andrew Lang has finely said "There are many who disbelieve in authority, but do believe in authorities."

For myself I always watch suspiciously a specialist with a theory.

But here the mighty hand of the specialist is raised and waves us ordinary ministers off the ground altogether. We are told that none can enter here but the specialist, the Hebraist, the critic. They would have us believe that these men by education and training have developed a kind of supernatural sense for discerning documents and tracing fragments of literature and that without this our judgments are vain.

I want to stand here with the rest of my brethren and refuse to be so majestically dismissed. We cannot, it is true, all be specialists in linguistics or in "stylistics." We have not time for this; but we may with moderate diligence learn enough to be able to appreciate the argument of the specialist. We may not be able to do what a Kuenen, a Wellhausen, or a Robertson Smith has done in linguistic and critical examination of Old Testament literature. To these men with their vast learning the work they have gone through has been most laborious, and the process of investigation tedious and painful. We may not be able even to follow them in all their minutiae. But now that the results of their great labours are before us, with moderate learning and good sense I claim we can estimate the value of these results; but further, and what is of more importance, with all the facts before us I think we can come to some conclusion as to the validity of their underlying hypothesis.

And further still, not only we Christian ministers, but the intelligent members of our churches must come to a conclusion on this theory, for, is it not evident, that whatever view prevails it must be one that will commend itself to the good judgment of all reflecting Christian people? The critics disclaim the judgment of the people on their work. I have indicated a sense in which they are right in this. But, if their Bible be one for specialists only to interpret, and not to be put into the hands of the common people, they take a leaf out of the Romanist's book in holding that the laity cannot read and interpret the Bible for themselves.

Now I would like to put my finger on the spot where I think a real danger lurks in Higher Criticism.

Truth should not be, and is not, in danger from the Higher Criticism that takes the literature of the Old Testament as it stands and submits it to a thorough-going literary analysis. This should and must serve the interests of truth, and we must never forget that the truth whatever it is will yield a better moral result than any lie or any error however sacred.

But there is danger to the truth when attempts are made to use this analysis as a basis for a purely naturalistic development of Bible history, with an apparent determination to stretch the facts of the Bible on the Procrustean bed of such a theory. It is wonderful how even the fairest of the men who hold this theory will say to us "It is perfectly clear" concerning some conclusion needful for their theory, when the clearness is not apparent, and will strike out a passage of Scripture as an interpolation with but little reason if it stands in the way of their theory.

It must be fully admitted that there are difficulties in the way of the usually accepted theory. There always have been some apparent objections. The critics have raised many more. These objections of the critics must be acknowledged and met as far as possible; such objections, for example, as the following:—the minute ritual in a desert legislation; the absence of any record of the observance of the Mosaic law from the entrance into Canaan to the times of the

earlier kings; the late date of a central place of worship; the anachronisms and contradictions which they point out in the Old Testament narratives, variations and peculiarities of style in books by the same reputed author.

But, whilst we acknowledge these difficulties, we think that the difficulties besetting the modern theory are very much greater. Some of these difficulties and inconsistencies I shall proceed to point out and state some reasons why the new theory should not be substituted for the old.

1st. We can press the naturalness and simplicity of the traditional view as against a view of the Scriptures that is complex and dominated by a theory, namely, the theory that the records were framed for the purpose of establishing a priestly code and consolidating priestly authority.

2d. We want further light on the great literary phenomenon of their composition according to the critical theory,—some explanation of how such a vast mass of rewritten history and fabricated legislation could be crowded into the period of the exile. The ingenuity of the modern school of critics is unquestionably very great, but it is nothing to the ingenuity and marvellous inventiveness they ascribe to the school of Ezra.

Take a single point. According to the critics perhaps a score of writers, or more, were engaged in bring the Pentateuch and the histories into their present shape. How comes it then that writers, writing of times say 800 years in the past, make no mistakes in their descriptions of topography or of the habits and customs of the times of which they write? It is a literary miracle.

3rd. Again, as against their supposition of the non-literary character of the Mosaic age we go to Tell-el-Amarna and behold the bricks are there unto this day that tell us of the wonderful literary activity in Egypt before the Exodus. Indeed archaeology is arraying a logic of facts that will apparently tumble down very much of the fabric erected on critical intuition.

Not only was Egypt, the land from which the Israelites went out, a literary land, but there is abundant evidence to show that this was true of the land to which they went; that reading and writing were well known to the Canaanites; that Kirjath-Sepher, or Book Town, was no anachronism. It was therefore quite possible for Moses to have written, in the main, what was ascribed to him, and quite probable that he did have much more to do with the composition of the Pentateuch than even moderate critics contend for, and quite probable that the historic records date much farther back than critics at present allow.

It does not seem to me to be common sense to reduce the legislation of Moses to a few primal principles and a few covenant obligations. Moses is altogether too large a figure to be crushed into such a small space.

But we should have it clearly understood that we contend for the Mosaic legislation rather than for the Mosaic authorship. That authorship, however, in a form better defined will likely stand. These records have on them an honest face, and we want good proof if they are charged with fraud. The real point, however, to be determined is this: Is the history true?

4th. Again, we can bring the two theories together on common ground. We can test them as explanations of admitted facts, and ask which is the better? which is the more rational?

Now the critics admit Hosea and Amos to be genuine writings of their time—750 before Christ. At that time, too, they acknowledged the existence of the Covenant Code; the stories of Elijah and Elisha; the stories of the patriarchs; Judges and Samuel (less additions).

Now these writings as literature have to be accounted for. The critics, according to their theory, have to explain—and they have not done it—how a non-literary people became in an incredibly short time a literary people.

The writings of these prophets are remarkable productions of literature. The Book of Amos is, according to the verdict of the best critics, in choice Hebrew and in exquisite literary style. What explanation can be given—and at the same time give the writers fairplay—of the religious consciousness and of the literary attainments of these writers? Surely there must have been long antecedent literary culture and long religious development, else how could Amos so write? and for what readers?

There is nothing, moreover, in these earlier prophets to hint that they are the originators of a new religious ideal or of new religious customs.

Look at this little Book of Amos. In it you do not find any suggestion as of a new religion springing out of old traditions. His appeal is for the old religion against modern sins and new errors; an appeal to religious and moral ideas presumed to be already grounded in the minds of his readers (e.g., Is it not so, O house of Israel? ii. 11); an appeal to the fact of a line of prophets who had taught and protested in the past. Surely Amos knew where he got, and where Israel got, their religious ideas, knew better than any critics in the nineteenth century can tell him.

5th. I would like further light on a few things. I would like more light on the assumed fact that the religion of Israel for centuries continued to be as one of the other religions of the earth in a low, animistic ritual form, and then so rapidly developed into the pure ethical monotheism of the prophets. I would so like a little explanation of this subtle process by which semi-heathenish Israel absorbed heathenish material from the nations round about, and transmuted it into a higher spiritual religion.

I would like to know, further, how it comes that both Deuteronomy and the Levitical Code contain the laws that have reference to the desert life. If these laws existed, where were they kept during this long period? If they did not exist, how came they into codes written so long after?

I should like to know how it happens that the Deuteronomic Code which was, according to the critics, introduced to centralize worship at the temple, is so comparatively barren in ritual, the thing most needed in the temple service, whilst the Levitical Code drawn up during the exile when the temple lay in ruins is full to repletion with ritualistic details.

I should like much more light than they give us as to the source of the ceremonial and the ritual. I should like some explanation more clear and consistent than "the codification of a praxis," and "the programme of the priests."

6th. I look at the great outstanding facts in the sacred writings, the nation's testimony to its earlier history; the ethical monotheism throughout; the place of Moses and his legislation; the prophets in their work and national import, and I ask, can the critic deal honestly with the literature and do historical justice to these?

For my part I think they fail sadly here. I take then the admitted facts of history, and I find the theory of the Biblical writers fits into its general trend naturally; the modern theory does not. I take abiding effects that must be accounted for. The Biblical theory accounts for them; the modern does not.

I take the Jew with the Talmud and his traditions. The Bible theory accounts for him; the modern does not.

I take the New Testament, Christ and His teachings, the apostles and their teachings, the Biblical theory harmonizes with them; the modern does not.

Now with all these, to me, apparently insuperable objections, and others I have not time to mention, I see no other course than to reject the new theory until it shows far better reasons than it has shown for displacing the old.

But rejecting the theory does not preclude us from assimilating much of the light critics have thrown upon the Bible.

We may feel that if the laws are not by Moses, the history ascribing them to him is a fraud; but, if the laws are by Moses, we may allow revisions and emendations, and still have veritable history. Bishop Ellcott's view will cover the ground and give a line of explanation that will meet many of the difficulties. "The historical books as we have them bear unmistakable marks of the work of having passed through the hands, not only of early compilers, but of later editors and revisors, numerous notes, archaeological and explanatory, some obviously of an earlier and some of a later date, being found in all the books, but particularly in the more ancient."

It will be a long time yet before the last word is spoken on the details of this subject. In the meantime let us be sure of this, that criticism cannot destroy the abiding Word of God. The power of God has been in and with His Word in the past. That power is very manifest in the present day, and will continue to the end. If new facts are brought to light, let us honestly receive them and wisely adjust our view of the Bible to the facts.

At present there is considerable chaos reigning in Old Testament criticism, and the critics, whose process is too largely subjective, are asking us to build too much on their intuition, an intuition which in the nature of the case is changeable. We may rest assured that that view of the Bible will finally be adopted which is historically true.

This modern view is not propagated by those who hate the Word, but by many who at least profess to revere it. Still the religious element has been left hitherto too much in the background by the critics. I fear that criticism is too scientifically cold. We wait for some man of large erudition in full sympathy with the great throbbing heart of the Bible, and living in the stream of a warm Christian life, to tell us the real meaning and value of this great movement.

In the meantime it is affecting everything with which the Bible is specially identified, and in what remains of this lecture, I shall proceed to indicate how it has affected (1) the Doctrine of Inspiration, (2) Theology, (3) Comparative Religion.

THE LATE DR. McCOSH VISITING BRECHIN.

Some time after the present warder came to Brechin there came to his door a gentleman who asked admittance to the Abbey. "I was once minister here," said the stranger, "and would like to revive some of my old memories." The warder accompanied him into the church and the stranger slowly ascended the pulpit stairs. He bent forward as if scanning the faces of a congregation. He was manifestly deep in thought, and there seemed to sweep across his mind much that had passed away since last, as parish minister of the Church of Scotland, he had stood within these walls. The friends of other days were there. All the peculiarly sacred associations of this house of God, hoary with antiquity and venerable with honours, seemed to well up in his heart as once before they had done when he had, in obedience to duty, wrenched himself from them for ever. Sinking back into the pulpit he burst into a flood of tears. The warder quietly stole away, and the minister—was alone. The stranger was Dr. McCosh, of Princeton, revisiting, for the first time since the fatal '43, his dearly loved Pre-Disruption Church and home.

Here is an actual leaf from the experience of a teacher of civil government in the Boston public schools. In a written examination to the question, "How are the Senators elected?" the answer was, "They are elected from bath-houses." On inquiry as to what suggested such an answer, the teacher found that in the precinct where the pupil lived caucuses were held in a bath-house.—*Lowell Courier.*

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TORONTO, WEDNESDAY, FEBRUARY 19TH, 1896.

THINGS have changed greatly in this Church and country since Dr. Bayne was sent to Scotland to get a Professor for Knox College, and succeeded in securing the services of Dr. Willis. About a dozen names are mentioned in connection with the present vacant chairs in Knox, and there may be more to follow.

OUR esteemed friend Dr. W. C. Gray, of *The Interior*, is doing a noble work in getting up petitions and resolutions in favour of Arbitration on questions that arise between Great Britain and the United States. But, Doctor, have you considered how much Canada will lose if there should be no further use for those six ice-rams on our Northern waters.

ONE of the best lessons taught by Dr. Reid's life is that doing church work which is usually called secular, does not necessarily lower the tone of a minister's spirituality. For nearly half a century the worthy Doctor was daily engaged with the business side of church affairs, and yet no man in the Church more thoroughly enjoyed public worship, and the prayer meeting, and devotional reading.

THE other day Mr. Healy told the British House of Commons that he was disloyal to England and that he meant to attack, harass and thwart in every way he could the policy of the Empire. We would not allow a fellow to speak in that way in our Canadian Parliament. We are not strong enough. England is the only country in the world strong enough to allow a fool or a rebel to speak pretty much as he pleases.

THE friends of Bishop Cameron defend his letter by saying that it was not a regular pastoral but a private communication sent to the priests of Cape Breton. This defence makes the act of the prelate distinctly worse. A pastoral sent in the usual way and openly read at the altar is not nearly so bad a thing as a private circular in which citizens are described as "Hell-inspired hypocrites." It does not help the Bishop to show that he meant to stab in the dark but failed.

ONE point of difference between public men in England and public men in Canada is that in England a Statesman can hardly get into the front rank unless he has written a book. Gladstone has been writing steadily for sixty years. John Morley is better known by his literary work than by his politics. Balfour's theological work attracts as much attention as his speeches. The book-maker is unknown in Canadian politics. Our people are so much exercised about the bread and butter problem that they have no time for literary work even if they had the inclination.

THE opening of the Ontario Legislature was a quiet pleasant sort of function and the debate on the reply to the Royal speech was good natured if not brilliant nor exciting. Notwithstanding the excitement elsewhere the Ontario solons seem quite self-possessed. But as Doctor Reid used to say about meetings of Assembly, "It is not over yet."

THE *Herald and Presbyter* has some doubt "whether American citizens, either individually or in conventions, can properly approach the sovereign of a foreign country with suggestions as to a matter affecting the relations of the two Governments." The point seems well taken, but, as the *Herald and Presbyter* suggests, resolutions and petitions on the question of arbitration may be forwarded to the British Government through the Secretary of State at Washington. By all means send them on, but send them in accordance with the rules and regulations therein made and provided. There is a right and a wrong way of doing everything.

THERE is, and perhaps always will be, some difference of opinion as to the existence and extent of the grievance of the minority in Manitoba. There is room for honest difference on both points. But there is no room whatever for any difference of opinion in regard to the agency by which the alleged grievance should be removed. The question should never have been removed beyond the bounds of the prairie province. The Remedial Bill makes it as clear as the sun at noon day that the Dominion Parliament cannot manage any kind of a school in Manitoba with success. What can men living thousands of miles from Manitoba know about the working of the Manitoba school system. Just fancy a man from Cape Breton or British Columbia making regulations for our Ontario schools.

WHEN the Foreign Mission field is daily extending, fresh doors daily opening, and the cry for more laborers comes to us unceasingly, we trust that the appeal for prompt remittances and increasing liberality made by our foreign missionary secretary, Rev. R. P. Mackay, will not pass unheeded. Early in the year warning was given that owing to sending forth more laborers during the past year more money would be required. The funds will we trust show that the church is at one with the committee in listening and responding to the call of our missionaries for more help. Note should be taken by churches in allocating their money for Foreign Missions of the point to which attention has already so often been drawn, namely, that the money raised by the W. F. M. S. can only be used for certain purposes, and beyond these cannot be applied for the general work of the Foreign Mission Committee.

WHEN the Church is electing two professors to fill vacancies in Knox College staff, it will be well for it to take into its serious consideration at the same time the following sentences from the *Presbyterian*, of London, England: "Why do Presbyterian Churches realise so imperfectly the vital importance of their Theological Colleges? The future spirit, and strength, and power of the Church, both in her own land and in the mission field, depends on the men who are being trained to feed and guide her people in things spiritual. Surely it is the want of a full appreciation of this, which necessitates a strong and urgent appeal on behalf of Knox College, Toronto, the most important of Canadian Presbyterian seminaries. There is an annual deficit of £300 to £400, and Principal Caven said, 'I almost blush to say that congregations which should do much more for the college are doing almost nothing, and some of them nothing at all.'"

SOME fine morning in the spring of 1896, the Protestants of this Dominion may wake up to find that the Romish priesthood has far less power over the Catholic vote in Quebec than in Nova Scotia, or even in ultra-Protestant Ontario. Four times in succession the Hierarchy in Quebec have signally failed to make their parishioners vote in favor of coercing Manitoba. Bishop Cameron did not fail in Cape Breton nor did the priests entirely fail in Presbyterian Huron. The friends of French Evangelization has been telling us for years that the hold of the Hierarchy on the people of

Quebec was losing its strength. Protestants paid little attention and went on lamenting over the priest-ridden French. Ontario Protestants who are afraid to move their little finger lest they offend the Catholic vote are more priest-ridden than many Quebec Catholics are. As one of the political journals remarked the other day—the independence shown by the French Catholics in recent elections might well put many an Ontario Protestant to shame.

THE VENEZUELA BOUNDARY.

THE changes have been rung to weariness on the refusal of the Marquis of Salisbury to submit to absolute arbitration the whole of the dispute over this Venezuelan matter, as if it were the most monstrous proceeding of which any statesman had ever been guilty. When one calmly considers the simple facts of the case he will come to a very different conclusion.

As an American writer in the *Forum* for February puts it—"England is and always has been willing to arbitrate her difference with Venezuela excepting only as regards a comparatively small territory, which, for years has been settled by Englishmen on the faith of the understanding of the English Government that the territory involved is absolutely English. This territory only, the English Government believes it can not without moral obloquy subject to the hazards of an arbitration which, if adverse, would turn its inhabitants adrift into the unsettled conditions that have so long prevailed and that, possibly, nay all but certainly may yet prevail on Venezuelan territory. Out of the 52,000 square miles now in dispute only 9,400 are comprised in this territory; an insignificant matter in South American boundary disputes, the one now existing between France and Brazil, alone covering an area of more than a 100,000 square miles."

Does any man sane enough to be out of Bedlam believe that, unless for the reason alleged, Britain would refuse to arbitrate over an insignificant pendicle of land, scarcely a sixth part of what in this very case is in dispute? As the writer from whom we have already quoted puts it: "If a nation holding a foremost rank among the civilized nations of the earth solemnly assures us that she cannot, without betraying her subjects, relinquish certain territory insignificant in extent, is it not our duty to believe her?" Why, nobody but the veriest picayune shyster would ever think of doing anything else. The fact of the matter is that in all settlements of boundaries England has, either from ignorance or indifference on the part of her representatives, been culpably, and carelessly ready to give away lands which were rightfully her own, compared with which this Venezuelan little corner has not the proportion of a kitchen garden on a backwood's farm to the whole of Ontario. And never was this carelessness, over-generous spirit about boundaries more strikingly displayed than in her dealings with the United States. If she had held on as she might and as she ought to all that was notoriously New France, where would all the States West of the Mississippi have been to-day?

OUR HOME MISSION WORK.

HOW are our hearts stirred at times when men come from far fields and tell us of the multitudes of our fellow-men who are perishing for lack of knowledge; or at the present time when we hear or read of the cruel sufferings of Christians in Armenia at the hand of the fanatical Moslem. And it is well that these things move us; indeed, it is a shame to our Christian name that we do not feel more and do more for them. Have our readers realized that God has given us work to do nearer home, among our own kith and kin? Have they realized that that work lies nearer to our hand and calls as loudly to be done now or never? Are our readers aware of the dire want of gospel ordinances in many of the more remote settlements in British Columbia and the North-west, where there is growing up in comparative ignorance of the Gospel those who in the next generation are destined to control for good or evil the government and material interests of our Canadian people? It is most important that our sons and daughters out West should be personally saved from sin and eternal ruin; but have our readers realized that if that is accomplished now the next generation will be able to do more for the glory of God and the spread of true godliness than we can do in our day.

whereas if they are neglected there will rise up an ignorant, godless, and immoral race to bring ruin upon the country?

Dr. Robertson has done and is still doing his part in furnishing facts connected with the work which should move our hearts to feel and lead us to hearty response for our mission work in our own settlements in all parts of our country. But alas! sufficient funds are not forth-coming to meet the demands. We do not ask for men that they shall have a snug berth and every comfort; we know that self-denial is called for and must be practiced by the noble men and women who go out so long as the settlements are new and the people poor; but surely our people who are now in the enjoyment of every comfort in the older portions of the country can afford much more than is now given to help those who are nobly struggling in poverty with the difficulties which our fathers and grandfathers endured, but overcame, leaving to us a goodly heritage. As a rule our people in the new settlements are doing their duty and are contributing not only as much but at a much higher rate in many cases than those in the East for the maintenance of public gospel ordinances among themselves. We have now more men than can find employment, for the want of funds often prevents needy localities from obtaining supply, and particularly supply by ordained ministers such as they desire and need.

We appeal to our readers to put forth an effort now, before the accounts for the year are closed, to put enough into the Home Mission treasury to meet the payments due in April next and to warrant the employment during next summer of more good men in all our mission fields. Let every one give something.

THE BOERS AS SLAVE-HOLDERS AND OPPRESSORS.

As we have already stated, the Transvaal Boers have, during the whole course of their history and throughout all their proceedings for the last seventy or eighty years, been animated in all their doings and in all their trekkings by this guiding and over-mastering conviction that they were the chosen people of Jehovah sent into the world booted and spurred, and that the same Divine purpose marked out all the native races in their neighborhood as saddled and bridled for their particular use, so that when the booted and spurred ones used the saddled and bridled, they were simply carrying out the fiat of the Almighty. Slaves they have ever settled they must have. They have emigrated again and again from the restraints of British authority avowedly for this purpose, and wherever they have gone their track has been marked by murder, oppression and rapine. They moved into Natal, and before they could establish their foothold there the best authorities are agreed that they killed—we might safely say, murdered—at least 2,000 of the natives, enslaved their wives and children and seized their lands and cattle, etc. Then, driven out of Natal by the British, who with perfect propriety followed them as rebellious and fugitive subjects, as well as a scandal to the name of Christian, they did the same thing in what is called the Orange Sovereignty, and when again the British, under Sir Harry Smith, spoiled their little game, then they trekked once more across the Vaal and once more followed the same tactics and dishonoured themselves and their professed religion by the same crimes. In one of those infatuated moments of imbecility and "scuttle" into which the British occasionally fall, Britain's hitherto fixed African policy to protect the native races was abandoned. The independence of the Boers was, in 1852, recognized in what is known as the "Sand River Convention." The natives were handed over to the will of those whose tender mercies they had learned by sad experience to be cruel, with the single stipulation on paper that there was to be no slavery and on the other hand that the British should not allow any fire arms to be sold to the natives. The natural result followed. It was very easy to substitute the word "apprentice" for that of "slave," but the fact of slavery remained in all its original hideousness and injustice. In spite of what Britain had insisted upon and what the Boers had solemnly promised, children were kidnapped, trained to work in the fields, had their price and were as little protected by the law as any other live stock on the farm, aye, and from that day to this it has been the same thing. The

"apprenticeship" never came to an end. Waggon loads of slaves, "black ivory" as they were called, passed through the country and were put up to auction, or were exchanged, sometimes for money, sometimes for a horse, or for "a cow and a big pot." And what was, is. David Livingston, because he, in a mild Christian fashion, had protested against such doings, had his unoccupied house—which had been respected for months, nay years, when Livingston was travelling, by natives, travellers and tramps, so that though the door was on the latch nothing had been injured, not so much as a shoe-latchet stolen—raided by these Christian Boers, his chemical apparatus smashed, his lexicons and Hebrew and other Bibles torn leaf by leaf and scattered to the winds, while the house itself was made a bonfire with the full assurance that had Livingston himself been there he would have been riddled with bullets.

The Rev. Walter Inglis, whom many of our readers knew and loved, with his brother missionary, Mr. Edwards, also tried remonstrance against this crying injustice and in terms so mild as to be even whimsical. What was the result of their memorial? They were tried for "high treason!" against this same wretched slave holding republic—tried and found guilty and but for the fact of their being British subjects would have been hanged—fear, not justice, being the prompting motive to this pretended act of clemency as of others at the present day. As it was, these gentlemen were expelled the country and marched to the frontier under an armed Burgher guard, while their houses were confiscated and occupied by Boers before their eyes, not an article being allowed to be removed. In short, these Boers did not feel comfortable in their works of darkness as long as missionary's eyes were upon them.

Time would fail to tell of the wretched succeeding twelve years during which the Transvaal became a perfect cave of Adullam where every fugitive from justice—Fenians,—such as those who murdered the Manchester policemen and tried to blow up Clerkenwell goal—and renegades of every type and of almost every nationality found refuge, food and congenial work in violence, oppression and bloodshed. Each man did pretty much what was right in his own eyes. There was a chronic state of war with the natives. Sometimes a white man would purchase the right to graze stock upon portions of native territory at certain seasons of the year. This license would be magnified in a few years into a title to the free-hold and the native chief compelled by threats or violence to confirm it.

Commandoes were the order of the day and the horror of the Boer commandoe is not easily imagined. If an ox was lost or stolen all the surrounding Boers got notice to meet fully armed at a certain place. They then rode into the Native Country, burned and killed wherever they went and for their one poor ox lost, drove off some hundreds from people who were as guiltless of the theft as Adam.

Then came the war with Secoceni, the chief of the Basutos, which was carried on on the part of the Boers in a way that was a scandal to human nature, to say nothing of Christianity and civilization. Money in the treasury the Transvaal Government had none, even the Boers themselves refusing to pay any taxes. It was therefore thought best to organize a body of filibusters, instead of those regularly paid and responsible troops, which have to carry on war at least with a show of decency and civilization. These sweepings of rascaldom were gathered together and licked unto something like military shape by a needy and unscrupulous Prussian officer of the name of Von Schlickman. The bargain made with the Boer Government was that these soldiers of fortune were to receive no pay and no supplies, but were to make the war support itself at the expense of the natives, and finally to reimburse themselves by the cattle and land of those they had murdered. The natural consequences followed. Such desperadoes let loose upon a country and with such promises, soon made what was called war a succession of deeds of unrestrained and indescribable ferocity. Prisoners were slaughtered in cold blood, and women and children often shared the same fate. Schlickman, who not only permitted but directly ordered such atrocities, was soon afterwards killed and was succeeded in command by a fellow of the name Aylward, an Irish Fenian, who had left his country for his country's good, and who speedily threw into the shade the worst deeds of his ferocious

predecessor. To allow such things to go on was to set the whole of South Africa in a flame. The Boer so-called Government was powerless. Anarchy and rapine were supreme. It was to remedy such a state of things that the Transvaal was re-annexed to Britain in 1876, and but for that annexation Cetewayo with his forty thousand Zulus would have swept every Transvaal Boer from the face of the earth. That chief had gathered his men and was ready for the onset when stopped by the assurance that the Transvaal had again become British territory. The Zulu chief replied to this notice in the following terms:—"I thank my father, Somtsew (Shepstone), for his message. I am glad that he has sent it because the Dutch have tired me out, and I intended to fight with them once, only once and to drive them over the Vaal. Kabana, you see my Impis are gathered. It was to fight the Dutch I called them together. Now I will send them back to their houses." The last humiliating "scuttle" of the British from the Transvaal in 1881 is an incident in South African history which no self-respecting Englishman can think of without indignant contempt and bitter mortification. It was one of the silliest, most contemptible, impolitic and unjustifiable proceedings of which any English ministry was ever guilty; but for which there would have been no Transvaal crisis to-day; no Jamieson raid; no German insolence and no Yankee rejoicing over England's supposed humiliation.

What that "scuttle" was and how it was brought round is worth telling but our space at present is more than exhausted.

Books and Magazines.

BARBARA HECK. A Tale of Early Methodism. By W. H. Withrow. Toronto: William Briggs.

The simple title of this book would hardly indicate what the reader finds in it, a story of remarkable interest, exceedingly well told, and full of instruction and information on the early settlement of Upper Canada a hundred years ago. The purpose of the book is to tell the story of the beginning of Methodism on this continent, both in the United States and Canada. The tale is one of very great interest, and the men and women who were concerned in the planting of that fruitful seed from which has grown that sturdy tree of Methodism, whose branches cover all the land, and have yielded such abundant and blessed fruit deserve to be held in everlasting remembrance. Dr. Withrow in this book has made a valuable contribution to this good end. Barbara Heck, the heroine of the story, was indeed a mother in Israel, and those who took part with her were a simple, noble, God-fearing band. Methodists may well be proud of such spiritual ancestry. The book should be in every Methodist household, and read by all of them old and young. We could wish that thousands besides Methodists would read it, at this juncture of our history especially, to kindle and fan the flame of Canadian Patriotism, and that all might learn from this story the imperishable power and beauty of godliness and true religion even in humble life. The book cannot but be very popular and what is much better very useful. We would highly recommend it.

THE UPPER ROOM. By Rev. John Watson (Ian MacLaren), author of "Beside the Bonnie Brier Bush," etc. Dodds, Mead & Company, New York; Fleming H. Revell Company, Toronto. 50 cents.

This is one of a series of exceedingly handy religious books issued by the publishers. Other volumes in the series already published are, "Christ and the Future Life," by Rev. R. J. Dale, LL.D.; "The Seven Words from the Cross," by Rev. Robertson Nicoll, LL.D.; "The Visions of a Prophet," studies in Zechariah, by Rev. Marcus Dodds, D.D. This one by Ian MacLaren consists of seven short discourses or meditations grouped about the last days of Christ, under such titles as "The Goodman of the House," "The Guest Chamber of the Soul," "The Twelve," "The Shadow of the Cross," etc. Seriously thoughtful and suggestive they are, with a vein of pathos and tenderness running through them which speaks to the heart helpful to meditation, and which, while it soothes and quiets the heart quickens and warms the religious feelings and draws them out to and around the Master.

YOUTHFUL ECCENTRICITIES, A PRECURSOR OF CRIME. By Forbes Winslow, Member Royal College of Physicians, London. Physician to the British Hospital for Mental Diseases, etc. 16mo, 120 pp. 50 cents. Funk & Wagnalls Co., 11 Richmond Street West, Toronto.

This expert neuropath, having recently made a professional visit to the United States, additional interest will be directed to his book, and it is well that it should be so. The subject appeals to every one having care of the very young. The book is a very striking, suggestive and most sobering one in the many facts it presents illustrating the effects of heredity, disease and tendencies. The effect of it is strongly to impress upon the reader how much yet remains to be learned to secure to all the kind of education and discipline calculated to meet the infinite peculiarities and strong natural predispositions of those whom the state or society has set itself to educate. It should be read and carefully pondered over by parents and all engaged in elementary education.

The Family Circle.

DON'T FRET.

Some people will worry, and fret and scold—Till their faces grow wrinkled and ugly and old—

Over little mishaps that are likely to fall
Sooner or later to each and to all.
When they see you they hasten to tell you their
woes,
Which they think are greater than any one
knows.

At home, between parents and children is heard,
Very rarely—if ever—a kind cheering word.
The husband swears roundly that he is ill-used,
And the wife says boldly that she is abused.
Each carries a burden and sting in the heart,
As day after day they drift farther apart.
Instead of enjoying the beauties of life,
They revel in bitter upbraidings and strife:
At last they conclude the only recourse
Is to live, quite apart, and seek a divorce.
Alas, and alack I could the husband and wife
Understand a tithe of the "science of life,"
They would not plan from each other to roam,
But with peace and affection abide in their
home.

Cupid has wings as has always been said,
To keep him contented he must be well-fed,
Not on fish, or meats, pies, puddings and tarts,
But those loving deeds that warm human hearts.
A woman once won by kindness and care,
Will expect—as a wife—a reasonable share
Of the same treatment bestowed on her then
By the grandest, the best and the noblest of
men.

While the graces and smiles of her single life,
The husband expects to find in his wife.
For husbands and wives this maxim I'll give
"Continue your courting as long as you live."
Don't grieve about ills that you never can mend,
Just say they're settled and let it all end.
But, finding you can repair something wrong,
Go to work with a will—singing a song
Of gladness—for life is too short to spend
One's time in lamenting the ills we can mend.
Don't fret and scold,—either woman or man—
O'er things you can't help, or those that you
can.

Just put this in practice and soon you'll find
You have a light heart and well-balanced
mind,
And heaven and you will not dwell far apart.
For you will carry the same in your heart.

—Laura L. Randolph, in *The Review*.

THE SPECTACLES PEDDLER.

"No, I don't wish for anything," I said in reply to the question of an old man who called at my door on New Year's eve. Having been imposed on many times; having bought bottles of cement which was no better than so much water, and of furniture polish which was worse, and numerous other articles which were of no earthly use; at last I had made up my mind to have nothing to do with peddlers or agents of any kind. But a second glance convinced me that my present caller was no ordinary person. His long white beard gave him a venerable aspect. His eyes were deep-set and luminous. His expression was that of a man who had tasted life's joys and sorrows, and had extracted sweetness from both. I was so impressed by his appearance that it didn't occur to me that it was a singular time for a peddler to call; and notwithstanding the fact that I was alone in the house, John and the children having gone to a New Year's entertainment for the Sunday-school, I felt no hesitation about admitting this stranger. He fastened a searching but sympathetic gaze upon me, as I resumed my easy chair before the fire.

"You are somewhat near-sighted, madam, I perceive," he said at last, drawing from a small bag a pair of silver-bowed spectacles.

"You were never more mistaken," I replied. "My eye-sight is perfectly good. I can easily read this fine-print newspaper by lamplight."

"Nevertheless," responded the old man in a manner so gentle and courteous it was impossible to be vexed, "most of us have a somewhat defective vision, and consequently get only a partial and imperfect view. Now these glasses will enable you to see, not only the side nearest

to you, but the other side as well. If you will kindly test them, I am sure you will find their use a great advantage. Please call to mind some event of the past year that disturbed or annoyed you. Do not select anything of too serious a nature as this is your first trial, and your eyes not being accustomed to the use of these, or indeed, as you say, of any lenses, the effect might be merely to produce a blur."

I took the offered glasses, and the old man turned away, as if to give me opportunity to reflect, and became apparently absorbed in contemplating the fire up on the hearth.

It was not difficult to recall vexations and trials. Indeed, I had been engaged in that very common but unprofitable occupation when interrupted by the old man's knock. As I found myself growing hot over the thought of the meanness of my neighbor in setting his dog upon my pet cat, poor Toodles! I adjusted the spectacles to my nose. Much to my surprise I now beheld Toodles in the act of dissecting one of my neighbor's chickens.

"He was not without some shadow of an excuse then," I thought, as I looked upon the irascible old gentleman himself, at that moment sitting alone in his great house, looking quite feeble and forlorn. He was evidently failing in mind and body, and yet he was without wife or child to care for him in his declining years. My indignation softened into sympathy.

"Poor old man," I murmured, "I think I will invite him to dine with us to-morrow. He must be so lonely with only hired help in the house."

"Excuse me, madam, did you speak to me?" inquired the spectacles peddler.

"Oh no, only to someone I saw through the glasses," I replied; and he again gazed at the fire in silence.

My mind reverted to the time last spring when in the midst of house-cleaning I was laid aside with a sprained ankle. It seemed a most unfortunate occurrence; but now, by the aid of these far-seeing glasses, I saw what a real blessing my forced inactivity had been to me and the children. It had made of Helen, who was naturally rather indolent, quite a good little housekeeper, and had developed in Tom, who it must be confessed was in great danger of becoming selfish, a spirit of helpfulness toward his mother and sister. Besides I had enjoyed several delightful drives with Mrs. Holmes, who would not have thought of inviting me but for my accident.

Then there came to my mind the thought of a business opening which seemed to promise so much advantage to John and of our great disappointment that it was lost through the unfair dealing of a supposed friend. Now through the glasses I was able to see plainly that the firm in which I so much wished to see my husband a partner, was on the verge of bankruptcy.

So I went on from one subject to another, finding to each a brighter side than I had discerned before. "The old man is right," I thought; "I am a little near-sighted."

"Perhaps you are ready for stronger glasses," he said, producing a pair of gold-bowed spectacles. "They have more power than the others, and if your eyes are able to bear them, will enable you to see farther."

As I adjusted the gold bows my gaze fell upon a portrait which hung over the mantel. It was a life-like picture of my precious Charley. How many times

during these ten months I had lived over the last sad days of his bright young life! How many times with breaking heart I had watched the deathly pallor spread over that noble brow, and the breath grow fainter and fainter! Ah! I must have been very near-sighted; for now I could plainly see hovering over the bed a beautiful angel with radiant countenance and outstretched arms; and in the luminous vista beyond, dimly outlined, a figure of divine sweetness and majesty. When I thought of a snow-covered mound in the cemetery, I beheld my boy with beaming eyes and glowing cheeks, the very picture of health and happiness, in the midst of a company of the noble and beautiful and blessed who have crossed that mysterious line which divides this world from the next.

"Yes, I will take the glasses," I said. "It is so much better to look at the other side!"

As I spoke, the outer door shut with a bang. It was only John and the children returning from the New Year's entertainment.

"It is too bad we made so much noise," said John. "We didn't know you were asleep."

"Was I?" I replied, looking around quite bewildered. The spectacles peddler was nowhere to be seen.—*Emily Tolman in the Interior*.

WOMAN AS A HOSTESS.

Whatever the æsthetic or sensuous attractions, the ultimate fact is that when people assemble socially they meet to talk. In popular definition "sociable" means "conversation," and "unsocial" means "silence." The success of any social gathering will be largely decided by the prevailing spirit of the conversation. And in this, more than in any other feature of the occasion, the personality of the hostess should appear. No matter how many gifted conversationalists there may be present, she should not permit an outsider to create the atmosphere of her house. Even the most diffident woman, who glides unobtrusively through a throng elsewhere, should courageously assert herself when the responsibility of entertaining rests upon her. In her admirable fearlessness she may recall the terse self-announcement of Rob Roy, "My foot is on my native heath, and my name is Mac-Gregor."—*Agnes H. Morton in February Ladies' Home Journal*.

COURTEOUS HINTS.

Perhaps there is no greater strain upon "neighborly feeling" than living next door to a poultry-yard whose inmates are allowed to "run"—making exercise-ground of the adjacent flower and vegetable gardens. A San Diego young lady who was subjected to this annoyance politely asked her neighbor to keep his pets at home. She asked it several times, and still no attention was paid to her grievance. Finally she hit upon an ingenious method of protecting herself. She prepared grains of corn by tying to them, with strong carpet thread, small cards bearing the words, "Please keep your chickens at home!" and distributed the grain about the flower beds. The chickens came to feast as usual, and greedily swallowed the corn, not perceiving the thread until the card was against their jaws. Then they could neither swallow the card nor rid themselves of the swallowed corn. Twenty or thirty of the ma-

rauders ran home, bearing the polite request to their culpable owner, who, struck with the method of the hint, promptly cut the threads and cooped up the birds. This was forcible, but a delicate hint upon a like offence was conveyed from one aggrieved relative to another where stronger measures would have been out of place. The suffering victim of hens was taken ill, and the perhaps unconscious offender slew his choicest birds and sent to the invalid. The invalid feasted thereon, and sent back a message of thanks to the effect that the fowl was delicious and tasted of her violets!

A LAND WITHOUT ANIMALS.

Japan is a land without the domestic animals. It is this lack which strikes the stranger so forcibly in looking upon Japanese landscapes. There are no cows—the Japanese neither drinks milk nor eats meat. There are but few horses, and these are imported mainly for the use of the foreigners. The freight cars in the city streets are pulled and pushed by coolies, and the pleasure carriages are drawn by men. There are but few dogs, and these are neither used as watch dogs, beasts of burden nor in hunting, except by foreigners.

There are no sheep in Japan, and wool is not used in clothing, silk and cotton being the staples. There are no pigs—pork is an unknown article of diet, and lard is not used in cooking. There are no goats, or mules, or donkeys. Wild animals there are, however, and in particular, bears of enormous size. One of these Mr. Finck saw stuffed, in a museum, he describes as "big as an ox." Besides another stuffed museum bear is preserved, in alcohol, the mangled body of a child the bear had eaten just before being killed. War, of course, is acquainting the Japanese with the use of animals. The army has cavalry horses, and others to drag the field guns. The empress, also, in obvious imitation of European royalties, is an expert horse-woman, and saddle horses are kept for her use.

AN INFANT QUEEN'S PRECOCI- OUS PRANK.

Juniorile sovereigns can be very trying to their elders. Notions of their own importance are apt to crop up rather rapidly in their young heads. Wilhelmina I, of Holland, is not an exception. She had held her Queenly title for scarcely six months when one morning, at an unconscionably early hour, she left her room and knocked at the door of the Queen Regent's chamber.

"Who is there?" asked her mother.

"The Queen of the Netherlands," was the grandiloquent reply.

"Oh!" said the Queen Regent, "I am afraid it is too early to receive the Queen of the Netherlands, but if my little daughter Wilhelmina is there she may come in."—*Arthur Warren in February Ladies' Home Journal*.

No young man is safe who is not a decided Christian. This is a matter in which all compromises are dangerous. We are called to be entirely separate from the world. Daniel and Joseph were sorely tried, yet we do not doubt that their lives were smoother and more free from trouble than they would have been if they had shown less decision of character.

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"ST. AUGUSTINE" Sacramental Wine.

The REV. DR. COCHRANE writes:— BRANTFORD, May 23rd, 1895.

Messrs. J. S. Hamilton & Co.

GENTLEMEN.—The St. Augustine Wine used in my own church on sacramental occasions, as well as in many other churches, I have always heard spoken of in the highest terms and is admirably suited for the purpose. Its unfermented grape juice also commends itself to those who prefer that the wine should not be fermented and should have a large and increasing sale in our Presbyterian and other Churches.

Wm. COCHRANE.

St. Augustine in cases, 1 dozen quarts, \$4.50. Unfermented Grape Juice, 1 doz. qts., \$9.90

F. O. B. at Brantford.

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SOLE AGENTS FOR CANADA.

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KARN

The Peer Of the Best American Pianos

The Karn Organ Best in the World Catalogues Free

D. W. KARN & CO.,

Piano and Organ Mfrs., Woodstock, Ont.

British and Foreign.

Professor Henry Drummond is now recovering from his severe illness.

Instrumental music was used in Lockerbie U.P. Church on a recent Sunday for the first time.

The death is announced of Mr. Alex. Macmillan, the publisher, in his seventy-eighth year.

Queen's Park U.P. Church, Glasgow, (Dr. Ferguson's) reports a membership of 924, and a revenue of £2,100.

The Rev. John McNeill has entered upon the third week of his mission in Leeds, the Colosseum being as crowded as ever.

There is reported to have been a decided falling off in the goods marked "made in Germany," since the Kaiser's disturbing telegram.

Rev. Thomas Mackay, M.A., assistant at Regent-square Presbyterian Church, has received a call from the Pendleton congregation, Manchester.

Elizabeth Campbell was charged with drunkenness at the West London Police Court. Her eighteen month old child in her arms was drunk also.

The seals of the Sbetland Islands are almost as good as the Alaska seals, and command high prices for the richness and length of their fur, as well as for their rarity.

The daughter of the Archbishop of Dublin sprained her ankle, and, in the belief that it would prove beneficial, plunged her foot in cold water, which caused a chill resulting in death.

A French woman in Bethnal-green has just completed her 100th year. Her husband was wounded at Waterloo while serving under Napoleon, and died seventy-one years ago.

The Archbishop of Canterbury has, on behalf of the Episcopal Bench, requested the Prime Minister to appoint a Parliamentary Committee to enquire into the whole question of licensing reform.

Rev. Hugh Black, of Sherwood Free Church, Paisley, who has accepted the call to be colleague and successor to Rev. Dr. Whyte, Free St. George's, Edinburgh, delivered his farewell sermon on a recent Sunday afternoon.

Dr. Kerr, it is reported, has resigned the secretaryship of the Scottish Protestant Alliance because the directors have repeatedly refused to adopt a series of resolutions condemnatory of ritualistic practices prevalent in the Presbyterian Church.

There are now four widowed members of the Royal Family: The Queen, the Empress Frederick, Princess Beatrice, and the Duchess of Albany. The Queen was widowed at forty-two, the Empress at forty-eight, Prince Beatrice at thirty-nine, the Duchess of Albany being much younger. The Queen is opposed to the re-marriage of widows, otherwise Lord Rosebery was spoken of as a possible husband for the Duchess of Albany.

"I Took One-half Bottle of South American Rheumatic Cure and Obtained Perfect Relief"—This Remedy Gives Relief in a Few Hours, and Usually Cures in One to Three Days.

J. H. Garrett, a prominent politician of Liverpool, N.S., makes, for the benefit of the public, the following statement: "I was greatly troubled with rheumatic pains for a number of years. On several occasions I could not walk, nor even put my feet to the floor. I tried everything and all local physicians, but my suffering continued. At last I was prevailed upon to try South American Rheumatic Cure. I obtained perfect relief before I had taken half a bottle of the remedy, and to-day regard it the only radical cure for rheumatism."

EFFECTS OF LA GRIPPE.

ENFEEBLED CONSTITUTIONS AND DEATH THE RESULT.

Official Statistics Show that in Ontario Alone 2,023 Deaths Resulted From this Cause in 1892-'93-'94—How to Avoid the Baneful After Effects of this Scourge.

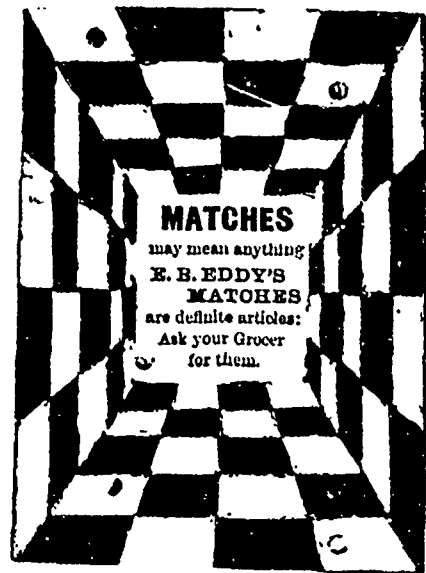
Very few people have any conception of the deadly effects of la grippe or influenza, which with each recurring winter sweeps over Canada, leaving in its trail death and broken constitutions. If an equal number of deaths were caused by say cholera, the whole continent would be in a panic, and it is only because the deadly effects of la grippe are not understood that its approach is viewed with less apprehension.

Dr. Bryce, the very efficient health officer for Ontario, in his annual report to the Provincial Government, shows that the deaths in Ontario alone from the effects of la grippe for the years 1892-'93-'94 reached the aggregate of 2,023, a number sufficiently large to make us view the scourge with positive alarm, for, in addition to this mortality, there are beyond doubt thousands who from the same cause are left with shattered health and ruined constitutions. La grippe is a disease of the nerve centres, with a specially marked effect upon the heart, and the obvious duty of those who have suffered from even a mild attack is to strengthen and fortify the nerve forces. For this purpose Dr. Williams' Pink Pills act more promptly and thoroughly than any other medicine yet discovered. Their function is to supply impoverished blood with its lacking constituents, and to build anew shattered nerves. That Dr. Williams' Pink Pills perform what is claimed for them in this respect is proved by the voluntary testimonials of those who have been restored to health. One strong case in point is that of Mrs. A. Gratton, of Hull, Que. To a newspaper reporter who interviewed her, Mrs. Gratton said:—"I was always a strong and healthy woman up to about four years ago. At that time I had a severe attack of la grippe, the after effects of which left me weak and nervous, with pains in my back and stomach, and almost constant severe headaches. I found myself so completely used up that I was unable to do any work about the house, no matter how light. My appetite had gone and I had no relish for any kind of food. For about a year I continued to be thus tortured, getting no freedom from pain either day or night. I had tried different kinds of medicine prescribed by a physician but they did me no good. I began to believe that medicine would not cure me, and as I always had a terrible cough I feared I was sinking into consumption. One day a friend advised me to try Dr. Williams' Pink Pills. I had heard and read much about this medicine but had not thought of it as a cure for myself, but I felt that it might be worth trying and procured a supply, and after the use of a couple of boxes I began to feel an improvement. I continued their use until I had taken twelve boxes when I found myself free from pain, with a good appetite, and as well as ever I was in my life. Last December, as the result of a severe cold, I was again taken ill, but this time I tried no experiments with other medicines but went straight to Dr. Williams' Pink Pills, with the most beneficial results as you can see for yourself. I have such faith in Pink Pills that I never allow myself to be without a box, and take them occasionally as a tonic, and I will be glad if my experience will prove helpful to some other poor sufferer."

When you ask for Dr. Williams' Pink Pills see that the full trade mark is on every box. Imitations and substitutes are worthless, perhaps dangerous.

Sir Joseph Trutch, ex-Governor of British Columbia, sailed on Saturday for Europe. He stated that the salmon canning industry of that Province exceeds three million dollars a year.

New York District Attorney Fellows recently endorsed the papers which, when signed by Justice Smyth, of the Criminal Branch of the Supreme Court, will dismiss the indictment upon which Erastus Wiman was held and convicted of having forged the signature of E. W. Bullinger to a cheque for five thousand dollars.



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Dunn's Mustard

MADE ABSOLUTELY PURE FROM RICH FLAVOURED ENGLISH SEED SOLD IN 6c. and 10c. TINS.

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\$3 A DAY SURE SEND us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free; you work in the locality where you live. Send us your address and we will explain the business fully; remember we guarantee a clear profit of \$3 for every day's work absolutely sure; write at once, address, D. T. MORGAN, MANAGER, BOX E C, WINDSOR, ONT.

Splitting Headache

CURED BY

One Minute Headache Cure

10c.

For sale by All Druggists and at 395 Yonge St.

At the usual monthly meeting of the U.P. Presbytery of Glasgow held lately, Rev. John Young reported that Landsdowne congregation had unanimously resolved to present a call to the Rev. James Macmillan, M.A., Nairn, to be colleague and successor to the Rev. Thomas Dobbie. After hearing Commissioners, the Presbytery sustained the call.



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Doctors highly recommend it to those

- Who are run down;
Who have lost appetite;
Who have difficulty after eating;
Who suffer from nervous exhaustion;
And to Nursing Mothers,

as it increases quantity and improves quality of milk.

PRICE, 40 CENTS PER BOTTLE.

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Table listing prices for various types of coal and wood, such as Grate, Stove, Nut and Egg, etc.

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NO MORE OPPRESSION The Oppressor Banished.

Paine's Celery Compound Puts Rheumatism to Flight After the Doctors Failed

It is now an established fact, that Paine's Celery Compound cures ninety-nine out of every one hundred cases of rheumatism pronounced incurable by the doctors. Day after day reports are received, giving particulars of cures effected by the great Compound. These cures are astonishing to the medical profession, and compel the doctors to acknowledge the claim so often made, that no other medicine in the world possesses like curing virtues.

MISCELLANEOUS.

Rev. Hugh Black has been inducted as colleague to Dr. Alex. Whyte, of Edinburgh. Sir James Haslett, who has been elected M.P. for North Belfast, is a Presbyterian and a friend of Temperance. At the third quarterly meeting of the Irish Sustentation Fund Committee an increase of £900 was reported.

The body must be well nourished now to prevent sickness. If your appetite is poor take Hood's Sarsaparilla. Rev. John Watson ("Ian Maclaren") occupied the pulpit of the Barony Church, Glasgow, on a recent Sunday in connection with the tercentenary services. He remarked in his morning sermon that some people to-day were very much alarmed because the tendency of religion was against traditionalism, but he thought they need not alarm themselves.

HOOD'S IS WONDERFUL. No less than wonderful are the cures accomplished by Hood's Sarsaparilla, even after other preparations and physicians' prescriptions have failed. The reason, however is simple. When the blood is enriched and purified, disease disappears and good health returns, and Hood's Sarsaparilla is the one true blood-purifier. Hood's Pills are prompt and efficient and do not purge, pain or gripe. 25c.

A serious loss has befallen the Church by the death of Dr. G. S. Burns, of Glasgow Cathedral, which took place lately after a brief illness. Ordained in 1853 he was called to succeed Dr. John Robertson in the pastorate of the historic Cathedral in 1865. During his thirty years' ministry there he won the esteem not only of his own flock, but also of the Glasgow people as a whole.

IT'S ASTONISHING how Dr. Pierce's Favorite Prescription acts upon nervous women. It's a marvelous remedy for nervous and general debility, Chorea, or St. Vitus' Dance Insomnia, or inability to sleep, spasms, convulsions, or "fits," and every like disorder.

Even in cases of insanity resulting from functional derangements, the persistent use of the "Prescription" will, by restoring the natural functions, generally effect a cure. For women suffering from any chronic "female complaint" or weakness; for women who are run-down or overworked; at the change from girlhood to womanhood; and, later, at the critical "change of life"—it is a medicine that safely and certainly builds up, strengthens, regulates and cures.

Send for a free pamphlet or remit 10 cents (stamps) for a large book (168 pages) on Woman's Diseases and how to cure them with home treatment. Address World's Dispensary Medical Association, Buffalo, N.Y.

Of the five young men who offered themselves for India and China at whatever salary the Irish Assembly could see its way to provide, two have since sailed for India, and one for China.

PRIEST AND PARISHIONER. Miss Maggie Melody, of Hamilton, Used Dr. Agnew's Celebrated Catarrhal Powder, on Recommendation of Rev. Father Hinchey, and Found it a Grand Remedy for Influenza. Having himself been benefited by the use of Dr. Agnew's Catarrhal powder, Rev. Father Hinchey, of St. Joseph's Church, Hamilton, Ont., followed the counsel of the good book, and carried the good news to others. One of his parishioners, Miss Maggie Melody, had been a sufferer from influenza. Father Hinchey knew how much good his remedy had done in case of cold in the head with himself, and recommended it to Miss Melody for her case, who, over her own signature, has written: "I have used Dr. Agnew's Catarrhal Powder for influenza and found it a grand remedy. In fact it gave me relief almost at once. I can with pleasure highly recommend it to all who are suffering from this malady." One short puff of the breath through the Blower, supplied with each bottle of Dr. Agnew's Catarrhal Powder, diffuses this Powder over the surface of the nasal passages. Painless and delightful to use, it relieves in ten minutes and permanently cures catarrh, hay fever, colds, headache, sore throat, tonsillitis, and deafness. 60 cents.

The Ladies' Journal Bible Problem Plan

No. 30. A Valuable Lot of Beautiful Prizes for Pains-Taking Persevering People. Something Interesting and Profitable to Employ Your Time in Winter Evenings. The very cordial way in which the revival of our Bible problem plan was received, after such a long silence, encourage us, says the publishers of The Ladies' Journal, to offer another one. The large prizes and the smaller rewards were scattered pretty well over the whole country from British Columbia to Nova Scotia, and even into the States. Here are the questions for this competition. Where are the following words first found in the Bible: 1st, Hour; 2nd, Day; 3rd, Week; 4th, Month; 5th, Year.

- THE FIRST REWARDS. 1—A handsomely finished Upright Piano. 2—One beautiful Quadruple Silver Plated Tea Service. 3 to 12—Ten handsome individual Salt and Pepper Casters. 13 to 32—Twenty Testaments, beautifully bound in morocco. 33 to 37—Five Sewing Machines, complete attachments. 38 to 57—Twenty pairs Silver Sugar Tongs. 58 to 77—Twenty Souvenir Spoons of Toronto. Silver Plated—(Gold Bowl). 78 to 83—Six handsome Quadruple Silver Plated Egg Casters, Gold-lined. 84 to 99—Sixteen prettily carved Silver Thumbles. 100—One complete set of Mayne Reid, 18 volumes, beautifully bound. 101 to 150—Forty-nine half dozen Silver Plated Forks. The sender of the first correct answer to all five questions will get the Piano. The second the Silver Tea Set, and so on until all the first rewards are distributed. Then follow the middle rewards, when the sender of the middle set of correct answers will be given the Piano, the second the Gold Watch and so on.

- THE MIDDLE LIST. 1—A handsomely finished Upright Piano. 2—One Gents' handsome Hunting Case Gold Watch. 3 to 17—Fifteen Silver Tea Services, Quadruple Plate (Four pieces). 18 to 37—Twenty 1-2 Doz. Forks, Silver Plated, (Superior quality). 38 to 42—Five dozen Desert Knives, extra finish, valued at \$7.00. 43 to 142—One hundred Testaments, handsomely finished, morocco bound. 143 to 162—Twenty complete copies Chambers' Journal. 163 to 172—Ten dozen Desert Knives, Superior quality, valued at \$6.00. 173 to 181—Twelve 1-2 dozen Nickel Plated Tea Spoons, extra quality for common use. 182 to 191—Ten Ladies' pretty Gold Brooches, latest design. 192 to 200—Six Ladies' Open Face Gold Watches.

Then come the Last List or Consolation Prizes, when to the sender or the last correct set of answers received at the Journal office will be given the piano named in this list.

- THE LAST LIST. 1 to 20—Twenty 1-2 dozen Table Spoons, superior quality. 21 to 25—Five handsome Gold Lockets. 26 to 30—Five handsome Silver Thumbles. 31 to 35—Five Paris Individual Salt Casters. 36 to 60—Twenty-five Testaments, Morocco bound. 61 to 65—Five dozen Nickel Plated Tea Spoons. 66 to 75—Ten complete Volumes Chambers' Journal. 76 to 100—Twenty-five handsome Souvenir Spoons of Toronto. 101 to 110—Ten Boys' Nickel Watches. 111 to 120—Ten handsomely Bound Volumes, History of the Bible. 121 to 123—Three Sewing Machines, complete attachments. 124 to 127—Four dozen Dinner Knives, extra quality, valued at \$6.00. 128 to 160—Thirty-three 1-2 dozen Silver Plated Forks. 161 to 199—Thirty-nine Testaments, Morocco bound. No. 200—A handsomely finished Upright Piano valued at four hundred dollars.

Everyone competing must send one dollar for a year's subscription to the Ladies' Journal (also six cents in stamps or coin for postage on spoon), which is well worth the investment apart from the prizes. A HANDSOME GOLD ALUMINUM TEA SPOON, full size, will be sent free to everyone as soon as possible, after money is received whether their answers are correct or not. This spoon is made by an entirely new process and is of the same material all through and will consequently retain its color, which is the same as though made of gold. The spoon would retail at about one dollar.

A SILVER TEA SET OF FOUR PIECES. To any person sending six dollars with their answer (whether correct or not) will be sent the Ladies' Journal for one year, and a beautiful Quadruple Silver Plated Tea Service of four pieces: Tea or Coffee Pot, Sugar Bowl, Cream Pitcher and Spoon Holder. Sets no better have been retailed at as high as thirty dollars. You will make no mistake in taking advantage of this offer. The Spoon will not be sent to those getting the tea set.

This set will be sent as quickly as possible (receiver to pay express charges) after money comes to hand. You will not require to wait till the close of the competition. No charges will be exacted from prize winners except for the pianos when \$20 will be charged to help cover expenses. The publishers of the Ladies' Journal have in their possession thousands of letters from delighted winners in former competitions. Complete lists of the names and addresses of the successful competitors will be published in the Journal as quickly as possible after the close of the competition. Competition will close on the 30th April next. Ten days after the date of closing will be allowed for letters to reach the Journal office from distant points, but the letter must be postmarked not later than 30th April. Parties living at a distance from Toronto have an equal opportunity even if every answer received is correct, as the advertising in far away places is done first. Then thereafter the middle and last lists of rewards in which they stand equal to anyone. Address The Ladies' Journal, Toronto, Can.

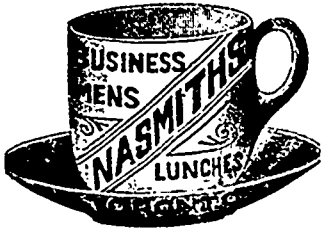
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all of which are described and illustrated in our beautiful and entirely new catalogue for 1896. A new feature this season is the free delivery of Seeds at Catalogue prices to any Post Office. This "New Catalogue" we will mail on receipt of a 2-cent stamp, or to those who will state where they saw this advertisement, the Catalogue will be mailed Free!

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Best Pure Cop Church Bells & Chimes.
Per and Tin Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Prices, terms, etc., supplied free.

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CATARRH CURE.

There is perhaps nothing known in the world to-day that has proved such a wonderful success in permanently curing the most desperate and chronic cases of catarrh as JO-HF. Magnetic Kock Oil from Texas. Many who have used it were rotten with the Lathrous disease and improved rapidly from the start. JO-HF, the King of all remedies, never fails. Testimonial book sent on request. Oil 75c. per can, mailed to any address.

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REV. WM. FRIZZELL, PR.B.,
496 Pappe Ave., Toronto

Miscellaneous.

scrofula

Any doctor will tell you that Professor Hare, of Jefferson Medical College, Philadelphia, is one of the highest authorities in the world on the action of drugs. In his last work, speaking of the treatment of scrofula, he says: "It is hardly necessary to state that cod-liver oil is the best remedy of all. The oil should be given in emulsion, so prepared as to be palatable." He also says that the hypophosphites should be combined with the oil. **Scott's Emulsion of cod-liver oil,** with hypophosphites, is precisely such a preparation.

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MEETINGS OF PRESBYTERY.

- ALGOMA.**—At Webbwood, on March 10th.
- BRUCE.**—At Chesley, on March 10th, at 1.30 p.m.
- BROOKVILLE.**—At Winchester, on February 24th, at 7.30 p.m.
- BRANDON.**—Regular meetings in March, first Tuesday, second Tuesday of July and September of each year. Meets next in Brandon.
- CHATHAM.**—In St. Andrew's Church, Chatham, on Feb. 25th, at 10 a.m.
- CALGARY.**—At Calgary, in Knox Church, on first Friday, 12 March, 1896, at 8 p.m.
- GUELPH.**—At Berlin, in St. Andrew's Church, on March 17th, at 9 a.m. To meet in conference in the same place, the evening previous, at 7.30 p.m.
- KAMLOOPS.**—At Kamloops, on March 4th.
- LINDSAY.**—At Uxbridge, on Feb. 18th, at 11 a.m.
- MONTREAL.**—At Montreal, in Knox Church, on March 3rd, at 10 a.m.
- MAITLAND.**—At Ripley, in Knox Church, on March 16th, at 7.30 p.m., and at Lucknow, on March 17th, at 1.30 p.m.
- OWEN SOUND.**—At Owen Sound, in Division St. Hall, on Tuesday, March 17th, at 10 a.m.
- PORTAGE LA PRAIRIE.**—At Gladstone, on March 3rd, at 3 p.m.
- PARIS.**—At Brantford, in First Church, on March 17th, at 10.30 a.m.
- PETERBORO.**—At Port Hope, in Mill Street Church, on March 17th, at 9.30 a.m.
- QUEBEC.**—At Quebec, in Morrin College, on February 25th.
- REGINA.**—At Moosomin, on first Wednesday, in March, 1896.
- SARNIA.**—At Sarnia, in St. Andrew's Church, on March 10th, at 11 a.m.
- STRATFORD.**—At Stratford, in Knox Church, on March 10th, at 10.30 a.m.
- SAUGER.**—At Palmerston, in Knox Church, on Tuesday, March 10th, at 10 a.m.
- VICTORIA.**—At Victoria, in First Church, on March 3rd, at 2 p.m.

Death Seemed Preferable to the Agonizing Pain.

Mrs. Roadhouse, of Willscroft, P.O., Ont. writes: "I have used Dr. Agnew's cure for the heart since last fall, having taken in all nine bottles, and I now feel entirely like another woman. I am 54 years old, and have been troubled with heart disease for more than twenty years; sometimes for five hours at a time suffering such agony that death seemed preferable to the pain. The cold sweat would stand out in great beads upon my face. The Heart Cure gave me relief from almost the first dose and has proved a great blessing."

"You are at liberty to publish this letter if you think by so doing any good may be accomplished."

Professor Henry Drummond is now recovering from his severe illness.

A PROGRESSIVE INSTITUTION.

The annual meeting of the British America Assurance Company held recently, a report of which appears elsewhere in this issue of THE CANADA PRESBYTERIAN, reveals a most satisfactory state of affairs, and in spite of the heavy fire losses in Toronto the early part of the year, and the exceptional marine losses later in the season, the company, by judicious selection of business and prudent management, has been able to record a good margin of profit upon the year's work. The financial statement shows the total income to be \$1,551,476, and losses and expenses to amount to \$1,491,640. The president, Mr. G. A. Cox, in his address, said that the great fires of last year had consumed in round figures nearly one-fourth the entire year's Canadian premiums received by all the companies doing business in the Dominion, and concluded by remarking that the company possessed assets of such unquestionable character as to continue to command for it an increasing share of public patronage.

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Notice to Presbytery Clerks.

PRESBYTERY Clerks and others, having communications to make regarding the business of the General Assembly, are asked to forward their correspondence to the undersigned, at 68 St. Famille Street, Montreal.

ROBERT CAMPBELL, Clerk of Assembly.

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