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Understand what is going on in the kitchen; the true housewife is mistress of her entire home.

When boiling tough meat or fowl, they will be made tender by putting a tablespoonful of vinegar in the pot.

Sprinkle powdered rice upon flat and apply to the bleeding of fresh wounds and the blood will stop running.

Icecream may be eaten either with a fork or a spoon. The use of the fork is, perhaps, a little the most correct.

Bread and butter plates are still used, and are likely to continue being so, as they have been found most useful and necessary.

A new material for decorative work is washable floselle. It is easy to work with, and will be welcomed by those desiring beautiful and fast colors.

To cure face pimples eschew very salt, rich or greasy food, and take a dose of magnesia occasionally. Also wash the face three or four times a day with diluted cologne water.

A level teaspoonful of boracic acid dissolved in a pint of freshly boiled water and applied cool is the best wash for inflamed sore eyes or granulated lids, and an excellent gargle for inflamed sore throat.

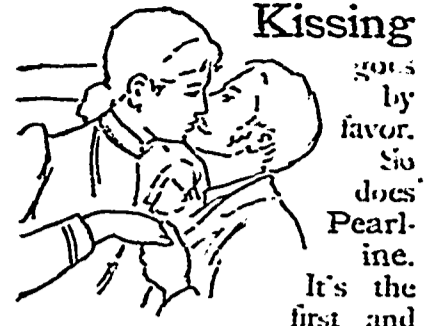
Steamed apples make a nice luncheon dish. First take the core out of a red-skinned apple, then clip the skin at the top lightly so that in cooking it will roll open and color the apple. Place the apple on a saucer in a colander, and put it in a covered saucepan with a small amount of water. Cook it very slowly, having only enough fire to create a steam.

To make good fritters, take stale bread and cut in small pieces, and soak it in cold water till very soft. Drain off the water and mash the bread fine. To three pints of bread thus prepared, add two eggs, four tablespoonfuls of flour, a little salt, one teaspoonful of soda in a cup of milk, which must be stirred into the bread, and a little more milk added, until thin enough to fry.

Onions are an excellent remedy for catarrhs and coughs. For this purpose they are chosen very large, cut in four and stewed in a covered pot with a little sugar candy; they should be left to stew slowly and for a long time; strain and bottle the juice, cork the bottles tightly and keep them in a temperate and dry room. A teaspoonful of the juice every two hours will be found very efficacious for bad colds.

To scallop oysters, one quart of solid oysters is required for a dish that will hold two quarts. Butter the dish and put on the bottom a layer of oysters. Cover them with a layer of rolled crackers or bread crumbs, sprinkle with salt and pepper and pieces of butter, and alternate until the dish is filled, using the crumbs for the last layer, moisten well with the oyster liquor and a wineglassful of good sherry. If milk is preferred in place of the oyster liquor, omit the wine and use spice to suit the taste. Bake in a hot oven thirty minutes.

Cutlets for breading should be cut thin, and then cut in pieces the proper size for serving. Cover them with boiling water and allow them to stand for five minutes. Drain and dry. Dip them into beaten egg and bread crumbs. Beat the eggs only enough to blend the yolk and white and add one tablespoonful of water to each egg. Saute in dripping, using not enough fat to cover, but fry first on one side and then on the other. When the cutlets are dipped so that the egg covers them fully, as well as the bread crumbs, if the grease is hot enough the covering will adhere.

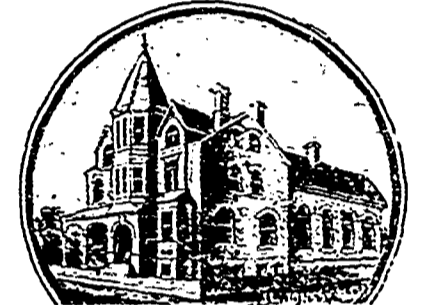


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# THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, JANUARY 1st, 1896.

No. 1.

## Notes of the Week.

In the city of Pittsburg there are 25,000 Jews and not a single Christian missionary among them. A mission to them has just been formed, with Mr. E. F. Gerechen in charge. Rev. A. R. Kuldell, of Allegheny, a German pastor, is superintendent and treasurer.

A list of the losses which the Royal Society of Britain has suffered by death during the past year shows that the pursuit of science is not unfavorable to longevity. The list comprises nineteen Fellows and seven foreign members, and the average lifetime of these twenty-six men was a fraction over seventy-six years and a half.

The finest electrical exhibit ever seen is promised for the Swiss National Exposition, which begins at Geneva, May 1, 1896, and continues until October 15. There will be a travelling footpath operated by electricity traversing the great machinery hall; horseless cabs driven by electricity; appliances for aerial navigation; tests of strength of metals by electricity, and many other electrical appliances.

The Rev. Geo. Friedman, labouring among the Jews of Wilna, Russia, states in the *Jewish Missionary Herald*, that many Talmudical scholars visit and spend much time with him, some of whom are sincere believers in Christ and would make a good confession if certain obstacles are removed. In the nine years spent in that city Mr. Friedman states that they have brought nearly 100 souls of Israel to acknowledge Christ as their only Saviour.

The members of the late Dr. A. J. Gordon's Church in Boston have been praying for several weeks that the Lord will direct them in choosing a new pastor. No candidates will be publicly proposed, but at the close of some regular service each member will be requested to write upon a ballot the name of the person they would like to have, over them. If when the ballots are counted there is a preference for some one, that person will receive a call; if not, another vote will be taken at a later date after another season of prayer.

The usual way in which military valor has been rewarded, has been by medals, clasps and promotions. The Japanese are taking a new departure as to the two former. The Government has given orders in Switzerland for 18,000 watches, the cost of which is not to exceed 10s. 6d. each. The watches are to be given to officers and men of the army and navy who distinguished themselves in the late war with China, and to take the place of the medals always awarded at the close of national hostilities. It is possible that the Japanese example may be followed by European countries.

The *Christian Leader*, quoting from a contemporary, puts the relative position of France and England, as regards population, in the following striking way: "At the beginning of the century there were seven Frenchmen to four Englishmen. At the end of it the English will outnumber the French, and this takes no account of the further fact that during the same period, while 11,500,000 persons of British and Irish birth have left the old country for new homes over the seas, the number of French emigrants has not exceeded 500,000." The statistics stand thus:

	France	United Kingdom
1801	27,349,003	15,896,412
1891	38,343,192	37,797,013
1895	38,500,000	39,134,166

The dissolution of the Manitoba Legislature is what might have been expected. A very vital question in provincial existence for Manitoba and for every Province in the Dominion is at stake. The subject of school legislation and of establishing separate schools has been so fully discussed, that every citizen in the Province of ordinary intelligence, who cares enough for the country to inform himself upon it, may be supposed to understand clearly what is the real issue, and qualified to vote upon it intelligently. In these circumstances, it is not only natural but right in a self-governing community, that Government should ask the people to express their deliberate judgment upon the question at issue. There can be little doubt, we fancy, what that judgment will be. Whatever it may be it ought to be helpful to the Dominion Government and welcomed by it as an aid in arriving at a wise and right and therefore lasting solution of a difficult and most important question.

The week past has been one, in the United States especially, of great excitement in connection with the President's message to Congress on the Venezuela boundary dispute, of anxiety and grief in Britain and Canada with respect to the same matter, and of watchful interest, mingled with astonishment, and largely with condemnation on the part of other nations of President Cleveland's rash, threatening, and even insolent conduct. The voice of sober sense and reason, and of Christian feeling and principle is now beginning to be heard, and naturally calm thoughtfulness, and wisdom, and prudence are asserting themselves. The pulpit, which we venture to say, expresses at this critical juncture, the best thought of the people of Britain, the States and Canada, unites, with scarcely a discordant note from any quarter, in condemnation of such a thing as war, and pronounces it a violation of all right Christian feeling and conduct, as a thing not to be thought of, and one of the foulest blots that could possibly stain and dishonor the character of the two foremost Christian nations on the globe. The interests not only of the parties most directly affected are so closely interwoven, but the best interests

even of the whole civilized world, and of the cause of Christianity and civilization in heathen and as yet barbarian lands, are so bound up in those of Britain and the United States, that these two Governments in going to war would be recreant to the work the King of Kings has, to all appearance, given them to do, and unworthy of the high place and honor He has assigned them among the nations of the earth.

The vital nature of the educational question is well understood by all who feel an interest in and watch such movements. It is at present deeply agitating England and Ireland, as well as being in public feeling the foremost question amongst ourselves at present. Recently a special meeting of the Dublin Presbyterian of the Presbyterian Church of Ireland was held to consider proposed changes in the National system of education. Five resolutions on the subject were proposed and after discussion unanimously passed; but the two following illustrate the state of the whole case:—  
1. "That this Presbytery has heard with deep regret that it is proposed to introduce changes into the National system of education which are calculated largely to alter it from a National and unsectarian system to a system which is denominational."  
2. "That the National system of education as at present administered has been the means of great blessing to the entire community, and that the adoption of any proposal not in harmony with its fundamental principle of 'united secular and separate religious instruction' would inflict irreparable injury upon the country." It was pointed out, as has already been done in these columns, that the whole question of the endowment of the church by the state is concerned in the establishment and support of separate schools for any one denomination.

The *Manitoba College Journal* gives its readers this interesting piece of information respecting the progress of higher education among the young ladies in that enterprising Province:—"One of the features in our college life of to-day which impresses the graduate on his return to his Alma Mater, is the large attendance of lady students. The number attending has now reached thirty, seventeen of whom are undergraduates of the University. In the graduating class of '96, five of the fourteen are ladies, a large percentage. We are pleased to notice that they are paying more attention to the literary meetings, than to the football matches, although at the latter there should still be many more present. We hope they will continue to come, even if it is only to show that they take an interest in the welfare of the college. Surely the presence of the ladies ought to have a good influence on the general tone of collegiate life, and if it has not, something must be wrong. We trust that one and all may feel that they are responsible, to a great degree, for the good name of the college."

## PULPIT, PRESS AND PLATFORM.

Young Men's Era: Measure a man's strength by his self-control.

Golden Rule: Sitting together in heavenly places may depend on sitting together in earthly places.

Ram's Horn: Just as surely as we seek first the kingdom of God and His righteousness, will God supply all our needs.

Lucy Larcom: Beautiful is the year in its coming and in its going, most beautiful and blessed because it is always the year of our Lord.

Lutheran Observer: In the life of every great man, his earlier hardships have proved only the necessary discipline which fitted him for the splendid achievements of later years.

J. R. Miller, D.D.: It needs, therefore, in us, infinite carefulness and watchfulness as we walk ever amid other lives, lest by some word or look, or act, or disposition, or influence of ours we hurt them irreparably.

United Presbyterian: We wish that some of the men, who claim that the Bible is just like any other good book, would try to write a psalm as full of majesty as the nineteenth, or as full of comfort as the ninety-first.

Presbyterian Witness: One is your Father! Could we but remember always, everywhere, the Fatherhood of God and the brotherhood of man, as revealed and taught by Jesus Christ, what a happy world the Christian world might become.

Christian Work: The attempt to serve God without love is like rowing against the tide. Love makes duty sweet. The angels are swift-winged in God's service because they love Him. Jacob thought seven years but little for the love he had for Rachel.

Gladstone: Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which leaves us when we leave the light of life.

S. S. Times: In any sphere of action doing one's best is the true measure of success. It is quite possible for superintendent or teacher to do well in his special field of effort, without doing all that he might. No one ought to be satisfied to fall short of his own best possibilities.

Goldwin Smith, D.C.L.: Criminal propensity, however violent, and whether its origin be personal or hereditary, is not lunacy. It is consistent with the clearest aim and the most deliberate machination. Without criminal propensity no crime could be committed. The greater a man's criminal propensity, the more he stands in need of deterrent and to say that punishment shall be remitted when propensity is proved is to take away check from those who need it most.

## Our Contributors.

### A FRESH START IN A NEW YEAR.

BY E. H. HONOLIAN.

One of the best things about New Year's day is that it gives one an opportunity to take a fresh start in life.

A fresh start is a real good thing. Our Creator provided for fresh starts by putting a night between every two days and a Sabbath between every two weeks.

If a man hadn't a fresh start on a small scale every morning he would die or become insane in a few years. After a hard day's work with hand or brain, even the strongest men are likely to become weary, nervous, irritable and despondent. The world looks blue and the Church seems going to ruin. Go to bed early, take a good, sound, refreshing sleep of eight or ten hours and everything seems different. The difference is not in the Church or in the world, it is in the man looking at them. The environment is the same: the man is toned up. Now he takes a fresh start in the morning and works on bravely. The fresh start did the business. Giving thanks in the morning for the morning's fresh start is a more important part of prayer than a petition for the return of the Jews to Jerusalem. Perhaps the Jews are just as well where they are.

The fresh start of Monday morning is worth millions. Almost everybody has it but the preacher. One of the drawbacks of clerical life is that a preacher has to begin every week with the vitality pumped out of him. You go down town for your mail Monday morning and see your parishioners—merchants, lawyers, business men of all kinds—buzzing around, full of life and energy, ready for another week's work, while you have a kind of all-gone feeling that almost makes you wrestle with the fundamental problem, "Is life worth living." The chief difference between them and you is that they are having the fresh weekly start that our Creator provided and you are not. They rested yesterday and had their nerves toned up; you worked and had yours run down. There is no power in words; no power in figures to tell the value of this fresh weekly start. The Sabbath would be one of the greatest blessings God has given to His creatures if it did nothing more than give weary human nature a fresh start every Monday morning.

There is something about the beginning of a new year that may be made very helpful in giving us a fresh annual start. Call that something sentiment, if you will. A rose smells just as sweet by any other name. There may be little or no actual difference between Tuesday the 31st day of December, 1895, and Wednesday the 1st day of January, 1896, but there is a mighty difference in one's mind, and after all the mind is the man. Tuesday is the day for looking back, Wednesday is the day for looking forward and taking a fresh start.

What fresh start are you about to take? Never mind what cynics say about New Year resolutions. The desire to do or be better that leads a struggling soul to make a good resolution is itself a good thing. It shows that there is still some hope in that soul—still a longing, however feeble, for a better life. Besides the difference between the man who breaks his New Year resolutions in a month, and the man considered a model, is, so far as resolutions are concerned, only one of degree. Is there a good man anywhere who can lay his hand on his heart and say he has not broken a thousand resolutions—resolutions made at the communion table, made in sickness, when death seemed near, made when there was a coffin in the front room, or a hearse at the door. A fresh start in moral and spiritual things is good, and if made in humble dependence on a higher power may be the turning point in one's life.

A fresh start in modes of work may be a good thing, and the beginning of the year

may be a good time to make it. We don't believe in pulling up flowers every day to see if they are growing, but there is a good medium between uprooting flowers and pouring the same quantity of water on them at the same minute all summer and doing nothing more than that to promote their growth. Every man who works might improve himself and his work by introducing occasional little changes, and the beginning of a year seems a peculiarly suitable time to try the innovation. (Innovation is a dreadful word in Presbyterian circles.)

Few workers have as much to fear from monotony as Presbyterian pastors have. The conservative forces of the Church are almost invincible. Any kind of a change is sure to meet with determined opposition. For intelligent conservatism we have the highest respect. It is the bulwark of the Church. Even illiterate, unreasoning conservatism has its uses. There are radical elements in most Presbyterian bodies on this continent that if not kept in check would not only destroy the distinctive character of Presbyterianism, but would wreck the body in a few years. A minister is in danger of getting into humdrum habits just because he knows that a considerable number of his people like to have things done in "the good old way."

Is there any necessity for this danger? Not the slightest. There is plenty of room for variety in the most vital work of a minister, no matter how conservative his surroundings may be. Did the most conservative Scotchman that ever denounced the organ, ever quarrel with a judicious variety in the sermons of his pastor. Did the wildest Ulster man that ever pronounced judgment on the hymns ever complain because his pastor changed the threadbare phraseology of his prayers. Did you ever hear an iron-clad Covenanter threaten to fight because his pastor read the Scriptures well—one of the rarest qualifications in the gospel ministry. Did anybody ever hear of a man so "fogeyish" that he threatened dire calamities because his minister did pastoral work too systematically and too faithfully.

The fact is, there is plenty of room within Presbyterian lines for every pastor, elder, Sabbath-school teacher, Christian Endeavor missionary man or woman, for every worker of every kind to take a fresh start this week and do better work than ever.

There is a remote possibility that even a theological professor might take a fresh start.

Let us all try.

### A WORD TO MORAL REFORMERS.

BY REV. W. A. MACKAY, D.D.

At the late International Convention of Christian Endeavor in Boston, some one said, "With America for a fulcrum and the Cross for a lever, we'll raise the world to God." Whatever may be said of the soundness of the fulcrum, the lever is all right. Faith in a crucified Redeemer is the only lever that will ever uplift poor fallen humanity. I point to the "submerged" classes of our large cities—three millions in England alone, and I ask what is to be done for them? "Secure better sanitary regulations," says one. Certainly. Cleanliness is next to godliness, and fresh air is conducive to good health and good morals. "Secure lower rents," cries another. That also is worth striving after. "Give them higher wages." By all means let the poor be well remunerated for their work. "Abolish the liquor traffic," demand a thousand voices at once. And we respond with a thousand hearty "amens." While these drunkard-making factories stand on our street corners, sanctioned and protected by law, there will not be much headway in uplifting the masses. But suppose all these external conditions secured, would that suffice? It would not. Thousands of men would be drunkards still, and many houses would be

piggeries still, and many homes would be haunts of wretchedness still, and many children would be "born criminals" still. What, then, is wanted? I reply, make Christians of them. Let these outcasts be "born again." Then they will love the things they now hate, and hate the things they now love. Put new hearts and right spirits within them, and the uplifting work is begun, and will assuredly go on. This is the work of God the Holy Ghost, but He will effect it in answer to your prayers and efforts. What a striking illustration of the hopelessness of effecting a permanent reform by merely changing the external conditions of the people, we have in the history of New York during the last year or so. Little more than a year ago, at the trumpet call of Dr. Parkhurst, that modern Presbyterian Joshua, the people of that great city were aroused; and by the power of their ballots they turned out of office those corrupt officials that for years fattened upon bribery, lawlessness and lust, and great was the shout of victory among the better classes of the country. But stop a little, only external conditions are changed. The wolf is a wolf still, and the tiger is a tiger still, though driven for a little while from their lair. Only one short year has passed by and New York, like the sow that is washed, has returned to her wallowing in the mire. Tammany has won, and why? The answer is not difficult. The reform was only in appearance. The sepulchre was whitewashed, but it remained a sepulchre still, and full of corruption within. External conditions were changed, a set of rascals were turned out of office, but the hearts of the people were not changed, and to-day the rascals are back again in office, and the last state of that city is likely to be worse than her first. There was really no moral victory a year ago: it was a mere political, and therefore temporary triumph. The appeal of the good and brave Dr. Parkhurst was not so much to the conscience of the people as to their self-interest. The cry was not, God is in it, but there is money in it. And so Tammany was defeated, not because it was wrong, but because it was supposed it would pay. The appeal was not to conscience, but to supposed self-interest; but during the year thousands of people in New York found it did not pay them to have good laws enforced. Particularly, saloon-keepers found that it did not increase their gain to be forced to close their saloons on the Sabbath. And as gain, not right, was what they wanted, they changed their minds and voted Tammany back again. Expediency led them to vote one way a year ago; and now the same expediency has led them to vote the opposite way. Could anything more clearly show the utter folly of attempting to uplift the masses by a mere change in their circumstances, while the heart is left unregenerate and wicked as ever. No, the Gospel and it alone, is the power of God to raise the fallen, to rescue the perishing. It speaks to the high and to the low, to the educated and to the ignorant, to the cultured and to the coarse. The heart may be very gross and dull, and almost insensible to every high and noble appeal; but the transforming knowledge of the love of Jesus can make it thrill with excited gratitude. The solemn revelations of eternity can awaken the terror, can fire the hopes of the coarsest and most degraded. The unspeakable tenderness and beauty of the old, old story of the life and death of our Saviour, can bring tears to eyes that never wept before. Here, then, is the uplifting force for the lapsed masses. We write not to discourage earnest and well-directed efforts in ameliorating external conditions, but to point out the true and only method of promoting any real or permanent reform. Bring the sinner, however hardened or degraded, before the cross; there let him see the bleeding wounds, let him hear the dying cries, let him be assured that all this the God-man suffered in his stead; and in the bands of the Holy Ghost this mighty truth will reach the intellect, and fill the

heart, and control the life, and make the man pure and happy and Christlike. He will be saved from sin now, and saved for heaven hereafter.

Woodstock.

### PUBLIC WORSHIP.—NO. III.

REV. DR. LAING,

Convener of Committee on Public Worship.

SIR,—In my previous communications I referred to the usages of the Church now followed in conducting public worship, and I have pointed out what, in common with many others, I feel to be in need of amendment. I have alluded to the action which is being taken in other lands to remove objections and to effect changes not out of harmony with the principles of the Reformed Churches, or with scriptural requirements. I shall now more particularly refer to the direction which modifications may take in Canada.

The principles of Presbyterianism are unalterable, but the history of the Church establishes that the system admits of changes in practice when such are required. The introduction of instrumental music may be cited as an illustration. Forty years ago the proposal to place an organ in a Presbyterian church created alarm; it was declared by such men as the Rev. Dr. Candlish to be incompatible with and subversive of the principles of Presbyterianism. Thirty years ago the actual introduction of instrumental music in Old Greyfriars, Edinburgh, startled and shocked many of our people; such a thing had been unknown in the Church of Scotland from the era of the Reformation. To-day, the organ or other instrument is generally welcomed in all our places of public worship.

There are far fewer objections to form of prayer than were entertained to the introduction of musical instruments. The latter were not recognized by the fathers and founders of the Church, while the former were sanctioned by them and regularly read in public worship for generations after the Reformation. The introduction of the one was an innovation not warranted by any traditional standard, while that of the other would be merely the restoration of an ancient recognized mode of worship. The re-introduction of written prayers is perfectly justifiable on historical grounds and would simply be the revival of an old practice which has lain dormant in the Mother Land since the time of enactment by the civil ruler, as absurd as it was cruel, that the use of the old Scottish Service Book was illegal. The use of that Service Book, although dear to the hearts of Presbyterian congregations, having been made an offence against the laws, the Scottish people were forced to abandon it. They would, however, use no other Liturgy, and from that day the mode of worship became non-liturgical and has so remained.

I do not advocate the re-introduction of the Scottish Service Book known as the John Knox's Liturgy, or indeed the use of any Liturgy, although it must be recognized that such an aid to devotion would enable congregations to participate in public worship to a much greater extent than at present. Were such a mode of worship desirable, before arriving at any conclusion it would be well to consider other Presbyterian Liturgies which have continuously remained in force since the time of the Reformation, several of which rank higher in some respects than the old Scottish Service Book. Besides the Scottish type of Presbyterianism, we have the Dutch, the German, the French, the Swiss and the English; and in addition to the Liturgy of Knox there are available for consideration the Liturgies of Calvin, of Lasco, of Polanus, of Bucer, of Melancthon and of Baxter, the latter being remarkable for its simplicity, appropriateness and fulness, and held by some authorities to be perhaps the best Liturgy known. Even the Church of England Prayer Book

might with advantage be consulted, for we cannot forget that some of its finest passages owe their origin to Presbyterian sources. In 1551 John Knox was appointed Chaplain to Edward VI. and assisted in preparing the Book of Common Prayer issued the following year. Calvin too was invited to assist, and his mind and influence are traceable in several of its forms. It would be of especial advantage to consult the Book of Common Prayer, revised and amended by the twenty-one orthodox Presbyterian divines in the Savoy Conference (1661), a Liturgy containing the choicest formulas of the Reformation freed, from everything to which exception was taken by the fathers of our Church.

All historical evidence establishes that the Presbyterian Church is not anti-liturgical, but the Scottish branch of the Church and its descendants have been so long non-liturgical, that it would be futile to impose upon congregations the inflexible verbal routine of an ordinary Liturgy. It may be argued that we have only to recede to the period when our forefathers were compelled to abandon the Liturgy which they cherished and begin afresh; it is doubtful, however, if any real advance can be made by going back, and if it be held to be inexpedient to revert to the usages of our own Church two and a half centuries ago, it must be still less expedient to imitate other branches of the Christian Church in their practices of to-day. If our worship is to be reformed, in my judgment the best reform will partake of the character of a development, springing from the usages we now follow. While the principles of our Church in no way conflict with liturgical forms, to attempt the restoration of a Liturgy would in my view be unwise and ill-advised. The effect would be to postpone indefinitely the adoption of improvements in our services greatly more important than the re-introduction of any formal Liturgy. Approaching the 20th century, it is not strange that we have out-grown the conditions of the 16th century when Calvin and Knox and those associated with them found Liturgies expedient. The new conditions demand something better than a Liturgy; they point to the remodelling of the present observed form of worship and suggest the substitution of duly authorized congregational devotions in place of the minister's extemporaneous prayers. We require for the services of the Church a Book of Prayers in which would be found not one Liturgy, but the cream of all liturgies. From a rich and copious devotional literature we could bring into the services of the sanctuary a full and complete collection of prayers of every class—prayers of confession, supplication, thanksgiving, and intercession—prayers for the Holy Spirit, Divine Grace, help and guidance—prayers for rulers and those in authority—prayers for pardon and peace—prayers for various times and seasons. The contemplated Book of Prayers would be a treasury of common Christian devotions, and in using it there should be full scope for ministerial freedom. Guided by the directory of the Church it would be the minister's function to arrange the service for the day, selecting such psalms, hymns, readings and prayers most appropriate and effective in connection with the sermon to be delivered, adding such special prayers and exhortations as circumstances may call for. As the sermon has always been the central feature of our service, distinguishing Presbyterian worship from the ritualistic type of Christianity, the minister would continue to give his best powers to the sermon. Each Sabbath day would bring such new combinations in the devotion as the minister may deem desirable, and all would be characterized by solemnity, simplicity and beauty. While the repetitions and other objections to an invariable liturgical service would be avoided, the people would have their allotted part, not in psalmody alone but in reading and in supplications; they would no longer be auditors merely; they would be in a posi-

tion to follow the minister's voice in the devotions with a fully assenting mind, and their own voice would be heard at times in an assenting Amen, in the repetition of the Lord's Prayer or as may be arranged.

I will only add to these remarks that I appreciate to the fullest extent the important work to be performed by the Committee. I cannot but think that the time has arrived for giving full consideration to the question of change and modification in our mode of worship. I am profoundly convinced that it would be in the interests of the Church, on the one hand, to lessen the extent to which ministers are called upon to offer extempore prayers, as the prayers of the congregation, and, on the other hand, to admit congregations to a fuller participation in the act of public worship than they now enjoy.

It is with diffidence that I submit these suggestions for consideration. It is a sense of duty that impels me to bring them to the attention of the Committee. I am firmly of opinion that Presbyterian polity is in harmony with the spirit of the age, and that we owe it to ourselves and to the community to divest public worship of its defects, to maintain its simplicity and increase its solemnity while satisfying the reasonable desires of those who are now members and adherents of the Church or who may hereafter join its services.

SANDFORD FLEMING.

NOTE.—The reader who desires more fully to enquire into the historical facts and dates alluded to in the foregoing, is referred to the following works:

1. "Public Worship of Presbyterian Scotland."—(McCrie.)
2. "Scottish Liturgies of the Reign of James VI."—(Sprat.)
3. "The Presbyterian Church: its Worship," etc.—(Wright.)
4. "Eutaxia, or the Presbyterian Liturgies."—(Baird.)
5. "Presbyterian Book of Common Prayer."—(Shield.)
6. "Liturgia Expurgata."—(Shield.)
7. "Life of John Knox."—(McCrie.)

CHRISTO-CENTRIC THEOLOGY.\*

In two octavo volumes of upwards of 800 pages each, Prof. Emanuel V. Gerhart, D.D., LL.D., of the Theological Seminary of the Reformed Church, Lancaster, Pa., has given to the world, the first attempt by an English-speaking author to set forth a system of theology developed from the Christ-idea as its standpoint. For his work the author claims that "it is an earnest effort to make answer to the call for a doctrinal system in which Jesus Christ stands as the central truth; not only as the instrument of redemption and salvation, but also as the beginning and the end of revelation." The difference between a Christo-centric system of theology and such systems as have existed in the Reformed Churches since the days of Calvin, Dr. Gerhart himself indicates to be that the former "begin by presenting the import of this fundamental truth (as stated above), and setting forth its regulative force for the construction of all Christian doctrines, and then pass on to treat the manifold parts of the Christian religion in its light and under its guidance." The latter "silently hold the Christ-idea as the principle of doctrinal thought, without in advance discussing its import and regulative force, and then in the proper place develop the mediatorship of Jesus Christ in all its aspects." The difference does not seem fundamental, but in reality there is the difference between making Theos, God, the centre about which the system is formed, and the The-anthropos, the God-man, the centre; surely a difference most radical, indeed, for in Scripture not the incarnate God, but the Father is set forth as the "all in all."

As far as Dr. Gerhart's discussions of the various matters which must find a place in every system of theology, are concerned, they are for the most part admirable. His

\* "Institutes of the Christian Religion." By Emanuel V. Gerhart, D.D., LL.D. Completed in 2 vols.; \$3 per volume. [Funk & Wagnalls Co., publishers.]

view-point necessitates greater prominence being given to some aspects of our Saviour's work, than does the system of Hodge, for example, and also the relegating to what is almost a place of secondary importance the matters which Hodge considers most vital and treats accordingly. For example, while Dr. Gerhart's views on the atonement are seemingly in line with the orthodox view, yet that doctrine is not given the prominence and fulness of discussion we are accustomed to find in treatises on systematic theology. On the other hand, Dr. Gerhart's discussion of "Doctrine of the Holy Spirit" is very full and very suggestive, especially upon what may be termed the practical aspect of this question—the Spirit's work in and through the Church and her sacraments.

One of the most indefensible things about Dr. Gerhart's system, however, is his discussing the doctrine of election under the general head, "Doctrine in Personal Salvation." The effect is to create a confusion of mind which lies at the basis of all the objections to the doctrine of a personal election unto salvation. If the distinction pointed out in our Shorter Catechism were kept in mind, and election considered as one of the things man is to believe concerning God, and not in the remotest sense as one of the duties God requires of man, there would not be so many difficulties felt in connection with this doctrine. In fact, the place assigned to the discussion of the doctrine of election by Dr. Gerhart, taken in connection with the well-known views of the late Dr. Schaff, who writes the introduction to Dr. Gerhart's book, causes one to question whether the real object of this attempt to set forth a new system of Theology does not spring from a desire to relegate the doctrine of the Divine decrees to a much more obscure position than it is wont to hold in Calvinistic Theology. Be that as it may, however, English-speaking theologians are under a debt of gratitude to Dr. Gerhart for the work he has done, whether they agree with his system or whether they still cling to a "Theo-centric" system as more scriptural, more logical, and more satisfactory in every way.

Some one has expressed a mighty truth in these words: "Religion consists of two sets of truths, which I may denominate ultimate and mediatory; the former refer to God as an original and an end; the latter to the Word made flesh, the suffering, dying, rising, ruling Saviour, the way, the truth, the life. Now I conceive these views have ever been varying, in the minds even of the sincerely pious, with respect to comparative consequence, and while some have so regarded the ultimate as in some degree to neglect the mediatory, others have so fixed their view on the mediatory as greatly and hurtfully to lose sight of the ultimate." Now, while what was in this writer's mind had reference to the hurt to their own souls, incurred by those who obscured the ultimate through magnifying the mediatory, yet the quotation seems to be applicable to theological systems such as that of Dr. Gerhart's. Undoubtedly it is true that there was a time when such extreme views of the ultimate were presented in theological systems, and dwelt upon in the pulpit, that the mediatory were all but lost sight of. The cure for this, however, is not to be found in so complete a change to the opposite extreme as a Christo-centric system of theology presents.

The first volume treats of: I. Sources of Theological Knowledge.—II. The Christ-Idea: Principle of Christian Doctrine.—III. Theology: The Doctrine of God.—IV. Cosmology: Doctrine in Creation and Providence. The second volume: I. Anthropology: Doctrine on the Adamic Race.—II. Christology: Doctrine on Jesus Christ.—III. Pneumatology: Doctrine on the Holy Spirit.—IV. Soteriology: Doctrine on Personal Salvation.—V. Eschatology: Doctrine on the Last Things.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

JAN. 12th. THE BOY JESUS. Luke II.

GOLDEN TEXT.—Luke II.  
MEMORY VERSES.—  
CATECHISM.—

Home Readings.—M. John I 14 7. Lu. I. 26-39 H. Mat I 18 7. Lu. II. 1-20 F. Lu. II. 21-39 S. Lu. II. 40-52 Sa. Mat. II. 1-23.

A double interest attaches to this lesson upon the boyhood of Jesus. There is always a deep interest evinced in the boyhood of any man who has made for himself a name in the world, and that interest cannot but be greatly intensified in the boyhood of Him to whom has been given "The name which is above every name." Besides this, the boy Jesus is the One through whom God has given us the only perfect example of a model boy, and therefore an additional interest centres about His boyhood. The account given us is not a very detailed one, but enough can be seen to show us the boy in His relations with man and the boy in His relations with God.

I. The Boy in His Relations with Man.—First of all with Himself. He was like every other boy in that He grew both mentally and physically. He waxed strong not only in spirit but in every way. He "filled Himself with wisdom" the figure "appears to be that of a vessel which, while increasing in size, fills itself; and by filling itself enlarges so as to be continually holding more and more." This is one of the most difficult things, in connection with the incarnation of God's Son for us to understand. But one thing is clear, the process of growth, both mentally and physically, did not differ from what we find in other boys. He recognized Himself as belonging wholly to God and therefore under obligation to make the most possible out of the physical and mental powers God had given Him. He took care of His body and "filled Himself with wisdom," so should every one who would be like Jesus. Then in His relations with His parents Jesus was a model boy. He was an obedient, loving son. He revered His parents as those under whom God had put Him and was therefore "subject unto them." Never a disrespectful word was found upon His lips. Never did He feel ashamed of His father and mother, even though they were among the poorest of the land. He did not try to say "smart" things to His mother when she found Him sitting among the learned doctors, but gladly and obediently He went down to Nazareth, entered into His father's carpenter shop, learned the business with His father, and if conjecture is right concerning Joseph's having died shortly after Jesus was twelve years old, He probably toiled to support His mother and younger brothers and sisters, as a dutiful son should do. There is nothing the boys and girls of to-day need more than to study carefully the boy Jesus in His attitude towards His parents. Then as regards the general public with whom Jesus came into contact, we have not much told us. We read, however, "He increased in favor with . . . man," from which we would infer that as a boy He exhibited the same spirit of kindness and helpfulness as He did when "He went about doing good."

II. The Boy's Relations with God.—If Jesus loved and revered His parents, it is equally true that His parents recognized the duty they owed to their son and faithfully discharged it. And not only in the matter of a trade by which He could support Himself in this life, they were more careful to set before Him the things of God. The law and the prophets He would have read every Sabbath day, and Joseph and Mary would see to it when all returned home from the synagogue, that the lessons of the day were fully understood by the lad. The Psalms He could no doubt commit to memory. To Him these things were the very word of God and as such He received them, not as mere literary curiosities, nor yet as matters for hair-splitting quibbles, but as God speaking to Him. Hence when He went up to Jerusalem to His first passover, instead of being distracted by the novelties about Him, He went up with the thought of meeting with God. Therefore He gave His attention to those matters which would be most helpful to Him in the discharge of His duty towards God. He sought out a sort of Bible-class and there He went day after day to meet with the recognized teachers of the Law, that He might learn more of God and of His will. To the learned doctors the lad's conception of the Scriptures was somewhat startling. They do not seem to have thought of them so particularly, as for every day living as Jesus had. The boy's attitude towards God is seen very plainly in His reply to His mother's words when she found Him, "Wist ye not I must be about my Father's . . ." Why need you search throughout the city? Did ye not know I would be found in my Father's house, learning my Father's will? Even Mary was astonished at the lad. Every boy should give the things of God the first place in life.

## Pastor and People.

### THE PAST YEAR.

The year is past and over.  
What has it done for thee?  
Hast thou grown in love and each Christian grace,  
Hast thou grown more meet for the heavenly  
place,  
What may the record be?  
The year is past and over.  
Gone are its golden days.  
In the which to serve the dear Lord of love,  
And to lay up treasure for realms above,  
Winning the Master's praise.  
The year is past and over.  
Say, hast thou spent it well?  
Hast thou lived each hour with a purpose true,  
Hast thou done each task thou wert called to do,  
What does the record tell?  
The year is past and over  
Save but a breath for prayer;  
For the tasks undone, for the evil wrought,  
O thou God of grace, is forgiveness sought  
Farewell, farewell, Old Year!

Written for THE CANADA PRESBYTERIAN  
CHURCH MUSIC HARMONIES—  
NEW HYMNAL.

BY I. A.

At the National Tonic Sol-fa Conference in Glasgow, Scotland, Mr. W. H. Murray took up the subject of "Church Music Harmonies," because Tonic Sol-fa had always been closely associated with the Church. Psalmody had always a large share in the thought of the late Mr. Curwen (the accredited founder of the system) and his son Mr. Spencer Curwen (President of Tonic Sol-fa College, London), showed warm interest in it in his books and other writings, being, indeed, the recognized authority on all matters pertaining to Church music. The topic was also opportune because of the present movement towards union in the three large Presbyterian Churches of Scotland in the matter of hymns. . . . The churches concentrating interest on the hymns, would doubtless leave the tunes to the committees, who would appoint a musical editor to guide them largely as to the selection of tunes, and wholly as to the harmonies. A cathedral organist from the other side of the border would probably be appointed, having little or no knowledge of Scottish psalmody or sympathy with Presbyterian methods, and arranging his harmonies from the organ and choir rather than the people's point of view. Public opinion should check that; and Mr. Curwen's voice might, for instance, be raised in favor of harmonies that the mass of the people could sing. Some tunes in hymnals nobody sang; wooden, formless, and dead, not even rich harmonies could galvanize them into life; the tune, "St. John's Westminster," by Turle, e.g., had nothing but dobs in the closing line. Great varieties of harmonies were in use for the same tune. Every editor resolved that at least all the non-copyright tunes should have new and original harmonies. Mr. Murray analyzed twelve of the commonest tunes, and found that eleven had different harmonies in all the books of the U.P., Free and Established Churches, edited by Henry Smart, Dr. Hopkins and Dr. Peace. In nine-tune books in Mr. Murray's possession he found ten different arrangements: no two agreed, and one book had two arrangements. Other tunes he analyzed with similar results. Imagine, he said, the effect on the nervous system if two examples now played were heard together, however excellent each might be in itself. In many cases there was no valid excuse for the tinkering on the score of improvement. A psalter and hymnal common to all the churches was, of course, the remedy. Again, many of the harmonies were unsuitable for congregational purposes. His experience in a large congregation having no instrumental aid was that the people wanted to sing. What did they delight in? Examples were, "Rutherford" set to "The sands of time"; "Almsgiving" set to "O Lord of heaven and earth"; "Houghton" to the words "O worship the King"; "Maidston" set to "Pleasant are thy courts above"; and "Moscow" to "Thou whose almighty power." Truly the richest and most satisfying effects might be obtained from simple materials. The essentials for good congregational harmonies were: (1). Definiteness in regard to key. Examples of how not to do it were, "Nox processit," by Calkin; "Rock of Ages," and "Alford," by Dykes, etc. (2). Congregational harmony should consist mainly of consonant chords, and the dissonances introduced should not have a long delayed resolution. . . . Henry Smart worked for the con-

gregation and his harmonies thought of the singer rather than the instrument. His work in the U.P. books was most praiseworthy. (3). In church music, the use of the more difficult chromatics should be very sparing. With or without an accompaniment flattening was inevitable with a tune like "Sardis," from Beethoven, as arranged in the Free Church book. (4). Another good congregational element was a strong, well distributed bass part. Weak and low basses resulted in flattening—at least in unaccompanied singing. . . . Baritones and not basses, should be considered by hymn-tune composers. Henry Smart knew how to use ornamental passing and by-tones effectively. As to choir-singing, the choir should not usurp the place of the people, who could not praise by proxy, as Mr. Proudman once said, any more than they could pray or believe by proxy. Mr. Murray hoped that the proposed joint hymnal might be accomplished. The promoters of it could count on the support of Mr. Curwen and others in the Tonic Sol-fa movement, and certainly upon an influence that the college branch could exert in the interest of the people of the Church, and in the higher interests of a worth service of praise.

Mr. Sneddon agreed that we had suffered enough from English organist-editors altering harmonies. Henry Smart showed unsurpassed power in writing for the human voice. As Mr. Murray said, the moderately gifted should be able to sing his part without the confusion of wild and unsingable chromatic harmonies.

Mr. Niven would be glad to see a joint hymn-book. . . . He would like to see a collection of a few of the very best hymns rather than the large collections that existed.

The above extracted from *The Musical Herald*, London, Eng., shows that the people in Scotland, and especially the Tonic Sol-faists are in earnest about the musical needs of the people in a Common Hymnal for the Presbyterians of the British Empire.

### PEW AND PULPIT IN TORONTO— ST. ANDREW'S CHURCH, WEST.

(J. R. N. in *The Week*)

St. Andrew's Church, at the corner of King and Simcoe streets, is a familiar and striking object which naturally attracts the attention of visitors to Toronto. The other corners of this street intersection are occupied respectively by Government House, a tavern and Upper Canada College, which led some local wit to observe once that the angles were those of "administration, education, damnation and salvation." The church is a very solid and substantial structure, almost fort-like in its severe strength. It is built of grey stone and has three imposing towers. There was talk a year or two ago of removing it to a more residential neighbourhood, but the idea seemed anomalous and surprising. St. Andrew's Church looks like one of the things that remain; it was built to last for centuries and it has a note of massiveness and gravity that is very impressive. It is, I suppose, in the Norman style of architecture. One can fancy it standing fitly on a towering base of granite against which the wild waves of the Hebrides might dash in vain. There is something strong, insular and self-contained about it. If ever the tide of war overflows us, which God forbid, "St. Andrew's" would be used for a fort. It has been for a quarter of a century the fort of that soldier of the Cross, Rev. D. J. Macdonnell, of whom a friend writes to me:—

"If you were to idealize a clergyman none would come nearer to your ideal than Rev. D. J. Macdonnell, B.D. The elements so requisite in a minister of the gospel, and yet so rarely combined in one man are possessed by him in an eminent degree. Ministers there are even in the narrower circle of his own denomination who are more scholarly, greater pulpit orators, more famous evangelists, but there are few, if any, in his own or in the sister churches who have drawn so deeply from all the sources open to the human mind in preparing for the high duties of the Christian ministry. He has been endowed with mental faculties of the highest order, and had he turned his mind to one or two special subjects he would have easily stepped into the front rank. But

he had chosen his life work early, and was wise enough to know wherein the great strength of his profession lies. Of a most tender and sympathetic nature he turned his gifts into the field of the pastorate, and it has been there, in ministering unto the sick, in comforting the distressed, in relieving the needy, in guiding the young and counselling the old, in breaking Scripture truth to give each one his and her portion of daily spiritual bread, in moulding a high and patriotic and unselfish character, the reflection of his own pure soul it has been in such noble work that his aspirations have had their fulfillment, and his ambition its reward, the devotion and devotedness of his daily life he brought with him into the pulpit and re-impacted them to his people in his sermons, which were models of practical thought and persuasiveness of style. He aimed not at distinction as a preacher, but his native genius he could not suppress, and often there rang outbursts of eloquence chastened by a holy earnestness, which nothing could resist. His characteristic as a preacher has been the appropriateness of everything he said and did. He always rose to the occasion, said what seemed to all to be exactly what was necessary and no more nor less. He stands to-day as one of the most faithful and outspoken of pastors, yet with a heart so large that failings and failures in profession and practice bring more sorrow than rebuke from its depths. As a public man he has few peers. A patriot born, with strong national feeling, and that love for home and country derived from his Celtic race, he has been ever ready to stand in the breach when the path of duty was clear."

Last Sunday the services at St. Andrew's were conducted by Rev. Principal Grant, who, during the long illness of the pastor, has frequently occupied the pulpit and rendered very valuable services to the church. Ascending by many steps to the entrance on King street one found oneself in a somewhat dimly-lighted, but comfortable, cocoa matted corridor where several elders stood at the doors, for this was Communion Sunday and the communicants were giving up their cards of entrance and the body of the church was reserved for them. They very kindly invited us to join in the service "if we were members of other churches," but we went into one of the commodious side galleries, from whence a good view of the interior is obtained. St. Andrew's is a large church, but the interior is scarcely so impressive as the outside had led one to expect. The roof and side walls are plain almost to the extent of poverty of idea, from a constructive point of view, though the decoration of them is both tasteful and suitable. The south end of the church, on the other hand, where the pulpit stands, harmonizes in style and dignity with the exterior of the edifice. It is an arrangement of pilasters and arches combined with a large stained glass window and two smaller ones, and is both artistic and satisfactory. The windows are headed with Norman arches, and the larger one is pictured with the story of the good Samaritan—evidently a memorial. Below these windows stands the pulpit, ascended by a flight of stairs from either side, and below the pulpit is the dais where are the communion table, the chairs for the elders and the font. On Sunday morning the communion service was set forth on the table and the whole covered with a snowy cloth.

Principal Grant ascended the pulpit with a sedate step, but not that of age. He was attired in the black Presbyterian gown, and his manner in the pulpit was dignified and unexceptionable. There was more deliberation about it than I had been led to expect from reading various contributions from his pen. It was not the deliberation that tires, but rather that which allows of each sentence producing its due effect. His voice is deep and sympathetic; occasionally it can be raised to considerable loudness, but at the communion service on Sunday morning it was studiously subdued. The introductory prayers were simple and heartfelt; the

passages of Scripture and the hymns such as nearly everybody knew by heart. They had been selected for that service by the absent minister, who, unable to be with his flock, was with them in spirit. I was much struck with Principal Grant's reading of some passages from the Psalms. Hearing them one forgot all about the "higher criticism of the Old Testament." It passed away and was forgotten. I am sure it did not enter the heads of the large assembly of members of the church that sat in the pews on the floor of the building that is their spiritual home and that must be for them a consecrated place. There they sat a most interesting sample of the Presbyterians of Toronto. Grey headed men, men of responsibility, men of trust, devout, fearing God, and having a high idea of their own responsibilities. Young, wholesome-looking men, rising up to tread in the footsteps of their fathers. Wives and mothers of families, comely in their matronliness, and maidens, not of the empty headed, irresponsible variety, but who had already discovered that life is an earnest thing, and that for everybody there is work to do before the darkness comes. There was no air of ultra fashion, and, equally, there was no air of pious dowdiness. The occasion was a solemn one, and every attendant seemed to join in the service with the most earnest sincerity.

The mention of the hymns brings to mind the organ, a vast instrument occupying the back of the north gallery and reaching almost to the width of the church. It is played by Mr. E. Fisher with irreproachable taste and ability. The capacity and range of the organ gives him great opportunities, which he exercises with discretion, not running riot in them as some organists would, who live, move, and have their being amid *forte* and *fortissimo*, and almost burst the bellows into the bargain. With Mr. Fisher it is different. He is not only master of his instrument but the servant of his art, and you get delicate shades in his playing, and fine appreciations of sentiment for which you are inclined to be very grateful. He has, at his command, a small but carefully selected choir—perhaps fourteen voices. In addition to the hymns, they rendered an anthem at each service last Sunday. That in the morning was the beautiful one, "Christ was Obedient Unto Death." It was sung with reverential feeling and adequate expressiveness and phrasing.

I had never seen a Presbyterian communion service before. After a collection had been taken up for the charities of the season—a collection in which the paper currency on the plates seemed to be in excess of the silver—the elders came forward and lifted the white cloth from the communion table. A few words from the gospel, describing the origin of the Lord's Supper were said by Prof. Grant, and then he took a piece of bread of the breadth of a hand-palm and breaking a piece off it, passed it to the elder next to him saying, "Eat ye all of it." When the elders had all thus partaken they took the silver patens containing the pieces of bread and walking slowly along the aisles gave a fragment at each pew. So the symbolic food passed from hand to hand and was broken. Afterwards the cup was passed and with deep solemnity these disciples commemorated their dying Saviour. Then standing up they recited the Apostles' Creed, the minister leading. There was a blessing to the standing congregation, and the service was over. One came away feeling that St. Andrew's Church is a religious place, where everything is subordinated to the ideas of worship and edification. I do not wonder that its remote down town position does not militate much against the attendance there. People will go a long way to get spiritual bread.

In the evening Principal Grant preached an admirable sermon in favour of peace between Britain and the United States, from the text, "Behold how good and how pleasant it is for brethren to dwell together in unity." While deprecating war he plainly showed the reasonableness of the ground taken by Lord Salisbury.

**Missionary World.**

**A HOME MISSION FIELD.**

BY O.

Anyone who has had the questionable pleasure of riding aboard the Ottawa and Parry Sound train from Emsdale to the Parry Sound end of the construction which was then at Rankins', during the months of March or April last will, no doubt, be able to understand with what feelings of relief one hails the Parry Sound stage which is bear to him to his destination.

The injunction given to your informant was to proceed to the Conger mission which lies in the district of Parry Sound. On arriving at the house of the only elder—one of the faithful few whose dwellings are to the students laboring in these parts like oases in the desert, information was received as to the extent of the field and the best manner of working it.

This field lies east and south of the town of Parry Sound and includes parts of the townships of Foley, Christle, Conger and Humphrey. The chief occupations of the people are lumbering and farming, although during the past summer many found much-needed employment at the construction of the new railway.

The mission comprises five stations:—Edgington, Parry Sound Road, Conger, Front Lake and Christie Road. The two first having weekly and the other three fortnightly service which necessitated four services every alternate Sabbath.

Edgington is a comparatively new station, means of grace having been first given by Mr. J. C. Smith, B.A., who preached the Word to the two or three Presbyterian families then in that part under a heavy fire of ill-feeling from those who claim to be followers of Him who said, "Love one another." The lookout here for the future is hopeful, for although not a rich people, it has now a very comfortable new church, not as yet, however, completely out of debt, which was built in the summer of 1894 and opened by Rev. Professor Campbell, of Montreal. In connection with this Church a new station was opened this summer at Orrville, a village which has but recently sprung up on the line of railway about one and a half miles distant and in which there were two licensed hotels and no service of any kind, so it was deemed advisable to hold Wednesday evening meetings in an unfinished hall, thus carrying the fight into the enemies' territory. We pray that these meetings may have been, through the Holy Spirit, a means of blessing to those who were callous and indifferent with reference to their own eternal welfare.

Parry Sound Road.—Here service was held in the school house and although the congregation is small, yet for the most part its members warmly espouse the cause. The meetings were greatly augmented during the summer months by railway men from the camps near by, who as a rule were very attentive and conducted themselves with a decorum such as would oftentimes put to shame those who walk in higher spheres of life. In some of these camps good literature was distributed which was received from Orillia Sunday School and others.

Conger, the appointment from which the field derives its name, is a new district where the settlers previous to Mr. Gould's labors on the field, having been sent there by the K. C. S. M. S., went out hunting and fishing on Sunday, but since then they are largely a church-going people. A little log church is the place here to which the tribes go up. This is a comparatively strong mission, having the largest membership of any station on the field.

The Christie Road and Front Lake stations are small but interesting, each containing some families whose consistent lives show forth to the world that they have not bowed the knee to the Prince of the Power

of the Air, but adore the God of their fathers. These stations require more attention in things pertaining to the highest good of the community and of the individual than they have had heretofore.

God in His good Providence has been pleased in the past to give this field as the vineyard for cultivation into the hands of valliant men—champions for His cause—men such as Rev. Wm. Gauld, B.A., now of Formosa; Mr. John Russell, now laboring among the Indians in British Columbia, and others who were not content simply to maintain the footing they possessed, but were strong in the aggressive, recognizing themselves as agents in God's hands for the pulling down of the strongholds of the Evil One. The work done by them was effectual, as is testified to by the changed lives of many who, through their instrumentality, were brought from darkness into light; yet a large amount of labor still requires to be expended. The community is still permeated with much evil. Many hearts as yet know not the Saviour who died for them; nevertheless, we have great cause to thank God that there are houses throughout the district in which an altar has been raised, not to the Unknown or Unknowable, but to the God who hears prayer and who inhabits the humble hearts of His redeemed.

The needs of this and many other fields similar to it ought to be an incentive toward more earnest prayer, more systematic liberality on the part of all God's people, for the harvest truly is plenteous, but the laborers are few.

**JAPAN.**

Rev. J. B. Porter, Kanazawa: Just before leaving home I attended the meeting of Synod at Nagoya. I consider it one of the best meetings of that body I have ever attended. From beginning to end the Synod showed that the thoughts and purposes uppermost in the mind of all the members were for the advancement of the Kingdom of Christ. It was rich in the evangelistic spirit. Two afternoons of its session were devoted to practical subjects in connection with the work; the first afternoon considered the best methods of conducting and developing the prayer meeting, and the second, the subject of preaching, its methods, difficulties, discouragements and encouragements. The Independent Board of Missions organized last year made a very encouraging report, and the Synod voted to raise 3,000 yen during the coming year, and to undertake work in Formosa. The Board was enlarged from twelve to twenty members. Two missionaries were chosen to be members of this Board. These were Dr. Anderson and myself. I am inclined to think the estimated 3,000 yen will be raised during the coming year.

As I think I have repeatedly written you lately, I consider the outlook for the Lord's work in Japan very encouraging. The spirit of the whole Synod towards missions and missionaries was cordial, kind, and with the earnest desire of co-operation. There was no reason why they should have put two missionaries on their Independent Board, if there had been any other feeling than that of confidence in us.

Native Christian populations under the Turk have been, during this generation, steadily increasing in numbers, wealth and intelligence, simply because they eagerly strive for a share in the civilization of their more fortunate brethren of the West. The Moslem is by his religion absolutely shut out from any such share. Everywhere he is losing ground and growing poorer, while the Christian is growing richer and wiser than he. He has to witness the despised Christians rapidly outstripping him in every respect. It is this which fills him with fury, and prompts him to those acts which we are so apt to regard as the most insane policy he could adopt. The Armenians are among the most industrious and inoffensive people in the world. Their habits of thrift have made them in commerce and in finance correspond in the East to the Jews in Europe. They have been prospering too much, and as many of them have caught some of the spirit and incentive to progress of Europe and America, the word has gone forth from the old conclave of Islam's real rulers, the Ulema of Constantinople, that the Armenian is to be suppressed in true Moslem fashion.—Dr. William H. Thomson in *Harper's Magazine*.

**Young People's Societies.**

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

**A HAPPY NEW YEAR!**

This column is undertaken in the interest of the Young People's Societies of the Presbyterian Church in Canada and of the work of the young people generally. Its aim is to help the young people to be better Christians and better Presbyterians, and to do better work for Christ and the Church. This aim, which is of very wide scope, embraces such items as the following:

- (a.) To quicken the spiritual life of our young people;
- (b.) To increase their knowledge of the doctrines, polity and history of our Church, and their interest in its work;
- (c.) To improve methods of conducting meetings and carrying on work.
- (d.) To deepen the missionary spirit and to stimulate to practical effort in the congregation and for the great Schemes of the Church;
- (e.) To promote unity of feeling and effort (e.g., within Presbyteries) on the part of Societies now existing, and the organization of new Societies where none now exist.
- (f.) To foster a spirit of true brotherhood towards "all who in every place call upon the name of the Lord Jesus."

The column is in addition to the space already occupied in the interests of the Young People's Societies of Christian Endeavour which now holds the leading place amongst the Young People's Societies of the Church.

It is distinctly understood that the General Assembly's Committee is not involved in any responsibility for the contents of the column, save for such matter as may be furnished directly by the committee.

The conductor of the column invites the hearty co-operation of Synod and Presbytery Conveners and of the officers and members of all the Young People's Societies of various sorts throughout the Church. He will be especially gratified to have fresh information as to what Societies are doing and how they are doing it, also of the organization of new Societies. He will cheerfully answer questions and will be glad to have brief papers, such as are read on the topic at meetings, sent to him. Address, "Care of the Editor of THE CANADA PRESBYTERIAN." The column will be given up to the young people. The more they make it their own the better pleased will the conductor be.

"The chief purpose of the Christian Endeavor prayer meeting, as of all Christian gatherings, is worship. In every Scripture, and spoken word, God is to be worshipped. All that is done in the meeting is to be done, not to our credit, but to His glory. We are not to make fine speeches to men; we are to speak so as to honor God. Our prayers are not to be so short and frequent as to please human ears, but so sincere as to be heard of God. Songs are not to be sung merely because of their melody or brightness, but because they express our heart's prayer and praise to God. We need to give more attention to the Godward side of our gathering and less to the manward side."

The above is from the *Presbyterian Christian Endeavor Manual* for 1896, a solidly bound and neat pocket volume of about 100 pages just issued by the Presbyterian Board of Publication, Philadelphia, and sent us by Mr. N. T. Wilson, King St. West, the Ontario agent of the Board. The *Manual* gives the Christian Endeavor Prayer meeting hints for 1896, with daily Bible readings and hints for addresses on each topic. It also embraces the Junior Endeavor topics and daily verse. Hints and suggestions on the working of Christian Endeavor Societies, prepared by W. T. Ellis, one of the editors of the *Golden Rule*, form a valuable part of the book. The question, "To what do Presbyterians give?" is answered by a brief statement of the work of each of the Boards of the Church. The four pages which make up this part of the *Manual* are, of course, of no special use to Canadian readers, beyond giving a hint of what might be done by our own Boards and Committees. Printer's ink pays; and a concise account of what each of the Great Schemes aims at, what it is accomplishing, and what money and workers are needed, put into the hands of all the Young People's Societies, would help both to broaden and deepen their interests in the work of the Church.

**THE PERIL AND POWER OF AMBITION.**

BY REV. W. S. McTAVISH, B.D., TORONTO.

Jan. 12.—Luke ii 49. Deut. xiii. 12-20.

There is a species of ambition which is vain, proud, selfish and altogether to be despised. Doubtless Shakespeare had it in mind when he said, "Fling away ambition! By that sin fell the angels; how can man, then, the image of his Maker, hope to win by it?" The man is in a perilous position who gives away to an ambition which is selfish and unworthy. One or two considerations will make this clear.

I. Such an ambition makes one indifferent to the feelings of others. If other men stand in the way of one who is prompted by an unworthy ambition, he would not scruple to wound their feelings or to trample upon their rights. History furnishes so many illustrations of this that it is scarcely necessary to mention particular examples. If the man who is actuated by an unholy ambition can gain the object he has in view, he will laugh at the credulity of others and congratulate himself upon his own shrewdness. Gibbon says that in Mohammed's last days, ambition was his ruling passion and that he secretly smiled at the enthusiasm of his youth, and the credulity of his proselytes. Even the disciples of our Lord were sometimes actuated by an unworthy ambition, and thus it was that at the supper-table, when they were observing the Passover for the last time with their Master they disputed among themselves which of them should be the greatest. How selfish they were! And how indifferent their ambition made them to the feelings of their Master. Regard for the rights of others is always sacrificed on the altar of an unholy ambition.

II. The cherishing of a selfish ambition leads to forgetfulness of God. God, anticipated this on the part of the children of Israel, hence the very solemn admonitions which we find in Deuteronomy against pride and self-seeking. Agar wisely asks that God would not give him riches lest he should deny his Maker (Prov. xxx. 9). When Jezebel waxed fat he kicked (Deut. xxxii. 15). Ambition led Wolsey to serve his king far more zealously than he served his God.

III. Unworthy ambition brings its own punishment. "Pride goeth before destruction and a haughty spirit before a fall." The story of Nebuchadnezzar's life is full of warning. Many a man finds, as Wolsey did, that after he has been swimming on a sea of glory far beyond his depth, his high-blown pride breaks under him, and that then he is left to the mercy of a rude stream that must forever hide him.

But there is a worthy ambition and this we should cultivate most assiduously. The ambition which moves one along in the right direction may become a real power for good. It should be our ambition to work out the best that God has implanted within us making it minister to His service, and for His glory. We may well ponder the words which Jesus spoke on this subject to His disciples, "Whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister and to give His life a ransom for many."

A word or two from Meyer on this subject may properly close this paper. "If it is properly curbed and kept, ambition plays a useful part among the motive-forces of human life. It is a bad sign when a lad or a man has no desire to improve his position and get on. In all likelihood he will always lie with the rest of the rabble at the bottom of the hill, without the desire or power to stir. And it is well to cultivate a holy ambition to be all that God can make us; to grasp all the possibilities that lie within the reach of faith; and to apprehend that for which we have been apprehended of Christ Jesus."



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## The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JANUARY 1st, 1896

WE are asked by the clerk of Toronto Presbytery to call the attention of members to a change in the Presbytery's meeting this time, from the first Tuesday of the month to Tuesday, January 14th, 1896.

THE *British Weekly* says that for the first time during his ministry in London, Dr. Monro Gibson was unable through illness to conduct service on a recent Sabbath. His many friends in Canada will be pleased to learn that the worthy Doctor is again in good health. If he is tired of London fog, there is a place in Toronto he can have by simply giving the slightest hint of his willingness to come.

MODERN history does not furnish an illustration of a statesman who fell farther in one day than Grover Cleveland fell during one a few days ago. If his message to Congress on the Venezuela boundary dispute, was not a jingo bid for the "tail-twisting" vote at the coming Presidential election, then it was a wanton and gratuitous insult to a friendly neighbouring nation. Millions of people the world over who looked upon Cleveland as a first-class statesman, have a very different opinion of him now.

THE following prayer offered the other day by the chaplain of the House of Representatives at Washington has roused the indignation of a good many of our neighbors:

"Heavenly Father, let peace reign throughout our borders, yet may we be quick to resent anything like an insult to this our nation. May prosperity smile upon our land, and peace and happiness come into every home. So may Thy kingdom come, Thy will be done on earth as it is in heaven, through Christ our Lord. Amen."

The idea that "our land" and the "earth" are the same thing, is more extravagant than even the Monroe doctrine as expounded by President Cleveland. The *Christian Work* says "the country pays \$900 a year to the exploiter of this travesty of the sacred office of prayer." "Exploiter" and "travesty" are good.

LAST year the Presbyterian Church in Canada spent for Home Missions and Augmentation in Manitoba and the North-west less than \$25,000. The cost of a special session of the Dominion Parliament to give Separate Schools to Manitoba will be a good deal over \$300,000, of which Presbyterians will pay at least \$50,000. It would seem as though we are more willing to spend money to satisfy the claims of the Roman Catholic Church than for the mission work of the Church in that field. Either the generosity of the Government in this matter is princely or the giving of the Church is almost beggarly. There is much talk about following the constitution and guarding the rights of the weak, but the Church of Christ has a constitution that is surely as sacred as that of the Dominion. In the Church's constitution there is one clause that reads, "Go and preach the gospel to every creature," and another that reads, "Bear ye one another's burdens and so fulfil the law of Christ."

THE Halifax *Witness*, speaking of the reports given of evangelistic work, says that, the "greater portion of evangelistic work never appears in any report or in any record but that which is kept by the all-knowing God." We do not know how it may be in Halifax, but certainly some of the Toronto journals give quite enough of prominence to the sayings and doings of evangelists. When

Sam Jones and Sam Small were holding meetings in this city a few years ago, their utterances were for the most part reported *verbatim*. The Moody meetings of a few months since were not only reported—they were graphically described. It is even sometimes announced in one of the leading journals that certain evangelists have "passed through" the city on their way to —. Soon after there is a telegraphic despatch that they are holding great meetings in —, and at the close of the meetings there is another giving the number of converts. Any kind of a sensational preacher coming to Toronto seems to have all the newspaper space he wants and that is sometimes a pretty liberal allowance.

COMMENTING on the characteristics of different churches a leading Philadelphia journal says:

"The average Presbyterian congregation is seldom moved by waves of religious fervor or excitement of any kind, and the most acceptable and in all respects successful minister is the one who, with ceaseless vigilance, watches over his people, notes the strangers in his flock, the sober-minded members of his Sabbath school and Young People's Societies, and who, upon each communion Sunday, is enabled to present new candidates for church membership, either through certificate or upon confession of faith. Thus the work is carried on at all seasons and throughout the year. There is steady and encouraging growth. All things are done according to the Apostolic admonition, and the people are built up in their most holy faith, receiving the teachings of the pulpit as authorized expositions of the Divine Word, and seeking in daily life and conduct to reflect its true spirit."

Yes, that used to be the way, and fortunately is the way yet in many congregations, but even some Presbyterians are beginning to hanker after the spasmodic and sensational. The Pennsylvania type, however, is solid.

THE most disheartening elements in the "war-scare" were the scream of delight that went up from Maine to the Pacific, the unseemly haste with which Congress proceeded, the comments of the press and the light-hearted way which many spoke of spilling Canadian blood, destroying Canadian canals and burning Canadian cities. We must not attach too much importance to these things. There are sixty-five millions of people in the United States; and we generally hear from the worst of them first. No hoodlum in any American city could say as wicked things about Canada as some Home Rulers have been saying about England for years, and, be it remembered, England and Ireland are under the same flag. Home Rulers have used dynamite against England, and there are hundreds of men in London who would use the torch in the capital tomorrow, if they dare. Even in Canada we have men who can talk lightly of war, newspapers that are not any better than they ought to be and politicians that would make a war speech on every stump if they thought they could gain a few votes by so doing. It is easy to raise the standard high—for our neighbours.

IF the hundredth part of what is said about the drinking, bribery and other forms of corruption at the bye-elections in North Ontario and Cardwell is true, it would have been many times better that these ridings had remained unrepresented during the present Parliament. To such an extent has drinking prevailed in Cardwell that Col. O'Brien felt it to be his duty at the nomination to call the attention of the Hon. Mr. Foster to the manner in which "whiskey was being swilled and poured down the throats of the people," and he added that if the Hon. gentleman knew it he ought to leave the county at once, and thus discountenance such brazen attempts to corrupt the people. Mr. Foster made the acquaintance of the people of Ontario as a lecturer on Prohibition, and it would certainly have been in keeping with his former professions to have used his influence in stemming the flood of whiskey about which Col. O'Brien spoke with so much force. The question of who may represent Cardwell during next session is a trifling one, compared with the immorality and demoralization of the people wrought by such means, by whomsoever employed, whereby to carry an election. The members returned at these bye-elections cannot, we are convinced, do as much good for the country in one session as the two elections already held have in this way done harm. The fact is, the exercise of the franchise in this country at bye-elections, instead of being a privilege, is fast degenerating into an unmitigated curse.

THE *Christian Work* discusses the Venezuela difficulty in a calm, dignified way and winds up as follows:—

Happily the way to peace seems open. Let either of the two principals immediately concerned in the controversy make overtures to the other for a peaceful settlement on the basis of mutual concession, or, if this cannot be, let some friendly power like Russia interpose with the offer of its good services, and we may believe the olive branch and not the musket will be seized, war-cries will cease, and peace honorable and creditable to all parties will follow. We believe that a middle term is discoverable which will solve the difficulty, which will give England the rights to which she may be equitably entitled, which will protect the equal rights of Venezuela, and which will justify the United States for its friendly and humane interposition in behalf of a weaker Power. We have only to add that war between the two great Christian nations of the world over the present issue would be an abhorrent crime. But this the principles and common interests of both peoples will assuredly make impossible.

Our contemporary differs from Secretary Olney when he holds that the Monroe doctrine is international law, but contends that it is the national policy of the United States, and as such has just as much right to live as what is called the balance of power in Europe. There is force in the contention; and it should be remembered that the Monroe doctrine was enunciated at the request of the British Government of that day. There is no question now, however, about the Monroe doctrine in itself, though Salisbury seems to raise one. The real question is, does the Monroe doctrine apply to the Venezuela dispute. On that point there is probably as much difference among American jurists as among jurists anywhere.

EIGHTEEN HUNDRED AND  
NINETY-SIX.

THIS year it so happens that the day on which we publish is also the first day of a new year. Naturally, and very gladly we take advantage of it to wish all our readers a Happy, a very Happy New Year. This hackneyed expression may mean much or little; for ourselves we say it from our heart and mean it in the fullest sense of the words. Nothing would be easier than to moralize at this special season, so fruitful of suggestions for that particular kind of exercise. But we have no intention of giving our readers a homily, still less a sermon, for their experiences in their individual and family life, and still wider relations are so varied and so unknown to us, except as they are common to all, that we can say nothing which would not have the appearance of the merest commonplace and platitudes. The pastors of churches and heads of families can speak to much better advantage to their people those words of spiritual wisdom and profit that are called for by their individual circumstances, than can so impersonal an individual as the editor of a paper. We can only commend everyone to take stock of the past wisely, faithfully, honestly, with a view to making a fresh start, an upward and onward movement for the year just begun. What its possibilities may be in this respect no one can tell, but it is almost certain that to all who are on the outlook for them, and ready to seize them, Eighteen ninety-six will bring with it possibilities of being and doing better than we have done in Eighteen ninety-five.

The past year has not been destitute of events, especially in the far East, which it is almost certain will yet be attended with very important results. Among the most significant and probably far-reaching in its consequences has been the war between China and Japan, and the revelation of the utter inability of the former to cope with a power much inferior in point of numbers, but supplied with all the implements of modern warfare as known in the West. The transfer of Formosa to Japan has naturally a deep interest to all our readers, because of the effect which this may have upon our missionary operations on that island. The outbreaks of anti-foreign feeling in some parts of China, involving the sacrifice of precious and devoted lives of missionaries, have saddened many hearts, and been a cause of great and constant anxiety to our Church for the safety and lives of our noble band in Honan. The conquest of Madagascar by the French, is also an event which may and probably will affect very materially Protestant mission work, and the progress of true religion in that most interesting island, whose history has been so filled with tragic interest. The centenary of that most powerful organization for missionary work, the

London Missionary Society, and its celebration in London, have been events of much interest in the Christian world. The very large deficits in the case of nearly all the churches, reported at their annual gatherings early in the year, have been noticed and regretted by all who are concerned for the spread and upbuilding of Christ's Kingdom upon the earth, and the strenuous efforts made to lessen or avert them, and where they still exist to wipe them out altogether, are being watched with deep interest. The massacre of Armenians which has been going on for months, and attended with such pitiless cruelty and brutality, while Christian nations have stood helplessly looking on, makes one of the saddest pages of the year's history, and will in the future be looked back upon with sorrow and shame. The sudden outbreak of a war feeling and spirit in the United States against Britain, darkens the close of the year with clouds of portentous blackness, which happily have begun to break and clear away.

As between ourselves and our readers, notwithstanding very constant and most honest efforts on the part of those responsible for its management, we are very conscious of having fallen far below our ideal of what THE CANADA PRESBYTERIAN might be. It is better for our readers that this should be so, than that we should imagine we have reached all that it is possible for us to attain to. With more cordial interest and support on the part of many, both ministers and people, who could help to make a religious journal both a means of larger benefit to the public, and of increasing their own usefulness by pen as well as voice, a great deal more could be done through our columns, not only to advance the cause of Presbyterianism, but that of Christ, by contributing to our columns, and by increasing our circulation. We here wish to extend our most grateful thanks to the large and increasing number of correspondents and contributors who have cheered us by words of encouragement, enriched our columns by articles written for our pages, and lightened our labours by their kind assistance, given often unasked, and scarcely ever asked in vain. We are thankful to have reached the close of another year with so little that has been a cause of pain, or annoyance, with so much that it is pleasant to look back upon, and that our relations with all, and they are many, both at home and abroad, with whom our work has brought us into contact, have been so happy. This is a ground of hope that by pursuing for the future the course which has been attended with so much that has been agreeable and useful in the past, will be a stimulus to greater effort for the good of our readers in the coming years. With this year we enter upon the twenty-fifth year of publication, by far the longest life that has ever been attained by any paper published in the interests of Presbyterianism west of Halifax. During the whole career of THE CANADA PRESBYTERIAN, its single aim has been to serve the Church, and be true and loyal to all its interests. How the Church has grown in this quarter of a century is well known to every intelligent Presbyterian, and among the many means which have led to this result, by the blessing of God, we claim with all modesty, but yet in all frankness, to occupy not the least important place. Our aim in the past, to serve the Church, is still our aim, and as years, and means, and facilities increase our power to attain this aim, it is our firm resolve constantly to pursue it and labour for its more full realization. With this object in view, aspiring and resolving so far as it is within our power, to do better work in eighteen ninety-six than in eighteen ninety-five, we again wish all our readers, and especially all our contributors, a Happy New Year, and many returns in the future of Happy New Years.

#### THE CHURCH AGENT.

ATTENTION has been drawn to this matter by an announcement made in another quarter, of a character so vague and obscure as to raise the questions: What does it mean? What is its object? This is surely a subject about which the Church has a right to get definite and precise information. Its interests are too vitally affected to justify its being kept in the dark. The circumstances are peculiar. Had this been a case of sudden and unexpected illness of Dr. Reid, and calling for instant and temporary provision to be made for carrying on his work, no one could object. But the precise emergency has arisen, which, at the time of the meeting of the General Assembly, it was an-

anticipated might arise, and for which it made provision by the appointment of a successor, in the person of Rev. Dr. Warden. Dr. Warden asked and received from the Assembly, time to consider his decision, and pledged himself, in conjunction with Dr. Reid, to see that no interest of the Church should suffer while his acceptance or declinature was in abeyance. To this end an Advisory Finance Board was formed by order of the Assembly for certain specified purposes.

It is now an open secret that those infirmities of age which led Dr. Reid at last Assembly to ask to be relieved to a large extent of duties which he has so long and so well discharged, have of late greatly increased. To such an extent, indeed, that recently, it is understood, he communicated to the chairman of this Advisory Finance Committee his wish to be immediately relieved of all the work and responsibility of his office, and a meeting was called, accordingly, to take into consideration what steps should be taken. It is also understood that at its meeting, the Committee had before it the offer of Dr. Warden, which had been once and again made to Dr. Reid, of his willingness to go to Toronto at any time, and, pending his final answer, assume in part or entirely, according to his pledge given to the Church, the duties of the office to which he had been appointed. In these circumstances no course would appear so simple and natural, as for the Committee to act in the line of the Assembly's action, and accept of Dr. Warden's offer. This would evidently have been carrying out what it was the purpose of the Assembly should be done, in the event of what has happened taking place, namely, Dr. Reid's failing to be able longer to continue to discharge the duties of his office. But instead of this what is done? We are told that, "the conclusion arrived at was that in the meantime the work could be carried on satisfactorily by the office-staff already engaged upon it, with the assistance of the Finance Committee and Dr. Reid together as the controlling authority."

This is the vague and obscure announcement referred to. It suggests many things which do not need to be just now dwelt upon, but upon the face of it, it is evident that the purpose of the Assembly in appointing this Committee was not that, if Dr. Reid became unequal to his many and onerous duties, the Advisory Finance Board should assume them, or appoint any person to the place he has so long filled. Its duties are defined thus (Assembly Minutes, p. 49): "Under whose oversight any change in the manner of keeping the books, deemed necessary, would be made, and in connection with which investments be made, and by whom matters of finance generally would be supervised and authorized." These are the duties laid down for it, and with all deference we submit that, with the action of the Assembly before it, and Dr. Warden's offer before it, the course taken is not in the spirit of the Assembly's action in the appointment of this Board, and they were not empowered to do what has been done.

It is well known, besides, that the duties of the Church Agent's office from this time on till the meeting of the General Assembly are very heavy. The office-staff of Dr. Reid, and the only office-staff of his department known to the Church, is one assistant. It may be supposed that he is "already engaged" in the duties of his office. Is he to do the whole work, or what is the assistance the Finance Committee is giving him? Dr. Reid has not been so inconsiderable a personality in the administration of the Church's affairs, nor have the duties of his office been considered to be so immaterial, as that any person could easily at once assume and discharge them properly. Dr. Warden's experience and ability are so well known and prized throughout the Church that he was appointed by it to this place, and all this is set aside for some arrangement the Church knows nothing about. The advantage it would be also to Dr. Warden, should he finally accept the appointment of the Assembly, to be in the office a few months, and become acquainted with its work, and as preparatory to making up the important financial reports to be laid before the Assembly is obvious. Why should he be deprived of this advantage, and why should the Church be deprived of his valuable services at this juncture, in the position to which he has been called, especially when that very emergency has arisen to meet which his appointment was made by the General Assembly? More light is wanted; the whole Church is interested in having, and is entitled to get, the fullest light upon this matter.

## Books and Magazines.

**SAMANTHA IN EUROPE.** By Josiah Allen's Wife. Illustrated by S. De Granin. Funk & Wagnalls Company, New York.

Josiah Allen's Wife is already well known to a host of readers. In this new book they will find the familiar places visited by all travellers described in the peculiar Samantha Allen style, from which will be got many a good laugh. The tour covers Great Britain and Ireland and the continent of Europe, and so affords ample scope for the exercise of the style of humorous description peculiar to Josiah Allen's Wife, all which is helped by a great number of apt illustrations.

**A MESSAGE FOR THE DAY.** A Year's Daily Reading. By J. R. Miller, D. D., author of "Silent Times," etc. London: Hodder & Stoughton, 27 Paternoster Row. Toronto: Fleming H. Revell Company.

Dr. Miller is one of our best known religious writers, and his works are pre-eminently of a most practical character, and are at the same time most pleasing in style. This volume contains a brief reading for every day of the year, extending only to one small page, and founded upon some text of Scripture. The matter of the book is most excellent, and will be highly prized by the Christian reader, besides being most convenient in size for use, and attractive in appearance. As a gift-book for the sick room, or at the beginning of the year to a Christian friend, nothing could be more appropriate.

**ALONE WITH GOD. "CHILDREN DYING IN INFANCY,"** and Other Sermons. By Rev. David Mitchell, recent pastor of the Scotch Presbyterian Church, Jersey City, N. J. Albert Datz, 87 Railroad Avenue, Jersey City.

This book has a pathetic interest from its being a "Memorial Volume," "in memory of ten years' happy experience as pastor and people," from which the author retired with impaired health, and because of its being associated with the sudden death by accident of a beloved son. It will also be of special interest to many in our church, because of the connection with it for some years of Mr. Mitchell as one of our ministers. It consists of fourteen sermons, all of them on subjects of every day, practical interest and importance. Some of the subjects are "Children Dying in Infancy," "The Bible and Higher Critics," "The Transfiguration," "Holiday or Holy Day—Which?" a discussion of the Sabbath-rest question; "Too Many Churches," "Marriage," "Learning by Experience." The treatment is simple, practical and usefulness is evidently aimed at throughout. The style is clear, direct and graceful and the whole work is calculated to be helpful and profitable.

*Godey's Magazine* announces a prize of fifty dollars for the best short story in which the bicycle plays an important part. MSS. should be between three and four thousand words long, and must be received by February 1st. The Godey Company, New York, will furnish further particulars of the competition.

Christmas-Tide brings no visitor more welcome than the special Christmas Number of *The Youth's Companion*. Original, bright and striking, it is filled with a feast of good things, bringing pleasures alike to young and old. To the entire home circles its weekly visits are a source of pleasure and profit. There is no more fitting or more attractive design for the Christmas-time than the star—"The Guiding Star of the East"—with its outreaching rays, which has been adopted for the handsome cover of this issue.

*Frank Leslie's Popular Monthly* for January is illustrated with more than one hundred up-to-date pictures by the best illustrators of America and Europe. The leading article, upon "Great Ship Canals," describes the world's principal artificial waterways of the present day. "A Bygone Bohemia," is a most interesting chapter of reminiscences of the famous coterie of wits, writers, poets and players who brought celebrity to Pfaff's resort, in New York City, a generation back. The usual number of varied and interesting stories, articles and poems serve to sustain the reputation of this meritorious publication.

*McClure's Magazine* for January is to have an article giving the whole story (never yet published, but long desired by the public) of Mr. Blaine's relation to his own candidacy for the presidency in 1884. It is written by Murat Halstead, whose opportunity for knowing all the facts was unequalled; and it embodies conversations with Blaine and an important unpublished letter written by him a few days after his defeat. Some very interesting portraits will accompany the article, and the Blaine letter will be reproduced in facsimile.

*Godey's Magazine* has brought out another novelty for the January issue, in the shape of a Woman's Number. All the articles, stories, and poems in it are either by or about women. If anyone thinks, however, that the magazine is less interesting on this account let them read of how Mrs. Blackman, secretary of the Police Board of Leavenworth, handled a Coxey "army," and the experience of Mrs. Ames as deputy sheriff in Illinois; or of the ingenious accomplishments of women, told in "Women Inventors," or Mrs. Martha McCulloch Williams' charming piece of fiction, "Pyramus and Thisbe." In cover, illustrations, fashion department, and all the familiar features, the customary standard is maintained. [The Godey Company, 52-54 Lafayette Place, New York.]

## The Family Circle.

### AT THE GATE.

In the warm, health-giving weather  
My poor pale wife and I  
Drive up and down the little town  
And the pleasant roads thereby:  
Out in the wholesome country  
We wind, from the main highway,  
In through the wood's green solitudes—  
Fair as the Lord's own day.

We have lived so long together,  
And joyed and mourned as one,  
That each with each, with a look for speech,  
Or a touch, may talk as none  
But love's elect may comprehend—  
Why, the touch of her hand on mine  
Speaks volume-wise, and the smile of her eyes,  
To me, is a song divine.

There are many places that lure us—  
"The old wood bridge" just west  
Of town we know—and the creek below,  
And the banks the boys love best:  
And "Beech Grove," too, on the hill-top;  
And "The Haunted House" beyond,  
With its roof half off, and its old pump-trough  
Adrift in the roadside pond.

We find our way to "The Marshes"—  
At least where they used to be;  
And "The Old Camp Grounds"; and "The  
Indian Mounds,"  
And the trunk of "The Council-Tree";  
We have crunched and spashed through  
"Flint-Bed Ford";  
And at "Old Big Bee-Gum Spring"  
We have stayed the camp, half lifted up,  
Hearing the redbird sing.

Then there is "Wesley Chapel,"  
With its little graveyard, lone  
At the crossroads there, though the sun sets  
fair  
On wild-rose, mound and stone....  
A wee bed under the willows—  
My wife's hand on my own—  
And our horse stops, too,....and we hear the  
coo  
Of a dove in undertone.

The dust, the dew and the silence!  
"Old Charley" turns his head  
Homeward then by the pike again,  
Though never a word is said—  
One more stop, and a lingering one—  
After the fields and farms,—  
At the old toll gate, with the woman await  
With a little girl in her arms.—  
—James Whitcomb Riley, in December  
Ladies' Home Journal.

### THE CATASTROPHE ON THE GEMMI.

A correspondent of the *London Times* gives the following thrilling account of the recent ice-slide on the Gemmi:

"The many hundreds of holiday-makers who have been travelling for the last two or three months over the popular and magnificent Gemmi Pass have had little notion of what a catastrophe was hanging over their heads, in a far more terrible form than the sword of Damocles during the time of their transit over the three kilometers of the well-kept bridle-path passing to the left of the well-known chalets of Spitalmatte, at about 6,250 feet above the sea, and at about three hours from Kandersteg, on the Bernese side of the pass. The fine glacier, which so many have admired, clinging high up on the very neck of the snowy Altels, and just beneath its spotless white pyramid of 11,930 feet elevation, must have had, it appears, about a third of its mass—some 1,250 cubic meters, it has been calculated—in a perilous condition for some time, ready to launch itself some 5,000 feet down in an ice and rock cataract. Frightful as is the actual catastrophe, it might have made many more victims had it not been for the lateness of the season and the early hour of the day at which it occurred. It is supposed that the almost unprecedentedly long summer and the late extraordinary heats had such a liquefying effect on the glacier as to dissolve what cohesion still attached the tottering mass to the rest of the glacier, until it at last gave way.

"The actual rupture of the huge mass took place at a quarter to five in the morning of Wednesday, the 11th; but drivers of carriages on the Kandersteg road declare that they heard a crash and felt a shock like an earthquake at midnight. What were the immediate prognostics of the catastrophe will probably never be known, as all the sufferers have perished. The rush of air caused by the fall was felt at Kandersteg, three hours off, and the noise of the fall was heard at Frutigen, which is six hours off. The field of the disaster comprises about two square miles.

"The district which has thus been laid waste was one of the finest Alpages or Alps grazing-grounds in the mountains thereabout and, although in the territory of Berne, was rented or acquired by the Commune of Leuk. Hence the presence on the Spitalmatte Alp of people from Leuk. The cattle, according to Alpine custom, were about to be taken down to Leuk in a day or two, on the termination of their summer grazing in the high Alps, and the unfortunate Vice-President of Leuk had come up to settle the grazing accounts for the owners of the various lots of cattle of which the whole drove consisted—such owners of cattle paying so much per head of cattle for the summer grazing—and the other men of the Valais had accompanied him on his mission. The loss of the cattle is calculated at £4,000. Thirty poor families of Leuk are thus deprived of all their cattle, their chief means of subsistence.

"The little inn, the Schwarenbach Hotel, so well known to Alpine tourists, was just outside the field of disaster, but many Alpine chalets have been destroyed; a whole forest of fine arven has been mown down like grass, and another forest of larches on the Zagenrat also partly carried away; six persons perished, and 150 head of cattle. The large tract covered by this disastrous fall looks like a glacier in ruins, offering to the eye a confused rugged mass of snow in blocks, rocks and stones, trees, and bodies of cattle piled up in some places in heaps forty or fifty feet deep. The 150 head of cattle are supposed to have been lifted off their legs by the great current of air caused by the displacement of air, dashed against the opposite side of the valley, and then brought back again by the reflux. Only four of the bodies of the men who were killed have as yet been found. The victims were all of the Valsis—Herr Rothen, the Vice-President of the Commune of Leuk; Gaspar Jaeger, farmer, of Tourtemagne; Tschopp, a carpenter of Leuk; and Aloys Grichting, also of Leuk. The bodies of the two herdsmen have not yet been found.

"As soon as the calamity was known, troops of able-bodied men, with their municipal chiefs at their head, and assisted by engineers, started from Leuk, Kandersteg, and Frutigen to proceed to the rescue of the bodies. The Prefect of the district of Frutigen, eighty-two years of age, was one of the most zealous in the active search which was carried on amid the vast mass of glacier debris. The discovery of the bodies revealed, however, shocking spectacles; one head was entirely removed from its shoulders, and the bodies were mangled, with bones broken in many places, and destitute of clothing.

"It is said that a party of Englishmen, with their guides, passed over the de-

vastated tract twenty minutes before the disaster. Various travellers have passed since, but the tract is passable only on foot, and a repetition of the disaster is not considered impossible. A similar misfortune happened in the same place in 1712 in precisely the same way, and just as the herdsmen, with their cattle, were about to leave the Alp."

### 'IAN MACLAREN' AND DR. DON- ALD MACLEOD ON SCOTTISH CHARACTER.

The Rev. John Watson ("Ian MacLaren") delivered his lecture on "Certain Traits in Scottish Character" recently in Glasgow. Lord Dean of Guild Brown presided, and amongst those on the platform were the Rev. Dr. Donald Macleod, Professor G. A. Smith, Rev. Dr. Stalker, and Rev. Mr. Somerville. The chairman, in opening the gathering, said that in recent years their literature had been enriched by the writings of several Scottish authors who had given them descriptions of their national life chiefly as exhibited in the village and country districts, but if he might be allowed to say so, Mr. Watson excelled the most of them in pathos. Mr. Watson then delivered his lecture; but it was apparent the audience was not in agreement with much that he uttered. They must not judge, he said, of the sense of humour in a people by their manner. If there was a people who took their humour quietly, slowly—perhaps he ought to add sadly—such, it appeared to him, were the Scottish people. (Applause.) When a jest was presented to a man of Scottish nature, he was not going immediately to accept it, and pass it on as a jest by laughter. With the analytic character of his nature, begotten by long study of political and religious questions, he took it to avizandum, and proceeded to examine it. It might be next day—(laughter)—before he was entirely satisfied, and then if he was satisfied he paid it honour. In the strict sense of wit, he imagined they would agree that the French had the most delicate finish and flavour for their humour in Europe. Again, the Scots had no claim to that brilliant sword-play of repartee which was so characteristic, not of the Highland Celt, but of the Irish Celt. His impression was that though English wit had not either the subtlety or the brilliancy of French and Celtic humour, it had an element which was most admirable—the element of downright fun. If they in Scotland had had in the past more of that simple element that they called fun, his impression was that they had been a sweeter and happier people. Scottish humour, owing to the inclemency and the uncertainty of the weather—(laughter)—owing to the hardness of the soil, and the difficulty of its cultivation, was severe, and had always in it a certain "tang" of bitterness. Scottish humour was very largely based on the irony of life. The Scots were not a nation carried away by emotion, nor enthusiastic until once aroused, and after that the Scottish nation burned like an anthracite coal furnace. The caniness of the nation came out in the affluence of their vocabulary in expressing themselves. It was due to the passionate love of a Scotsman for argument and his absolute refusal, except under fear of penal servitude, to admit a positive statement. (Laughter.) The undoubted note of austerity in the Scottish character was an explanation of many peculiarities in Scottish history. They could never drive

a Scotsman, and if people tried to drive them in political and religious affairs, his reading of history was that it always ended in catastrophe for the people who tried to drive, and not for the Scotsman. On the other hand, they could take a Scotsman on the right side, and then he was perhaps too weak. In conclusion, the lecturer noted as a characteristic of the Scottish nation which was sometimes denied, the sentiment of the Scottish folk. Was there ever a more romantic episode in history than the devotion of the Scottish people to the House of Stuart? Let them look also at the ballads of the Scottish people to meet the sentiment of which he was speaking. If, however, they wished to know that sentiment at its fullest, they must see the Scot when he was away from home.

The Rev. Dr. Donald Macleod, in proposing a vote of thanks, said that they knew Mr. Watson well, and he thought his own words contradicted a good deal of what he had said that night. (Laughter.) It was true they were, as Mr. Watson said, an argumentative people, and he would like to argue with him regarding most of the things he had uttered. It was very difficult to lay down general rules for a place like Scotland, because they combined so many different races and so many characteristic people. Mr. Watson had spoken plain truths to them, but he wished to dispute one or two points. It was his conviction that they would get more fun, or call it humour, or anything they liked, in one Scottish parish than in an English county. He agreed with his deprecatory remarks regarding the coarseness and profanity of much of the early Scottish literature, but the morality statistics he did not think should be held up to the world as symptomatic of the Scottish people, although the shame of every minister; and literature viler than the Scottish writings referred to would be found in the realistic fleshly novels of the present day issued in the English language. There were many wholesome lessons in Mr. Watson's lecture, but he hoped he would not deliver it outside Scotland. (Laughter.) Mr. Watson, acknowledging the vote, said that he had not delivered the lecture out of Scotland—at least certain parts, on the few occasions on which he had lectured elsewhere, he did not give them because he did not see any particular use in giving them. They were all "John Tamson's bairns," and they were met together that night with the interests of their country dear to their hearts, and in this period of renaissance it was well they should look these things in the face.

### SIZE OF THE SOLAR SYSTEM.

The first scientific attempt to determine the sun's distance, according to J. E. Gore (*Knowledge*, October), was that of the Greek Aristarchus, who by calculating the angles and sides of the right-angled triangle formed by earth, sun, and moon, found, as he thought, that the sun's distance from the earth is just nineteen times the moon's—a ridiculously small result, since, as we now know, the ratio of their distances is no less than 388 to 1. The most recent results tend to show that the sun's distance is 92,790,000 miles. Mr. Gore then gives the following figures:

"Multiplying this number by the figures given above, we find that the mean distances of the planets from the sun are as follows, in round numbers; Mercury

35,909,000 miles, Venus 67,087,000, Mars 141,384,000, the minor planets 193,000,000 to 395,470,000 miles, Jupiter 482,786,000, Saturn 885,105,000, Uranus 1,779,990,000, and Neptune 2,788,800,000. This makes the diameter of the solar system, so far as at present known, about 5,578 millions of miles. Across this vast space light travelling at the rate of 186,300 miles per second would take eight hours nineteen minutes to pass.

"But vast as this diameter really is compared with the size of our earth, or even with the distance of the moon, it is very small indeed when compared with the distance of even the nearest fixed star, from which light takes over four years to reach us. The most reliable measures of the distance of Alpha Centauri, the nearest of the fixed stars, places it at 275,000 times the sun's distance from the earth, or about 9,150 times the distance of Neptune from the sun. If we represent the diameter of Neptune's orbit by a circle of two inches in diameter, Alpha Centauri would lie at a distance of 762 feet, or 254 yards, from the center of the small circle. If we make the circle representing Neptune's orbit two feet in diameter, then Alpha Centauri would be distant from the center of this circle 9,150 feet, or about 1 3/4 miles. As the volumes of spheres vary as the cubes of their diameters, we have the volume of the sphere which extends to Alpha Centauri 766,000 million times the volume of the sphere containing the whole solar system to the orbit of Neptune. If we represent the sphere containing the solar system by a grain of shot one-twentieth of an inch in diameter, the sphere which extends to Alpha Centauri would be represented by a globe 38 feet in diameter.

"It will thus be seen what a relatively small portion of space the solar system occupies compared with the sphere which extends to even the nearest fixed star. But this latter sphere, vast as this is, is again relatively small compared with the size of the sphere which contains the great majority of the visible stars. Alpha Centauri is an exceptionally near star. Most of the stars are at least ten times as far away, and probably many a hundred times further off. A sphere with a radius 100 times greater than the distance of Alpha Centauri would have a million times the volume, and therefore 766,000 billion times the volume of the sphere which contains the whole solar system! From these facts it will be seen that enormously large as the solar system absolutely is, compared with the size of our own earth, it is, compared with the size of the visible universe, merely as a drop in the ocean."

**TAKING CARE OF THE CAT.**

Where the presence of any kind of poison is suspected prompt and energetic action is necessary. A liberal dose of luke-warm water, slightly salted, will almost always act as an emetic, but when the case is urgent it is better to administer at once a generous quantity of sweet oil or melted lard. After such an experience the cat will usually need a course of cod liver oil and a generous diet, and if there seems to be resultant inflammation of the stomach—the symptoms of which are frequent vomiting and refusal of food—one grain of trisnitrate of bismuth twice a day will be found beneficial. A little powdered sulphur made into a paste with lard or unsalted butter and smeared

upon the front paws now and then is an excellent thing to keep a cat in good condition, but care should be taken that there is no exposure to cold or wet until after the effects of the medicine have passed off. Raw meat should never be given save in cases where other food is refused and it is necessary to build up the system; then it should be given in small quantities, and be perfectly fresh and free from fat. Florence Percy Matheson in *June Ladies' Home Journal*.

**STEVENSON'S YOUTHFUL APPEARANCE.**

In those early days he suffered many indignities on account of his extreme youthfulness of appearance and absence of self-assertion. He was at Inverness—being five or six and twenty at the time—and had taken a room in a hotel. Coming back about dinner time, he asked the hour of the table d'hote, whereupon the landlady said, in a motherly way: "Oh, I knew you wouldn't like to sit in there among the grown-up people, so I've had a place put for you in the bar." There was a frolic at the Royal Hotel, Bathgate, in the summer of 1879. Louis was lunching alone, and the maid, considering him an eligible quantity, came and leaned out of the window. This outrage on the proprieties was so stinging that Louis at length made free to ask her, with irony, what she was doing there. "I'm looking for my lad," she replied. "Is that he?" asked Stevenson, with keener sarcasm. "Weel, I've been lookin' for him a' my life, and I've never seen him yet," was the response. Louis was disarmed at once, and wrote her on the spot some beautiful verses in the vernacular. "They're no bad for a beginner," she was kind enough to say when she had read them.—"Personal Memories of Stevenson," by Edmund Gosse, in the *Century*.

**ROBERT COLLYER'S SUPREME MOMENT.**

Thirty years ago next summer I went over to my old home in England, after an absence of fifteen years, to find "the woman who most influenced me"—my mother, writes the Rev. Robert Collyer, D.D., in the series of "The Woman Who Most Influenced Me," in the *June Ladies' Home Journal*. She was sitting in the old rocking-chair where she had nursed all her children, but could not rise at once, because the sudden shock of her joy held her there some moments, and the years had wrought such a change in me that she looked up with a touch of wonder, but when I said "mother" she held out her arms and cried, "My lad, I did not know thy face but I know thy voice."

There were only a few threads of silver in her hair when I left home, but now it had grown all white. I noticed the threads coming soon after my father died suddenly while he was working at his anvil on a blazing July day twenty-one years before this time, and she was much changed now, but not at all for the worse with the years, only, I thought, as a sound rosy apple changes toward the perfect ripeness.

In response to a request from Rev. C. A. Salmond, asking for information on Romanism and Ritualism, Edinburgh F. C. Presbytery have agreed to hold a private conference on the subject. Dr. McEwan stated that in five of the Episcopal churches of that city the confessional is in full swing.

**Our Young Folks.**

**THE RAIN COACH.**

Some little drops of water,  
Whose home was in the sea,  
To go upon a journey  
Once happened to agree.  
A cloud they had for carriage,  
Their horse a playful breeze,  
And over land and country  
They rode awhile at ease.  
But ah! they were so many  
At last the carriage broke,  
And to the ground came tumbling  
These frightened little folk.  
And through the moss and grasses  
They were compelled to roam  
Until a brooklet found them  
And carried them all home.

**HENRY KINGSLEY'S STIRRING STORIES.**

Do young men read Henry Kingsley nowadays? Or men of any age, in fact? And if not, why does not some one of our essayists use his opportunity to call renewed attention to three or four of the best books of their kind in the language? For if "Austin Elliot" and "Ravenshoe" and "Geoffrey Hamlyn" do not belong, with "Tom Brown at Oxford" and a few more, in the first rank of the expressions of young manhood, let us have an overhauling of the standards, and see what we have done to improve them so that these books no longer appeal to us. The publication of a new and excellent edition of Henry Kingsley's works not long ago led me to hope they were to have large renewal of popularity, and perhaps this may have followed; certainly I think no man ever made his first acquaintance with them, at any time of life between eighteen and thirty, without handing them on to at least one other.—From "The Point of View," in the *January Scribner's*.

**THE ROBBER BLUEBIRD.**

Once upon a time there lived in a beautiful house two little brothers, called John and Harry, and they were almost always good boys.

But one day they got angry at each other.

What do you think all the quarrel was about? Why, nothing but a little piece of cake that the cook had given to Harry. Now just as they were going to strike one another, they saw a beautiful bluebird, with a lovely crest upon its head, fly down into the yard and pick up a large worm.

He was just going to fly off with it, when another bird, just like himself, dived down and tried to take the worm from the one that had first found it.

Before the two brothers could say a word, the two birds were flying at each other, and tearing off their beautiful crests and coats.

Harry and John stood watching them and quite forgot that they had a fight on hand of their own.

Just as the naughty bird who was trying to rob his brother bluebird had seized the worm, and was about to fly away with it, there was a sudden rush and flash, and Pussy Cat ran under the house with the wicked little robber tight between her teeth.

Then the other bird, trembling with fear, flew away.

"O John!" cried Harry, "just think if that had been you and me, and a lion had come and carried one of us off, and ate us up!"

"Only—only it would not have been you, Harry. He would have carried me off, because it was I began the quarrel."

"Yes, and you can have half of my cake, John."  
"And I hope my little boys will never do so again," said mamma, who had been watching, and heard all. — *Harper's Young People*.

**A DOG STORY FROM SCOTLAND.**

Some time ago a family living at New Mills, Berwick, got a collie dog pup and put him alongside a kitten, and the pair seemed to get on very well for a time. Jealousy was not long in springing up, however, and the puppy began to get snappy whenever tabby was favoured. This took a remarkable turn some days ago, when the puppy was seen to lift the kitten in its mouth, carry him to the back of the house, and cautiously looking round to see that no one was looking drop the kitten into the ashpit. Passy was recovered, however, and, like an invalid, received a double share of attention for some time after. This must have still further intensified the dog's jealousy, for his next move was even more remarkable. For some time he had been noticed to occasionally lift the kitten in his mouth and carry it some distance. On this particular occasion, however, he lifted tabby in the usual way, took a circuitous route to Whitadder Bridge, about three hundred yards from the dwelling, and, trotting to the middle of the bridge, halted, put his head through between the metal uprights, and dropped tabby into the river from a height of twenty feet. He then began to jump about and bark, evidently an expression of satisfaction at the success of his murderous plan. The noise the dog was making served to attract the people of the house, who, on going to the bridge, found the cat struggling in the river. It was rescued, but how the pair will get on in future remains to be seen.

**DO DOGS THINK.**

So many wonderful and intelligent deeds have been and are constantly being performed by dogs, that the question naturally arises, "Do dogs really think like human persons, only in a less degree?"

Among the stories of this animal's intelligence and affection which have recently fallen into my hands one of the most interesting is that of Hero and Midget, which is recorded by the *Christian Intelligencer*.

Mr. Lane and his family lived in the country, and were the owners of the two dogs, Hero and Midget. Hero was a fine, large dog, while Midget, as you might guess from the name, was a little one. The two dogs were very fond of each other, and had many gay games together.

One summer the Lane family went to make a visit to some friends who lived in a village some seventeen miles away. Midget they took with them but, Hero they left behind.

Near the house where the Lane family were staying was a hotel, where lived a very large dog who was not always very friendly. One day Midget went out for a walk. As he was passing the hotel, the large dog came out and commenced to fight with poor little Midget. The little dog was dreadfully beaten, and crept to the house quite crestfallen.

The next day Midget was missing right after breakfast, and all search after him was in vain. Later in the day, who should be seen coming along the dusty road but Midget, and with him Hero. The little dog had gone all the way home after his friend.

The two dogs went to the house where their friends were, ate a hearty meal, and then trotted off straight for that hotel and found the hotel dog. Then Hero gave that dog such a whipping that I do not think he bothered small dogs for some time. Then he turned about and went all the way home again.—*Rain's Horn*.



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## Ministers and Churches.

Rev. Dugald Currie, M.A., of Perth, filled St. Andrew's pulpit, Almonte, with much acceptance on Sunday.

Rev. D. R. Drummond, B.D., Russelltown, has been asked to supply St. Andrew's Church, Toronto, for six months.

At the recent Thankoffering meeting of the W.F.M.S., of Knox Church, Woodstock, the offering amounted to \$98.

St. Andrew's Church, Rensfrew, gave \$1,600 to the mission schemes of the Presbyterian Church during the past year. It is proposed to build a new manse.

The collection in Knox Church, Mordean, Man., a week ago last Sunday for the Home Mission Fund of the Canada Presbyterian Church amounted to \$81.

The Rev. J. C. Anderson, M.A., of Goderich, has declined the call given him by Knox Church, Guelph, much to the delight of the members of his present charge.

The Rev. Alexander Hamilton, B.A., of Stonewell, Man., accompanied by his wife, are at present visiting friends in Toronto and other points in Ontario.

The Women's Foreign Mission Society of the First Presbyterian Church, London, has raised \$150 this year and has sent a box of clothing, valued at \$50, to the North-west.

The ministers of the Presbytery of Owen Sound unanimously agreed, at a recent meeting, to supply Knox Church, Hoath Head, for the next three months, the congregation paying the salary to Mrs. McLennan.

Rev. J. W. Mitchell has just finished an interesting and fruitful series of Evangelistic meetings at Hill's Green. He has been continuously engaged for ten weeks in services of that kind to adjoining congregations here.

A meeting of the Presbytery of the Union was held at St. Paul's Church, Hamilton, on a recent evening to consider the subject of uniformity in public worship. The Rev. Dr. Laing, of Dundas, and Mr. W. B. McMurrich, Q.C., of Toronto, were the principal speakers.

Rev. R. E. Knowles has left Ottawa on a visit to Rev. F. W. Farnes and other friends in Goldboro, N.C. He will return in a couple of weeks, but contemplates visiting Carolina again in June with a more interesting object on hand than a mere visit to ordinary friends.

Rev. M. W. Maclean, M.A., of Belleville, former pastor of the Mill street Presbyterian Church, Port Hope, preached there on the 22nd ult., with much acceptance, on the occasion of the reopening of the church after the repairs were completed. The many friends of the rev. gentleman were well pleased to hear him once more.

The services in connection with the ordination of Mr. Jas. A. Leitch to the ministry were held in St. James Church, Dalhousie, on Dec. 10th. Rev. Mr. Buchanan, of Lanark, presided and conducted the ordination service. The Rev. Mr. Smith, of Middleville, addressed the minister, and Rev. J. S. McIlraith, of Balderson, addressed the congregation.

The annual Christmas entertainment of the King Street Presbyterian Sunday School, London, was held last week, and was largely attended by the children, their teachers and parents. The pastor of the church, Rev. D. Robertson, occupied the chair, and made a very interesting address introducing the programme.

The *Port Elgin Times* says that the Rev. A. Dawson, B.A., of Toronto, preached two eloquent and impressive sermons in the Presbyterian Church of that town, on Sabbath the 24th of November last. The same paper also states that Mr. Dawson preached again on the 1st of December, in the same church, to large and appreciative audiences, that he is an excellent preacher and that his visit to Port Elgin was much enjoyed by many.

The *Cornwall Freeholder* is good enough to say:—"THE CANADA PRESBYTERIAN published a special Thanksgiving number last week. It has a handsome illuminated cover and the articles are all appropriate and interesting. THE PRESBYTERIAN is one of the very best religious publications on the continent. The article by 'Knoxonian,' which appears each week, is alone worth the yearly subscription."

The teachers and officers of the Wingham Presbyterian Sunday School, recently presented Mr. D. M. Gordon their esteemed Superintendent, with a handsome chair of antique oak, as a slight token of the high regard in which he is held by all connected with the school. Dr. Macdonald, M.P., delivered an appreciative address, and Mr. Gordon replied in suitable terms. Altogether it was a very pleasant affair.

Taking advantage of the holidays, the Rev. Dr. King conducted services at Morden, on Sabbath the 22nd ult., in the interest of Manitoba College. The amount realized was \$118, being nearly double the contribution of any preceding year. The congregation of Morden is not a large one, but it embraces not a few of the prosperous people of the district. Under the Rev. Mr. Rumball's ministry, it is well and faithfully served.

The funeral of the late Mr. Neil McVicar, a former resident of Chatham, who died at Salina, Kansas, on Sunday last, took place at Chatham. The services at the First Presbyterian Church were conducted by Revs. Mr. Larkins, the pastor, Dr. Battisby, of St. Andrew's Church and Mr. McColl. Principal mourners were Principal McVicar, of Montreal, Rev. Dr. McVicar, of New York, and Mr. and Mrs. Hoig, of Chatham.

The *London Advertiser* says the lecture-hall of the Presbyterian Church, London, was crowded to the doors recently, the occasion being the presentation to its able and beloved pastor, the Rev. W. J. Clark, of a very handsome clerical gown—cassock and gown, and bands, all complete. The presentation was made by Mrs. Robert Reid, sen., Miss Boyle and Miss Kennedy while a most appreciative address was read by the former lady, to which Mr. Clarke ably and characteristically replied.

Rev. D. M. Buchanan, of Lanark, has been preaching a very interesting and practical series of sermons entitled "From the Cradle to the Grave." The subjects dealt with in the series have been, Childhood; Youth; Choosing a Profession; Manhood and Womanhood; Courtship; Marriage; The Home; The Vacant Chair; The Battle of Life; Amusements; Old Age; Death; What Then? The *Lanark Era* has devoted weekly from from one to two columns in giving a sketch of each sermon.

Communion was held last Sabbath in the Parkdale Presbyterian Church. The attendance was very large at both diets of worship, the services were very impressive. The pastor, Rev. D. C. Hossack, preached on both occasions and his sermons were delivered with great power. 68 were admitted to Church membership, making an addition of over 200 members during the year. This congregation has great reason to feel grateful for the marked increase in membership, with the eminent manifestation of a higher spiritual life and Christian unity.

The annual meeting of St. Paul's Ladies' Aid Society, Smith's Falls, was held recently. The following officers were appointed for 1896.—President, Mrs. Thomas Nixon; Vice Pres., Mrs. J. M. Clark; Sec.-Treas., Mrs. A. G. Farrel. After the business was over a short time was spent in a social way, ending with a five o'clock tea. A pleasant feature of the gathering was the presentation to Mrs. Nixon of a handsome fur-lined cloak and a purse of money, accompanied with an address expressive of the high regard entertained for her by members of the Association. The Rev. Mr. Nixon was also made the recipient of a valuable revolving book case.

On the 15th December, the Presbytery of Hamilton inducted the Rev. James Murray, B.A., B.D., of Wentworth street Church, Hamilton, as pastor of Lennox Church, St. Catharines. Rev. F. H. Ratcliffe presided, Rev. W. W. Cooke, of Thorold, preached, Rev. Dr. Lyle, of Hamilton, addressed the minister, and Rev. Dr. Fletcher, of the same place, the people. On the 19th the Ladies' Aid Association of the congregation gave a very pleasant "At Home" in the lecture-room from 5 to 8 p.m., and afterwards a public reception in the church was given to Mr. Murray, at which addresses of welcome were given by the clergymen of the city, and excellent music rendered by the choir. The settlement of Mr. Murray as pastor of Lennox Church seems to be a very happy one.

A new church was opened on Sabbath the 16th December, at Dundas, one of the stations embraced in the pastoral charge of the Rev. D. McLeod, and some thirty-five miles north of Winnipeg. The church is a tasteful and well-finished edifice, built of concrete, and having, in addition to the auditorium above, a commodious basement, which will be ultimately used for Sabbath School purposes. The flooring of this basement is the original rock on which the church is built. The opening services were conducted by the Rev. Dr. King. They were very largely attended, the church being unable to hold all who came to the evening service. A similar and even larger number attended the social held on the Monday evening, the interest of which was well maintained by recitations, music, and addresses by Mr. McNaughton, elder; Rev. A. Hamilton, and Rev. Dr. King. The church has been erected at a cost in labor and wages of \$1,300. It is thought that the debt remaining on it will not exceed \$350.

The induction of the Rev. W. A. Bradley, B.A., into the pastoral charge of Knox Church, Mitchell, took place on the 17th ult. Rev. M. L. Leitch, of Stratford, presided, Rev. Wm. Cooper, B.A., of Listowel, preached. Rev. E. W. Panton, of Stratford, addressed the minister, and Rev. T. A. Cosgrove, B.A., of St. Mary's, addressed the people. In the evening a social time was spent. Excellent music was provided by the choir of the church, and addresses were delivered by Rev. R. Hamilton, D.D., of Morden, Rev. A. Henderson, M.A., of Atwood, and the ministers of the town, Rev. R. W. Williams, D.D., representing the Methodist and Rev. J. Kerrin, the Episcopal Churches; Mr. Isaac Ford, Mayor of Mitchell, on behalf of the citizens, in a very happy speech welcomed the new pastor to the town. Mr. Bradley replied to the kind words of welcome, thanking the people for the cordiality with which they had received him. Rev. M. L. Leitch, the retiring Moderator, was then presented by the congregation with an address and a purse of gold in recognition of his services as Moderator during the vacancy. The meeting closed with the doxology.

The annual meeting of the Brampton Auxiliary to the W.F.M.S., was held on the afternoon of Dec. 6th, Mrs. Gray, President, in the chair. There was a large attendance of members. Annual reports were presented by the Secretary, Treasurer, "Scattered Helpers" Secretary, Leaflet Secretary, and the Secretary of the McLaren Mission Band. The reports showed the total membership to be 78, members of the General Society 14, "Scattered Helpers" 23, members of the Mission Band 23, and the amount of money sent to the Presbyterial Treasurer \$115. Mrs.

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Gray, owing to her removal from Brampton, resigned the position of President which she had held for the past six years. Her resignation was received with deep regret, and the ladies showed their appreciation of the excellent way in which she has conducted the affairs of the Society, by presenting her with a life-membership certificate. Mrs. Gray thanked the ladies for the gift, and expressed her sorrow at leaving, the pleasure she had always enjoyed in her work in the Auxiliary. The pastor of the church, Rev. W. C. Clarke, at the close of the meeting, made a few remarks in reference to Mrs. Gray's departure, speaking of other valuable services in different departments of the church work. The meeting then closed with prayer by Mr. Clarke.

## OBITUARY.

REV. THOMAS ALEXANDER.

The death, which we announced in our columns last week, of the Rev. Thomas Alexander, occurred on the 19th ult., at Brantford. Mr. Alexander had attained the good old age of 90 last August, and for the last year has been confined to his room as helpless as a child.

Mr. Alexander at his death was the father of the Presbyterian Church in Canada, having entered his 91st year. He was born in Aberdeen, Scotland, on the 23rd of August, 1805, and commenced to preach the gospel on the 19th of Dec. 1830, exactly 65 years ago. He was married at Perth, Scotland, July 1, 1834, to Susan Deseret Soutar, and immediately afterward was appointed as missionary to Upper Canada by the Colonial Committee of the Church of Scotland, and sailed from Dundee on July 21, landing in Montreal in September, 1834. He settled in Cobourg till June, 1837, after which he returned to Scotland and remained for ten years. He returned to

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Canada in 1857, preaching at Ramsay, Gananoque, Grafton, York Mills, Fisherville and Jonesville until his settlement at Percy where he remained until 1872, after which he was transferred to Mt. Pleasant and Burford, where he remained until his retirement from the active ministry in 1884.

Mr. Alexander in his prime, was a very interesting and attractive preacher, exceedingly careful in his preparation for the pulpit, and punctilious in the labors of an arduous ministry. He was one of the few remaining of the churches in Canada who did yeoman service fifty and sixty years ago when the hardships of the ministry were many and salaries exceedingly small. Until the last year Mr. Alexander was a familiar figure on the streets of Brantford and made many friends. At last he has been released from the weakness and infirmity of old age to receive the welcome of the Master whom he so long and faithfully served. Since coming to Brantford Mr. Alexander was a member of Zion Presbyterian Church and a regular attendant so long as his health permitted.

### FOREIGN MISSION FUNDS.

The attention of congregations is drawn to the fact that at the present time the Foreign Mission Fund is in arrears to the extent of \$27,426.28, i. e., we are paying interest on that amount of money borrowed from the banks. Congregations will help the cause very much by remitting their contributions to Dr. Reid at as early a date as possible, and let it be remembered that a considerable increase in the Foreign Mission staff, requires increased liberality. It is hoped that the Young People's Societies of the Church, will this year contribute the \$8,000 necessary for the support of the mission in Honan, and thus not only help to meet the present obligations, but to extend the work. It is still true "that the harvest is great and the labourers are few." R. P. MACKAY.

### MANITOBA COLLEGE—SUMMER SESSION.

MR. EDITOR,—As this is about the time when congregations are allocating their funds to the various objects commended to their liberality it may not be amiss to reproduce a paragraph from the report to last Assembly of the Board of Manitoba College. "The General Assembly of that year (1892) decided upon a summer session in Theology being undertaken in the college and at the same time passed this resolution. "That the Assembly is of opinion that \$1,500 may be required annually to meet the additional expenses incurred in connection with the summer session, and agreed that congregations and individuals be asked to increase their contributions to the ordinary fund of Manitoba College by that amount." The Board, in compliance with the request to the Assembly, and upon the financial support promised, has carried on for two years and is now carrying on for a third year, a summer session in Theology. Instead however of receiving the promised additional support, there has been year by year a decrease in the amount contributed by the Church. The Board cannot but express its surprise at the apathy and neglect thus shown. It cannot but regard this as a proof of want of sympathy with the effort it has been making to supply what it was considered would be, and what it believes has been, a great assistance to the Church in carrying on its Home Mission work. If the same indifference is shown during another year, it may become necessary for the Board to ask the General Assembly to reconsider the whole question of the work to be undertaken by the college." It is right to say that owing to a variety of circumstances, on the continuance of which, however, it would be wrong to count, the additional expense arising from the summer session has come considerably short of \$1,500, the sum named above, it was probably last year not very far from \$800; the excess of the expenditure over the revenue coming to the college. I confess, in view of the demands of the other colleges and of the several mission schemes of the Church, I am not very sanguine that the additional sum required to equalize expenditure and income will be forthcoming. If it is not, I have the authority of the chairman of the College Board for saying, the Assembly of 1896 will in all likelihood be asked, as indeed I intimated at the London Assembly, to relieve the college from the obligation of continuing a summer session in Theology. The one thing in my judgment which the college cannot do is, contract debt.

JOHN M. KING.  
Pilot Mound, Dec. 24th, 1895.

### PRESBYTERY MEETINGS.

**BRUCE:** This Presbytery met in Knox Church, Paisley, on the 10th ult., Rev. Mr. McQuarrie, Moderator. Reference from Mr. Wsyse, student of Knox College, was taken up and fully discussed. The action of last General Assembly as reported in the minutes appears to fix the salary of students laboring in the various mission fields during the summer months at \$5.50 per Sabbath. Mr. Wsyss claims that by authority of Assembly he and all other students are entitled to \$6 per Sabbath. The Presbytery decided to grant Mr. Wsyse \$5.50 per Sabbath until the meaning of the Assembly records can be properly ascertained. Remit of Assembly anent reduction of the representation of the Church at the Assembly from one-quarter to one-sixth of the members of each Presbytery was approved of: Rev. Prof. Gordon, of Halifax, was nominated for Moderator of next Assembly. Mr. Guthrie reported on behalf of the committee on Young People's Societies. The report was received and its recommendations considered *seriatim* as follows: 1. That the Presbytery approves of the object of the labors of the committee, viz., the formation of a Presbyterian Young People's Society. This was agreed to. 2. That the Presbytery empower the committee to proceed with the organization of such Presbyterian Society. This was also agreed to. 3. That the Presbytery proceed to consider the constitution of the Presbyterian society drawn up by the committee. Mr. Guthrie here read the draft of the constitution and moved its adoption. This was seconded by Mr. McKenzie and after some discussion the motion was passed. Nomination of professors of Knox College was postponed until next regular meeting of Presbytery. Circular anent Church Life and Work was read recommending that conferences be held on the subject, and it was agreed to arrange for such conference at the evening sederunt of next meeting of Presbytery. Circulars were read stating that the sum of \$1,950 has been apportioned to this Presbytery for Home Mission purposes and the sum of \$700 for Foreign work. The committee appointed to draft a minute anent Mr. Gray's retirement from the Presbytery presented a report, which was adopted, very highly commendatory of the personal character and services of Mr. Gray as a pastor and member of the court, and closing as follows: The Presbytery shall ever cherish with great pleasure the memory of his labors in this portion of the Lord's vineyard which cannot fail to yield much fruit under the blessing of God to the glory of Him whom he sought to serve.—J. JOHNSTON, Clerk.

**BROCKVILLE:** This Presbytery met at Prescott Dec. 10th ult., with Mr. Madill as Moderator. The Home Mission report was of an encouraging nature. Grants were allowed as follows: Merrickville and Jasper \$20., \$150 from 1st April 1896. Westport and Newboro \$150, \$100 from 1st April; Dunbar and Colquhoun \$125 per annum; N. Augusta \$225, if arrears are paid up, \$200 from 1st April, 1896. Knox Church, Merrickville, and pastor, Mr. Aston, were congratulated on the success which attended their efforts in building a manse. The remit asking for a reduction of the delegates to the Assembly was not approved. It was agreed hereafter to pay railroad fares of commissioners to the General Assembly in full and that a rate of 15 cents per family be charged for Synod and Presbytery Fund.—G. MACARTHUR, Clerk.

**OWEN SOUND:** This Presbytery met in Knox Church, Owen Sound, on the 17th ult., Dr. Fraser, Moderator. The remit on representation in the General Assembly was not approved. Deputations from Daywood, Wodford and Johnson asked that the congregation be made a pastoral charge. The request was granted, subject to the approval of the Augmentation Committee. Mr. Smith was reappointed till March. The Presbytery then proceeded to make nominations to the vacant chairs in Knox College. It was resolved "that in the judgment of this Presbytery the interests of theological education will be best furthered by filling the chairs now vacant in Knox College with men of ability and promise, who are in close touch with the life and work of the Presbyterian Church in Canada." It was then moved by Dr. Somerville, seconded by Mr. D. A. McLean, and agreed:—"That the Presbytery represent to the Board of Knox College that in its judgment the Rev. D. M. Ramsay, B.D., is eminently qualified by character, scholarship and ability to teach, to fill the chair of Old Testament literature and exegesis now vacant, and it respectfully nominates him to that position." It was moved by Dr. Fraser, seconded by Mr. Acheson, and agreed:—"That the Rev. J. Somerville, D.D., an honored alumnus of the college and member of this Presbytery, is by reason of his scholarly attainments, his experience and success as a teacher and a minister, his valued services on the Senate and Examining Board of the College, his great interest in and influence over young men, and the high esteem in which he is generally and deservedly held throughout the Church, eminently qualified for the work of teaching and training students for the ministry of the word. The Presbytery therefore respectfully nominates Dr. Somerville for appointment to the chair of Apologetics and Church History in Knox College, in the assurance that if appointed he will fill the position for which he is well fitted by his natural gifts and graces, as well as by his education and experience, to the satisfaction alike of the College Board, the Senate and the students and to the credit of the Church.—J. SOMERVILLE, Clerk.

Rheumatism is caused by lactic acid in the blood. Hood's Sarsaparilla neutralizes this acid and cures rheumatism.

### THE SECRET OF GOOD CROPS.

The modern farmer is not content to use the antiquated tools and methods of his fathers. In this age of keen competition, the farmer who wishes to prosper, needs and gets the most improved farming implements; and by reading the best agricultural literature, he keeps in touch with the spirit of progress that pervades our farming communities. He is particular, also, in regard to the kind of seed he plants and the manner of planting it. The seeds must be of highest fertility and grown from the highest cultivated and most profitable varieties of stock. The great seed firm of D. M. Ferry & Co., Windsor, Ont., fully appreciate this fact, as is attested by their progressive business methods and the quality of the seed which they supply farmers and gardeners through the dealers all over the country. The reliability and fertility of their seeds are proverbial and the largest seed business in the world has been created by their sale. In evidence of this firm's knowledge of the wants and requirements of planters, large and small, is *Ferry's Seed Annual for 1896*. This book is of the greatest value to farmers and gardeners—a veritable encyclopedia of planting and farming knowledge. It contains more useful and practical information than many text-books that are sold for a dollar or more, yet it will be mailed free to any one sending his name and address on a postal card to the firm.

On Sabbath, December 15th, anniversary services, conducted by the Rev. Neil McPherson, B.D., of Petrolia, were held in Knox Church, Springbank. On Monday evening a musical and literary entertainment was held, when addresses were given by the Rev. Mr. Aylward, of Parkhill, on "The Joys and Sorrows of a Minister's Life," and the Rev. Mr. Elliott, of Nairn, on "Books." The chair was occupied by the pastor, Rev. J. McKinnon, B.D. The plate collections amounted to \$74.00.

On the 17th December, 1895, before a large audience in the Opera House, Ottawa, Mr. J. B. Halkett, was, on his retirement after long and faithful service as High Secretary, presented by the High Court of Ontario, I.O.F., with a beautiful engrossed address in book form, bound in morocco. He also received a valuable gold watch and chain from Forestric friends. Rev. Robt. McNair, of Carleton Place, High Chief Ranger, presided on the occasion. Mr. Halkett is an elder of Stewarton Church, Ottawa, and session clerk of that flourishing congregation. Much to his regret, Rev. R. E. Knowles, the popular minister, was unable to attend, but a very flattering letter from him was read expressive of the affection entertained for the recipient by the people of Stewarton, and of the efficient services rendered by him to the congregation.



### Catarrh in the Head

Is a dangerous disease because it is liable to result in loss of hearing or smell, or develop into consumption. Read the following:

"My wife has been a sufferer from catarrh for the past four years and the disease had gone so far that her eyesight was affected so that for nearly a year she was unable to read for more than five minutes at a time. She suffered severe pains in the head and at times was almost distracted. About Christmas, she commenced taking Hood's Sarsaparilla, and since that time has steadily improved. She has taken six bottles of Hood's Sarsaparilla and is on the road to a complete cure. I cannot speak too highly of Hood's Sarsaparilla, and I cheerfully recommend it." W. H. FURSIER, Newmarket, Ontario.

### Hood's Sarsaparilla Is the Only True Blood Purifier

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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 deservedly high reputation for purity can be relied upon. The fermented 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 00

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D. McINTOSH & SONS,

Manufacturers and Importers of GRANITE and MARBLE MONUMENTS. Best Designs and Lowest Prices in Ontario. Write us before buying elsewhere.  
Works—YONGE ST., DEER PARK.  
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## British and Foreign.

The number of British societies has reached 3,000, an increase on the year of nearly 1,000.

Rev. M. Meikle, of Fintry parish, died lately, from a paralytic shock. He was ordained in 1864.

Rev. Samuel Kennedy, LL. B., Wishaw, has been called to College Street Reformed Presbyterian Church, Belfast.

Rev. W. C. Taylor's resignation of St. Columba's Church, Oban, has been accepted by the Presbytery of Lorn.

Dalziel Church is to be enlarged to seat 400 hundred extra worshippers. It will also be provided with adequate halls.

Mrs. Ballington Booth has been enjoying a trip across America, from New York to San Francisco, on a railway engine.

Rev. M. D. MacGillivray, of Union Church, Glasgow, has declined to consider an invitation to return to his old charge at Kinfauns.

England has now, for the first time, a larger population than France, the deaths in the latter country of late years greatly outnumbering the births.

The Council of the Evangelical Alliance proposes to hold an international conference in London in the first week of next July in celebration of its jubilee.

In retiring from Lauriston Place Church, Edinburgh, Dr. Whyte is to receive an allowance of £250 per annum, and his colleague, a stipend of £150.

There are 195 students in the three colleges of the Free Church, in addition to a large number of honorary students hailing from all parts of the world.

About 250,000 American Endeavorers offered a simultaneous prayer of fifteen minutes' duration for the conversion of Col. Ingersoll, the atheist lecturer.

An effort is being made by the Synod of Ulster Widows' Fund Association to raise a supplementary dividend which would increase the annuities from £32 to £50.

First Portadown has presented Rev. T. M. Hamill, on his removal to a Professor's Chair in the Assembly's College, Belfast, with an address, a silver urn and tray, and a purse of sovereigns.

Dunnikier congregation, Kirkcaldy, contemplate the erection of a new church, towards which a member has promised £1,000. The building is to be completed for the 150th anniversary of the congregation.

Dr. Donaldson Smith, the American explorer, has arrived in England from Africa, where he met with tribes which had never before seen a white man. One tribe were under five feet in height and quite naked.

Dunoon Presbytery, of which Rev. A. Robinson is a member, have had a discussion on his book, "The Saviour in the Newer Light," and have appointed a committee to examine the work and confer with its author if necessary.

For the first time in 15 years since settling in St John's Wood, London, Dr. Monro Gibson was prevented by indisposition from occupying his pulpit on a recent Sunday. Happily the illness which was occasioned by overwork, has not proved serious, and Dr. Gibson has already resumed work again.

Rev. John McNeill commenced a twelve days' mission in Cardiff on a recent Sunday, in the evening preaching to an audience of close upon 10,000 persons in Rosebery Hall, said to be the largest congregation ever assembled together in that town. Mr. McNeill has accepted an invitation from the Y.M.C.A. to conduct a mission in Sheffield at the beginning of February.

## A BROAD-MINDED DOCTOR.

RELATES SOME EXPERIENCE IN HIS OWN PRACTICE.

Believes in Recommending Any Medicine That he Knows Will Cure His Patients Thinks Dr. Williams' Pink Pills a Great Discovery

ARTHUR, PA., April 24th, '95.

Dr. Williams' Medicine Co.

GENTLEMEN,—While it is entirely contrary to the custom of the medical profession to endorse or recommend any of the so called proprietary preparations, I shall, nevertheless, give you an account of some of my wonderful experiences with your preparation, Dr. Williams' Pink Pills for Pale People. The fact is well known that medical practitioners do not, as a rule, recognize, much less use, preparations of this kind, consequently the body of them have no definite knowledge of their virtue or lack of it, but soundly condemn them all without a trial. Such a course is manifestly absurd and unjust, and I, for one, propose to give my patients the best treatment known to me, for the particular disease with which they are suffering, no matter what it is, where or how obtained. I



J. D. Albright, M.D.

was first brought to prescribe Dr. Williams' Pink Pills about two years ago, after having seen some remarkable results from their use. Rouben Hoover, now of Reading, Pa., was a prominent contractor and builder. While superintending the work of erecting a large building during cold weather he contracted what was thought to be sciatica, he having first noticed it one evening in not being able to ralse from his bed. After the usual treatment for this disease he failed to improve, but on the contrary grew rapidly worse, the case developing into hemiplegia, or partial paralysis of the entire right side of the body. Electricity, tonics and massage, etc., were all given a trial, but nothing gave any benefit and the paralysis continued. In despair he was compelled to hear his physician announce that his case was hopeless. About that time his wife noticed one of your advertisements and concluded to try your Pink Pills.

He had given up hope and it required a deal of begging on the part of his wife to persuade him to take them regularly.

He, however, did as she desired, and if great appearances indicate health in this man, one would think he was better than before his paralysis.

"Why," says he, "I began to improve in two days, and in four or five weeks I was entirely well and at work."

Having seen these results I concluded that such a remedy is surely worth a trial at the hands of any physician, and consequently when a short time later I was called upon to treat a lady suffering from palpitation of the heart and great nervous prostration, after the usual remedies failed to relieve, I ordered Dr. Williams' Pink Pills. The result was simply astonishing. Her attacks became less frequent and also less in severity, until by their use for a period of only two months, she was the picture of health, rosy-checked and bright-eyed, as well as ever, and she has continued so until to-day, more than one year since she took any medicine. I have found these pills a specific for chorea, or, as more commonly known, St. Vitus' dance, as beneficial results

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as to the best make of MATCHES is forcibly illustrated in every grocery in this Canada of ours.

Doesn't the makers name occur to you?

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C. W. SHERIDAN,  
Will offer during the coming months  
WINTER SUITINGS  
in all shades made to order at greatly  
reduced prices.  
Come early and secure bargains.

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## NEW WINTER GOODS.

Fine Dress Suits from \$25.00.  
Beautiful Scotch and Irish Tweeds from  
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Fine Unfurnished Worsted and Saxony  
Serges from \$30.00.

First-Class in every respect.

Your esteemed order solicited.

**JAMES ALISON,**  
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has in all cases marked their use. As a spring tonic any one who, from overwork or nervous strain during a long winter has become pale and languid, the Pink Pills will do wonders in brightening the countenance and in buoying the spirits, bringing roses to the pallid lips and renewing the fountain of youth.

Yours respectfully,  
J. D. ALBRIGHT, M.D.

It is rumored that Mr. J. R. Findlay, the principal proprietor of the Scotsman, which has done so much for the Tories beyond the Tweed, will shortly be made a baronet.

The Queen, recognizing that she is increasing in years, has been considering the future of her constant companion, Princess Beatrice, and has placed rooms in Kensington Palace at her disposal. Her husband accompanies the Ashanti expedition as a volunteer without pay or allowances.



THE FINEST IN THE LAND

**Ganong Bros., Ltd.,**  
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BEST FOR WASH DAY USE

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## To Nursing Mothers!

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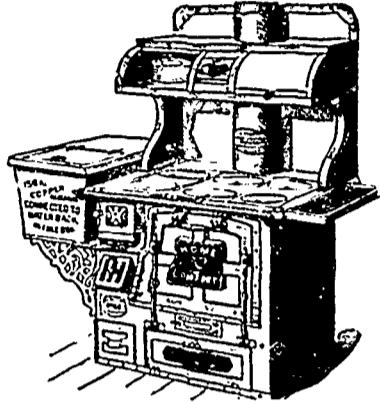
It is largely prescribed **To Assist Digestion, To Improve the Appetite, To Act as a Food for Consumptives, In Nervous Exhaustion, and as a Valuable Tonic.**

PRICE. 40 CENTS PER BOTTLE.

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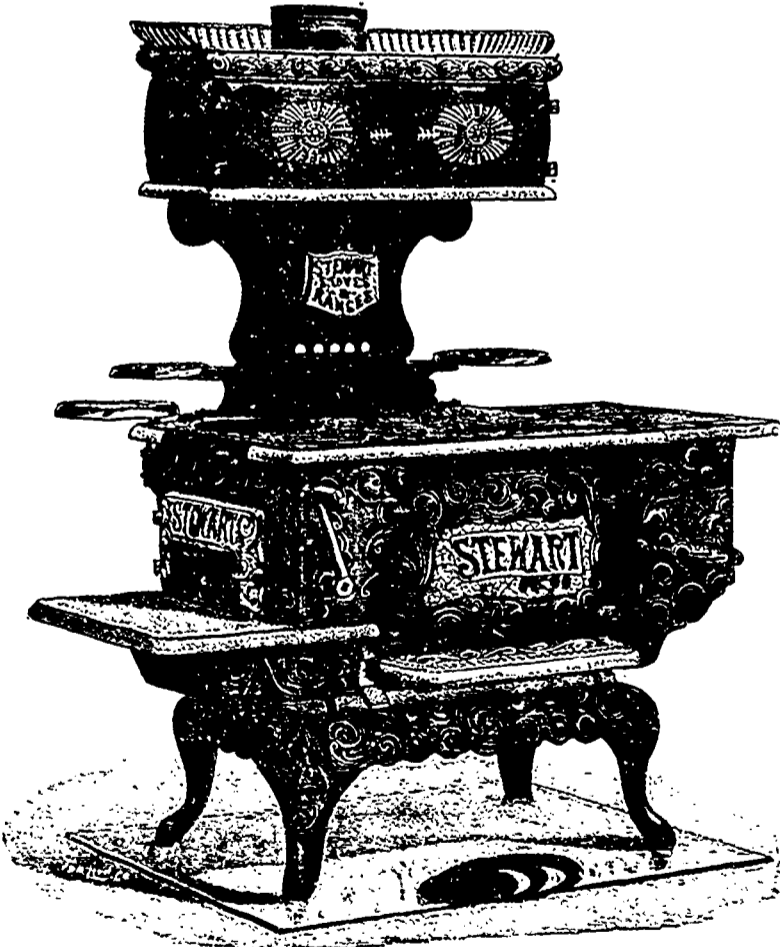
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World's Industrial and Cotton Centennial Exposition, New Orleans 1884 and 1885.
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Alabama State Agr'l Society at Montgomery, 1888.
  - AWARD**  
Chattahoochee Valley Expo., Columbus, Ga., 1888.
  - HIGHEST AWARDS**  
St. Louis Agricultural and Mechanical Ass'n, 1889
  - SIX HIGHEST AWARDS**  
World's Columbian Exposition, Chicago, 1893.
  - HIGHEST AWARDS**  
Western Fair Association, London, Can., 1893.
  - SIX GOLD MEDALS**  
Midwinter Fair, San Francisco, Cal 1894
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Toronto Exposition, Toronto, Canada, 1895.
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Made of Malleable Iron and Wrought Steel and will Last a Lifetime if properly used.  
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**For Cash Coal and Wood And Present Delivery.**

Grate.....	\$5.25 per ton	Best Hardwood.....	\$5.50 per cord
Stove, Nut and Egg.....	5.25 "	No. 2 Wood, long.....	4.00 "
No. 2 Nut or Pea Coal.....	4.00 "	No. 3 Wood, cut and split.....	4.50 "
Best Hardwood, long.....	5.00 per cord	Slabs, good, long and dry.....	3.50 "

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### MISCELLANEOUS.

The Christian worker should have not only a mind for the work, but a mind that works.

If the Christian will keep his light shining, God will put it where it can be seen.

It is just as true that little sins are real sins, as that little snakes are real snakes.

High up among the things written on the gate of hell, is "Sacred Concert."—*Ram's Horn.*

Success is the pudding of life—appreciation the sauce that makes it as spicy as a Persian rose garden.

Rheumatism is caused by lactic acid in the blood. Hood's Sarsaparilla neutralizes this acid and cures rheumatism.

All men are said to be proportionate givers, giving more or less liberally in proportion to the religion they possess.

The failures in Christian life are not due to a lack of power, but to the failure to use the power that is in us.—*G. F. Pentecost.*

Edward Everett Hale is said to have written a book for each of his seventy years of life. Such men, vigorous and active are never superannuated.

Adopt that method of Bible reading which is most conducive to Bible living. We may not need to be more scientific, but we do need to be more saintly.

If time is the stuff of which life is made, then, judging by some of our acquaintances, time is very poor stuff, for they have a great deal and make but little out of it.

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves.—*Cardinal Newman.*

Christ is the centre of the circle of good, and the closer we draw to Him the nearer we shall be to each other, and the further we should be from hatred, sectarianism and the sins of self-seeking and brother-hindering.

In all churches, as in all political parties, there are the disappointed and dissatisfied who are ready to join any new party, policy, faction or church which promises position, profit or leadership. Such people can be spared without a struggle.

St. Andrew's congregation, Edinburgh, having failed to call a minister within six months of the resignation of Rev. Arthur Gordon, the appointment now rests with the Presbytery, who have appointed a committee to proceed with the matter.

A Cough, Cold, or Sore Throat requires immediate attention, as neglect oftentimes results in some incurable Lung Disease. BROWN'S BRONCHIAL TROCHES are a simple remedy, containing nothing injurious, and will give immediate relief. 25 cts. a box.

Reverence is the chief joy and power of life—reverence for that which is pure and bright in youth, for what is true and tried in age, for all that is gracious among the living, great among the dead—and marvelous in the powers that cannot die.—*John Ruskin.*

### CATARRH IN THE HEAD

Is due to impure blood and cannot be cured with local applications. Hood's Sarsaparilla has cured hundreds of cases of catarrh because it purifies the blood and in this way removes the cause of the disease. It also builds up the system and prevents attacks of pneumonia, diphtheria, and typhoid fever.

Hood's Pills become the favorite cathartic with everyone who tries them. 25c.

It has been announced that the Greek Church intend to build a cathedral in Chicago at a cost of \$500,000, in order to retain the allegiance of the thousands of Russians, Bulgarians, Servians, Cossacks and other Slavs living in that city.

Open your heart every morning to Christ. Let Him enter and repair the strings that sin has broken, and sweep them with His skilful fingers, and you will go out to sing through all the day. Only when the song of God's love is singing in our hearts are we ready for the day,

In response to a request from Rev. C. A. Salmond, asking for information on Romanism and Ritualism, Edinburgh Presbytery have agreed to hold a private conference on the subject. Dr. McEwan stated that in five of the Episcopal churches of that city the Confessional is in full swing.

The Three Sisters—lands at Niagara—inaccessible in summer, are reached in winter over a bridge of ice. Adversity often bridges currents that run swiftly in prosperity, enabling the unfortunate to reach an insulation which wealth precluded. It may be a boon to escape, even over a bridge of ice, these summer friends, and to spend the winter of life alone.

### IT'S DANGEROUS GROUND

that you stand on—with a cough or a cold, and your blood impure. Out of just these conditions comes Consumption.

You must do something. In the earlier stages of Consumption, and in all the conditions that lead to it, Doctor Pierce's Golden Medical Discovery is a certain remedy. This scrofulous affection of the lungs, like every other form of Scrofula, can be cured by it. In severe, lingering Coughs, all Bronchial, Throat and Lung Affections, and every disease that can be reached through the blood, it is the only medicine so effective, that once used, is always in favor. Pamphlet free. Address World's Dispensary Medical Association, Buffalo, N. Y.

For all who are troubled over the mysteries of the Christian faith Daniel Webster's pertinent reply to his interrogator may come with convincing force. "Can you understand the two-fold nature of Christ?" he was asked. "No," was the reply. "I should be ashamed to acknowledge Him as my Saviour if I could understand Him. I need a super-human Saviour—one so great and glorious that I cannot comprehend Him."

A Native Christian Association has recently been formed at Madras, composed of the converts from all missions, with a view to mutual support and edification, and the advancement of social interests. At a recent meeting of the society, a distinguished native convert, Mr. S. Sathianadhan, delivered an address, which for largeness of vision, keenness of insight, and consciousness of Christian obligation, may be regarded as of a high order.

That the business men of Toronto appreciate the work done by the British American Business College of that city was evidenced to a marked degree at the closing exercises of that institution previous to the Christmas holidays. His Honour Lieutenant Governor Kirkpatrick presented the gold medals to the successful students in the various departments, the most important one being the gift of Mr. Stapleton Caldecott, President of the Toronto Board of Trade, which was awarded to Mr. J. H. Ohinn, of Uxbridge, for general proficiency in commercial subjects. Professor Goldwin Smith, Dr. Jas. Beaty, Q. C., Messrs. S. Caldecott, Edward Trout, J. Herbert Mason and other prominent citizens delivered short addresses congratulating the college on the high place it had won in the estimation of the business community. The indications are that there will be very few vacant seats in this popular institution when it re-opens on January 6th.



Miscellaneous.

"Once Bit Twice Shy"

If you discover you have made a mistake, you try to rectify it. The next time you order

THE

COOK'S FRIEND BAKING POWDER.

THERE IS BUT

One Way

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To reach the great Presbyterian constituency in the Dominion, and that is through the columns of

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52 TIMES A YEAR

Able Edited Long Established Widely Circulated. Highly Popular



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Buckeye Bell Foundry advertisement with logo and text.

Advertisement for Bells, Church Bells & Chimes.

WRITERS WANTED To do copying at home. Lock Box 1204, Lima, O.

The Great Church Light advertisement with image of a lamp.

TAINED-GLASS and Decorations. Castle & Son, 20 University St., Montreal.

IRON FENCING BANK & OFFICE RAILINGS advertisement with image of a fence.

\$3 A DAY SURE advertisement with image of a man's face.

DYSPEPSIA FLOUR advertisement with image of a flour bag.

Miscellaneous.

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MEETINGS OF PRESBYTERY.

- ALGONA.—At Webbwood, in March, 1896.
BRUCE.—At Chesley, on March 10th, at 1.30 p.m.
BARRIE.—At Barrie, on January 27th, at 10.30 a.m.
BROCKVILLE.—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.
CALGARY.—At Calgary, in Knox Church, on first Friday, in March, 1896, at 8 p.m.
GUELPH.—At Guelph, in Knox Church, on Tuesday, January 21st, 1896, at 11.30 a.m.
HURON.—At Seaford, on January 21st, at 10.30 a.m.
LONDON.—At London, in First Presbyterian Church, for Conference, on January 14th, at 10.30 a.m.; and for Business at 3.30 p.m.
MAITLAND.—At Wingham, on January 21, 1896
OWEN SOUND.—At Owen Sound, in Division St. Hall, on Tuesday, March 17th, at 10 a.m.
ORANGEVILLE.—At Oranville, on January 7th, at 10.30 a.m. W. F. M. S. meets same day and place. A Presbyterian Society of C.E. organized next day.
PARIS.—At Woodstock, in Knox Church, on January 14th.
QUEBEC.—At Quebec, in Morris College, on February 25th.
REGINA.—At Moosomin, on first Wednesday, in March, 1896.
STRATFORD.—At Stratford, in Knox Church, on January 14, 1896.
VICTORIA.—At Victoria, in First Church, on March 3rd, at 2 p.m.
WHITEV.—At Bowmanville, on January, 21st, at 10.30 a.m.
WINNIPEG.—At Winnipeg, on the second Tuesday of January, 1896.

The Toronto College of Music will re-open after the Christmas holidays on January 6th. Calendar will be sent free.

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MARRIAGES.

At Winston, N.C., by the Rev. S. B. Turrentina, assisted by the Rev. R. E. Caldwell, Mr. J. A. McMillan, formerly of Beaverton, Ont., to Sallie, youngest daughter of Capt. W. L. Thornberg. The young couple are now visiting friends in Ontario.

At the residence of the bride's parents, Spring Valley, Reach, County of Ontario, on the 25th Dec., 1895, by Rev. P. A. McLeod, B.D., Mr. William Tucker, Sunderland, to Jessie, daughter of Charles Rennie, Esq.

At the residence of the bride's parents, Mariposa, County of Victoria, on the 25th Dec., 1895, by Rev. P. A. McLeod, B.D., Mr. John A. McTaggart, to Sarah A., daughter of Murdoch McDougall, Esq., all of Mariposa.

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