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Vol. 25.—No. 14.
Whole No. 1260.

Toronto, Wednesday, April 1st, 1896.

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Kerosene is unexcelled in starch to give polish; also to polish glass; it will make your windows shine like silver.

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Pneumonia, says Dr. Selbert of New York, is a house disease, originating, with diphtheria and inflammatory rheumatism, in damp, dirty or unventilated rooms and cellars.

The carpets may be kept much fresher if, occasionally, on general sweeping day, they be well sprinkled with corn meal and salt before beginning to ply that woman's weapon, the broom.

Shoulder of Lamb, Stuffed.—Remove the bones from a shoulder of lamb except the leg bone, which must be left on. Spread the shoulder open, season with salt and pepper, fill with veal or sausage forcemeat, sew it up, rub one even teaspoonful of seasoning salt over the meat. Put one pound of salt pork in a saucepan, add two onions, one carrot, a bouquet and twelve whole peppers; lay the shoulder on top of this, add sufficient boiling water or broth to nearly cover the meat; put over it buttered paper, then the lid, set over a moderate fire, and boil slowly one and one-half hours; then take out the meat, lay it in a roasting pan; strain the broth, remove all the fat, pour the broth over the meat, set in a hot oven, roast twenty minutes, basting frequently; dress the meat on a hot dish, remove the threads, cut the pork into thin slices, and garnish the shoulder alternately with the sliced pork and boiled cabbage rolls. Melt one ounce of butter in a saucepan, add one tablespoonful of flour, stir a few minutes; add the broth from the meat; if too thick dilute it with boiling water, if too thin reduce it by boiling to one pint of sauce. Pour a little sauce over the meat and cabbage, and serve the remainder in a sauce bowl.

WAYS OF SERVING POTATOES.

It seems a pity, when there are so many delicious ways of serving potatoes, that they are ever so it to the table in the unappetizing lump form which is most prevalent. Here are a few substitutes from an exchange for the everlasting "boiled" potatoes:—

Potatoes in Jackets.—Bake as many potatoes as are needed. Cut a small piece from one end and a large one from the other. Remove the inside and run through a sieve. Put on the fire with half an ounce of butter and one ounce of grated cheese for every four potatoes. Add boiling milk, salt and pepper as for mashed potatoes. Fill the skins with this paste, sprinkle tops with grated bread crumbs and cheese and put in the oven to brown.

Potato Souffle.—Boil six good-sized mealy potatoes. Rub through a sieve. Scald a teacup of sweet milk and three teaspoons of butter. Add a little salt and pepper and mix with the potatoes. Beat to a cream. Add one at a time the well beaten yolks of six eggs. Beat the whites to a froth and stir lightly into the mixture. Pour into a well-buttered baking dish and bake for about half an hour in a quick oven.

Potato Balls.—Mash some potatoes with salt, pepper, butter and a little chopped parsley. Roll into balls, dip in beaten egg, roll in bread crumbs and fry for a few minutes in hot butter.

Texas Baked Potatoes.—Mash and season with pepper and salt some good Irish potatoes. Mince a large onion fine, mix thoroughly with the potatoes and bake in a brisk oven.

TENDERS

INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Indian Supplies," will be received at this office up to noon of TUESDAY, 21st April, 1896, for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1897, at various points in Manitoba and the North West Territories.

Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg. The lowest or any tender not necessarily accepted.

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HAYTER REED,
Deputy Superintendent-General
of Indian Affairs.

Department of Indian Affairs,
Ottawa, March, 1896.



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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, APRIL 1st, 1896.

No. 14.

Notes of the Week.

The Philadelphia *Presbyterian* says:—
"The Rev. Dr. Whyte, of Free St. George's, Edinburgh, was a Kirriemuir shoemaker; Professor Orr, of the United Presbyterian College, was a Glasgow bookbinder; Professor F. Ferguson, of Queen's Park, was a Glasgow draper, and Dr. Black, of Wollington U.P. Church, Glasgow, was a draper in a country shop."

The information contained in the following clipping it will be at once understood comes to us by way of the United States. We beg our readers not to get excited over it. "The Canadian Republican Committee has issued a manifesto to the Canadian people declaring that the time has come to change from a colonial dependency to a free and independent republic."

The secretarial representatives of the various temperance organizations connected with the English Free Churches have resolved to federate for united action. They have formed a joint committee, of which the Rev. G. Armstrong Bennetts, B.A. (Wesleyan Methodist), has been elected chairman, and the Rev. Joseph Thornley (Methodist Free Church), secretary. In the first instance efforts are to be concentrated in favour of Sunday Closing for England.

The Rev. Dr. Watson, of Liverpool (Ian Maclaren), is to deliver this fall the Yale lectures on "Preaching," a post which has already been held by a large number of distinguished men, both on this and the other side of the Atlantic. American correspondents say that a very hearty welcome awaits him on the occasion of his approaching visit. His works are having a very large sale in America, and probably on English author has recently won so many friends on this side of the sea as Dr. Watson.

The recent death of Henry C. Bowen recalls a notable incident in his early career in New York. He was called upon to sign a call for a meeting of merchants in Castle Garden to sustain the Fugitive Slave Law. He declined to do so, and was severely attacked by a city paper, which advised Southern merchants not to buy goods from Bowen & McNamee. In reply to this, they published a card in which they stated that "their goods were for sale, but not their principles." This was copied in the papers of that time, and made them quite famous all over the country.

The Christian Endeavor convention to be held in Washington, D.C., U.S., in July next is already beginning to attract attention. Up to this time the convention has been called, "International," including, in that term, the United States and the Dominion of Canada. The coming one will be the first World's Convention, properly so called, of Christian Endeavorers. It is expected that the attendance will be from 65,000 to 70,000, against about 57,000 in Boston last summer, which was the largest attendance up to that time. At a meeting of the trustees of the United Society of Christian Endeavor held lately in Boston it was decided to admit the public to the general meetings of the convention.

The Coronation of the Czar of all the Russias, which is to take place in a few months, will be marked by a great display of semi-barbaric splendour and the attendance of a large number of notabilities from many different countries as well as from nearly every court of Europe. Among those present, it is said, will be Li Hung Chang, who is to represent China and who will be accompanied by a very large and imposing suite. He will go direct from Alexandria or Port Said to Constantinople, and thence by Odessa to Moscow. It is believed that on his way back he will visit both London and Paris.

The late trouble in the Salvation Army has awakened very wide, respectful and deep interest. In answer to reports proceeding from London that efforts are being made to induce Mr. Ballington Booth to become again the head of the Army in the United States, Mr. Booth has made to the public the statement that he and Mrs. Booth will "not for a moment consider any proposition whatsoever made to them by the international headquarters of the Salvation Army through their representatives." "While Commander Booth will not refuse to see his sister as a sister, both he and Mrs. Booth are positively and finally determined to enter into no discussion, and listen to no proposition concerning the reconsideration of their position."

The expedition which England is now sending into the Soudan, ostensibly for the protection of Egypt, and possibly to make what conquests may come in its way, will recall to Canadians that one in which, under General Wolsely, our countrymen took an important part, and which, not because of the presence of Canadians however, ended so ingloriously. In the debate upon the subject in the British House of Commons, Mr. Balfour, the Government leader in the House made rather a severe hit in reference to this when he said: "That wherever the column went there would be no retreat, and that whatever was gained for Egypt would be hers forever." The present government does not intend it to be a repetition of the Khartoum disaster, and the fate of the brave but doomed General Gordon.

The Remedial Bill after having agitated the whole Dominion so long and so deeply, and having been lengthily and fully discussed in Parliament, has entered upon another phase in its history, which, had it been tried earlier, it might have been hoped would lead to some settlement of this vexed question. Whether it will now or not, no one, we suspect, could be found bold enough to say. If reports from the North-West respecting the feeling of Archbishop Langevin are correct, and if his feeling will have any weight in the matter at all, the outlook is not very hopeful. But it is passing strange, that a mode of attempting a settlement which the Manitoba Government long ago in substance suggested is only now, at the very last moment, after so much passion has been excited, resorted to. When the local government has protested its willingness, nay anxiety, to remedy every well-established grievance, and if that is also what the Dominion Government really wishes to do, it ought to be possible to reach some agreement. We shall hope for the best, but will not be surprised if our hopes are disappointed.

At the annual meeting of the National Bible Society of Scotland, held lately in Glasgow, the report stated that the income, £28,976, exceeded that of last year by £8,338; but alongside of these figures was the expenditure, amounting to £30,642, and the policy of expansion would require to be restricted if the income was not enlarged. The issues reached a total of 814,408 scriptures, being 44,045 more than in the previous year, the largest circulation yet reported. It was worthy of note that every second book went to a heathen, one in every six to a Roman Catholic, and three out of every four to men of foreign speech.

The destruction of one of the ancient trees in the grounds of Holyrood Palace by a recent gale and its removal by order of the Board of Works, has brought to light the very close personal interest which the Queen takes in all matters pertaining to the historic pile which she makes her home when residing in the Scottish capital. Not a single tree, it seems, can be removed from the grounds without her special permission, and even when the destruction is complete she must be consulted before the trunk is taken away or the root interfered with. The tree which is now being removed is very old, but before Her Majesty gave her permission to uproot it, it had to be photographed.

The death last week of Mr. Thomas Hughes, Q.C., will touch a tender chord, and awaken a feeling of fond regret in everyone who has read those charming books "Tom Brown's Schooldays" and "Tom Brown at Oxford." What delight as well as instruction, and help to manliness of character have they not been to many a lad. How nobly Dr. Arnold stands out in them as a leader and the object of the enthusiastic devotion of manly boys. But when one looks back to the time when he read them, and thinks of where he is now, it will bring what to many is the welcome thought "I am really growing old." In addition to the books mentioned he wrote many other works. He was for years a member of the Imperial Parliament and in 1870, it will be remembered, made a tour of the United States.

The principle of settling international disputes by arbitration instead of an appeal to arms, and, in the first instance, between Britain and the United States, is steadily gaining ground. To those who forwarded to him a memorial adopted at a meeting in London in advocacy of this step, Lord Salisbury says:—"I am glad to be able to inform you that this question is receiving the consideration of her Majesty's Government, and that proposals in the direction indicated by the memorial are now before the Government of the United States." This the *Daily News* describes as a "break in the clouds, and the first hopeful word that has been heard for a long time from the Prime Minister." Within the last twenty-eight years about 40 arbitrations have taken place, in ten of which the United States was concerned and in eight Great Britain was a party. In 1884 Great Britain negotiated a treaty of commerce with Venezuela, in which for the first time there was an arbitration clause, but Mr. Gladstone's government giving out at that time prevented its ratification. The world is moving in the direction in which common sense and the principles of truth and righteousness alike lead.

PULPIT, PRESS AND PLATFORM.

Secretary Chamberlain: Concurrent upon the abolition of the liquor traffic taxes would be reduced by millions, workhouses and jails would be empty, and we should see more lives saved in twelve months than are lost in a century of bitter and savage war.

Christian Instructor: If we find ourselves without any sincere desire of heart to keep the commandments of God, without sorrow for our sins, and without a desire for holiness, there is reason to fear that we are still living without God and without Christ in the world.

Canon Barnett: Unless people break off from work they will not think about God. Unless the day comes to remind them of their relation to One outside themselves they will fall into slavery to the present. The Sabbath is the security of religion, the weekly stimulant to man's thought about God, and the duties which grow from that thought.

Phillips Brooks: To decri dogma in the interest of character is like despising food as if it interfered with health. Food is not health, but the human body is built just so as to turn food into health and strength. And truth is not holiness, but the human soul is made to turn by the subtle chemistry of its digestive experience, truth into goodness.

Great Thoughts: Heaven is called a "house." A father's house is a home. God's house is to be the eternal home of all His children, hence all the hallowed sentiments that cluster around the home may enter into our conception of heaven. It is a home whose inmates will not be separated, and through whose portals death will never pass. It is a home that will never be clouded by discord or by jealousy. It is a beautiful home, by the river and tree of life. It is a spacious home, a house of "many mansions."

Hyde: The best things in the world do not come to us ready-made. . . . Truth must be searched for with patient toil. Beauty must be wrought out with painstaking devotion. Food and raiment must be wrested from the furrow and woven in the loom. And all our social and political institutions must be fought for on the field of battle, defended in the forum, and vindicated in the courts. Even our religious faiths must be thought out anew in the soul-conflicts of each generation, or they become mere forms of words, devoid of life and power.

Chicago Standard: The women interested in temperance work have always maintained that if women had the right to vote the saloon would be drowned. This has often been questioned, but a recent incident in Christiansa, Norway, would seem to favor the contention of our good temperance sisters. It seems that under the Norwegian law, which permits women as well as men of twenty-five years of age to vote every five years on the question of licensing the regular dispensary, that institution has been voted down in four towns. When the news was announced in one of these places, the men and women who were then at the polls, 1,500 in number, sang Luther's hymn, "A Safe Mountain is Our God."

Our Contributors.

A PECULIAR SITUATION.

BY KNOXIAN.

With the exception of Mr. Joseph Martin all the representatives of Manitoba in the Dominion Parliament voted for the second reading of the Remedial Bill.

The representatives of the North West Territories voted solid for the Bill.

With the exception named every representative of the people from Lake Superior to the Pacific voted for the Bill. We have been told a thousand times that the people of Manitoba are strongly opposed to Separate schools. Appeals almost pathetic have been made not to coerce Manitoba. For purposes of climax "Hands off Manitoba" is about the best thing a political orator can use in Ontario. It divides the honors with "the flag that braved a thousand years," etc. And yet when the representatives of Manitoba are asked to say in Parliament what they think about the Remedial Bill, they with one exception say the Bill is a good one. If these Hon. members really represent their constituents the people of Manitoba are not nearly so much opposed to Separate schools as the people of Toronto the Good are.

Perhaps it may be urged that the representatives of Manitoba and the Territories at Ottawa do not fairly represent the views of their constituents on the school question. Those who take that ground say they cannot be returned at the next election. That is prophesying and prophesying about elections in Canada is a risky kind of business. Sir John Macdonald used to say that an election and a horse-race were the two most uncertain things in this country. Sir John knew. Perhaps the four members from Manitoba who voted for the Remedial Bill are just as likely to be returned next election as the one member who voted against it, and who has made a specialty of opposing it ever since he had a seat in Parliament. Mr. Robert Watson used to stand up alone for what he considered Manitoba interests, but Mr. Watson had a very hard fight for his seat, and he finally dropped out of Dominion politics altogether. Who knows that Mr. Martin has not the same future before him?

Really the situation is peculiar. The people of Ontario are alarmed lest Separate schools be fastened on Manitoba and the Territories, and while they are in a state of alarm the representatives of Manitoba and the Territories, Mr. Martin excepted, come up smiling and vote for Separate schools.

The recent Provincial elections in Manitoba add to the peculiarities of the situation. If a general Provincial election ever decided anything that election decided that the people of Manitoba are opposed to Separate schools. If we rightly remember the majority against Separate schools in the Local Legislature is eight or ten to one. The majority in the delegation to Ottawa is four to one in favour of Separate schools. Now what can an outsider make of a situation like that? Of course it is easy to say that the representatives at Ottawa do not really represent the people. Perhaps not. A few weeks will tell the tale.

It may also be urged that at the recent local election the one issue was the school question, and that in Dominion contests other issues come up. There is force in this contention, but when admitted it merely shows that the good people of the Prairie Province four or five years ago at least attached quite as much importance to other questions as they do to Separate schools. It is quite within the bounds of probability that the schools of Manitoba will occupy a more prominent place in the elections in Ontario than in the elections in Manitoba herself.

Will anybody explain why Ontario should worry so much about Separate schools in Manitoba when four out of five of Manitoba's chosen representatives vote in favour of Separate schools.

Above all things why should Church courts in Ontario leave their own special work and spend days over the Manitoba school question. Surely the representatives of the Manitoba people in Parliament know as much about the mind and interests of their constituents as can be known by Ontario Synods and Conferences. The people of Manitoba sent their members to Ottawa to represent them, but they never gave a commission to a Conference or Synod to act for them. If they don't like the way their members represent them they can easily send others. Who knows that in a few weeks the Manitoba Legislature may not do some of the very things that our Synods and General Assembly were helping them not to do.

Is it not about time that the Church had let peculiar political questions alone. When every citizen not a criminal nor a lunatic—and these are not always rigidly excluded—has the ballot, there is little need for Church courts going into politics.

MAY RULING ELDERS BE MODERATORS?—I.

BY REV. JOHN A. G. CALDER.

Two Presbyteries, viz.: those of Hamilton and Whitby have elected Ruling Elders as Moderators. The Synods, within whose bounds the elections took place, have been enjoined to consider the appointments, deal with them according to the laws of the Church, and report to the next General Assembly. It is to be hoped in the meantime that the discussion which was opened by Dr. McMullen will be thorough, and that it will comprehend the history of our present practice and the grounds on which that practice rests.

That the elections in these Presbyteries were illegal is beyond controversy, and that they are without warrant or sanction in Scripture is equally plain.

The Presbyteries have, however, in Mr. McQueen a doughty defender. But the problem they have thrust upon the Church is not solvable, in my opinion, by the means which he employs. His argument may be briefly stated in three propositions:—1. The fountain of Church power is the body of believers; but for the sake of orderly government it vests the power in office-bearers usually known as elders. 2. The distinction made between Teaching and Ruling Elders has no warrant in Scripture, and there is, in fact, no distinction as regards official standing and authority. 3. The one, indispensable condition of presiding as Moderator in Church Courts is long and faithful service as Ruling Elder.

The briefest exposition of Church power must, of course, include a statement of the source of the power. Whence does it flow? What is the origin of its jurisdiction? Mr. McQueen says in effect that the fountain of all Church power is in believers. It inherently rests in them. They create Church Courts, and invest them with the power by which they dispense ordinances, ordain pastors and administer the ordinary affairs of the Church. The Presbyterian Church, in other words, pursues the same line of conduct that every voluntary society does when it surrenders its power, and commits it to a select few from its own members. But the power, in that case, emanates from within, and the office-bearers act by the delegated authority of the members who compose the society. That Mr. McQueen believes the Church a voluntary institution, "voluntarily divesting itself of its sovereign powers," and "vesting them as delegated powers in the hands of Church Courts," shows that he is extremely far out on the subject of Church Government as laid down in the Confession of Faith. If he will heed this venerable symbol of our Church, and then look at the assertion of the Government of the Church of Scotland, written by one of the brightest stars among the leaders of the Westminster Assembly he will find the subject of Church power presented in a light,

the reverse of the one which he has certainly maintained with much clearness and force. The plith of George Gillespie's reasoning is this:—"The Church as a society owes its origin to Christ. He is, therefore, Head of the Church—Head of the Church at large—Head of the local congregation, and Head of Church Courts great and small. He is Head of Church Courts, in the sense that He invests the ordinary affairs of the Church in office-bearers who receive their office from Him, who exercise authority in His name, and, who administer the power which He gives. But, as Head of the local congregation, He bestows Church power that the members may enjoy its benefits and use the right to submit to its wholesome authority." The writer was careful to add "that yet nothing had been done by the greater or lesser Presbytery, but according to the settled order of the Church, and with the express or tacit consent of the congregation."

But it is astonishing to see the diversity of opinion held in regard to the eldership. One sees, for example, in Scripture only one class of elders and all in this class of course authorized to teach, preach and rule. They possess the right to dispense ordinances and ordain pastors if they choose so to do. As, however, it is freely conceded that all elders are not competent to exercise the higher functions of the ministry, the question arises: Can they possess the right if they want the talents? Is it credible that they would have been appointed by inspired men to the particular duties of an office for which they had not received special gifts and graces from Christ, and for which they had not been qualified in any way? To ask the question is to answer it. Reading the same Scripture Dr. McMullen discovers two orders of elders, lay and clerical, and he cites triumphantly in favor of the discovery, the opinion of the late Dr. Hodge. It is always necessary to speak, on any subject upon which the great Princeton divine has expressed a decided opinion, with caution and diffidence; but the question is one in regard to which competent divines have expressed a diversity of judgment. The doctor is a reading man, and is familiar with Henderson and his formidable allies. These men held that the office of Presbyter and elder is one, and "repudiated the nickname of *lay elders*, by which they were reproachfully called." And so the distinguished Free Church leaders, the late Principal Cunningham and Dr. Bannerman, held that bishop, presbyter and elder belonged to a common order and maintained that there are, in our Church Courts, no lay representatives and no lay elders. But they just as distinctly maintained that in this common order there are several classes or sorts of office-bearers. Is there any ground for the distinction? Does the Word of God warrant it? The synagogue, after which the polity of the New Testament Church is modelled, and the Scripture—Romans xii. 8; 1 Cor. xii. 28, 29; 1 Tim. v. 17—afford evidence that is quite decisive on the point, and would if prejudice or interest did not oppose, set the matter at rest forever.

But now the vexed question is, Who may preside in our Church Courts? The practice of the Presbyterian Church, for three centuries and more, is not doubtful. But what is the origin of the practice? Can we point to the fountain of its authority? Elder sees it spring, full grown, from the polluted fountain of sacerdotalism. Dr. McMullen says it is a matter of Church order, and was made such because the minister is the connecting link between the Presbytery and the congregation. That it is a Church right, derived from ancient custom, may or may not be in its favor. That depends mainly on the support the practice derives from the Word of God. Has it any? It has the same warrant as much else in the polity of our Church. The apostles, for example, ordained elders in every Church, but no law upon the subject can be found in Scripture. And yet we believe the example is just as binding upon us as if the appointments had come down to us by positive legislative enactments.

PUBLIC WORSHIP.

To Rev. John Laing, D.D., Convener of General Assembly's Committee on Public Worship:

SIR,—From the circumstance that the three letters which I ventured to address you last November on the subject of Public Worship have been somewhat criticised, I feel it a duty to trouble you with a few remarks on some of the objections which have been raised.

A dislike has been expressed to a liturgy. My third letter deals with this point; it is therefore unnecessary to repeat the facts I submitted, but I may be permitted to refer to an excellent paper on this subject, from the pen of Mr. Wm. Mortimer Clark, Q.C., M.A., which appeared in the issue of THE CANADA PRESBYTERIAN of the 18th ult. I do not feel myself called upon to justify the use of an inflexible liturgy for I do not advocate its introduction. I alluded in my letters to a liturgical service mainly for another purpose. My object was to give prominence to the fact that such a service is related historically to our own branch of the Presbyterian family, that it is, and always has been, the form of worship in other Reformed Churches, and that there is nothing in our principles, traditions or standards to prevent the reading of prepared prayers.

My aim has been to point out defects, not in Presbyterian principles or doctrine, but in the form of our worship, as at present prevailing. My hope has been that we should find a remedy for these defects, not by revolutionary change, not even by reverting to the practice of the fathers of our Church in the first century of its existence, but rather by a process of evolution or well considered adaptation to present needs in complete harmony with the spirit and polity of Presbyterianism.

My appeal has been that of a layman pleading that the people be allowed as fellow worshippers a larger participation in the public service of the congregation than they now exercise.

In my former letters I endeavored to express the views entertained by many like myself. We are convinced that Public Worship is a Divinely appointed duty in which all the people should have an opportunity of taking a full part. Under the present system only a limited share is vouchsafed to the congregation; too much is allotted to one person—the officiating minister—and too little to the people. We recognize that it is the proper function of the minister to preach, to exhort, and to lead in the exercise of devotion; but we ask is it necessary or desirable that the people should be excluded from participation in the service so much as they now are? Those who think with me, are of the opinion that some of the prayers offered by the minister should be, what for want of a better name, may be termed, congregational prayers of the people. That is to say, they should not be extempore prayers previously unknown to any individual present. On the contrary that they should be familiar compositions expressing the common wants and supplications of the worshippers; and whatever our views on other points, all must acknowledge that these wants and supplications of our common humanity do not vary from week to week or from year to year. We hold it to be desirable that every member of the congregation should be acquainted with such prayers as well as the minister. Such prayers should therefore be in printed form, and placed within reach of all, with the approval of the Church as a whole.

Some persons object, I think most unreasonably, to forms of any kind. One minister thus expresses himself: "By reading prayers worship would become mechanical and those taking part become untrue to Self and to God."

I remind those who hold these opinions that many of the psalms and hymns are forms of prayer, and I ask what objections can there be to the use in a Christian congregation of such precomposed forms of prayer as Psalms 8, 16, 25, 34, 67, 71, 86,

103, and many others? Or take the common paraphrases and hymns, those begin along with the following lines, for example:

- (1). "Spirit Divine attend our prayers,
And make this house Thy home."
- (2). "O God of Bethel by whose hand
Thy people still are fed."
- (3). "Safely through another week,
God has brought us on our way."
- (4). "O Lord of heaven and earth and sea,
To Thee all praise and glory be."
- (5). "Lord of the Sabbath hear us pray
In this Thy house, on this Thy Day."
- (6). "Great King of nations hear our prayers,
While at Thy feet we fall."

All will acknowledge that such verses are forms of congregational prayer, that they have a perennial freshness, and that most of the finest hymns in common use in our Church are of the same character. Who among our people would discard from public worship the psalms, paraphrases and hymns on the ground that they are forms of devotion familiar to every individual and not extemporaneous utterances from the pulpit? Who among our most learned and gifted ministers would furnish extemporaneous substitutes for these forms of devotion, not on occasion merely, but at every diet of worship throughout the year?

In an ordinary diet of worship the minister offers two, three, or more extemporaneous prayers. Those prayers although framed on behalf of, and for the benefit of the congregation, express only the minister's thoughts and feelings. They are his prayers, and from being extempore differ continually in their context so that no person present can be familiar with them. Although some few may be able to follow the varying utterances of the minister or considerable portions of his prayer, others frequently have difficulty in so doing, and thus it is not always possible for the latter to join in the devotions in a proper spirit.

If the prayers were written out and printed and placed in the hands of each worshipper, the cause of any such difficulty would be removed and every member of the congregation would be aided in his devotions by ear, eye, and memory, and thus enabled to follow the voice of the minister with an assenting mind. In every congregation there are men and women whose hearing through advancing years or other causes is defective; such persons could with the printed prayers before them, attentively take part with their fellow members of the congregation in the common devotions.

The discussion has confirmed me in the opinion that the church ought seriously to consider whether the opportunity of joining in public prayer should not be extended to the people. If half the prayers at each diet were read it would be a boon to many present in the congregation. Even if for one of the extempore prayers a congregational prayer, from a prescribed collection, were substituted it would be an improvement on the present system. Those laymen who think as I do, are satisfied that it is in the interests of the Church that a concession should be made to congregations in the direction indicated and we are decidedly of the opinion that its effect would be to make public worship more real, more reverent and more edifying without lessening its simplicity. We retain full sympathy with the wish to maintain primitive Presbyterian simplicity. We desire neither elaborate ceremonial nor prescribed chant; no inflexible service, no rigid liturgy.

We desire, it is true, uniformity but it is a voluntary uniformity, in general order, a uniformity in excellence, in reverence, in purity, as well as in simplicity. To these we aspire, and while we earnestly aim at some modification in our mode of worship, in order better to attain these ends, we deem it in expedient to introduce any change which would not commend itself to the Church as a whole.

In response to an overture from the Synod of Hamilton and London the General Assembly has appointed a Committee to consider how best to afford direction to the Church, to secure the reverent and edifying

observance of public worship, with due regard to Christian liberty and general uniformity. Such being the case it seems desirable that ministers and elders should take steps to ascertain the mind of the Church on points which may thus be formulated:

1. Is the present mode of observance of Public Worship in our congregations entirely satisfactory?

2. Have the people a sufficient opportunity to participate in Public Worship under our present system?

3. What means can be best taken to give the congregations a fuller share in the service of Public Worship?

4. Would it be desirable to substitute printed congregational prayers, for extemporaneous prayers, during some portion of the service?

5. What proportion of congregational prayer would it be advisable to introduce in any one diet of worship?

6. Should forms of services be prepared for administering the sacraments, solemnizing marriage, and the burial of the dead?

7. Should a manual of suitable services be provided which may be used as aids to devotion in new settlements and in localities where there is no settled minister or missionary.

Respectfully submitting these suggestions for wise consideration, I leave the matter with confidence in the hands of our Christian people, and the church courts. In concluding I may just add that the subject of congregational prayer is considered at some length in an article in *Queen's Quarterly* for July 1894, to which I beg leave again to refer.

SANDFORD FLEMING.

Ottawa, March, 28th 1896.

AN OPEN LETTER FROM THE W.C.T.U. TO THE CHRISTIAN MINISTERS OF ONTARIO.

REVEREND SIRS,—We are desirous of securing from all who are interested in the progress of temperance reform, a more united and aggressive effort to secure the careful, thorough teaching of scientific temperance to every pupil in all the schools in Ontario. In our Sabbath Schools and Bands of Hope, young people are taught temperance from a moral and religious standpoint, but to make instruction complete another aspect of the matter must be considered—namely, the scientific. We ask therefore that this be made a part of common secular education; that some knowledge of the deleterious effects of alcohol and narcotics upon the physical organization of man be imparted in the schoolroom. The regulations of the Education Department, while they provide that scientific temperance be taught to the whole school by means of familiar conversations and to pupils preparing for High School entrance from the authorized text book, are defective in the matter of graded lessons and regular examinations. In some places, the people, not being alive to the importance of this teaching, consider it a useless innovation; and as there is nothing to lose at examinations if it be omitted the teacher finds it difficult to do even what the regulations enjoin. Sometimes School Boards are indifferent, not to say opposed, and in such cases the conscientious teacher is placed in very trying circumstances. In some instances, possibly the teacher is careless and does not realize that the education that fortifies against temptation and saves the future citizen, is just as necessary as that which ensures successful examinations.

Knowing the influence wielded and the position occupied by the minister of the Gospel in every community, we know something of the power he possesses to remove prejudice against reforms and to enlighten public opinion relating thereto. Accordingly we come to you with the request that, in the pulpit and out of it, as you have opportunity and as seems best to you, you would help us to achieve the success we are

work. We hope with your assistance to seeking in this department of Christian speedily secure the needed amendments in the regulations of the Education Department; that the people everywhere may come not only to approve, but to expect and demand, that their children shall receive the specified instruction; that School Boards may not only sanction but provide for the most efficient methods of teaching scientific temperance; and that teachers be as fully equipped for, and as faithful in dealing with this as with any other subject on the list of studies. We are assured of your interest in and knowledge of the importance of this phase of the "Do-Everything-Policy" of the W.C.T.U. So we appeal to you the more confidently for co-operation in our effort to save the "coming man" from the fate that has befallen so many of his predecessors. Yours faithfully

C. B. BIGELOW.

Provincial Supt. S. T. Dept. W.C.T.U.

THE REV. FRANCIS R. BEATTIE, D.D., AND KNOX COLLEGE PROFESSORSHIPS.

[At the request of the Rev. Dr. Beattie, Professor of Systematic Theology and Apologetics in the Theological Seminary of Louisville, Kentucky, we publish the following letter which has been addressed by him to the Board of Management of Knox College and which speaks for itself.—EDITOR.]

To the Board of Management,
Knox College, Toronto.

MY DEAR SIRS,—I have learned from various sources that my name has been proposed to your Board by several Presbyteries for the vacant chairs in Knox College. This fact is my apology for addressing you this letter, and making the request which it contains.

First of all, I beg to thank most sincerely those Presbyteries that have honored me with their nomination, entirely without any candidature on my part. It is some gratification to me to know that I am not entirely forgotten, although I have been absent from the Canadian Church for nearly eight years.

I desire also to state that I would not be true to my own feelings if I did not say to you that I would appreciate very highly any favor with which the Board might be disposed to regard these nominations of the Presbyteries on my behalf.

But what I wish chiefly to say is that, after careful reflection, I have decided to make respectful request that my name be not considered by the Board. For five years I taught Apologetics in Columbia Seminary; and for three Sessions I have been seeking to teach Apologetics and Systematic Theology, giving my strength chiefly to the latter, in Louisville Seminary. I am persuaded that I can best serve the Master by continuing in the lines of work in which I am now so comfortably engaged. I have the feeling, therefore, that my life work should mainly lie in teaching Systematic Theology, either in this Seminary, or elsewhere, as duty may be made plain to me. This being the case, I do not wish even to appear as a candidate for other positions. I respectfully ask, therefore, that the Board will not at all consider my name in making its nominations to the General Assembly.

Let me conclude by saying that my interest in my *Alma Mater* continues unabated, and that my earnest prayer is that the Head of the Church may rightly guide the Board in making its nominations to the Assembly.

With much respect,

I remain, yours sincerely,

FRANCIS R. BEATTIE.

Louisville, Ky., March 21st, 1896.

To all of us the expressly appointed schoolmasters and schoolings we get are as nothing compared with the unappointed, incidental, continual ones, whose school hours are all the days and nights of our existence, and whose lessons noticed or unnoticed stream in upon us with every breath we draw.—*Carlyle*.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

April 12th] PARABLE OF THE GREAT SUPPER. { Lu. xiv
1896. } 15-24

GOLDEN TEXT.—Luke xiv. 17.

MEMORY VERSES.—21-23.

CATECHISM.—Q. 56.

HOME READINGS.—Mt. Luke xiv. 1-14. 7. Luke xiv. 15-24. 17. Luke xiv. 25-35. 77. Mat. xxii. 1-14. 4. Ps. li. 1-12. S. Is. xlii. 1-16. Sa. Rom ix. 1-33.

Jesus is now about to make to the Jewish rulers the last offer of himself as Messiah. How anxious He seems to be to arouse these men to thought, to a realization of their danger, just that they may accept Him and thus save themselves and their nation. Our lesson for this week is the record of one of these attempts. Let us study it however, as illustrating a danger of this present day, rather than a danger of nineteen hundred years ago. For this let us consider "The Guests Invited" and "The Guests Present" at the feast.

I. The Guests Invited.—There can be no doubt that by those to whom the invitation came first, our Lord meant the Jewish people. The custom of those Eastern lands in the matter of bidding to their feasts very aptly illustrates the dealings of God with His chosen people. First of all there was intimation given to the expected guests some time before the day of the feast, so that they might be ready against that day. Then when the feast was prepared servants were sent out to announce that fact to the bidder guests: "Come for all things are now ready." To decline this second invitation is regarded even today as equivalent to a declaration of enmity. No one who knows the Old Testament scriptures can fail to see the aptness of the illustration. At the gate of Eden God gave notice of His intended feast; to Noah, to Abraham, to Moses, to David through the prophets, did God renew His promise and seek to prepare the Jewish people for the coming of Messiah. At length "the fulness of time" has come and God has sent His Son into the world for its redemption. First came John Baptist, then Jesus Himself and His apostles with the declaration that God's time had come: "the Kingdom of Heaven is at hand." The parallel is very close indeed. And though we Gentiles are of the "tramps" who are gathered in from the highways and hedges, we must not overlook the fact that we have far less excuse for our indifference to Christ than had the Jewish rulers. All our lives we have had the assurance that God's "feast of fat things is ready," and we have been repeatedly urged to come. If we have not come, we should take heed lest the Master of the feast in "wrath" should withdraw that invitation and cease to plead with us, leaving us to perish miserably because we will not come unto Him. Though the rulers of the Jews were rejected, there were gathered in "from the streets and lanes of the city" many to the feast: the poor, the halt, the lame, the blind,—all who recognized their hopelessness, and accepted Jesus as the Messiah. Many of the common people heard Him gladly and believed on His name. Into the highways and hedges, after the "tramps" of the world, the servants have gone and are now busy "compelling them to come in" that the feast may be furnished with guests.

II. The Guests Present.—Those invited divide into two classes—those who refused the invitation, and thus declared their enmity to the Master of the feast, and those who accepted and came. The broad general distinction between the two classes is, that the former were satisfied with themselves and their possessions; the latter, having nothing, came gladly that they might be filled. Look at the excuses which were given; there is nothing sinful in them, but they manifest sinful hearts—that is hearts turned away from God. They have all that they want, and therefore will not come for the satisfying of their needs. But the poor in the city slums, the outcasts and sinners knew their helplessness in themselves and therefore came. What a solemn lesson. Provision is made for all, but there are many who will not come that they might have life; and their lack of willingness is all that hinders them, and is all that must necessitate their eternal exclusion from the good things of God. "How shall we escape if we neglect so great salvation?" Let us then heed the voice which bids us "come"; and let us come that we may find in Jesus Christ all the things that are "now ready." Let us learn to rightly estimate the worth and the worthlessness of earthly good that it may not blind our eyes to the value of eternal things.

Pastor and People.

THE LIFE BEYOND.

(This hitherto unpublished poem by the late Dr. S. F. Smith, author of "America," was read at his funeral. It was composed in 1892, during a severe illness.)

To feel the mild, delicious clime,
Where summer never fades;
To breathe the glorious atmosphere,
Which sickness ne'er invades;

To reach at last that happy land,
Where tears are never known;
To see the wondrous face of Him
Who sits upon the throne;

All the great souls of all the years,
In heaven's high courts to meet;
All kindred spirits, glorified,
To join in converse sweet;

To burst the chrysalis, and soar
On love's triumphant wing;
To swell the hymns of mighty praise
The ransomed armies sing;

To wear the robes of saints in light;
To shine as shines the sun;
To hear the Saviour's welcome voice
Pronounce the glad "Well done!"

And oh, the crowning heights of bliss,
Where all the glories blend,
To know the bliss, the light, the love,
Shall never, never end!

Beyond the shades of sin and woe,
With joyful speed to fly,
And in God's loving arms to rest—
Oh, it is gain to die!

ELSPETH'S CHARGE TO HER YOUNG MINISTER.

Settling down by the fireside, and speaking about the work that was before me as a minister, and the prospects of the church, I saw she was girding herself for an effort, and at last, as my friendly and honored counsellor, she broke forth as follows—

"Noo, Maister—, though ye're my minister, an' I respect ye for yer wark's sake, ye'll no' tak' it ill o' an auld woman like me tae gie ye a word or twa o' advice, mair especially as Scriptur' says we're tae exhort ane anither. Ye see, ye're but a young servant o' the Lord, and I'm an' auld, auld ane, an' I'll sune be gaun awa hame for rest. I would like tae think ye'll be a useful an' faithfu' minister o' the New Covenant lang aifter I'm in anither warl': an' I'm gaup tae gie ye the fruit o' my experience, as ane that has seen a guid deal o' life, baith amang saunts an' sinners. Noo, tak' yer place, an' keep it, as the minister o' the kirk. Magnifee yer office, an' no' yersel'. Lat nae man despise yer youth. Read the twa Epistles tae Timothy every week, an' think muckle o' Paul an' mair o' his Maister. Dinna be creepin' intae a corner; modesty is a' very guid, but ye maun mind the trust the Lord has pitten intae yer haun's. If, like Moses an' Gideon, ye should be inclined to haud back at any time, yet, like them, ye maun gang tae the front when the Lord commands.

"But dinna be owre forward. Man; but it scunnars me tae hear striplin's braggin' o' what they can dae. They're like David, but without the sling an' the stanes, an' the trust in the Lord, an' they rin awa afore every Goliath. Say 'whisht' tae the promptin's o' vanity; if ye've ony respect for yersel' never blaw yer ain trumpet, if yer trumpeter should dee, rather hae nae trumpetin' ava than dae it yersel'. For that matter o't, I never kenned o' ony guid bein' done wi' blawing trumpets, excep' as the pu'in' doon o' the wa's o' Jericho; an' it's no dingin' doon wa's that ye've tae dae, but biggin' up. Sae what ye need is no' a trumpet; but, Nehemiah-like, a sword an' a trool, mair especially a trool, at ye'll hae mair use for it than a sword, an' I daursay the ane'll come a wec thing mair handy tae ye than the ither.

"Be sure ye're aye in the fashion o' the kingdom o' Heaven. Dinna mak' a god o' popularity; for if ye set up that Dagon it'll come doon on it's face some day, an' maybe clout yer croon as it fa's. But dinna conter men needlessly; gang wi' the warl' as far as Christ'll gang wi' ye, but, mind you, no an inch farrer.

"Ye ken, the spirit o' the age an' the spirit o' Christ dinna aye agree, or there wudna hae been a Cross.

"Begin to think there's somethin' wraag when the multitude an' you are aye on the same side. If ye hae a horse tae spare ye're no tae yoke it tae a kerridge that's gaun doon the hill, but keep it for pu'in' up; it's sair wark tae gang against the warl', the flesh an' the devill, an' a' your power is need-it for that.

"Ye're no tae jump after every novelty, like a hairn at a butterflee. Mak' progress, an' dinna blether about it. What's the guid o' tellin' the warl' hoo far you've gotten afore the fathers; but ye'll be a great gowk if ye havena learned somethin' sin' their time. When I hear young preachers crawin' awa about advancement I pity the pulr souls that come for bread and get naething better than vapour. Man, it's no' yer new ploughs an' yer improved sowin' machines that are tae cover the field wi' corn; it's the seed o' the kingdom—that's no' o' yesterday.

"Ye should just be like the big ash tree in the front o' oor door, that was rooted there lang afore ony o' us was born, an' has never fa'en doon afore the snellest blast that blew; an' ye: in simmer it's upsides wi' the new an' braw things in field, an' gairden, an' pits on its bonnie dress o', green every year.

"Tak' a guid grip o' truth; that's aulder than the hills, an' yet, if it's livin' to the hert, is aye young. Ye'll be a fule if ye dinna tak' a' kind o' improvements in the Lord's wark, but, mind you, it's His Word that endureth forever that's tae convert the wilderness into the gairden o' the Lord, an' nae novelty that you or ony ither body has invented. Ye ken there's nae cratur mair disposed to tak' a way o' its ain than a sheep, an' nae sae little able tae tak' a richt one; an' we're a' sheep.

"Some ministers are unco fond o' lang-nebbit words; but pack your big thochts into short words. Ye canna be owre gran' in your thochts, an' ye canna be owre simple in your language.

"Ye're no' tae be doonherted when prosperity doesna flow as ye wad like it; when the tide's gaun back ye're no' tae think there's a hole in the bottom o' the sea, an' a' thng's comin' tae an end; it'll come back again; for doesna He haud the waters o' the deep i' the hollow o' His hand? When things are no' gaun forward in the Kingdom jist you be mair on your knees, an' while ye may hae tae testifee against defections, ye're no' to be aye croakin' in the pulpit like a corbie on a dyke heid.

"Tell the fouk what you believe, an' no' wnat ye doot; gie them ye'r licht, an' keep the smoke tae yersel': we've enouch smoke at hame without comin' tae the kirk for it; it was the things most surely believed that the apostles preached, an' no' the ill notions that cam' intae their heids. Leave a' your smoke behind you when ye speak in God's name, an' try to keep a guid-gaun vent in your study for the soul as well as for the body.

"Ye're no' tae fecht wi' ghaists, but wi' livin' men. Ye're no' to be wastin' yoor poother an' shot upon the wicked Scribes an' Pharisees, lang syne cauld in their graves. It's no' far away evils that ye hae tae smite wi' the sword o' the Spirit, though ye're no' sae likely tae get the applause o' your generation by tellin' what's wraag in it. Besure that ye aye water the roots mair than the leaves, an' mak' muckle o' the state o' the hert, for if it be richt naething else can be far wraag.

"Ye maun learn tae endure hardness as a guid soldier o' Christ. Ye're no' tae think ye'll ca' the hail warl' afore ye. Keep walkin' on the path o' righteousness, an' ye'll be sure o' at least ae companion, an' He aye brings mair. Ye're no tae be cast doon wi' every can' look or het word; for ye maun expect tae meet ill-natur'd an' cantankerous fouk, even in the kirk. Learn tae tho'e an' say naething, like the Lord Himsel'.

"Dinna be in a hurry to leave the fouk o' your choice. Ministers used tae bide wi' their flocks as a man wi' his wife, for better

or waur; but noo they're easy pairtit. Dinna be a gangrel body trottin' about frae kirk tae kirk, If God has a higher place for ye, ye'll get it—it ye dae yer duty whaur ye are, but ye're nae tae seek it—nae tae be glowerin' at somethin' far awa', like a sheep lookin' through a pailin' at richer pasture on the ither side. Honor God an' tak' the word o' one that has tried Him for mair than three score years an' ten; your honor an' a' your concerns 'll be safe in His haun's."

THE SABBATH-SCHOOL TEACHER'S DUTIES DURING THE WEEK.—IV.

In former articles we have spoken of several matters of importance to efficient work by Sabbath school teachers. Stress has been laid upon thorough mastery of the lesson, and effective teaching of it in the class. Another important matter remains for consideration in order to get the very best results of the teacher's work. What is referred to is the teacher during the week in relation to the scholars.

What we now refer to is not the preparation of the lesson during the week by the teacher. This is assumed. Nor is it the work of the class directly considered. This is taken for granted. But what we wish to consider is the interest in and attention to the scholars on the part of the teacher during the week. Is the whole duty and service of the teacher done when the lesson has been carefully prepared, and diligently taught on the Sabbath day? Has the teacher nothing to gain by the interest taken in the scholars during the week?

To ask these questions is really to suggest the answer. We believe the teacher has a duty to the scholars in the class outside of the school, and during the week. We are sure also that the teacher who feels the importance of following the boys or girls under charge in the class out into their homes and daily circumstances will gain immensely in effective service in the school work. This pastoral side of the Sabbath school teacher's work is just as important as is the pastoral work of the minister in his sphere.

But how is this to be done? Some may say that there is no time. The teacher may be very busy with other daily duties, and the scholar may be at school or in some place of duty, so that there is, in cities especially, really no time, and little opportunity, for the teacher to see the scholar during the week.

In spite of all this, we are still inclined to the truth of the old adage in this, as in many other things: "Where there is a will there is a way." Hence, if some care and pains are taken, both time and season to be of some help to the scholar during the days of the week may be found. Some suggestions are offered.

First of all, the teacher should occasionally visit the scholars in their homes. This need not be done frequently, and to visit two or three times a year the homes of a class of six or eight scholars is no toilsome task. Such a visit will prove to the scholar that the teacher is in earnest, will have a good effect upon the parents in increasing their interest in the school, and will inform the teacher of the home circumstances of each scholar. It will be seen at a glance that these are decided advantages, and no earnest teacher who has ever tried this will hesitate to continue it, as a regular part of the teacher's duty.

Next, and in close connection with this, if any of the scholars are absent, the teacher should not allow one week to pass without looking them up. If they are absent carelessly, such looking up will have a good effect, and prompt both parents and scholars to do better in future. If the absence be through sickness the teacher will find it of much advantage to visit and inquire after the scholar's welfare as often as may be deemed expedient. Some little token of regard given at such a time, as well as some loving words for the Saviour spoken to the scholar

will be of benefit. Such tender ministry to the scholar in the season of sickness will do much to bind the scholar to the teacher with bonds of warm affection.

Further, it is well for the teacher to take a sensible interest in the temporal welfare of the members of the class. If it be a class of boys or girls at school, or if they are of age to be entering on business of any kind, it is a good thing for the teacher in a wise and tender way to show an interest in the scholar at this time. Often a few words of kindly advice spoken by the teacher may be blessed to great good, and the door of the scholar's heart will always be kept open to receive the teaching of the Sabbath school. If the boys of the class are in shop or office, a friendly call and shake of the hand, with some simple inquiry and words of cheer, will be a ray of sunshine into what may be a dark and toilsome day.

Again, as the scholars grow up, constant care should be exercised by the teacher to interest them in the services and work of the church. Not only should regular attendance upon the services be urged, but an interest in the work of the Church at home and abroad. Effort should be constantly put forth to lead the scholar to pursue regular Bible study, and read good, healthy literature. To be informed as soon as possible in regard to mission work, and of the need which the world has for the gospel, is of great value. The Sabbath school teacher can do much in this regard. And in the selection of good reading matter the teacher can also do much to help the scholar, for there is now so much vile trash published for boys and girls that a constant watch needs to be kept on what they read.

Once more, if, as often is the case, the teacher and scholar are separated for a while in the summer season, it will be found a good thing to write letters. If the teacher during a month's absence, will write a couple of letters, best of all one for each Sabbath, to be read in the class by the substitute, which every teacher should provide when absent, a good purpose will be served, and the class will more gladly welcome the return of the teacher. If any of the scholars are away on vacation, the teacher will do well to write a letter or two to the absent scholars, and encourage them to send some evidence that they have studied the lesson and will obtain credit for this in the school reports. A little time spent in this way and a few postage stamps will do much good.

Finally, The teacher should seek to understand the temper and disposition of each scholar, and so be able to suit the teaching to each. Some reflection during the week upon what is noticed in the class on Sabbath, and learned from visiting, or in other ways, will be useful in the matter. The teacher should seek to obtain and retain the confidence of the scholars, and to show deep earnestness and true sincerity in all things. Then daily during the week, the scholars should be remembered by the teacher at a throne of grace, and their salvation, above all, should be constantly longed and prayed for. These are the hints we give. May the Master grant abounding grace to every Sabbath school teacher to be consistent in conduct and faithful in service every day o' the week!—*Rev. Francis R. Beatlie, D.D., Christian Observer.*

One principle of the Christian life is to count all things but loss for the excellency of the knowledge of Christ. In each deprivation or loss, we may ask, "What is this want or deprivation in comparison with the higher excellency?" The answer may be given by our own enlightened judgment, or we may be made aware that something we possess is antagonistic to the greater excellency by the fact of its withdrawal by God himself. Each concrete case is brought to the bar of the great principle that the lower must be given up for the higher, and there adjudged.

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

Missionary World.

CHINA MOVING AT LAST—THE CHRISTIAN LITERATURE SOCIETY.

Before the late war with Japan the younger mandarins in China who were inclined for reform were saying, "Ah! we must wait for thirty years, until those anti-foreign mandarins now in power in Peking are dead, then China may have a chance of moving forward." But there have been influences at work in the providence of God that have caused what seemed to be dead bones to move.

Even before the war there were secretaries in the highest yamens in Peking that were reading one of the monthly periodicals and other books published in Shanghai by the Christian Literature Society. This monthly, called the *Wan Kwok Kung Pao* or *Review of the Times* (literally, the public news of all nations), is edited by Dr. J. Young Allen, of the American Methodist Episcopal Mission, who has lately been entirely set apart by his mission for this work of enlightening China. It contains articles, not only by missionaries, but also by consuls and members of the Chinese Customs service, bearing upon all subjects that concern the welfare of a nation, and giving account of all modern improved methods of supporting and elevating a nation—information much needed in China, where at least three millions die annually of starvation—and that while their own country is rich in resources, if they but knew how to develop them.

Then came the war, which convinced even the most anti-foreign that China had much to learn from other nations.

Another factor was the presence in Peking of Rev. Gilbert Reid, of the American Presbyterian Mission, who had been set apart by his Board for work among the higher classes in China. He, in a friendly way, gradually got access to the highest mandarins in Peking, and, being a co-secretary of the Christian Literature Society with Mr. Timothy Richard (English Baptist Mission) was able to introduce the literature of that Society into the yamens of the very highest in authority. Into the hands of the tutors of the Emperor he put Mr. Richard's translation of Mackenzie's "Nineteenth Century." When Mr. Richard went to the capital about the middle of last September, in order (along with an American missionary there) to present a memorial from the Protestant missionaries of China, he was visited freely by the highest mandarins, and was invited to dine with reforming Hanlins (the highest literary degree in China, somewhat equivalent of our LL.D.). He found that there were at least fifty Hanlins desirous of reform on the lines laid down by the C.L.S. The chief tutor of the Emperor, Weng Tung Ho, who is the Prime Minister, and called by some the "uncrowned king" of China, as the Emperor in everything follows his advice and who till lately was spoken of as extremely anti-foreign—even this man asked for an interview, with Mr. Richard. During the interview after listening to Mr. Richard's account of religious toleration in the West, he said that China, too, must adopt the same principle and let Christianity alone. At the close of the interview he asked Mr. Richard to draw up for his perusal a scheme of reform for China. This has been done and presented.

The Emperor himself is reading and has expressed his satisfaction with some of the works of Mr. Richard. A newspaper has been started, issued once in two days, and called by the same name as the monthly of the C.L.S.—*Wan Kwok Kung Pao*—and copying largely from it. A Reform Club has been formed, half of the funds for starting which were given by Chang Chin Tung, Viceroy of Central China. This Viceroy has for some years been reading the literature of the C.L.S., and has shown his appreciation of that Society by giving in 1894 a contribution of 1,000 taels to its funds (£150 according to the exchange at that time).

A native reformer, Kang Yeu-wel, from Canton, has also lately presented a memorial, a kind of Reform Bill in fact, signed by 1,300 Chujin (next degree to Hanlin) throughout the Empire. This reformer may be called the *Keshub Chunder Sen* of China, as "he desires to establish the reforms of China on a moral foundation and on God the great 'Father of all.'" He has also (to quote a letter from Mr. Richard, written immediately after this reformer visited him on October 17th) "founded a new school of thinkers in China, who interpret the Chinese classics in a new and more spiritual and scientific manner. He has already published several of his works." This man was also very anti-foreign, until on his way from Canton to Peking to take the highest degrees he passed through the foreign settlements in Hong-Kong, Shanghai and Tientsin, and "got convinced that the so-called barbarians were not barbarians after all but highly civilized and gentle-folk with whom it was a pleasure to have intercourse. When he got to Peking and saw the state of the capital he became disgusted, for instead of finding the Celestial capital before these ports, it was far behind. Then he commenced to study Western literature, and is now one of the leading Radical Reformers."

That the Christian Literature Society has been a powerful factor in bringing about his reform is undoubted. The question then arises,—If, with the hitherto very limited means at its disposal, it has been so effective, what might it not do with a larger income? In the year ending October, 1894—that in which Viceroy Chang Chin Tung contributed £150—from all sources its income was only £1,000. With this small income it can only afford to issue editions of from 2,000 to 10,000 of any of its works, when, to reach the teeming millions, there should, of its best works, be an issue of at least 100,000. Can the home churches not bestir themselves, and give at least one collection in the year towards the support of this Society, whose object is the Christianisation and elevation of one-fourth of the human race? Individuals or churches may be the means of enlightening a whole prefecture by subscribing £20 yearly for supplying a depot with suitable Christian literature. Missions of all denominations in China are more or less indebted to this Society, as they use its literature in their work, especially the *Missionary Review*, which is particularly adapted to strengthen and enlighten the native pastors and teachers. Information and reports may be had from the secretary of the Society in Glasgow, Mr. A. G. Deaholm Young, 2 Kerrsland Street, Glasgow.

In spite of the many things that seem adverse to the progress of Christianity in China lately, surely the above leads us to entertain great hope for the speedy winning of China to God. Is he not taking what is the first step toward that when she is turning for advice to God's ministers, the Christian missionaries in that land.—*Mrs. Timothy Richard in the Christian World*

BRITISH MEDICAL MISSIONARIES IN THE FOREIGN FIELD.

A recent issue of *Medical Missions* gives a list of medical missionaries in the service of the various British and Irish Missionary Societies. From this it appears that the Church of England has thirty in the foreign field; the Free Church of Scotland, twenty-nine; the London Missionary Society, twenty; the United Presbyterian Church, nineteen; the Presbyterian Church of England, 14; the China Inland Mission, ten; the Church of Scotland, nine; and the Society for the Propagation of the Gospel, eight, and other societies each a smaller number. The medical-profession of Great Britain and Ireland is represented in the foreign field by 187 men and thirty-nine women. As there are over 30,000 men and 250 women who possess British qualifications, it cannot be said that the number engaged in foreign missions is an adequate proportion. But the proportion is growing. In 1890 the list included only 125 names; now it numbers 226. India claims seventy-one of them; China, seventy; Africa, including Madagascar, forty; Syria and Palestine, sixteen; other places, fewer than five each. The distribution among the Churches is as follows: Presbyterians, eighty-seven; Church of England, fifty-one; Congregational, twenty-one; Methodists, nine; Baptists, seven; Friends, four; Brethren, four.

Young People's Societies.

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

THE YOUNG PEOPLE IN THE MISSION-FIELD

This week the missionary staff will be recruited by a large contingent from the Colleges. The young missionary may be expected to be in close touch with young people's work. He can do no better work than get the young people banded together for mutual encouragement and work. A good active Y.P.S.O.E. or Y.P.H.M.S. will fill up many a silent Sabbath where the "supply" is not constant.

"THE HOME MISSION SOCIETY."

The March number (No. 3) of *The Home Mission Society* is out and contains four double column pages of closely printed matter on Home missions and the work of the Young People's Home Missionary Society. Rev. A. Henderson, Appin, Ont., will send it in quantities for gratuitous distribution on application. It is a good reading, full of fact and incident, and includes Dr. Robertson's account of the tour of himself and Rev. O. W. Gordon, to the mining camps of British Columbia last fall, written in the Moderator's well-known ringing style. Here are some items from the base of supplies. The London Presbyterial Y.P.H.M.S. contributed last year \$500 to Home mission work. Glencoe Y.P.S.O.E. gave \$75 last season to support a missionary. This year they take up Rossland, B.C. St. Andrew's, Perth and Brookside Bands sent in lately \$150 for last summer's work in Shuswap, B.C., and pledge a like amount for this year. The same society sent 370 lbs. of clothing to Beaver Lake, where sixty families had been burned out. And so the young people are pushing on the work.

DILIGENCE IN THE SOCIETY'S WORK.

"In what parts of our Society's work is diligence needed?" Let us look at this question from the stand point of an ordinary Active member. We come every Monday evening, secure in the belief that some one is going to take the meeting. Should anything happen to detain the leader or should he be disappointed in the assistance arranged for,—and both these occurrences, although very rare, have been known to happen,—how many of us come prepared to do our part—our duty, for that's all it is—to make the meeting a success? The leader asks us to bring a paper or item, some bit of information on the subject. Do we always consent willingly and at once? He asks for prayers, and the same few respond, with an occasional new voice. Are we diligent in this? And so we might go on enumerating the different points at which we might do better. The Committee do their work honestly and carefully, but should we not look on ourselves as unofficial members of each committee, the Look-out, Prayer-meeting, Social, Visiting, Music; and take as our motto, "Whosoever thy hand findeth to do, do it with thy might?"

[The above is one of fifteen contributions to a C.E. meeting on the topic "Diligent in Business," written by Miss Margaret Allen, St. Paul's, Bowmanville. The Editor of the "Young People's Column" will gladly find room for similar bright and helpful papers, and invites workers to send them in.]

"The Epworth League Manual," compiled by Rev. A. O. Crews, the General Secretary of Epworth Leagues, is an admirable little booklet of 103 pages, packed full of hints and suggestions on League work gathered from many quarters. There is much in it for other young people's societies as well.

That is an encouraging report that comes from the Emerson (Manitoba) Presbyterian Y.P.S.O.E., Mr. Ogle R. Adair, President. "A very active part taken by the younger members."

WILL OUR EXCUSES STAND?

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

April 1st.—Acts xxvii. 19-25.

There are two classes of persons who make excuses. The unconverted make excuses for not becoming Christians and Christians who are careless or lazy make them for their neglect of Christian duty.

I. We shall deal first with those which the unconverted give for remaining in a state of sin and of alienation from God. One of the most common—so common indeed that we meet it everywhere—is that there are many hypocrites in the Church. Will that excuse stand? No. There are men in every fraternal society in this country who are not what they ought to be—men who do not live up to their obligations; and yet some of the very men who refuse to trust in Jesus Christ and to identify themselves with His Church because of the hypocrites in it, belong to societies some of whose members are either self-deceived or trying to deceive others. Even were this not the case, the excuse is both unreasonable and indefensible, because men shall not be judged at last by the conduct of others. Every man shall give account of himself to God (Rom. xiv. 12). If Christ were here on earth and one were to say to Him, "I would be a Christian and identify myself with your Church, if there were not so many hypocrites in it," what would Jesus say? Would He not reply, "What is that to thee" (John xxi. 23)? Would He not say, "Follow thou Me?" We fear that those who are so very much afraid of associating with hypocrites in the Church on earth, will spend eternity among them, for their hope like the hypocrites will be cut off (Job. viii. 13).

Others make the excuse that they are not elected to be saved. How does any one know he has not been? He has no right to assume that. The unconverted man has nothing to do with election, but when he hears the invitation, "Whosoever will let him come," it is his duty to accept it. When he has accepted that blessed invitation, he can rejoice in the assurance that he was elected to be saved.

Others excuse themselves on the ground that another time will do. If one should be cut off suddenly without warning, could he plead that excuse before God? There is no object in delaying when God has said, "Now is the accepted time" and "To-day if you will hear His voice, harden not your hearts." Ananias said to Saul of Tarsus, "And now, why tarriest thou?" That question might be asked of everyone who procrastinates in the matter of seeking salvation.

Sometimes we meet one who gives as his reason for not becoming a Christian, "I am too great a sinner to be saved." Was there ever a sinner whom Christ could not save? Has He not all power? Is He not omnipotent to save? "Wherefore He is able to save to the uttermost all those who come to God by Him" (Heb. vii. 25).

II. Unfortunately the unconverted ones are not the only ones who make excuses. Christians sometimes try to extenuate their faults and to condone their neglect of duty. Strange and wonderful are the grounds on which they excuse themselves. One says: "I have no time for this work." But what is time for? "The time that bears no fruit deserves no name." Another says as Moses did, "I am not eloquent." Another, in the words of Jeremiah says, "I cannot speak, for I am a child." Are these sufficient reasons for the neglect of duty? The design of the religion of Christ is to enrich the Christian in everything, in all utterance and in all knowledge (1 Cor. i. 5). Some hesitate because they fear they might be repulsed by those whom they try to help and save. But why should any one hold back on that account? We believe almost every Christian worker will testify that when the unconverted are approached in a kind, judicious manner, good offices, so far from being repulsed, are most cordially received. The story of Phillip dealing with the Ethiopian—addressing him without a formal introduction—is typical of the success which crowns the labors of the earnest, loving worker.

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TORONTO, WEDNESDAY, APRIL 1st, 1896.

THE old-time missionary speech used to end with a request for men, money, and prayer. The men are here, and the women, too, ready to go to any part of the world. There is a good deal of prayer. The money is the thing that does not come as freely as we would like.

PARTLY because there are no two men head and shoulders over the others; partly because the Ontario part of the Presbyterian Church is very democratic; and partly on account of the mode of election, the nomination of two professors for Knox College has developed more diversity of opinion than any other question the Church has in recent years tried to settle.

LARGE as are the requirements for our Home Mission work now, the circumstances of our country are such as to make it evident to all intelligent and thoughtful Christians, that as time goes on the requirements will only become greater, and yet greater. If the Church will only rise up to meet the claims and calls God is making upon us, He will undoubtedly put into our hands continually increasing ability to do the work which He is setting before us to do.

WE must ask the forbearance of clerks and members of Presbyteries if minutes of their meetings should not always appear so soon as desirable. There are now on hand nearly thirty such reports and as only a comparatively small part of the paper is available for them, it must be evident that even after remorseless cutting down, it must be some time before the last to come in can appear in the paper. They will be published as fast and as fully as our space will allow.

IT is very probable that when the accounts of the Church for the year are closed, there will be no part of all her work which will exhibit greater inequality between income and expenditure than our College Funds. Every year shows a greater tendency for this state to become chronic. Some strong measures ought to be adopted to avoid this state of things. It is discouraging to all connected with the educational work of our colleges, it causes it to be carried on at a great disadvantage, and this at a time when, as never before, there is a demand and need for a ministry thoroughly equipped in every way to defend and expound the Word of God and the great truths which it teaches. Presbyterians insist upon an educated ministry, will be satisfied with no other, and yet they decline to furnish the means by which alone this requirement which they insist upon can be met. It is not fair in the Church, it is unreasonable to call upon our professors and College Boards to equip and maintain college buildings, libraries, a properly qualified teaching staff, and yet withhold the money, without which this cannot be done.

ONE hundred and sixty students and others entering upon six months work in our great Home Mission field with all that this work implies, of vast consequence to those who go forth and to those reached by them, surely makes to the whole Church a loud call to prayer, constant and earnest, that God would favor with his rich blessing the labors of all his servants whom the Church is now sending forth in His name. Let prayer be made continually to God for them in all our churches, and at family altars, and in the closet, to the end that their work may be abundantly blessed to the building up of God's people, and to the conversion and salvation of very many who are now without God and without hope in the world.

ONE of the most important arms of service of our Home Mission work is the Augmentation Fund for the helping of churches to sustain a settled minister when they have outgrown the mission station stage of their existence. From two to three hundred churches are now not only strong and self-sustaining through the aid of the Augmentation Fund, which might never have reached this state; but are now liberally and powerfully assisting, both to maintain other weak churches, our mission stations at home, and are also largely assisting the work of the Church in foreign lands. The benefit rendered by this fund can only be called in question by those who do not know the facts of the case. Help our weak churches.

THE Statistical Report for the General Assembly involves an immense amount of work, and to be of any real value it should be, to the utmost degree possible, accurate in every detail. To secure this, Rev. Dr. Torrance, who has in this department especially, rendered invaluable service to the Church, must be provided with all the materials necessary to make up his report, and that in good time, as the work is of a kind that cannot be hurriedly done. He wishes therefore now urgently to remind Presbytery Clerks that the date has passed for returning the Statistical Reports of congregations and stations. Only a few of these have reached him. Presbytery sheets must be in the hands of the printer by the 20th of April. He asks prompt attention on the part of those in default.

THE Theological colleges of the Church will be much in evidence this week. That of Montreal closes to-day, when, among other degrees to be conferred will be that of Doctor in Divinity upon one of our ministers down by the sea, but formerly of Montreal. The closing exercises of Knox College will take place to-morrow in Convocation Hall at 3 p.m., when the standing of students will be announced, scholarships awarded, and the other usual academic services observed. On the same evening in St. James' Square Church another meeting will be held in connection with the close of the college, when the Rev. Dr. Maclaren, Rev. R. D. Fraser, M.A., of Bowmanville, and Rev. W. A. J. Martin, of this city, will give addresses. No doubt all these meetings will be largely attended. The Theological hall of Queen's College closes at a somewhat later date.

THE fact that one hundred and fourteen students failed to get appointments from the Home Mission Committee in a church that a few years ago could scarcely find a sufficient number of Home Missionaries to do its work suggests some important questions. Are we training too many young men for the ministry? Is the increase in the number of theological students larger in proportion than the increase of the population of the Dominion? Why do so many students seek mission work before they enter upon the study of theology? Has student preaching been too much encouraged by the Church? The Home Mission Committee—Dr. Robertson in particular—seems to have about as much to do with students every spring as the senates of the colleges to which the students belong. Does not the impression prevail among too many students that "getting work" in the mission fields in summer is as important as doing work in the college in winter? Have not the conditions that made student preaching necessary to the prosperity, if not to the life of the Church, changed to a considerable extent? These and many other questions suggested by the failure of the hundred and fourteen to get work will stand some serious examination.

IT ought to be borne in mind by all minister Church Sessions and Boards of Managers that the financial accounts of the Church for all the schemes close this month. All are very greatly needing help, and the money which it is known lying in the hands of treasurers should be promptly forwarded to Rev. Dr. Warden. Every office-bearer of the Church with money in his hands can greatly expedite business by remitting at once. Let every one lend his assistance in this simple way.

THE full triumph of our French Evangelization Committee and that of others engaged in the same work, in making Quebec into a Protestant province, would at once solve some of the most difficult problems with which the Canadian statesman has to deal, and remove some of the dangers which at times appear to threaten the very existence of the Confederation. Never were the prospects of that Committee more bright and promising than at the present in every respect except that of funds. The Committee has a good record for its administration in the past. The utmost care and economy are exercised, and yet in spite of this it is threatened with a deficit at the close of the year of upwards of \$3,000, and by the first of May \$11,200 are needed to meet its claims. Many are very deeply interested in this work, and now is the time to show it by prompt and liberal assistance.

THE Toronto Presbyterian Council, a body composed of all the ministers and delegates appointed by Sessions, held its last meeting in the lecture room of Knox Church, on the evening of the 26th ult. The president, Mr. J. A. Paterson, M.A., occupied the chair, and there was a good attendance. The Rev. John Mutch, M.A., of Chalmers' Church, read an able and valuable paper on "The Old Testament Canon," and after a short discussion on it, on motion of Rev. J. G. Potter, seconded by Mr. W. Galbraith, a hearty vote of thanks was tendered to Mr. Mutch for his excellent address. The following were appointed a committee to make arrangements for the meeting of the General Assembly, viz.: Rev. Dr. McTavish, Rev. W. Burns, Messrs. J. A. Paterson, J. Knowles, Jr., J. K. Macdonald, and John Harvie. At the April meeting it is expected that the president will give a paper on "The Training of Sabbath School Teachers."

HAD the resolution of the Home Mission Committee, elsewhere referred to in this issue, giving hereafter the preference for appointments in the mission field to theological students after the first year been passed at the beginning of the meeting, and acted upon in the making of appointments, a large number of theological students who have failed to get work for the summer months, would now be on the way to their mission field. It is quite true that an occasional student in his literary course may be a better preacher than some theological students, but the line must be drawn somewhere. The literary or arts man should be encouraged to go on with his studies. The more he does in the student line the better he can preach when the time for preaching comes. In fact this whole question of student-preaching needs revision by the proper authorities; and perhaps the action of the Home Mission Committee may lead to something further.

THAT is a good idea which we understand the General Assembly's Committee having charge of Y. P. S. and C. E. S. are now at work upon, to suggest suitable books for a profitable course of reading for young people. Scarcely could a greater service in many ways be rendered to the youth of the Church than this. It appears to us that this is a matter in which this committee and the Sabbath School Committee could well cooperate, and care should be taken lest between the two our young people may find themselves at a loss just what to do. Although it will involve eventually no little work, and also some expense, it would be well, in order to secure that any course of reading be thoroughly done, that it should be accompanied by some system of examinations upon the books read, and if prizes are not awarded, that some standing or certificates or diplomas be given in connection with it, both that those who have taken this course may have something to show for it, and also to act as a stimulus to undertake it and carry it through.

THE statement has been made, and it is one most honorable to the Presbyterian Church in Canada, something which we should prize as a great privilege and honor bestowed upon us by the Master, that there exists no where in any country, any Presbyterian Church, which is carrying on such a large Home Mission work, such a large French Roman Catholic Evangelization work, and at the same time is maintaining and pushing forward so extensive a work among heathen people on foreign lands. Let us show that we appreciate and prize this honor God is bestowing upon us by doing more and yet more in this great and blessed work of sending the gospel to every creature.

KNOX COLLEGE PROFESSORSHIP NOMINATIONS.

THE following are the nominations of which so far, the Rev. William Burns, secretary to the Board of Knox College, has been officially notified for the two vacant chairs of Old Testament Literature and Exegesis and Church History and Apologetics. For the former there have been received the names of Rev. G. L. Robinson, D.D., nominated by ten Presbyteries, Rev. D. M. Ramsay, B.D., by three, Rev. Hope W. Hogg, B.D., Rev. Francis R. Beattie, D.D., and Rev. James Ballantyne, B.A., by two each, Rev. Drs. Edgar, Dublin; Stalker, Glasgow; Gibson, London, by one each. For Apologetic and Church History, Rev. John Somerville, D.D., has been nominated by seven Presbyteries, Rev. Louis H. Jordan, B.D., by four, Rev. Hope W. Hogg, B.D., and Rev. William Armstrong, Ph.D., by three each, Rev. Dr. Denny, by two, and the following by one each: Revs. J. McD. Duncan, B.A., T. F. Fotheringham, M.A., Alfred Gandier, B.D., F. R. Beattie, D.D. Alex. Martin, and Dr. Edgar. It may be noticed that some Presbyteries have made no nominations preferring to leave the whole matter to the judgment of the Board, some have nominated, but as they have not yet forwarded their nominations to the secretary, they are not included in the above list. Quebec, for example, has nominated Rev. Hope W. Hogg, B.D., and the Rev. Louis H. Jordan, B.D.; and as there is nothing to prevent, there may be applications apart altogether from Presbyterian nominations. The Board of the college has not had in its hands for years a matter of such grave moment, to the interests of the College, and through it to those of the Church as the appointments now to be made. The matter is in safe hands, and the Board may well be trusted to leave nothing undone to make sure, so far as it can do so, that the very best men available will be recommended to the General Assembly for the vacant places. Whoever may be appointed, we do not doubt that they will be loyally accepted by the whole Church, and it may be hoped that with their appointment, Knox College will, after the provisional and therefore to some extent unsatisfactory arrangements under which it has for some time been working, enter upon a long career of marked prosperity, success, and usefulness.

HOME MISSION COMMITTEE MEETING

NEXT to the meeting of the General Assembly itself, the meetings of the great committees of our Church are occasions of deepest interest and charged with issues of the utmost importance to the Church's work. The Home Mission Committee met last week and transacted a large amount of business. To a sympathetic mind it is of great interest to look in upon it while in Session. The representatives of Presbyteries from Quebec to Vancouver are there. The convener is in his place alert, prompt, full of tact, now urging things forward, "come on, come on," now holding back, clearing up a tangle or steering clear of one. At his side is the secretary, Rev. Dr. Warden, an unsurpassed lieutenant, wielding a facile pen, clear-headed, quick, familiar with the whole work of the Committee in every part of the Church, with all rules and regulations, and all but invaluable. There are the missionary superintendents, Rev. Dr. Robertson and Rev. Mr. Findlay, and other veterans and younger men, all wide awake, keen, and interested. And one especially at this meeting was missed, and none who knew him but felt the loss of "the vanished hand and the sound of the voice that is still." The wants of the whole Church are carefully canvassed, and the qualifications or want of qualifications of every man who has been for any time in the mission field are perfectly known, and in the

light of this knowledge he gets his place or no place at all as the case may require. From one hour in the Home Mission Committee one may learn many a valuable lesson.

At this meeting a very large amount of money is disposed of by the Committee to Presbyteries and the Synods of the West for services rendered, and grants made for prospective work. There are several well-known great mission Presbyteries which require large amounts, such as Montreal, Ottawa, Lanark and Renfrew, Barrie, Algoma, Winnipeg, and almost all those west to the Pacific. For services rendered during the past half year sums were paid ranging from Glengary \$12 to Regina \$2,589. Estimates for next year's work are made and grants for it passed. This year, including grants to the North-west of \$16,750 and to British Columbia of \$15,000, the total of grants made amounted to \$55,860. At this date the state of the funds, leaving out cents, is as follows: British contributions, congregational and individual \$6,106, Home contributions from various sources \$148,969, expenditure to date \$36,508, leaving a balance on hand, with one of \$655 last May, of \$19,223; but requiring, it was estimated \$15,000 before the end of the month which will call for the most diligence to raise, to enable the Committee to pay off the entire claims for the year. A handsome sum collected by the students of the U. P. Church of Scotland has been sent to be applied to special purposes.

In view of the large demands for Home Mission work, and of its vast importance, in every sense, to the Church, to the welfare of the country, and to the advancement of the Redeemer's Kingdom, it appears strange that there could be any congregations at all, so much as one, that has reported no contribution whatever as yet for this great undertaking of our Church, and yet at this date there are no fewer than 346 in this position. Immediate correspondence is to be had through their Presbyteries with these churches so as to secure their contributions within the next two weeks.

There was a time when the difficulty was to get men enough to fill all the places calling for them, and fortunate was the Presbytery which secured all the men it wanted. Now this is quite changed. This year there were 159 places to fill, but for these there were 273 applications. After much consideration this led to the passing of a resolution by 25 to 1 which would appear a very natural one, to the effect that from this time, unless under exceptional circumstances, only those students shall receive appointments for the summer who have already spent one session in the study of theology in one of the colleges of the Church, and that a preference shall be given to those who offer to remain in the field from twelve to eighteen months consecutively. It may be added, to show the extent of the work in the North-west and British Columbia, that to the former forty-four men are to be sent and to the latter nineteen.

How to keep up continuous supply of our mission fields so as not to lose in winter in a great measure what has been gained in summer, was for many years the crucial question in our Home Mission work. At last the plan of a summer theological session, to be held in Manitoba College, Winnipeg, was hit upon, whereby a number of students could remain in the field over winter and thus help in part to a full supply during that season, the expense to be shared by the whole Church. Though some doubted, this was felt to be by most a step in the right direction. The funds, never up to what were needed, have been growing less until now the Home Mission Committee of the Synod of Manitoba has felt itself compelled, for the want of the necessary financial support, to propose, with the sanction of the General Assembly, the discontinuance of the summer session. This step it was felt in the Committee would be a great injury to the mission work in Algoma, the North-west and British Columbia. The intimation was received with regret, and the hope expressed that the Supreme Court may see its way clear, not only to maintain, but to increase the efficiency of the summer session. This hope, or something that will effect the end which the summer session was instituted for, it may be sincerely trusted will be realized. To return to the previous state of things will be a step back which our Church ought not to think of taking.

Books and Magazines.

"A Prince of the Realm: Lessons from the Life of the Rev. W. C. Willing, D.D." By J. Flower Willing. New York: Hunt & Eaton. This booklet tells in an interesting and inspiring way the story of the life of a Methodist minister, and in part of that of his wife also, spent to its close in a career of ever-widening usefulness.

Alden's Living Topics Cyclopaedia is a most happy thought. Open it and you find at once something about the men and women, events, and places attracting attention to-day and information about them, compressed into the shortest compass. It will in its own place and way be found exceedingly useful and should meet with a good reception from busy people. [John B. Alden, New York, N. Y., U. S.]

March numbers of *Littell's Living Age* fully sustain the character of this long, well and favorably known periodical. Among the more noticeable articles we may mention the following: "French of Lahore" and "Bishop French of Lahore," "Ticonderoga," "Selborne," "The two Dumas," "John Stuart Blackie," "The Shire Highlands," "Reflex Action, Reason and Instinct," "Our Limited Vision and the New Photography." [Littell & Co., Boston, U. S.]

Varied and interesting as usual are the contents of the *Ladies' Home Journal* for April, which this month receives a slight Easter colouring. It begins with a batch of five letters of Louisa M. Alcott, written to five girls, now printed for the first time. Neighborhood Types treats of "Amanda Todd: the Friend of Cats." An exhaustless subject is dealt with in "The Personal Side of Washington." Ex-president Harrison and Rev. Dr. Parkhurst both furnish excellent articles. [The Curtis Publishing Company, Arch Street, Philadelphia, Penn.]

The April *Bookman* is composed of nine departments, "Chronicle and Comment," "Poetry," "The Reader," "The Novel," "Paris Letter," "Reviews of New Books," "Novel Notes," "The Bookman's Table," "The Book Mart." "Among our magazines," says the *New York Times*, "there is nothing that fills the same place." In every one of its departments will be found abundance of interesting, fresh information about books and authors with likenesses and illustrations. The novel, "Kate Carnegie," by Ian MacLaren, will be followed with great interest. [Dodd, Mead & Company, 5th Ave. 21st St., New York, N. Y., U. S.]

Besides an article by Dr. Pierson, "Gems Gathered From the Liverpool Convention," the April number of the *Missionary Review of the World* contains several admirable articles. "Nine Centuries of Buddhism," is the first of a series, illustrated by F. B. Shawe, of Ladak, Tibet. "A Change of Front in India" is by Dr. Jacob Chamberlino, who first went to India thirty-seven years ago. "Present Position of the Anti-Opium Agitation," and "The Armenian Atrocities" are timely and interesting. The other departments are fresh, up to date and full of interest. Every page of the *Review* well repays perusal; it is undenominational, accurate, and world-wide in its scope. [Funk & Wagnalls Co., 30 Lafayette Place, New York. \$2.50 a year.]

In *Harper's Magazine* for April, the fifth and concluding paper, with nine illustrations, is given of "On Snow-Shoes to the Barren Ground," "Maud Anthony Wayne's Victory" and "A Phase of Modern College Life" are also both illustrated articles. One sure to be read with interest is "Mr. Lowell in England," by George W. Smalley. No. X of "The German Struggle for Liberty," and the concluding chapters of the "Personal Recollections of Joan of Arc," with illustrations, follow up the previous chapters. In fiction there are "A Spring Flood in Broadway" and "The Missionary Sheriff." Poems by several well-known writers are also to be found. "The Editor's Study" and "Editor's Drawer" complete a varied and attractive number. [Harper Brothers, New York, N. Y., U. S.]

The *Arena* for April has for "frontispiece" and excellent likeness of that now noted man, Professor Herron, and also a character sketch. Travel sketches, begun in the March number by Justice Walter Clark, LL.D., are continued in "Mexico in Midwinter," with illustrations. Also beautifully illustrated is the article by the Editor, "The Educational Value of Instructive and Artistic Entertainments," which appeal to the non-theatre-going public. Part I. is given of the following articles: "Limitation as a Remedy"; "Man in his Relation to the Solar System"; and Part IV. of the "Telegraph Monopoly." There is also a concluding paper on Napoleon Bonaparte, by Hon. John Davis. Other valuable articles, and two or three striking poems, will be found in this number, besides valuable comments on "Books of the Day," and vigorous "Notes on Current Events" by the editor. [The Arena Publishing Company, Boston, Mass., U. S.]

The April *Scribner's Magazine* is indeed a thing of beauty and its matter is excellent. The late Lord Leighton is the subject of the first sketch, accompanied with a likeness, and numerous artistic and finely-executed illustrations. "Sentimental Tommy" is continued and "A Baby in the Siege" is a sketch by Joel Chandler Harris. "A Day at Olympia" by Daffield Osborne and "The Revival of the Olympic Games," both illustrated, will be turned to with much interest. Two articles of immediate and present day interest are "A History of the Last Quarter Century in the United States" by E. Benjamin Andrews, and "The Quarrel of the English-Speaking People," by Henry Norman. "The New Photography by Cathode Rays" naturally finds a place. Olive Essen writes on "The Ethics of Modern Journalism." Altogether this is an excellent number of an excellent magazine. [Charles Scribner's Sons, New York, U. S.]

The Family Circle.

MOTHER'S BOYS.

Yes, I know there are stains on my carpet,
The trace of small muddy boots;
And I see your fair tapestry glowing,
All spotless with blossoms and fruits.

And I know that my walls are disfigured
With prints of small fingers and hands,
And that your own household most truly
In immaculate purity stands.

And I know that my parlor is littered
With many old treasures and toys;
While your own is in daintiest order,
Unharm'd by the presence of boys.

And I know that my room is invaded
Quite boldly all hours of the day;
While you sit in yours unmolested
And dream the soft quiet away!

Yes, I know there are four little bedsides
Where I must stand watchful each night:
While you can go out in your carriage,
And shine in your dresses so bright.

Now, I think I'm a neat little woman;
I like my house orderly, too;
And I'm fond of all dainty belongings,
Yet would not change places with you.

No! Keep your fair home with its order,
Its freedom from bother and noise;
And keep your own fanciful leisure—
But leave me my four noble boys!

—Lutheran Evangelist.

THE "SKIP'S" STORY

Dannie McLean, known to his intimates of the curling club of Bytown, Nova Scotia, as "Dannie, the Skip," is a Scotchman by birth, a mason by trade, and by choice a devotee of the game called "curling," which is played on ice. The fountain of gladness for him freezes up with the thawing out of the ponds, and thaws with their freezing.

The game is in itself an excellent one, but it too often leads the players into Scotch "conviviality," and possibly Dannie, who is "skip" or captain, of a "rink," or side, became confirmed in drinking habits by sedulously attending all the feasts of the Bytown club. Be that as it may, he no longer drinks intoxicants, and I think many people will be interested in an account of the occurrence that made him an abstainer.

Last summer, he said to me—for I shall try to tell his story in his own words—I took a contract to build a tall chimney for the tanning company at Millville. It was to be eighty-two feet high and they wanted the job hurried through. The bricks were on the ground, and we ran the thing up at a great rate.

The foundation and lower part were plain sailing, but as we got higher I had trouble with my help. The local men became frightened and left, one after another.

At last I had to send back home here for Charley French. Charley and I got on pretty fast, and one Saturday afternoon we were putting on the finishing touches, over eighty feet above the ground, when the thing happened I'm going to tell you about.

You see, at that height hod-carrying was out of the question, so we had a block and tackle rigged, and lifted all our stuff by horse-power. The upper block was fastened to one of the upright posts of the staging; the lower one to a post sunk in the ground.

It was not a very safe arrangement, as we could not make the staging secure. But we got a quiet steady horse, and a cautious chap for a driver, and didn't feel as though there was much danger.

There were six uprights in the staging. Of course each of them was not all one stick. They had to be spliced about every twenty feet. This made three joints in each upright, and they were far from being firm.

Down nearer the ground, where the brickwork had hardened and the staging was well fastened to the chimney, it was all right; but the upper part of it was decidedly unsteady. The posts creaked and vibrated more or less every time a tubful of brick or mortar came up.

We had made a bet of a bottle of brandy with the manager of the company that we would finish the work by Saturday evening. At dinner-time that day it was so certain that we were going to win easily, that Charley suggested to the manager that he had better pay half the bet in advance, in the shape of a flask of brandy. He agreed, and we took the flask up with us to finish off on.

We had drunk most of it, and only one more course of brick to lay, when the son of the manager made his way up beside us. He was a wide-awake, independent-looking youngster, fourteen or fifteen years of age, but he no right to be there. He would have been sent down in a hurry if the brandy hadn't made us a little too easy-going.

As it was, we both had sense enough to order him to leave at once. Instead of obeying, he put his hands into his pockets, eyed us knowingly for a moment, and remarked—

"Say, aren't you two a little high for eighty feet above ground?"

We laughed and let him stay. He moved around the staging, not in the least disturbed by the elevation. Finally, when he got tired looking, he picked up a hatchet which had been in use for driving nails, and began chipping at one of the posts.

In the meantime the last brick was laid. We finished the brandy, and gave three cheers, while the boy stood watching us with anything but respectful eyes. Charley French was leaning against the chimney with the empty flask in his hand, looking somewhat tipsy.

"See here, Dannie," said he, solemnly, "there's the old horse down yonder, and we've forgotten all about him. He's seen us right through this job, and he hasn't been offered so much as a smell of the brandy."

"Hello, old chap! Here's the flask for you anyhow," he suddenly shouted, as he gave it a toss.

It went flashing and circling through the air, and fell with a crash on a big stone just behind the horse, whose driver was with a crowd of loafers some twenty or thirty yards away.

The horse gave a frightened leap, and galloped off at a speed that I hadn't thought was in him. The rope whizzed over the pulleys, and the half-filled tub shot up towards us like a rocket.

It came against the upper block with a crash that threatened the overthrow of the whole staging. Posts swayed and bent their joints; boards, loose brick, and tools slipped from their places and went rattling down below.

We clutched at the top of the chimney as the steadiest object within reach. But the newly-laid brick moved under our hands, and gave little promise of holding us up.

The horse was checked for a moment when the tub came against the upper block; but he bent wildly to his traces, and the fastening of the lower block gave way. He had now a direct purchase on the upper corner of the staging.

The only thing which saved it from being torn away at the first tug was the horse being unable to bring his full

strength to hear. The rope ascended at an angle which lifted the traces above his back, and shifted the strain from his shoulders to his neck. He was half choked and thrown to the ground.

The staging groaned and reeled as he struggled to get on his feet again. His driver stood stupidly looking up at us without moving a step. The whole thing happened in so few seconds that it is not much wonder the man's presence of mind left him. The horse scrambled to his knees, then to feet, and pulled frantically.

The strain at the top of the chimney became frightful. It seemed as though not only the staging, but the whole upper part of the chimney would be pulled away and fall at the next plunge.

Neither Charley nor I had spoken a word. We just held on, and gasped and wondered how it would feel when everything gave way. And we forgot all about the manager's son until he spoke up behind us—

"Say, it's about time to cut this rope, ain't it?"

Before we could turn our heads there was a sharp click on the block. The clean-cut end of the rope shot downward.

The boy stood with the hatchet in his hand watching the horse. Of course the moment the rope was cut the straining animal pitched forward. Then, taking fresh alarm, he ran from the place with the ungainly movement of a runaway truck horse.

"It'd be a good thing for you two men if you were just as frightened of rum bottles as old Dobbin down there seems to be," remarked the boy calmly, as the horse disappeared round a corner, while the rope trailed behind him like a long snake.

Charley and I were both sober enough by that time, and we wanted to shake hands with the manager's son, but he refused.

"No use making a fuss," he said. "I happened to have your hatchet in my hand, and I cut the rope—that's all. Another yank from Dobbin would have brought the whole thing down, and that'd have been about as rough on me as you."

"So you see I came near not curling any this winter," concluded Dannie, "but as it is I'll just quit the 'conveeviality' o' the game."—*W. E. Maclellan, in Youth's Companion.*

THE MASSES IN ENGLAND ARE FRIENDS OF AMERICA.

As America no longer has the same need of our toiling masses, they, perforce, must learn to have less need of America. Since America accepts them very much as matters of course, when she accepts them at all, they naturally return the compliment. The romance of their old relations has died out. That romance notoriously led the Lancashire weavers to starve during the cotton famine rather than join in the infamous cry for intervention to the detriment of the Union. At that time it seemed to be John Bright against a nation, but it was nothing of the sort. The great leader had the rank and file of the people with him, because the love and reverence of America was still fresh in every heart. The ruling and influential minority wished to see the republic divided, but the nation was sound. Its leader had only to appeal to a sentiment which was still a living force. The weavers were but a more shining and a more heroic example of the whole mass. The working folk throughout the land were sound for the Union, because they knew

that their bread was still buttered on the American side, and, when all other reasons failed, because they loved America without knowing why. If they have ceased to love it, it is not by any means because they cherish the contrary feeling. A thousand times No. It is only that there is now a void where there was once a living spring of affection and regard. Perhaps the truest way of putting it is that a sentiment which was once active has now become dormant. People and people are still cousins, if you like, but they are cousins who have "ceased to write." There is no blame, either to give or to receive. America, so far as our knowledge goes, has never knowingly wronged us in thought or deed. It has simply been very persistently minding its own business of late years, as we have been minding ours.—From "British Opinion of America," by Richard Whiting, of the London *Daily News*, in the *March Scribner's*.

WHEN WORK FITS WOMAN.

Edward W. Bok, in February *Ladies' Home Journal*, considers editorially "When Work Fits Woman," a text under which he enters emphatic and vigorous protest against the mad rush of women to seek employment in mercantile and manufacturing establishments. The article is evidently inspired by the recent public utterances of one of the largest employers of women in Pennsylvania, who, in raising his voice against this evil, asserts "that more wrong has been done to thousands of girls who have gone into our commercial houses than the world dreams of," and urges young women who are seeking positions, to engage as domestics where they are safe from danger, where their surroundings would be elevating and congenial, and in a field which greatly needs them. Mr. Bok emphasizes these utterances and goes farther, saying: "The fact cannot be disputed that no single factor in modern life is doing so much to degenerate our young womanhood as this mad race on the part of girls, impelled by necessity or not, to go into the business world. These may sound like strong words to the ears of some, but to those who are really cognizant of the immensity of the evil results that are being wrought, they will simply fit the case and not go beyond it. In altogether too many of our commercial and industrial establishments, stores and factories, the men into whose hands is given the power to employ and control girls are not fit, from a moral standpoint, to herd swine. And yet thousands of our young women are allowed to go from their homes to work under the influence of these men and in the atmosphere vitiated by them. And why? Simply because it is considered more 'respectable' to be employed in an office, store or factory than to be engaged in domestic service. The very word 'servant' has a taint about it that the majority of young women dislike, and from which they flee. But what else are they in business establishments than servants, pure and simple? There can be no difference but an imaginary one. That is all. Far less leniency is shown in our business houses to women employees than is shown, as a rule, in our homes to domestic help—ininitely less." Mr. Bok further argues that of the mistress would seek to elevate domestic work, to treat servants with greater consideration, and to have the daughters of the family

show some active interest and participation in household work, better, more intelligent and more reliable women would be attracted to the kitchens of our homes, and the destructive rush of young girls to work in stores, counting-houses and factories, would be largely checked, and a modern evil to a great extent curtailed.

"AN EMERGENCY CORNER."

To the housekeeper of moderate means and simple living there is sometimes a feeling of actual panic at the arrival of an unexpected guest to lunch. When John is away all day, John's wife is not particular about what she eats at noon, but she feels ashamed to set her chance guest down to cold bread, cold meat, and a cup of tea. In order to guard against such an uncomfortable *contretemps* one housekeeper has a certain corner of her butler's pantry which she calls her "emergency corner." Here are tin cans of pork and beans, boxes of sardines, anchovy paste, and, *par éminence*, a tin box of grated cheese. This matron's great stand-by is a cheese *soufflé*. It is economical and savory, and can be prepared in a short time. First a white sauce is made by cooking together a tablespoonful of flour and one of butter until they bubble, and adding to them a half-cup of milk. This is stirred constantly until thick, when two tablespoonfuls of grated cheese and a little salt and pepper are beaten in. The saucepan is then taken from the fire, and two well-beaten yolks of eggs are added. Last of all the whites of two eggs, whipped stiff, are stirred lightly into the mixture, which is now turned into a buttered pudding-dish and set in a hot oven. As soon as it is of a golden-brown color it is done.

Cheese is the basis of many a palatable hastily prepared luncheon dainty. Sardines rolled in cracker crumbs and set in the oven until brown are excellent appetizers. A little lemon juice should be squeezed on them before sending to the table. Toasted bread spread with anchovy paste and set in the oven until smoking hot is another excellent emergency dish. The list might be lengthened indefinitely, but it is well to fix upon a few dishes for which all material is always kept at hand.

Wise is the housewife who keeps an emergency corner well stocked. She has then a heart for any fate in the way of an uninvited guest, as she is never then caught unprovided. She can enjoy her friend's society with the calm consciousness that the friend will enjoy her lunch.

—Harper's Bazar.

The New York *Observer* has an outspoken article on "The Growth of Ritualism." The unlooked for recent developments in England and Scotland are noted. The writer concludes: "The revival of ritualism brings all thoughtful Christians face to face with the dilemma that saintly Horatius Bonar never wearied of pointing out. With all the earnestness of which he was capable he maintained that the cross and the crucifix could never agree. Either ritualism will banish Christ or Christ will banish ritualism. The rulers of the Jews were thorough ritualists, and their ritualism crucified Christ. Ritualism still crucifies Christ. It conceals the cross in temples where truth is lost in the blaze of candles, pomp of dress, and strains of melodious music. If ritualism comes to the front, the cross must go into the background. That fact should determine the attitude of every follower of Christ to the revival of ritualism.

Our Young Folks.

NOW I LAY ME DOWN TO SLEEP.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadow fluttering go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep."

And somehow with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years.
And lingers with a dear one there;
And as I hear the child's Amen,
My mother's faith comes back to me;
Couched at her side I seem to be,
And mother holds my hands again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time;
Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."
—The late Eugene Field.

GUESS.

Guess was a good-natured little black-and-tan terrier. He liked to play with the children, and the children liked to play with him. Frank Flavel, his little master, used to have fun when other boys would ask, "What's your dog's name, Frank?" and Frank would say, "Guess"; then the boys would say,

"Rover?"

"No."

"Dandy?"

"No."

"Flash?"

"No."

"Oh, Frank, what's his name? Tell us."

Then Frank would say, "Guess," and the boys would guess again till they were tired; and Frank would laugh and say: "I was telling you his name all the time. It is *Guess*," and then the boys would all laugh and say, "Here *Guess*! Here *Guess*!" and *Guess* would run and bark and frisk among the boys. But there was one boy who was quite mean, for he would pinch poor little *Guess*'s tail and ears very hard every chance he got, and the dog learned to hate that boy. One day this cruel boy, when Frank was not looking, sneaked up to *Guess* and pinched one of his ears till the blood came, and *Guess* flew at the boy and bit his hand till the blood came out of that, two. Then the boy ran home crying, and told his papa that Frank Flavel's dog had bitten him till the blood came; but he was careful not to tell that it was because he had pinched the dog's ear till the blood came out of it. Little people, and big people, too, are often very ready to tell of other folk's bad deeds, but are careful not to tell the bad things they do themselves. That is mean! If we must tell of something bad that somebody has done, let us tell the bad things we have done ourselves, or else keep quiet.

The boy's papa was very angry, and came to Frank's house and told Frank's papa that *Guess* must be killed. Frank heard the cruel boy's papa say this, and he ran into the back-yard and called "Guess!" "Guess!" and then he whistled, and *Guess* came, frisking and barking, from behind the stable. Then Frank took a string out of his pocket—Frank always had strings in his pocket—and fastening one end to the dog's collar, he took the other end in his hand and ran out the back gate with *Guess*, and down the alley as hard as he could run, and he wished he could run "a lot faster," for he

had heard the cruel boy's papa say that he would bring a policeman and make Frank's papa give *Guess* up to be killed. He said he would tell the policeman the dog was mad and must be shot.

Frank ran down the alley till he came to another back gate. He knocked on this gate and called:

"Jim! Jim!"

"Halloo!" some one answered inside the yard.

"Open the gate—quick, Jim!"

"What's up, Frank?" Jim exclaimed opening the gate. Frank bounced in with his dog in his arms, and banged the gate shut, and bolted it, nearly knocking his friend Jim down in his hurry.

"Halloo, Frank! What's up?"

Jim was picking up his hat, which Frank had unintentionally knocked off, while Frank wiped the perspiration from his forehead with the cuff of his coat-sleeve.

Frank was nearly out of breath, but he told Jim as quickly as he could what had happened. Jim looked very serious, and said:

"Pete Blink's father will do it, Frank that's sure. He's just that kind of a man. He's as mean as Pete is, and he'll have a pistol shot into poor little *Guess* as certain as Monday is sure to come after Sunday."

"Not much, he won't. I ain't going to give him the chance!"

Frank's eyes were flashing, while his heart beat fast.

"What will you do?"

"Hide my dog!"

"Where?"

"I don't know. Can't you help me, Jim?"

Jim thought a minute. Just then they heard men talking in the alley. The fence was so high and close that the boys could not see the men, and the men could not see the boys, but Frank and Jim heard Pete Blink say:

"Papa, I saw Frank run down this alley with his dog, and I believe he's gone into Jim Rodney's house with it."

Then the policeman knocked on the gate with his club, and called in a rough voice:

"Open up, here!"

Then he listened, but he did not hear anything, because Frank was holding the dog's mouth tight shut so he could not bark, and Jim was whispering:

"Come this way, Frank," and running on his tip-toes, and Frank was running after him as fast as he could run, not making the least bit of noise.

They ran into Mrs. Rodney's sitting-room where Jim's farmer uncle John was just saying good-bye to Jim's mamma—she was his uncle John's sister—and he held a big, empty market-basket in his hand, while his old-fashioned carriage stood at the door. Jim gasped out poor *Guess*'s danger, and said:

"They are as the back gate with a policeman, now, mamma!"

"Give the dog to me, Frank. I'll hide him for you till the danger is over; I'll take good care of him. Put him in here."

There was a twinkle in the farmer's eyes as he lifted the lid of the big market-basket, and Frank slipped his dog into it, as Jim said afterwards, "before you could say 'Jack Robinson';" and the farmer shut down the lid, and strode through the hall, and jumped into his carriage, set the basket between his feet, and taking up the lines he drove down the street as fast as he could, calling "good-

bye" as he went. The boys stood in the hall laughing; Jim's mamma was standing on the front steps, and she saw a policeman coming round the corner with Mr. Blink and Pete. She told the boys, and they took to the heels and ran out the back gate and up the alley to Frank's house.

Mr. Blink was very angry because he could not find *Guess*; but he never knew that Farmer Kingsley had helped Frank hide his dog.

Frank and Jim went down to the farm to spend a week and had many a fine run with *Guess* while there; and in the fall the Blinks moved to another town, and *Guess* was home again playing with the boys just as he used to.—*Central Christian Advocate*.

A LESSON WELL LEARNED.

A poor man on the way home from his day's work, was walking along just ahead of me, with a sack of flour on his shoulder. His little boy was trudging by his side with a beetle swung over his shoulder.

It was a heavy thing to carry, and I heard the little boy say very wearily, "Oh, father, how glad I am that we left the wedges till to-morrow night. This beetle is just all I can carry."

"Do the best you can, my son," said the father. "I know you are tired, and the beetle is heavy, but be patient."

For some time after these words of encouragement, the little fellow was very patient, but the farther he went, the heavier the beetle seemed to grow.

At last he stopped, and lowering it to the ground, said, "Father, I cannot carry it any farther."

"You need not carry it any farther my boy," was the father's reply. "You have done well. Some little boys would have complained in a very short time, but you have done nothing of the kind. You have been patient, and you have nobly strengthened your own power of endurance by what you have done. Now, my darling, I will carry the beetle the rest of the way for you."

How easy and how pleasant the remainder of that walk was to the little boy whose father was carrying the burden for him.

I saw the two—father and child—as they entered the little yard in which their low, vine-covered cottage stood.

Two lessons were learned during the evening walk.

The little boy learned that when he really needed help, his father would help him. He would not shirk. He carried the heavy beetle as far as a little boy ought to carry it, and then he learned the grand lesson of his life: that his father could be depended upon to help him.

I also learned a lesson. I learned that if I bear life's burdens patiently, my heavenly Father, all unseen, will, when the proper time comes, take them and bear them for me.—*Egbert L. Bangs, in The Messenger*.

Three thousand boxes of candy and pieces of clothing were recently distributed to as many poor children in New York city by a youth eighteen years of age. His name is Tells J. D'Apery. He is editor and proprietor of a small paper called *The Sunny Hour*. All the profits of the publication are used to purchase shoes for barefoot children.



Women Who Suffer pain each month can find relief and emancipation from their troubles.

Congestion and inflammation of the internal organs are generally induced by exposure to wet or cold, excitement of the emotions, or a morbid condition of the blood.

Hysteria, Spasms, Nervousness, Indigestion, or Dyspepsia, often depend upon irregularities of function and displacements of the womanly organs.

For all irregularities, suppressions and obstructions, Dr. Pierce's Favorite Prescription is a specific, and has a record of over a quarter of a century of cures.

Mrs. MALVINA WILSON, of Boothville, Marion Co., W. Va., writes: "For twelve long years I suffered greatly with extreme nervousness, stomach and uterine disease. I had doctored with four physicians with little or no good, and one of them was as good a physician as could be had here; he gave me up to die. None of my friends thought I could get well. We had tried almost everything, and at last I thought I would try Dr. Pierce's Favorite Prescription. I had been bed-fast most of the time for almost two years. After taking several bottles of the 'Favorite Prescription' and following the directions strictly, I now enjoy better health than ever before in my life. I only weighed a little over one hundred pounds and now I weigh 167 pounds."



Mrs. WILSON.

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Ministers and Churches.

Rev. A. H. Drumm, of Avonton, has accepted a call to Port Elgin. The stipend is \$350.

Congratulations of the Presbytery of Pictou, N. S., were extended to the Rev. A. Sutherland, of Ripley, Ont., on his ministerial jubilee.

Rev. John Thompson, M.A., of Ayr, lectured in Knox Church, Embro, to a crowded audience on "Beside the Bonnie Briar Bush."

Rev. Andrew Love, B.A., of Quebec, preached in Chalmers Church, Kingston, a week ago Sunday evening. Mr. Love is a graduate of Queen's.

The two Presbyterian congregations of Elora worshipped together in Chalmers Church on a recent Sabbath, the Rev. H. R. Horne preaching at both services.

The Rev. Prof. D. M. Gordon, D.D., of Halifax, N.S., was nominated by the Presbytery of Victoria, at its last meeting for the Moderator of next General Assembly.

Rev. W. Meikle has moved from 44 Robert Street to 62 Robert Street, Toronto, where he will be pleased to see acquaintances and friends, and have correspondents address him.

Rev. W. W. Peck, M.A., LL.B., the popular pastor of Napanee Presbyterian Church, was married last week in this city to Miss Marguerite A., eldest daughter of Mr. James Swanzy.

Rev. Neil McPherson, B.D., of Petrolea, who was recently called to Knox Church, Guelph, left the decision in the hands of Sarnia Presbytery. The Presbytery refused to grant translation.

The Rev. Dr. F. Smith addressed a missionary meeting in connection with the Y.P.S.C.E., of St. Andrew's Church, Strathroy, on Friday evening, March 20th. There was a large and appreciative audience.

The Rev. W. G. Jordan, preached his sixth anniversary sermon at Strathroy, on the last Sabbath of March. On the following Friday a free congregational social was held to celebrate the extinction of the mortgage debt.

Rev. Jas. Stuart, pastor of the Presbyterian Church, Prescott, on a late Sabbath evening made a powerful appeal on behalf of the Armenians, which resulted in a contributions of over \$60 being sent towards their relief.

At the communion service in Dunn Avenue Presbyterian Church, last Sabbath, there were 16 additions on profession of faith and 9 by certificate. The annual report of this congregation indicates a highly prosperous state of affairs.

A large number turned out to the Presbyterian Church, Alton, on Sunday week, to hear the Rev. Mr. Dodds, a missionary who has just arrived from foreign fields. The pulpit was preached vacant last Sunday by Rev. W. Farquharson, of Claude.

Rev. Mungo Fraser, of Hamilton, delivered his very excellent address on "Egypt" in Melville Church, Fergus, last evening. The event was one of the best of the many good evenings given by the ladies of Melville Church and was greatly appreciated.

Under the auspices of the Ladies' Aid of St. Andrew's Church, Thamesford, Ont., the Rev. George H. Smith, B.D., the pastor, gave his lecture: "A Student's Tour Through Northern Europe," on the evening of the 24th inst., to a large and interested audience.

A committee has been appointed to consider the advisability of instituting a course of reading in connection with the Christian Endeavor Societies of our Church. Conveners of Presbyteries, Committees or others having any information to impart or suggestion to make are requested to write to Rev. W. G. Jordan, B.A., Strathroy.

The Scottish-Canadian poet, Mr. John Imrie, delivered a very interesting lecture in College Street Presbyterian Church on Tuesday of last week on "The Humor, Pathos and Poetry of the Family Circle," to a large and appreciative audience. The proceeds of the evening amounted to a handsome sum for the Ladies' Aid schemes of the church.

"Rev. R. J. Beattie, of Guelph, Ont., who was recently called to the pastorate of the Presbyterian Church of this city," says the North Alabamian, of Tusculumbia, "arrived yesterday afternoon and received a most cordial welcome. He will enter at once upon the discharge of his pastoral duties, and we hope soon to see the church take on new life under the power and influence of his preaching."

On the 4th ult. the 22nd anniversary of the induction of Rev. D. W. Morison as minister of St. Paul's, Ormstown, was commemorated by a goodly representation of his people assembling in the temperance hall to do honor to the occasion, Mr. Thos. Baird being called to the chair. After an enjoyable entertainment the Rev. Mr. Morison was presented with a fur coat and robe, and Mrs. Morison with a purse. Mr. Morison spoke at length in reply, and conveyed his wife's and his own thanks for their kindness. A pleasing feature of the evening was the presence of the Methodist minister, Rev. T. H. Wright, who joined in the congratulations.

A most enjoyable evening was spent at the concert held recently at the Presbyterian manse Port Stanley. Rev. John H. Courtenay, the pastor, and his estimable wife, treated their visitors in an extremely hospitable manner. The programme was taken part in by Mrs. Taylor, Rev. J. H. Courtenay, Misses Edith Pollock, Thompson, Hindley, Grace Aylesworth, Jennie Ellison, Agnes Hepburn, Ethel Ferguson, Lillian Thomas, and Mr. W. Hawkins.

The fourth annual convention of Lambton County Y. P. S. C. E. was held in Petrolea last month. The attendance of delegates was large, and the papers and addresses above the average. The excellency of the programme is in a great measure due to the untiring efforts of President Wilkinson of Sarnia. Capital addresses were given by Rev. C. H. Spellar on "Social Evils of the Day;" Miss E. Sanson on "Monthly Written Reports;" Mr. T. E. Bush on "Echoes from Boston;" Rev. F. O. Nichol on "Provincial Work;" Mr. W. Allan on "For Christ and the Church;" Mr. R. Rawlings on "Our Relation to Temperance Work." A carefully prepared as well as an inspiring paper was that read by Rev. S. G. Livingstone on Missions. The Church of Christ is Missionary or it is nothing. Selfishness in the Church is baneful. Rev. Dr. Hindley, of Forest, took charge of the Question Drawer, and excelled himself in the unique way in which he dealt with questions bearing upon social and religious difficulties. The most interesting session was the closing one. The Presbyterian Church was taxed to its utmost capacity. Rev. Dr. McKee, of Brigidon, delivered an eloquent address with great fervor on "Good Citizenship," pointing out that the only panacea for present day socialistic sorrows is the gospel of truth, of light and of Peace. The ideal state is the kingdom of heaven. Rev. Robt. Johnston, of London, gave a valuable address on "Preparation for Service." His plea for Christ in the home, for prayer in quiet moments, for manhood instead of moneyhood, for the influence of the one, and for being a seer instead of a dreamer, was most impressive, spiritual and ennobling. Mr. Johnston makes one realize that truth is not merely received but felt. The consecration service at the close, led by Mr. Johnston, was truly a consecration service. The delegates left saying, "Well, that's the best Convention we've ever had."

FRENCH EVANGELIZATION.

The general meeting of the Board of French Evangelization took place on the 19th inst. Reports were presented by the Presbyteries in which French work is being done. They all spoke of good work, progress,—one evidence being the addition of 220 to the Church,—favoring conditions, and the duty of going forward. The only disheartening report was the treasurer's. He had to present the state of the funds as follows:

Table with financial data: ORDINARY FUND, Receipts to date (including balance on hand last May) \$14,078 26, Payments to dates 16,846 59, Required before 1st May 8,867 99, etc.

The Board regarded the whole situation as most serious and considered it at great length. Its judgment is indicated by its action. It resolved: (1) to order the full payment of salaries due on the 1st May next; (2) to make grants for carrying on the work in 41 fields and 21 mission-day schools (thus extending the work and at the same time economizing \$170 per month as compared with grants made at same date last year); (3) to appeal to the congregations that have given nothing to the funds for a contribution; to those contributing less than they did last year to even up, at least; to all others to help, if possible, avert this threatening deficit. The Board cannot believe that just when God is opening doors for His messengers to enter with the bread of life to the hungry, His believing children will block the way by withholding what is their meet and bounden duty to give.

In the name of the Board, D. H. MACVICAR, D.D., LL.D., Chairman. S. J. TAYLOR, Secretary. Montreal, March, 1896.

COMFORTABLY SETTLED.

One of the leading Yonge Street tailors, Mr. James Alison, has recently made such extensive alterations to his store that he is now practically in new quarters. Apart from being almost twice as large in area, thus presenting a spaciousness of appearance which they did not formerly possess, his business quarters are now exceptionally bright, convenient, and inviting. For the re-opening, which took place a short time since, Mr. Alison had secured an immense stock of the latest imported and domestic goods, in every shade of approved colour and every style of recognized design. Hard indeed to please would be the man who, in such an array of material, could not choose something satisfactory and becoming. Mr. Alison is now prepared to do his old friends and prospective customers every justice. His address may be had by a reference to the advertising columns of this paper.

Advertisement for Wink Your Eyes Out, Kents' Eye-Glasses and Optical Goods, 144 Yonge St. Includes an illustration of a clock and text about vision and refraction.

At the annual meeting of St. Andrew's church, Ottawa, the pastor, Rev. W. T. Herridge, presided. Reports from all branches of church work showed that another prosperous year has been concluded. There is a slight decrease in the number of names on the membership roll, but there have been many deaths during the year, and to these, in the report of the kirk session, touching reference was made. The membership is now 530. Mr. P. Larmonth reported for the kirk session, receipts of \$2,300; Mr. Geo. S. May for pew rents, \$6,000; subscriptions and receipts from glebe fund, making a gross total of \$14,600, which, after paying all current expenses, left a balance on the right side. Mr. James Gibson reported for the Sunday School, Mr. F. P. Bronson for the Ladies Aid Society and Home Mission Society, and Mr. J. R. Reid for the Young People's Association, each of which have progressed. Mr. F. H. Chrysler presented the report of the glebe trustees. Thirty-seven properties were sold, realizing \$9,200, and added to this the collections for previous sales, an aggregate of \$15,000, was received. Most of this goes toward paying off a mortgage on the property. Rev. Mr. Herridge in his address, spoke of the harmony with which every department of the church co-operated with the others, and which tended to the good showing each could make.

W. F. M. S. MEETING.

GUELPH: The eleventh annual meeting of the W.F.M.S. of the Presbytery of Guelph which was held in Waterloo lately was an interesting and profitable gathering. There are in the Presbytery 27 auxiliary societies and 13 Mission Bands of which nearly all sent representatives. During the past year four new auxiliaries have been organized and one Mission Band. The re-

Advertisement for A Tonic For Brain-Workers, the Weak and Debilitated. Horsford's Acid Phosphate is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body. Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems causing debility and exhaustion."

**What is the Matter
With Your Blood?
You are not Healthy,
Do you Know Why?
You Feel Run Down,
What is the Reason?
It is your Blood
Out of Order?
What Makes
Bad Blood?
Diseased Kidneys.
What Should you Do?
Cure your Kidneys?**

There never has been but one reliable, one standard, one certain cure for diseased kidneys and impure blood, and that is, Warner's Safe Cure. This truth is acknowledged by the best doctors, the most renowned scientific men and the highest authorities in the world. Throughout all Europe, in every part of America, and even in Australia and other distant lands, it is admitted to be the standard, the only remedy for men and women whose blood has become diseased, for men who are unaccountably debilitated, and for women whose lives do not pursue their normal course. These are admitted truths, which you doubtless know, and we trust, in reminding you of them, we are doing you a favor.

ports show a growing interest in foreign missions in general and an increasing knowledge of the work now being carried on by the missionaries of our Church. In the Presbytery last year 1,027 copies of the *Monthly Letter Leaflet* were subscribed for. The amount contributed to missions last year by this Presbyterial W.F.M.S. was \$2,118.92. Six life members were added to the General Society last year in this Presbyterial. Besides contributing money for missions the ladies have sent over 2,000 lbs of clothing, etc., valued at \$625.00, to the Indian school and reserve at File Hills, N. W. T. Besides the devotional exercises, addresses were given and papers were read by leading Christian workers. Mrs. Maclean, the president, in her opening address pointed to the love of Christ as the ruling and constraining power in missionary work. In the evening the session was a public one and the church was well filled by a sympathetic audience who listened with marked attention to the addresses of the Rev. R. P. Mackay and Rev. J. Fraser Smith, late of Honan, China. Mrs. Hart, of Guelph, read a paper on "Mission Band Work," which was specially instructive. Then followed a discussion of the subject, in which a number of useful suggestions were made in regard to Mission Band procedure. Miss Argo, of Fergus, showed us the "Benefit of Thanksgiving Meetings" in a thoughtful and interesting address. The benefits were grouped under four heads:—"Expectation," "Special Remembrance," "Self-denial," and the "Outpouring of the Spirit." A resolution was passed urging on the General Society the continuance of the practice of keeping the first session of its meetings for devotional services exclusively. Mrs. Christie, of Toronto, spoke profitably on the "Best Method of Conducting a Meeting." In the afternoon Mrs. McInnes, of Elora, read a paper on "Systematic Giving," and Mrs. Goldie, of Guelph, followed the lead given her by Mrs. McInnes and spoke on the same theme with excellent effect. "The Supply Report" showed that almost all the auxiliaries and Mission Bands had contributed clothing, while from manufacturers in Hespeler, Galt and Elora several webs of flannel and tweed had been received. The gift of a fine new carpet from the ladies of Acton had rejoiced the hearts and added largely to the comfort of our good missionaries at File Hills, Mr. and Mrs. Skene. A paper by Mrs. Rae on "Spiritual Methods in our Work" was read by an Acton delegate, and Mrs. McCrea, of Guelph, gave a short closing address. The president-elect, Mrs. Maclean, thanked the society for the honor it had shown her in re-electing her. A parting hymn was sung and with the benediction the convention closed. Tea was served in the basement of the church on Wednesday and dinner on Thursday, and on Wednesday night the delegates were welcomed to the homes of the good people of Waterloo. Everything in regard to the meeting that could insure its success or that could add to the comfort and enjoyment of the visitors was provided, and they returned home feeling, as one who was at the meeting expressed it, that "The Waterloo people know how to entertain."

Lost wealth may be regained by industry, the wreck of wealth repaired by temperance, and forgotten knowledge restored by study, and even forfeited reputation won back by penitence and virtue; but who ever again looked upon his slighted years, and stamped them with wisdom, or effected from Heaven's record the fearful blot of a wasted life?—Mrs. Sigourney.

CANADIAN McALL ASSOCIATION.

The annual meeting of the Canadian McAll Association was held on the 5th ult. The Board of Management and others met when reports of the nine auxiliaries in Canada were read. Delegates from Lindsay, Brantford, Parkdale and Toronto were present, who gave accounts of the year's work in their several auxiliaries. In the evening a public meeting was held, at which the secretary's report was read. It dealt with the many agencies employed by the mission to further the spread of the gospel in France. There are about 120 stations or halls in Paris and the provinces, of which some may have to be closed owing to the reduced contributions from Britain, the United States, and Canada. Already there have been two or three halls in Paris taken over by the Protestant Churches there. The Mission Boat has had a very successful season. There are four dispensaries, also mother's meetings, Sewing Schools, Soldier's Reading Rooms, Christian Endeavor Societies, Young Men's Christian Associations and many other methods by which the knowledge of Christ is brought to these people, who seem in many cases so ready to receive it. The Canadian McAll Association has undertaken the support of the two halls in Rochefort and LaRochelle. In these two historic towns the work is very encouraging; many have found joy and peace in believing on the Lord Jesus Christ.

The treasurer's report showed the total amount contributed to be \$1,130, with some few amounts yet to be received. The Rev. Dr. Parsons, Rev. Prof. Reynar, Mr. N. W. Hoyles, Q. C., and Rev. Principal Caven addressed the meeting, most of them speaking from a personal knowledge of the work, having, during visits to Paris, attended services in some of the halls and met Dr. McAll, Mr. Greig and others engaged in the mission. During the evening the Rev. Arthur McAlpine sang. The officers and Board of Management were appointed, of which we name only the following: Honorary President, Mrs. Ed. Blake; President, Mrs. D. Cowan; Secretary, Miss M. Carty, 263 Jarvis Street; Treasurer, Miss Caven, 76 Spadina Road.

GENERAL ASSEMBLY'S HOME MISSION REPORT.

Dr. Cochrane calls attention to the following circular sent to all the Presbyteries:—
MY DEAR SIR,—Will you send me, not later than 20th April, the following particulars to assist me in preparing the Assembly Report.
1. A statement of the progress of Home Mission Work in your Presbytery during the past year.
2. The amounts expended by congregations within your bounds during the year, for mission work and mission buildings—(such as are not included in the regular contributions to the Home Mission Fund).
3. Also, whether your Presbytery, and what number of congregations it it, have organized Young People's Missionary Associations, as recommended by Assembly? What contributions

have been made from this source to Home Missions, and whether a Presbyterian Union of these Young People's Societies has been formed?

If these reports are kept separate, and written only on one side of the page, will greatly facilitate classification.

As the convener has to leave Canada early, to attend the Presbyterian Council in Glasgow, the report must be completed, and in the printer's hands by the 1st of May. Your prompt attention will very greatly oblige.

Yours very truly,
WM. COCHRANE.

Brantford, March 30th, 1896.

IT IS ABSURD.

It is absurd to try to cure rheumatism with sarsaparillas, and the ordinary advertised compounds which are recommended for the cure of almost every disease to which the human flesh is heir.

This disease, as all know, is caused by an acid poison in the blood, and can only be quickly and effectually removed by the use of an internal remedy, which will neutralize it, and thus destroy its irritating properties. The ingredients of South American Rheumatic Cure have not been long known, but are recommended by some of the latest English medical works as being to rheumatism what quinine is to ague, an absolute specific. The first dose of the remedy gives perfect relief, and it at once begins the chemical process of neutralizing the acid of the blood. It usually cures in one to three days.

The congregation of St. Paul's Church, Orms-town, contributed last year \$1,012.72 in aid of the mission schemes of the church, made up as follows: Subscribed by schedule \$503.75; by the W. F. M. S. \$223; the Sabbath Schools, \$161.33; the Christian Endeavor \$25; the balance by collections. Special for Foreign Missions, not included in the above, raised by Mrs. Peter Barr \$50, making altogether an advance on last year. The allocations were as follows:—Foreign Missions \$387.70; French Evangelization \$252.52; Home Missions, Augmentation, etc., \$372.50. The Armenian Fund of this flourishing church is \$98 25.

THE SUFFERING OF OLD PEOPLE.

Finds Simple and Quick Relief in the use of South American Kidney Cure.

The suffering from kidney trouble endured by men and women who are getting a little up in years is often exceedingly distressing. The annoyance and inconvenience caused by a derangement of the kidneys is only too plain to all who have been troubled in this way. How keen the distress is at times from what is known as prostatic troubles in the old, such as enlargement, inflammation and ulceration of the prostate gland. Without any present or after unpleasant effects South American Kidney Cure gives immediate and lasting relief in all such cases. It is a wonderful medicine for kidney trouble of whatever kind. It is essentially a kidney cure, and boasts of nothing more. But it is king here every time.



Mr. Jacob Wilcox of St. Thomas, Ontario, is one of the best known men in that vicinity. He is now, he says, an old man, but Hood's Sarsaparilla has made him feel young again.

"About a year ago I had a very severe attack of the grip, which resulted in my not having a well day for several months afterwards. I was completely run down and my system was in a

Terrible Condition.

I lost flesh and became depressed in spirits. Finally a friend who had been benefited by Hood's Sarsaparilla advised me to try it and I did so. I continued taking it until I used twelve bottles and today I can honestly say Hood's Sarsaparilla has restored me to my former health." JACOB WILCOX, St. Thomas, Ontario.

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

Prominently in the public eye today. It cures when all other preparations fail.

Hood's Pills the after-dinner pill and family cathartic. 26c.



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CANADIAN HOUSE, 6 Hospital St., Montreal.

\$1.00 \$1.00 \$1.00

For Thirty Days THE GOLDEN RULE, the twenty-page illustrated weekly Christian Endeavor paper, edited by Francis E. Clark, D.D., will accept new (notice the emphasis on the word "new") subscriptions for one year at one dollar. And every new subscriber that accepts this offer will receive, free of all charges, a cloth-bound copy of Ian Maclaren's famous book, entitled "Beside the Bonnie Brier Bush."

**THE GOLDEN RULE COMPANY,
646 Washington Street, Boston, Mass.**

The membership of Kelvinhaugh Church, Glasgow (the Rev. D. Macmillan, M.A.), is now 1,018.

HEART DISEASE YIELDS AN INTENDED VICTIM.

The Wife of Capt. Chas. Muggler Radically Cured of Heart Disease of Four Years' Standing by Dr. Agnew's Cure for the Heart.

Mrs. Chas. Muggler, Sydney, N.S.: "For four years I was afflicted with severe heart trouble. Smothering and choking sensations, swollen feet and ankles, and pain in left side were my symptoms. I doctored constantly, without benefit, and, in fact, had despaired of ever again being well. Dr. Agnew's Cure for the Heart was at last tried and to my astonishment gave relief inside of an hour. I have now used three bottles and am completely cured. No one can use too strong language in recommending this remedy, as its powers to cure are truly wonderful."

Rev. Dr. George A. Gordon, pastor of the Old South Church, Boston, has accepted an invitation to speak at the coming session of the Oxford (England) Summer School of Theology.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

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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 deserved-
ly high reputation for purity can be relied upon. The unfer-
mented grape juice also commends itself to those who prefer
that the wine should not be fermented and should have a
large and increasing sale in our Presbyterian and other
Churches.

WM. COCHRANE.

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

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and St.)
TELEPHONE 4249.
Please Mention this Paper

British and Foreign.

Rev. Dr. Logan, of Scranton, Pa., has been elected a member of the Victoria Institute of Great Britain. The purpose of the institute is to reconcile the revelations of science with the statements of the Bible.

Rev. T. F. Colburn, of Pittsburgh, a prominent Methodist clergyman and corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, died at Pittston, Pa., on the 11th inst.

An American scholar, Dr. Herman V. Hilprecht, who has deciphered a clay tablet discovered in Babylonia in 1894, declares that it contains what is undoubtedly a Babylonian love letter of the time of Abraham.

In the Free South Church, Aberdeen, on the 4th inst., a large congregation met to take farewell of Rev. W. J. B. Moir, of Lovedale, South Africa, on his impending departure to resume active duty in the mission field.

The Rev. S. S. Walker, assistant in St. John's Free Church, Dundee, has been elected by the London Committee to the pastorate of the Presbyterian Church in Singapore, and has signified his acceptance of the appointment.

Last week the Perth Free Presbytery had under consideration the Sabbath Observance question. Very frequently strangers from Perth made their way to country places on the Sunday and disturbed the quiet of the day of rest.

At Camden Road Church, London, recently, after morning service, the pastor, Rev. R. M. Thornton, D.D., received the united and hearty congratulations of the office-bearers on the completion of the twenty-fifth anniversary of his ordination.

The Right Rev. James Smith, D.D., minister of Cathcart and "father" of the Church of Scotland has just celebrated the 68th anniversary of his ordination. He is now in his ninety-third year, and still shows the deepest interest in all Christian parish work.

The will of Lucy Ann Hartt, of Boston, gives \$30,000 to the Old Ladies' Home Association of Chelsea; \$5,000 each to the Woman's Board of Missions, the American Missionary Society and the Woman's Home Missionary Society, and \$3,000 to the First Congregational Church of Chelsea.

The following statistics are interesting as showing the progress of Presbyterianism in England: In 1877 there were 264 congregations, as against over 300 at the present date. During the same period the membership has increased from 36,540 to about 70,000, and the annual income from £137,088 to £234,000.

The number of congregational and mission societies in connection with the Glasgow F.C. Presbytery's Temperance Association reaches 180, with a total membership of over 12,000. There are ninety-two Bands of Hope and eighty-eighty adult societies. The income of last year failed to meet the expenditure by about £9. Glasgow is to be congratulated on her thorough-going temperance movement. Edinburgh is far behind in this matter.

A meeting of ministers and elders has been held in Glasgow in connection with the visit of the Pan-Presbyterian Church in June next. Dr. Marshall Laug has consented to preach the opening sermon, and a public reception will be given in the Municipal Buildings. Over £2,000 will be required to meet the necessary expenses, of which sum £1,000 has been already promised. The local arrangements have been placed in the hands of a committee of 130 in number.

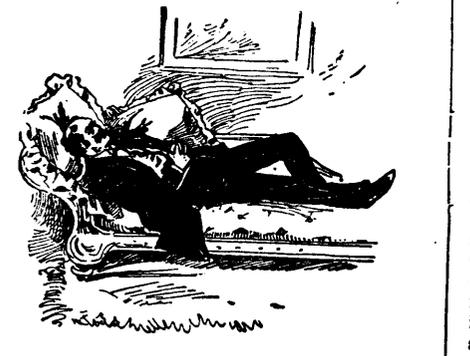
HOW A HOME WAS LOST.

THE BITTER EXPERIENCE OF MR. ELWOOD, SR., OF SIMCOE.

Attacked with Neuralgia of the Limbs he Became Helpless and Suffered Intense Agony—Spent His Home in Doctoring with Specialists Without Avail—Dr. Williams' Pink Pills Came to the Rescue when other Means had Failed.

From the Simcoe Reformer.

The many virtues of Dr. Williams' Pink Pills for Pale People have so often been published in the columns of this paper, that they are widely known to the residents of Norfolk County, and it is as widely conceded that they have brought joy into more than one household, and their merits are spoken of only in words of praise. In this instance the facts are brought directly home to the residents of Simcoe, a gentleman who is glad to testify to the benefit he has received from the use of these pills being a resident of this town. Mr. Wm. Elwood, sr., a resident of Simcoe for about two years, and for years a resident of Fort Erie, a carpenter by trade, is loud in his praise of the benefits he derived from the use of the Pills. In an interview with Mr. Elwood, that gentleman told the Reformer that about eight years ago he was attacked with ulcerated catarrh of the head and throat, and was obliged to quit work, and since that time has not been able to resume his calling. The disease, shortly after he was taken ill, developed into neuralgia of the lower limbs. During his long illness the services of specialists in both Toronto and Buffalo, as well as those of local physicians, both in his former home and Simcoe, were called into requisition, but all to no purpose.



So bad did he become, and so great were the pains that shot through his limbs, that at times Mr. Elwood had to be held down on his couch. His stomach and bowels were seriously affected and he was indeed in a deplorable condition. About a year ago he lost the use of his left foot and ankle and was unable to walk around his home without great difficulty. At one time Mr. Elwood possessed of a good home, but so long was he ill that he spent all his property in the hope of regaining his health. Last fall Mr. Elwood commenced taking Pink Pills and shortly after he began to feel an improvement in his condition. He continued the use of the pills until he had taken thirteen boxes when he regained the use of his foot and ankle and thought he was about cured and discontinued their use. So long had he been a sufferer, however, that it was impossible for him to become convalescent in so short a time. An attack of the grip again brought on the disease, but not by any means so terrible as formerly. Mr. Elwood again commenced taking the pills and is fast regaining his former health and feels certain that the Pink Pills will exterminate all traces of disease from his system. He feels so gratified at what the pills have done for him that he gladly gave the information to the Reformer for publication in the hope that his experience may be a benefit to some other sufferer.

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore their glow of health to sallow cheeks. Men broken down by overwork, worry or excess, will find in Pink Pills a certain cure.

Sold by all dealers or sent by mail, post paid, at 50 cents a box, or six boxes for \$2.50, by ad-

No "Miss-fires,"
No Bad Matches,
Every One Counts
As a Light.
E. B. EDDY'S Matches

dressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y. Beware of imitations and substitutes alleged to be "just as good."

OUR BELOVED QUEEN.
Her Most Recent Photo, Full Cabinet Size, Given Away.

Our beloved Queen Victoria; God bless her and preserve her to her loyal and loving people. Few homes can boast of having a really good and recent cabinet photo of Her Majesty, who will soon attain her 77th year. The Wells & Richardson Co., manufacturers of Diamond Dyes, have made special arrangements with the publishers of "Our Home," Canada's best, purest, most largely circulated and most enterprising family paper, now in its fourth year of active and progressive work, whereby they are enabled to make the following special and generous offer, good for one month only:— An elegant full cabinet photo (from a recent copy taken by royal command) of Her Majesty Queen Victoria; a four-page pamphlet giving dates of births, marriages and deaths, and other items of interesting and useful information relating to the Royal family, that but few people have access to; six Diamond Dye dolls with six extra dresses, and a card of forty-five samples of dyed cloth, showing colors of Diamond Dyes—will be sent free to every man, woman and child who will send 25 cents in money or stamps for one year's subscription to "Our Home," a paper that thousands declare to be worth a dollar. The cabinet photos of the queen are worth 40 to 50 cents each, and can be obtained only as premiums with "Our Home." If you desire to have pure and wholesome reading matter for one year, and the premiums as promised above, send your name and address at once. The whole cost, remember, is only 25 cents. Address Wells & Richardson Co., Montreal, P. Q.

It is said there were as many newspaper men as ministers at the last meeting of Du-noon Presbytery.

Rev. John McNeill has been addressing crowded congregations in Cambridge, some of the services being held in the Presbyterian Church.

The statistics of the Metropolitan Tabernacle for the past year show a net decrease in membership of fifty-seven. There are now 4,780 names on the church roll.



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Buy only McLaren's Genuine Cook's Friend.

Synod of Hamilton and London.

The Synod of Hamilton and London will meet in St. Andrew's Church, Chatham, on Monday, 20th April, at 7.30 p.m.

Rolls of Presbyteries, and all papers to be brought before the Synod, should be sent to the Clerk at least one week before that date.

WM. COCHRANE, Synod Clerk.

Brantford, March 16th, 1896.

The Fisk Teachers' Agency,

Bank of Commerce Building, 25 King West, Toronto. We supply teachers with positions and School Boards with suitable teachers.

W. O. McTAGGART, B.A., (Tor. Univ.) Man.

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DR. C. P. COBBAN, L.D.S., Dentist, 537 Sherbourne Street, between Earl and Isabella Sts.

AUGMENTATION.

The General Assembly's Committee on Augmentation of Stipends will meet in the Board Room of the Presbyterian Offices, Toronto, on

Tuesday, 7th April,

at 9.30 a.m., prior to which date all Presbytery reports and other documents for the Committee should be sent to the Rev. Dr. Warden, Toronto.

The meeting has been called at a later date than usual, in the hope that sufficient funds would be forthcoming to justify the Committee in paying in full the grants for the past six months.

DR. SWANN W. C. ADAMS DENTISTS.

Tel. 2419. 95 KING ST. EAST.

Miscellaneous.

thinness

The diseases of thinness are scrofula in children, consumption in grown people, poverty of blood in either. They thrive on leanness. Fat is the best means of overcoming them.

In Scott's Emulsion of cod-liver oil the taste is hidden, the oil is digested, it is ready to make fat.

When you ask for Scott's Emulsion and your druggist gives you a package in a salmon-colored wrapper with the picture of the man and fish on it—you can trust that man!

50 cents and \$1.00

Scott & Bowne, Chemists, Belleville, Ont.

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1896 Edition

THE PRESBYTERIAN YEAR BOOK

For the Dominion of Canada and Newfoundland.

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MEETINGS OF PRESBYTERY.

- ALGOMA.—At Gore Bay in September. BRANDON.—At Brandon on July 14th, at 10 a.m. BROCKVILLE.—At Lyn, on July 14th, at 3 p.m. BRANTFORD.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brantford. CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m. CHATHAM.—At Chatham, in First Church, on July 14th, at 10 a.m. GLENHARRY.—At Alexandria on July 14th, at 11 a.m. GUELPH.—At Guelph, in Knox Church, on May 19th, at 10.30 p.m.; adjourned meeting at Fergus, in Melville Church, on April 9th, at 2.30 p.m. HURON.—At Brucefield, on May 12th, at 10.30 a.m. KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m. LINDSAY.—At Beaverton, on April 21st, at 11.30 a.m. LONDON.—At St. Thomas, in Knox Church, on May 12th, at 2 p.m., for conference; and for business on the 12th, at 9 a.m. MAITLAND.—At Wingham, on May 19th, at 11.30 a.m. MONTREAL.—At Montreal, in Knox Church, on June 30th, at 10 a.m. ORANGEVILLE.—At Orangeville, on May 5th, at 10.30 a.m. PORTAGE LA PRAIRIE.—At Portage La Prairie May 4, at 7.30 p.m. PARIS.—At Ingersoll, in St. Paul's Church, on July 7th, at 11 a.m. PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 7th, at 9 a.m. REGINA.—At Qu'Appelle on July 8th. SARINIA.—At Sarnia on July 14th, at 7 p.m. SAUGWEN.—At Harrison on July 14th, at 10 a.m. SUPERIOR.—At Rat Portage on September 9th, at 2 p.m. WHITBY.—At Oshawa, on April 21st, at 10 a.m. WESTMINSTER.—At New Westminster, on June 2nd, at 2 p.m.

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