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Use celery freely. A tea made of the leaves and roots and used daily is said to cure rheumatism.

It is said that a pinch of salt placed on the tongue and allowed to dissolve slowly is a certain cure for sick headache.

Little bags of orris powder are considered among the daintiest devices for perfuming bed linen and underclothing and are more popular than lavender just now in the most luxurious houses.

A small lump of sugar added to turnips when cooking will correct the bitterness which sometimes spoils this vegetable. If to be served mashed it will greatly improve them to put them through a colander.

To remove paper from a cake, when the cake has partly cooled, turn it bottom upward and brush the paper with water until it is thoroughly dampened. It can then be easily removed. To keep a cake from sticking to the pan butter the pan slightly, dredge it with flour, and shake the flour out before pouring the cake in.

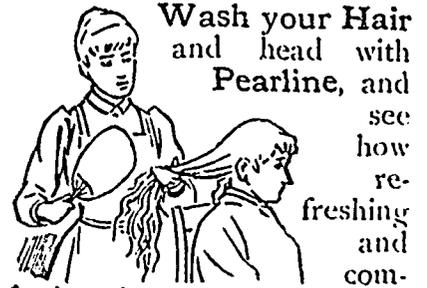
Potato Pudding.—Mix well together six tablespoonfuls of nicely mashed potato, one tablespoonful of sugar, one ditto orange marmalade, two oz. butter, and four well-beaten eggs. Pour the mixture into a buttered pie dish and bake half an hour.

Muffins.—One heaping cup flour, two-thirds cup meal, one and one-half cups sour milk, one tablespoonful lard, one egg, salt and soda. Beat hard and put one spoonful of the batter into well-buttered muffin cups. Bake in a hot oven. They are so nice for breakfast and can be made so quickly. I have seen many recipes for muffins, but none just like these.

Chicken Patties.—Chop the chicken meat, free from gristle, season with salt, pepper and a little celery or sage, place a little of the meat on pieces of puff paste, press the edges together, making small turnovers, place them in a shallow pan, and bake a nice brown, serve with drawn butter or a gravy made from the liquor in which the chicken was cooked.

Stewed Figs.—Dissolve four ounces of loaf sugar in a pint of water over the fire, and lay into it one pound of good figs and some thinly pared lemon rind, and let it all stew very gently for about two hours till the figs are quite soft and swollen (the slower they are cooked the better they are). Add a glass of wine and the juice of a lemon, and serve either hot or cold, with boiled rice. Any wine does, but port is perhaps the nicest. French plums cooked in this way are also good, but the wine must then be claret.

Boston Pudding.—One pound each of raisins, currants, suet and bread-crumbs, half a pound of moist sugar, eight eggs, one tablespoonful of flour, half a pound of mixed candied fruit, one wineglassful of brandy, one teaspoonful each of extract of lemon, almond, nutmeg and cloves, and a little mace. Stone and shred the raisins rather small chop the suet fine, cut the candied fruit into thin shreds and mix all these ingredients well together with the crumbs and sugar. Beat the eggs to a strong froth, and as they are beaten drop in the extracts; stir them into the dry ingredients, mix well and add the brandy. Tie the pudding firmly in the cloth and boil for six hours. Serve with sauce.



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# THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, FEBRUARY 12th, 1896.

No. 7.

## Notes of the Week.

The Rev. Andrew Murray, who returned last month to Cape Colony, has addressed a letter to his English friends in which he acknowledges the warm welcome he received in that country. One of Mr. Murray's brothers, who labours at Worcester, England, is far from well, while another brother, Mr. Charles Murray, whose church at Graaff-Reinet is one of the most beautiful structures in South Africa, has also been suffering from severe illness.

An American syndicate shows its appreciation of the money value of religion in a striking way. It has been laying out a new town, and it offers a site and money to any church which will start work there "A town without a church," says the president of the syndicate, "is no good. The difference between the price of lots in Zululand and the United States is just Christianity." That president's motives may be mixed, but he has struck on the true philosophy of modern civilization.

The amazingly rapid improvement in the building and armament of war-ships in England is most strikingly illustrated in the statement of the *New York World's* correspondent: "Eleven years ago the best fleet of England assembled in this same harbor of Portsmouth. Thirteen war vessels were then gathered there of the best type extant at that time. Either the *Majestic* or the *Magnificent* of the present channel fleet could send the whole thirteen to the bottom before any one of them could reach her. Of the thirteen only three are now in commission, and are practically superannuated. The others have been sold as marine rubbish."

Oanon Scott Robertson's twenty-fourth annual summary of the sums contributed by all sections of Christians in the British Isles in support of foreign missionary work shows that, for the financial year 1894, the total voluntarily contributed was £1,375,571. Only in one year (1891) has this total been exceeded. The channels of contribution selected by the British supporters of Christian missionary enterprise in 1894 were as follows.—Church of England Societies, £572,712, Joint Societies of Churchmen and Nonconformists, £211,486, Nonconformist Societies in England and Wales, £379,550, Scotch and Irish Presbyterian Societies, £195,941; Roman Catholic Societies, £15,879; Total voluntarily contributed for 1894, £1,375,571.

Iceland is an interesting country in itself, and it is made all the more so because of our having in the west so large a contingent from it as settlers. It has 72,000 inhabitants of the Lutheran faith. The Bible is diligently read, and although the children do not receive education in schools, but from parents and ministers, every Icelander can read and write. A recent traveller says that the Icelanders have a better average culture than any European people. There are 297 churches, of which 12 are of stone, 246 of wood, and 29 of turf. In the inside they are extremely plain, with bare walls. Only 51 churches possess a harmonium. Even the cathedral of Reikiavik has no organ, but only a large harmonium. Church services are well attended, and the position of the clergy is one of high respect.

The following speaks for itself and is just what we would expect from one who has so many ties on both sides of the Atlantic. At a recent meeting of London, England Presbytery, North, Dr. Gibson moved a resolution expressing "horror and a sense of shame" at the recent threatened war between Britain and the United States of America, and strongly urging the formation of a permanent Court of Arbitration for the settlement of all disputes between the two countries, thus giving practical effect to a principle which had already been approved of by both nations. The motion was seconded by the Rev. Principal Dykes in a singularly able and eloquent speech, and was unanimously and cordially agreed to.

Besides being as we believe scriptural in all its main features, the system of Presbyterian polity in church government commends itself so to common sense by its happy practical working as to secure for it in this respect many incidental tributes and confirmations. The Baptists, as is well known, are congregational or independent in their church government, but in order to obtain what apparently is not secured under that system, but which Presbyterianism at once gives, the Baptists in New York are preparing to organize a permanent council to consist of the pastor and one layman from each church in a certain district, whose duty it shall be to advise the churches, settle pastors and bind the brethren together. Why not adopt at once the Presbyterian system? Extreme independency, it is felt, involves weakness, but in mutual co-operation and concerted effort there is strength.

A step has been taken by the Educational Department Committee of the Central Y.M.C.A., of this city, which we are glad to see and which must commend itself to all Canadians. It consists in giving free a series of Canadian talks upon Canadian subjects. As arranged so far, they are as follows: "Canadian Heroism;" "Canadian Literature;" "The Young Canadian in Municipal Life;" "Canada's Resources." The first was dealt with last Thursday evening in Association H. by Hon. G. W. Ross, minister of Education. It was a subject after his own heart, and we know of no one more competent to do it justice, and by means of it to deepen and broaden sound and true Canadian feeling and sentiment. Every such endeavour to promote in a legitimate way the Canadian's loyalty to and pride in his native or adopted land should receive enthusiastic support. The example might be copied with good effect all over the land.

The *Montreal Witness* has been celebrating with pardonable pride its jubilee. It has had a long and upon the whole, because no newspaper claims perfection or infallibility, a most honourable record. For all that time it has been going into thousands of Canadian homes as a weekly visitor, and exercising upon old and young a moulding, formative influence for good, so that Canada to-day is a better land in every respect to live in because of the influence the *Montreal Witness* has all these years been exercising in the country. It would be difficult to mention any good cause which during the last fifty years has come to the front and has not got a helping hand from our contemporary. The *Witness* has become in many a family a household name, and has come down from father to son so that many could hardly

remember the time when they had not got the *Witness*, they could also hardly understand how they would get on at all without it. We heartily congratulate our contemporary and fellow-worker in the cause of human progress and well-being, and wish for it that its next fifty years may be marked by even greater progress than the past, and that with the growth of our Dominion it may also grow and flourish, and ever be found doing battle valiantly in the cause of truth and righteousness.

The great event upon which all eyes have for some time been set, the election in Cape Breton, has come and gone, and it has ended as everybody expected it would end. It has furnished, along with other bye-elections, an admirable opportunity which they have not been slow to use, for the Roman Catholic clergy to employ their favourite weapons when they have any object to gain for the Church. The Cape Breton election is only an incident in the Manitoba School case. It is this mainly which has given it its unusual significance. The result will intensify the bitterness and sense of wrong done to it by the Province of Manitoba, that the vital interest of the election lay in the effect it is likely to have in forcing upon her a system of education, which, by an overwhelming majority, she has just said she does not want and will not have. What must be thought of this nefarious attempt by every fair and impartial mind was well-expressed Sabbath evening a week ago by Rev. Dr. Thomas, pastor of the Jarvis Street Baptist Church of this city. "To enforce upon a great Province for political ends, a school system which has been found to be not only without efficiency, but in the very spirit of it subversive of the general interests of the population, is the most humiliating exhibition of unstatesman-like servility this generation has witnessed."

At the meeting of the Toronto Presbytery held on the 4th inst, nominations were made and votes were taken upon names which were proposed to fill the two vacancies now existing in the staff of Knox College. In the proposing of names and the speeches made on behalf of their nominees by the men who proposed them, an onlooker could not but be struck by the perfect openness and frankness, the entire absence of everything like wire-pulling or caucussing on behalf of any one man. The speeches made were most frank and manly, and every word expressed the sincere and conscientious conviction of each speaker that the man whom he nominated and supported was the best qualified obtainable one for the place. While everyone who proposed had much to say, and with truth, in favor of his nominee, not a single unkind word was said of the man preferred by another. In this respect the conduct of those who took part was a perfect model of Christian courtesy, and gentlemanliness. And as name after name was dropped, till the last choice was reached, it was very beautiful to see the perfect good-will and heartiness with which all joined to make unanimous the name of him who at last got the majority of votes. We believe the choice made by the Toronto Presbytery has been a good one, and there can be no doubt that should the gentlemen chosen see fit to accept, and finally be the choice of the General Assembly, they will be welcomed with open arms by the whole Presbytery of Toronto.

## PULPIT, PRESS AND PLATFORM.

Rev. E. L. Farnham: All those who believe that God is always on the side of the heaviest battalions can be excused from Gideon's army.

United Presbyterian. The greatest opportunity that can come to any one is the opportunity of doing the little acts of love and service every day.

Bible Reader: The man who studies the Bible merely that he may teach, may be up on the meaning of Jegar-sahadutha but he does not know how to spell love.

The Interior: The Sultan can not stand the sight of the Red Cross. It is a terror to him. The most terrible sight possible to the finally lost would be the Savior of men. The Lamb of God is as the lion, also, not because he tears, but because the view of him makes the repentless wicked tear themselves.

Philadelphia Presbyterian: There is a call, in our day, for a more pronounced Presbyterianism. A Church distinguished for its grand and comprehensive doctrine, for its noble principles, for its excellent polity, for its missionary zeal, for its worthy ministry and for its active membership, is entitled to a generous support to maintain it in preference to all others.

Presbyterian Witness: The white mark of leprosy on the forehead is not more appalling than the lurid mark that is painted on the face of the drunkard forewarning him of his doom. There is help, there is hope, there is a sure remedy; but you must try it in thorough earnest and not tamper with the fell destroyer: you, especially, who are already on the highway to ruin.

Harper's Weekly. There is no doubt, however, that Great Britain will remain by far the strongest power in South Africa. Her colonies occupy most of that part of the continent in which white men can live and work, and her colonists are not only more enterprising, adventurous, and aggressive than those of other nations, but they are permitted to give their energies free rein, not being constantly looked after and regulated in their movements by government scribes or drill sergeants.

Zion's Herald. In the measurement of moral values the "how" and the "why" count for a good deal more than the "what." In other words, the spirit and the motive are of more importance than the mere amount of accomplishment. Quality rather than quantity is the thing to be closely looked after. A small sacrifice made in humble, hearty self-forgetfulness and genuine devotion is more pleasing in the eyes of God than the greatest sacrifice made for show and the aggrandizement of self. There is a world of comfort in this for the lowly and the weak in that it puts them on a level, before the Master with the strong and gifted. There is a world of warning in it, also, for the latter class not to presume upon their powers, and fancy that because they have accomplished what seems great good in the eyes of men therefore the Lord will praise them. Their service will be spoiled if self creeps in. To keep him out requires ceaseless vigilance.

## Our Contributors.

### CONCERNING THE CHURCH TILL.

BY KNOXONIAN.

A few weeks ago a well known merchant who does business on King St., Toronto, was asked by a customer if there was any improvement in business. "Well," replied the merchant, "we hear about improvement, and read about it in the newspapers, but

WE DON'T SEE IT IN THE TILL"

It goes unsaid that the Till is the most important place to see financial improvement. Hearing about it and reading about it in the newspapers do not pay a merchant's bills nor keep his balance right at the bank, nor get bread and butter for his family. An extra hundred dollars in the Till at the end of each week does more to help a struggling merchant than a thousand political speeches designed to show that Canada is the most prosperous country in the world. Even a newspaper article which shows in glowing terms that business is first class does not help a merchant to pay his rent or meet his drafts. A well filled Till is the main thing in business.

We write Till with a big "T" partly out of respect to the old rule which used to say that the principal word in compositions should begin with a capital and partly because the Till is a great institution. There cannot be much done in business, in church or state, if the Till is afflicted with chronic emptiness.

Twenty years ago there was much discussion in Canadian Presbyterian circles, especially in the Metropolitan Presbytery of Toronto, about the "mental attitude" of people towards a certain doctrine. A little discussion about the mental attitude of people towards the church Till is useful at times.

Some people simply tolerate the Till. They think it is a kind of incidental nuisance connected with the church, a nuisance that the church cannot abolish but still more or less of a nuisance. They don't like the Till but they are not prepared to suggest any way by which the church can get on without it. Their attitude towards the Till is the attitude of toleration.

Some people profess to be opposed to the Till. They think the Till is a sinful thing, so sinful that their consciences will not allow them to put any money into it. If a minister preaches on missions and asks the people to give something to send the gospel to men who have it not, they say that minister is not a spiritually-minded man. These people will hold on to an American twenty-five cent piece until the eagle screams and at the same time talk about their spirituality. Their attitude towards the Till is one of pronounced hostility.

Neutrality is an attitude far too common. People who take this attitude simply sit bolt upright in their pews as the plate is passed around and do neither one thing nor another. They assume that they do quite enough for the church when they patronise it with their presence.

The proper attitude, and the one taken by the people who sustain the church, is that the Till is a divine institution and that giving is a privilege and is part of our worship. Were it not for the people who maintain this attitude Presbyterianism would not last for a twelvemonth.

The church Till is not everything but it is a most important thing. Prayer is not everything. Preaching is not everything. Working is not everything. No one thing is everything and the Till cannot therefore be everything, but the Till happens to be not only one important thing but one thing without which all the other things lose much of their potency. The Head of the church has so arranged matters that gospel work cannot be done to any extent or with any degree of efficiency without money. Of course there are people in the world now who could have made a much better arrangement but they were not here at the right time. They

should have been here when the church was founded in the days of Abraham and reorganized it after Pentecost. Had they been on time with their plans and had their plans been approved there might have been no church Till but they were late as they always are. The Till is here by divine appointment and it cannot go without the church going along with it.

It is not right to say that the Till is the only test of a man's piety but most assuredly it is one test and a good one too.

A full Till is not undoubted proof of congregational prosperity but it is satisfactory evidence along one line. A pastor does himself and his congregation and the cause of Christ gross injustice when he gives the "collection" as unquestionable evidence of all kinds of prosperity.

One good test of a minister or a movement is the Till.

If a man is making a great noise but gets nothing put into the Till for God's cause he fails in at least one important point.

If a church does a lot of blowing about revivals and other big things and puts little or nothing in the Till it is perfectly fair to say the revival never reached the people's pockets.

Brothers, what is your attitude towards the Till?

### THE MORAL INFLUENCE OF IAN MACLAREN'S WRITINGS.

BY WARFLECK.

There is a wonderful, an irresistible charm about Ian Maclaren's writings. They are full of touches of nature, and have made the whole world kin. Their pathos is most overcoming. I will frankly confess that the "Bonnie Brier Bush" is the only book I have cried over since the appearance of "Uncle Tom's Cabin." It is a sort of ungracious task to pick faults in productions that so move and melt the heart. We have so few books of this character and it does one so much good to have the rugged hardness of the old Adam subdued and softened a bit, that I own to more than usual hesitation in looking at Ian Maclaren with the eye of a critic. But I think it needs to be done, and if so, of course somebody must do it. It has been "borne in" upon me in many hours of serious reflection and perhaps the burden of duty rests on my shoulders.

Dr. Watts tells us

"The brightest things beneath the sky  
Give but a flattering light,  
We should suspect some danger nigh  
Where we possess delight."

I am not sure if that is always true, but I am certain that it is sometimes. We contemplate with much pleasure that marvelous character sketch, "Weelum McOlure," but taking "a conjunct view" of this man, what is the picture we have presented to us? That of one who, though distinguished by almost every feature of moral excellence, passes all his life in neglect of the ordinances of public worship, and so far as his influence goes, is on the side of ungodliness rather than of religion. He wholly lacks that characteristic of a good man which shone out so conspicuously in David, and expressed itself in the words, "My soul longeth yea even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God." In this age of Sabbath desecration and sanctuary desertion, I dread the effect of putting before the world as a model man such an example as this. Was this a sketch from real life, or is there much of the fictitious about this picture of the village doctor? Could there be so much goodness without godliness? It is at least doubtful.

I am not exactly a theologian of the old school, but there is a laxity on some points about the "Bonnie Brier Bush" which I do not admire. Charity is all very well, but it may be carried too far. I have no sympathy with "Quicunque Vult" whether found in prayer book, confession, or creed,

but that there are some things essential to salvation, and that there is a "faith" which has been "delivered to the saints" for which we are to "contend earnestly," I firmly believe. But I did not sit down to discuss the soundness of Ian Maclaren's theology in this article. That is too large a subject and involves some subtleties of distinction at which I am not an adept, I prefer to go on surer ground and say a little on the moral influence of this writer's teachings.

In discussing this theme, I shall confine my attention to "The Days of Auld Lang Syne" and one other later production of our author. The very first chapter of the volume just named, "A Triumph in Diplomacy," draws a picture of mean higgling and clever manoeuvring about the renewal of a farm lease which is in perfect contrast with the sublime unselfishness of that noble hero, Dr. McClure. According to the story there would seem to have been only one man in the parish who was capable of driving a thoroughly honest bargain with his landlord. "No one was better liked or more respected than Burnbrae, but the parish was not able to take more than a languid interest in the renewal of his lease, because it was understood that he would get it on his own terms." Alike the landlord and all the "neebors" knew that this man was willing to give a fair price for his farm in the way of rent, while all the rest of the tenantry wanted to get their leases under value. It may be a true picture of life in Drumtochty, but if so, it shows that the moral sense of the people was very low. The particular case which is cited as "a triumph of diplomacy," is one in which persistent depreciation and the meanest kind of lying succeeded in getting £10 a year off the rent, equivalent in a nineteen years' lease to the snug little sum of £190. The tricks and devices employed to achieve this result are skilfully narrated, and form a deeply interesting study in human nature, but the moral influence of the chapter as a whole is anything but wholesome.

"A Servant Lass" in a couple of chapters,—how she went out and how she came home,—presents a case of casuistry on which an ecclesiastical council might argue for a month and arrive at no satisfactory conclusion. Such a medley of lying and deception, self-denying kindness and disinterested benevolence was surely never before concocted, and all to give a poor servant girl a happy, contented death bed. Might not the same delicate generosity have been shown without such gross deception and downright lying? If it is motive that gives actions their moral character, it would seem that on the whole it was a good act that was performed, but this view of the matter involves the Jesuitical doctrine that it is justifiable to do evil that good may come. If lying and deception may be practised from a good motive, there will be little difficulty in finding a motive, under almost any circumstances, to shield wrong doing.

THE CANADA PRESBYTERIAN of Jan. 29th contained a supplementary chapter of Drumtochty history, entitled "A Footstep from the Unseen." It is a clumsy sort of ghost story, or, rather, for there are several of them, a collection of clumsy ghost stories. The particular one which is put forward by the author as involving "a footstep from the unseen," carries with it several possible explanations of the mysterious circumstances which are narrated. That which would naturally occur to a well-balanced mind was that as there were at the time "suspicious characters," or, as we should call them, "tramps," haunting the glen, some of these had visited the premises, caused the noise of footsteps, tossed about the bed clothing, and disarranged the furniture of an upstairs room. The ground for suspecting supernatural agency is of the slenderest. But the narrator, afraid that his house-keeper will take a "scunner" at the place when she sees the startling evidences of ghost work, says, "I took my resolution swiftly." It was to lie about the affair. "You may well look horrified, but I heard you say once no man could make up a bed. Yes, I tried

my hand to pass the time before it grew dark—got sheets out of the cupboard you see—but it wouldn't do—sorry for the mess I've made." Then he adds, "But it was not I that laid out that bed for the dead. Nor have I any doubt that a footstep from the unseen paced the cottage that evening." O man, great is thy gullibility, and small thy love and regard for the truth. Art thou a servant of the Most High God who desireth truth in the inward parts," and a preacher of the New Testament which enjoins "putting away lying" and "speaking every man truth with his neighbor?" All the examples of lying which have been cited in this article are of the most needless kind. Business can and ought to be done honestly and truthfully. No dying pillow needs the help of alle to soften it. Better lose a good housekeeper than keep her by the help of a falsehood. The age is honey-combed with fraud and deception. At such a time, if ever,—nay more than ever—a preacher should hold forth the truth, and inculcate the wickedness of "whosoever loveth and maketh a lie."

### GO WEST, YOUNG MAN.

BY REV. D. G. M'QUEEN, B.A.

The annual visit of the Superintendent of Home Missions for Manitoba and the North-West and British Columbia, will soon be made to the Colleges of the Church for the purpose of enlisting volunteers for work in the West. The importance and needs of the work can be neither over-estimated nor too strongly stated. And I am sure that the case will be well presented to the young men, who, in a short time, will be standing looking out—let us hope not with too telescopic an eye—into the world and saying to the Church that needs them and that has cared for and educated them: "Here am I, send me."

Writing as one who has been "at the front" for nearly nine years I must honestly say to you that the Church will not, and the Home Mission Committee cannot, ensure you any such salaries as we find in the General Assembly's Foreign Mission Report nor any of the very desirable perquisites therein mentioned. But you can be assured of abundance of self-denying work—the grandest of all—as "God's fellow-workers," in laying the foundation of a Christian nation. In the West especially do we sincerely hope that you young men will by your action this coming spring remove the reproach that has been cast and rests upon you of seeking, in the comfort and convenience of an eastern charge, selfish ends and not the glory of God and the good of His kingdom. This charge of selfishness, if true, ends in indifference and ignorance of the claims of any Home Mission work outside of your own little plot, and you become an easy prey to the indefinite and confusing glamor of mission work in far away lands and among people of "a strange tongue." The truth of this is seen in facts gleaned from, in some respects, the bluest of "blue looks." Last March the Home Mission Committee, "convinced" by the indifference and ignorance of many of the pastors and "much people" of the Church, recommended, and Assembly adopted and embodied in the Home Mission Report, "that a sum not exceeding \$17,000 be granted to the Synod of Manitoba and the North-West, and a sum not exceeding \$13,000 to the Synod of British Columbia" to carry on the Home Mission work of a territory extending halfway across a continent and rapidly filling up with a heterogeneous mass, mainly Anglo-Saxon, and in many cases only nominally Christian. In the same territory there was expended by the Church last year a sum of \$23,755 for work among the Indians and Chinese. And the estimates passed for this year reach the sum of \$32,343. A comparison of the salaries received by Home and Foreign missionaries laboring side by side is not only "odious" but simply outrageous, in the face of all honesty and honor, and the permanent value of the work that is respectively carried on by these workers. "We speak

that we do know, and testify that we have seen," and challenge contradiction. The cry is ever ascending, "The work is one." We believe it and severely practice our belief, and "hardness" is endured by many of our men that ought to bring the blush of shame to responsible parties. But though "the work is one," still there are some parts more worthy of honor and attention than others at the hands of the body of the Church as a whole. Surely the central and most vital parts are worthy of more care than mere extremities. British colonies are strong and safe to-day because the Mother Land has looked after her Home affairs and has not dissipated her energies in merely planting colonies and neglecting those abiding by "the stuff." The North American continent with its people, present and prospective, is worth more in the eyes of every true Anglo-Saxon Christian than ten of the atrophied hosts of the East or Islands of the Sea. In the name of God and for Christ's sake and for those of our own household, let us keep and continue to take this land.

Owing to financial considerations, based on difference of salary fixed by Assembly for single and married men, we need in the West this coming spring a number of single ordained men who are willing to give one, two, or even three years of their consecrated life and the strength of youth for frontier work, and thereby "win their spurs for service in other fields."

To the consecrated young women who may be waiting the fulfilment of a promise that some day they should become "the mistress of the manse" we now appeal. Will you not say to those who gave their hearts to the Lord and His work before they did to you: "'Go West, young man' and redeem the more sacred promise to your Master, and then I can fully trust your promise to me?"

This is a work of immense and practical importance in which no sentiment but the love of God should have any place. "He that loveth father or mother more than me is not worthy of Me." A sufficient volunteer force "worthy of Me" working for the next twenty-five years will build up a vigorous Christianity that shall bid defiance to indifference and idolatry arising at home or coming from abroad. And both of these are at our doors, nay, even with us now. Let each college send its share of men proportionate to the funds received by it from the Church, and the Church will in turn respect and sustain you beyond your expectations. What right have you to expect the support of the business men, the brains and the brawn of Church and country, when your principles of action in the field of missions, if carried out in ordinary business, would end in blackest ruin, swift and sure? "Come over and help us."

Edmonton, N.W.T.

### MISSIONARY DEVELOPMENT.

BY GEORGE W. ARMSTRONG.

In considering the question of Christian missions it is desirable sometimes to get back to the starting point, viz., personal self-consecration and devotion to the cause of our Lord and Master. Without this all true, successful missionary effort will be unavailing and ineffective. Self-consecration is of infinitely more importance than a brilliant education and high intellectual attainments. Few of the apostles were university men and yet they were men of marked power and earnestness. Of them it was said: "Now, when they perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus." They were of the school of Christ, endowed with His Spirit, trained by the Holy Ghost and consecrated to divine service. Schools and colleges may be excellent auxiliaries to consecration, but they cannot succeed in Christian work without consecration, whilst on the other hand, consecration can secure mighty achievements without the aid of hu-

man learning and a cultured intellect. We have looked upon the marvellous productions of men in the realm of art; we have seen the wonderful effects the chisel can produce when applied to marble; we have beheld statuary so perfect in form and symmetry that we could almost imagine it a thing of life, but though perfect as a thing of art it was cold and lifeless; and so unconsecrated missionary effort is a body without a soul, a form without spirit, statuary without life. Schools may promote knowledge and cultivate the intellect, but can never endow with spiritual power, and, without spiritual power missionary success is impossible. The first step is to be like that of the Corinthians of whom Paul says: "they first gave their own selves to the Lord."

The next development will be manifested in a strong desire for the spiritual welfare of our kith and kin. This is truly a home missionary sphere. Consecration develops desires for usefulness and the first impulses go out towards those for whom we have a natural affection. Andrew came in contact with Jesus and he "first findeth his own brother Simon and saith unto him, we have found the Messiah. And he brought him to Jesus." True earnestness is powerfully contagious, and this zeal of Andrew infused itself into Simon, and Phillip, and Nathaniel until probably to a greater or less extent the little city of Bethsaida received a blessing.

A further development of the missionary spirit flowing from a consecrated life will be to bring our neighborhoods and city to Jesus. The woman of Samaria is a good illustration of this. She sat at the well with Jesus, heard His words, realized His power and came strongly under His influence. What was the result? She went back into the city and saith to the men, "Come see a man which told me all things that ever I did; is not this the Christ? Then they went out of the city and came unto Him." What a potency and attraction there is in the name of Christ when spoken with earnest simplicity by consecrated lips.

A further development is in seeking for larger and more extended fields. This is the genius of Christianity. Read in Acts i. 8, and you get the development theory to perfection. "And ye shall be witnesses unto Me: 1st., in the city—in Jerusalem; 2nd., in the province—and in all Judea; 3rd., in neighboring provinces—and in Samaria; 4th., in the world—and unto the uttermost parts of the earth.

We talk of Home and Foreign Missions; Christianity only recognizes Home Missions. It teaches that mankind is one great family; the children of one great, universal Father, and dependent upon one universal Saviour for Salvation. Foreign is a man-coined word. All missions are home missions as we all belong to the one great family. Wherever man suffers and is in need; he is a suffering and a needy brother and should call forth family and brotherly sympathy. When national and international barriers are broken down and mankind everywhere is recognized as a brotherhood and treated as such, then shall national bitterness cease and international enmity come to an end, and the difficulties to the spread of the Gospel be largely removed.

London, Ont.

### PUBLIC WORSHIP.

MR. EDITOR,—I have recently noticed in your valuable publication several letters on public worship by Mr. Sandford Fleming. I had previously read his views on this subject in Queen's Quarterly and elsewhere. I then regarded his writing as the harmless expression of his personal opinion. Now he gives utterance to his views in the three leading Presbyterian Journals of the Dominion. Differing very decidedly from him in his opinion, I have also the perfect right to express my views, and to call attention to what I believe to be very grievous defects in the scheme proposed. While improvements in one direction may be effected, evils more than counterbalancing these may be introduced. True, he does not immediately

propose the use of a liturgy. Dr. Laing also, speaking for the Committee, says: "It was very generally felt that no liturgy should at present be contemplated." This phrase, "at present," implies much. It points in the direction of a liturgy in the worship of our reforming Presbyterian Church. The Committee do well to pause. Let such a method of conducting public worship be attempted, and the spirit, if not the action, of the movement of Jenny Geddes's stool would be evoked in many congregations.

The limited space at my disposal does not permit a full discussion of the different points claiming attention. Participation in worship is one of these. In Mr. Fleming's view a grievance is that "the people only to a very limited extent, are allowed to take part in the service? Others, "except by their presence and attitude, take no part in the service." For a number of years, I, as a private member of the Church, attended the public worship of the Presbyterian Church, and believed, and still believe, took a real and acceptable part in the service. I have also for upwards of thirty-six years, led the public worship of God in the congregation, and believe that the people generally during all that time have truly worshipped God. Now, we are informed that in our silence we took no part in the service. I do not believe such information is correct. Nor do I believe that arguments founded on it are valid. Of course, I will be told Mr. Fleming means external worship. Why not distinctly say so? The whole subject of the relation of the external part of worship to the internal, or the real, deserves full discussion. In any attempt to improve public worship this must be kept in view; and the effect of the outward on the inward and spiritual, be carefully considered. We cannot forget the words of Christ, "God is a spirit, and they that worship Him, must worship Him in spirit and in truth." The form is very little; the reality is the great point deserving and demanding attention. Just here lies probably the greatest danger to our holy Christianity. Putting the form for the substance, the name for the reality, or in the words of Paul: "Having a form of godliness, but denying the power thereof; from such turn away."

In common with other ministers of the Presbyterian Church in Canada, "I have owned the purity of worship authorized by this Church, and promised to conform thereto." What is this purity of worship. I do not expect that Mr. Fleming will define and describe it. But Dr. Laing and other members of the Committee, bound by the promise referred to, surely know well the meaning of these expressive words. I have yet to learn that a liturgy, or any direct approach to it, will promote the purity of the worship of the omniscient Jehovah. If the Committee act wisely they will undoubtedly consider the whole bearing of uniformity and forms of worship on the purity of it, which we are bound to maintain, some of us to defend. They cannot recommend anything contrary to that accepted definition: "Prayer is the offering up of our desires unto God," etc. We as ministers require to teach repeatedly and persistently that God looketh on the heart, and that it must be right with Him. I conscientiously and firmly believe that there is a better method of impressing these great truths on the minds of hearers, and leading to that purity of prayer defined above, than "reading prayers which we never wrote." Facts and evidences on this point are abundant; but space does not allow of their consideration at present.

AN EXPERIENCED PASTOR.

### SEEDS FREE.

The new free delivery system inaugurated by Peter Henderson & Co., of New York, secures to any one who orders seeds from them the free delivery at Catalogue prices to any post office in the United States.

Messrs. Peter Henderson & Co. issue this year a beautiful and entirely new catalogue for 1896, which illustrates and describes the grandest assortment of seeds on this continent. This "new catalogue" they mail on the receipt of a two cent stamp, or to those who will state in what paper they saw their advertisement, it will be mailed free.

Full particulars of this offer will be found in Messrs. Peter Henderson & Co.'s advertisement in another portion of this paper.

## Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Feb. 23rd, 1896. } FAITH ENCOURAGED. { Luke viii. 43-45.

GOLDEN TEXT.—Luke viii. 48

MEMORY VERSES.—48-50

CATECHISM.—Q. 48.

Home Readings.—Mt. Mat. viii. 18-34. T. Mt. ix. 18-26. W. Mat. xii. 46; xiii. 23. Th. March iii. 31; iv. 13. F. March iv. 14-41. S. Mark v. 1-43. Sa. Luke viii. 1-55.

Faith encouraged! the very title of our lesson for this week creates a feeling of interest. If there is one thing about which every Christian feels certain it is that his faith is weak, and surely needs to be encouraged. The attitude of our Lord Jesus Christ, as illustrated in this portion of Luke's Gospel, shows that He had no impatience with faith because of its weakness; but on the contrary wherever He found true faith, however feeble, He took measures to develop and strengthen that faith, until it came to be the faith that lays hold in Him for eternal life and salvation. Their is no need to try any division of the lesson, other than that which is most apparent, "The faith of the timid woman," and "The faith of the Master of the Synagogue."

I. The Timid Woman's Faith— and, of course, its encouragements. We know nothing concerning this woman other than what we find recorded in the gospels in connection with her healing. Her physical condition was a very pitiful one. Affected with an incurable disease which sapped the very fountain of life, she had exhausted every possible means to secure a cure. Physicians in that day, and in that land, were not the men of skill such as are the product of Christian culture in our land. Their bungling had only resulted in rendering her worse rather than better. She had heard of the wonderful cures wrought by the prophet of Nazareth, and determined, should ever opportunity present itself, to put the matter to a test. She thought only of herself at first. It was only for physical relief she came. Her faith was selfish in its origin—far more of superstition than of real faith. She desired only to be cured, and then to glide away unknown and without giving honor to her healer. Though defective in so many points her faith was genuine, the Lord therefore took the steps necessary to draw her on from the faith of selfishness to the faith of self-surrender. In the crowd which surged around Him seemed her opportunity. She touched the hem of His garment, and at once was made whole. Jesus' question startled her. It aroused her out of herself, and centered her thoughts upon Him. She saw she was not hidden, perhaps she felt in the blessing already hers, a claim for grateful acknowledgment had been established. She forgot herself, and kneeling before the Master made confession of what she had done giving Him the glory. Thus her faith was encouraged and increased, until the Lord could say, "Daughter, thy faith hath made thee whole; go in peace."

II. The Ruler's Faith.—The incident of the woman was one of the trials and encouragements of Jairus' faith. His daughter was dying—the Nazarine was in the neighborhood, perhaps He could cure her, even though the Jewish Church counted Him an impostor. Therefore, Jairus ran for Jesus. Another case of selfish faith. Jesus was sought not for His own sake, not in any compliment to Him, but simply for the sake of what He might possibly be able to do for this sick child. How impatiently did Jairus mark the interruption for the woman's sake. Yet he must have felt his faith grow stronger as he witnessed what was wrought in her. For when word comes, "Your daughter is dead, no need to trouble the Master," he made no demurer to Jesus and "believe only and she shall be made whole." Therefore they entered the house where the hired mourners had already commenced their wailing. Jesus said "She sleeps," meaning, "She can be raised up." Those present sneered at Him. But when He had put them out, and taken the maid's hand, and commanded the spirit back to the clay it had left, He was obeyed and the girl arose perfectly healed of the disease of which she had died. We are not told of the effect upon the parents of the maid, but feel assured that their faith was encouraged into real saving faith. Thus we see how Jesus take the weakest and most imperfect faith, and develops and increases it, until it glows and buras with mighty saving strength.

Rev. E. B. Chesnut, lately from the Coast, lately of Hamilton, has been for some weeks at Chesnut where he is now laboring.

## Pastor and People.

### LORD, REMEMBER ME!

When Christ, my Lord, hung dying,  
Dying on the shameful tree,  
Men in all their madness mocked Him;  
Yet no word at all said He.  
But when at His side a sinner,  
Hanging there in shame to die,  
Pleading, sought His loving favor,  
Swiftly came love's glad reply.

"When Thou comest to Thy kingdom,  
Lord," he cried, "remember me."  
"Aye, to-day, with Me in glory,"  
Jesus answer, "thou shalt be."  
Was not this most wondrous pity  
So to bless a dying thief,  
E'en amid His own deep anguish,  
Thus to give a soul relief?

Still He hears the needy pleading,  
Still He hears when sinners pray,  
Answers every plea in mercy,  
Sends no soul unblessed away.  
Guiltily, weary, sin-stained, laden,  
Fear not now on Him to call;  
Though your sins be without number,  
Freely He'll forgive them all.

Tell it in the highest heaven,  
Tell it in the depths below,  
Tell it to the lost and outcast,  
Tell it in the haunts of woe;  
To the very chief of sinners  
Let the blessed tidings go;  
He who asks to be forgiven,  
Shall the Saviour's mercy know.

—R. M. Offord, in N.Y. Observer.

### WRITTEN FOR THE CANADA PRESBYTERIAN MORE LIFE.

BY REV. J. R. BLACK, D.D.

Those who know how the pulse of professing Christendom is beating, are agreed in saying that it is feeble. In not a single section of the Church are men and women in large numbers whose activities show them to be possessed of vigorous spiritual life. Yet the arguments in favor of an active Christian life are many and powerful.

This kind of a life is manifestly according to God's desire. God as Father has the parental instinct. And by this He is led to seek for His children that they be as robust as possible—the parent wishes less than the best for his offspring. Even apart from love or the children, the desire for the realization of the highest possibilities might be conceived as existing in the parent. The principle of selfishness might give birth to the same, for vigorous children are more to the credit of parents than weak, sickly persons. Then God has left us in no doubt regarding his views on this matter. A part of the mission of the Son as told by Himself was to not only bring life to men but to enable them to have abundant life.

Then it is only a vigorous life which impresses itself on the world. There is no agency equal in efficiency to a human personality to impress truth and spiritual qualities on men. In a public gathering in one of the American cities, recently, there was a Canadian official. He was tall, well proportioned and of a ruddy countenance. And his very massiveness made an impression on many who gazed upon his form on the streets and on the platform in the assembly room. Had he been of small dimensions, or weak and sickly in appearance, he would have passed by unheeded. And in the spiritual sphere the men and women who have arrested the attention of people by their character exhibits of spirituality, and by their words have moved others to Christ, have been persons of strong faith, intense love, and burning zeal. And our age demands, pre-eminently, that the disciples of Christ, shall be this kind of persons. Where these are found to-day, in pulpit or pew, souls are awakened and saved.

A strong, healthy spiritual condition lifts one above petty annoyances, many temptations, and relieves others of much trouble on their account. The persons who give the pastors of the churches deep concern are not they who live with their gaze fixed on Jesus, and whose hearts are eagerly receptive of his life. They are the people who on the contrary are content with it may be a name to live, or who possess suf-

ficient grace to enable them to entertain the hope of eternal life. At this stage of development they are easily responsive to the many little irritating things that cross their pathway, or attach themselves to some portion of their surroundings. It is these, too, rather than the strong that Satan tempts, and who fall before his onslaughts, bringing disgrace to the Christian name and weakening the influence of the Church.

The relation is close between our spiritual condition and profiting by instruction. The apostle recognized this relation in his time. He said, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat." Many a teacher since has been forced to limit his instructions to the A.B.C. of Christianity instead of dealing with its riches, because of the limited capacity of his hearers.

Now this better spiritual attainment is possible to every child of God. A vigorous life is not a possibility always outside the spiritual sphere. There are multitudes who are weak and sickly physically, and who can never be strong and healthy. There are many whose reason is gone, and it can never be recovered. But all may have the very highest degree of spiritual life. There is in every soul the capacity for it. And all can use the means to secure it who can read or hear the Bible read, who can pray for the Holy Spirit and yield themselves to his work.

Kingston.

WRITTEN FOR THE CANADA PRESBYTERIAN.

### INSPIRATION AND EDUCATION.

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

The forces represented by these two words have been linked together by God and ought not to be divorced by man. To explain what is meant by them, and to discuss their relationship would require a long, luminous treatise; in this brief article our purpose is more modest, it is simply to call attention to a significant fact in the history of God's people. In the course of Sabbath-school lessons, a short time ago, we were called upon to pay some little attention to the period of the Judges. That was a long, apparently barren period, variously estimated from 350 to 500 years in duration. It was a time of reaction and vacillation, of shallow faith mingled with superstition, of disunion and consequent enslavement. This period had its great men; for God raised up judges to deliver the people from their oppressors. They were strong men of a rude type. Their heroism was the heroism suited to a rough, violent age. In the scanty records of that period we occasionally read of a man of God or a prophet, but we meet no great prophet, no Amos or Isaiah, appealing mightily to the conscience of the tribes and leaving behind an everlasting name. The one great name associated with prophetic and poetic power is that of a woman, Deborah. It is good to know that the prophetic spirit which cannot be confined to any caste is not limited by sex, but even when we admire the genius and force of the "Mother in Israel," we realize that a nation needs prophetic men; men of insight and enthusiasm; men of "light and leading." The song of Deborah is wonderful as a patriotic poem. There is something Homeric in its recapitulation of the tribes, and its exquisite relish of revenge tells of a vivid imagination, and is in harmony with the spirit of the times. We are thankful for the Deborahs and Hannahs, but we feel the need of men who have heard the voice of God. There must have been in quiet places devout spirits that brooded over the deeper things which are never wholly forgotten, but the Word of the Lord was rare, there was no open vision, there was no mighty human voice to echo the call of God. Samson was fiful and Eli feeble—such men could not be a help and a hiding place in the great storms.

In the fulness of time God's highest revelation came to the world as a little child. So here in one of Israel's darkest hours the voice came to a ministering boy. The first message was indeed a sad one, and it is a sorrowful thing to see such a burden of responsibility placed upon the heart of a child. Not seldom, however, is it the fate of children to learn the terrible reality of sin and the stern righteousness of God through the misery that comes upon those whom they love. The story of Samuel's youth is a beautiful one. Hardly anywhere else do we find set forth in such lovely forms the sacredness of motherhood and the consecration of childhood. It is so full of sweet suggestions that we are tempted to linger over it, especially as the heavenly light that is in it is made so much brighter by the surrounding darkness.

We set out with the purpose of emphasizing this one fact: that in beginning a new era of hope and progress God provided a man who was open to inspiring influences and who knew the value of education. It was a transitional time, when the nation was in danger of falling into separate tribes, because the common faith was weaker than the conflicting interests. Samuel became a power for political and religious unity. We are not likely to forget that he was an inspired man. That is impressed upon us by the narrative which tells of the awakening of his prophetic consciousness, and by the words, "Speak, Lord, for thy servant heareth," which strike the keynote of his life. We believe also that he did much towards organizing the prophetic schools. One of the men who is most distinctively inspired is the leader in the organization of religious teaching. Inspiration and education ought to be in harmony. When God chose men for battle He chose strong, able men; and when he chose men for teaching, men were selected who were endowed with rich mental capabilities. Every kind of strength may be consecrated to the service of God, and as a rule the leaders of great religious movements which have left an enduring influence in the world's life, have been men of wonderful powers of mind. Intellectual pride may be a hindrance even as other forms of pride, and a dry intellectualism is a poor thing anywhere. But while Amos teaches us that the spirit of God is not monopolized by any class or profession, we learn from Moses, Samuel, Isaiah and Paul that the same spirit can chasten and consecrate the highest culture. Those who talk as if study and education were in themselves a hindrance to spirituality, do not know as much about their Bible as they think they do. In the schools of the prophets there were doubtless many who were formal and perfunctory, possessing little of intelligence or fervour; but there were also many whose names we do not know who quietly helped to sow the seeds of a nobler faith, and out of those schools there arose strong men who fearlessly rebuked the sins of princes, and taught to the nation new visions from God.

We are thankful for all healthful excitements and strong impulses that tend towards a higher life, but not by these alone does a nation grow in purity and power; we need the steady working of the forces of enlightenment which draw out and discipline the noblest powers. Our thoughts of education to-day are larger, the world of knowledge is widening in all directions, and some are afraid that all this leads away from God, but as in the rude times of Samuel, inspiration and education worked harmoniously towards a larger life, as the results of Greek thought aided in the development of Christian theology, as the humanities of the Renaissance formed the prophetic outburst of the Reformation, so will God give to us men of faith who will teach us that He is the God of light as well as the God of love.

A good life is the best sermon a man can preach. Beautiful living is the most eloquent of all preaching; every one ought to preach by faithful practicing.—J. R. Miller.

### THE IMPREGNABLE ROCK.

It is impossible for man or devils to undermine the impregnable rock of Holy Scripture for though heaven and earth may pass away, not one jot or tittle of that word shall fall. But it is not a thing either rare or difficult to undermine faith in that word, and never was more of that mischievous work being done. And one of the most insidious and effective is that which is being widely adopted by inflated sciolists who sneer at all thorough-paced believers in the authenticity and divine authority of the old book, as being men of narrow minds and meager learning, backwoods' preachers, and hide-bound bigots, who are not in touch with the mighty movements of modern thought. Now, whatever may be thought by others of these backwoods' preachers, our own opinion is that many of them are men whose shoe latches the aforesaid bumptious sciolists are not worthy to unloose.

However that may be, there is one man whose name shines so resplendent, and whose form towers so colossal, that no American or Englishman, with any pretensions to intelligence, will undertake to charge him with littleness or narrowness or want of thorough knowledge of the burning questions of our times. He is not only a statesman of magnificently massive proportions, but a scholar of the broadest scope and ripest culture. If it be said that he is not a specialist, we have only to say that he could swallow a whole menagerie of Lilliputian specialists and never know he had a meal. The name is that of William E. Gladstone. And this illustrious Englishman stands not alone, as the sneerers at the old faith would have us believe; he is only one of a multitude of men of world-wide fame whose feet are unshaken amid the wild surges of modern unbelief.

But it may be re-assuring to the faith of some faint-hearted souls to listen to the words of this foremost Englishman of our time, who, standing at the gateway of the other world and looking back upon this with clear-eyed vision sweeps the whole field of action and utters his deliberate judgment of the most momentous of all issues, as he does in his "Introduction to the People's Bible History." We quote his opening paragraph: "It sometimes happens," says Mr. Gladstone, "in the crisis of a great engagement that the fiercest of a conflict rages around the standard which the one party is endeavoring to capture, and the other to save from the grasp of hostile hands; and it is even so at the present day with reference to the subject of this prefatory notice. There is a banner which waves, and which is seen to wave over the whole of the field, the widest and by far the most noteworthy in the world on which is being fought out the battle that is the greatest of all battles, and that ultimately may be found to include all the rest—the battle of belief in Christ. Is there, or is there not, one great and special revelation of the will of God to mankind vital to the welfare of the human race? This banner is the banner of the Holy Scriptures, of the Old and New Testament Scriptures.—Dr. P. S. Henson in Baptist Teacher.

### YE SAY AND DO NOT.

In the ancient cathedral of Lubeck, in Germany, there is an old slab with the following inscription:

"Thus speaketh Christ, our Lord, to us;  
Ye call me Master, and obey me not;  
Ye call me Light, and see me not;  
Ye call me Way, and walk me not;  
Ye call me Life, and desire me not;  
Ye call me Wise, and follow me not;  
Ye call me Fair, and love me not;  
Ye call me Rich, and ask me not;  
Ye call me Eternal, and seek me not;  
Ye call me Gracious, and trust me not;  
Ye call me Noble, and serve me not;  
Ye call me Mighty, and honor me not;  
Ye call me Just, and fear me not;  
If I condemn you, blame me not."

**Missionary World.**

**"TWO CENTS A WEEK AND A PRAYER."**

"Two cents a week and a prayer,"  
A tiny gift may be,  
For it helps to do a wonderful work  
For our sisters across the sea.

"Two cents a week and a prayer,"  
From our abundant store;  
It was never missed, for its place was filled,  
By a Father's gift of more.

"Two cents a week and a prayer;"  
'Twas the prayer, perhaps, after all,  
That the work has done and a blessing bought,  
The gift was so very small.

"Two cents a week and a prayer,"  
Freely and heartily given;  
The treasures of earth will all melt away—  
This is treasure laid up in heaven.

"Two cents a week and a prayer,"  
A tiny gift may be,  
But it helps to do a wonderful work  
For our sisters across the sea!

—Heathen Woman's Friend.

**THE TIBETAN MISSION BAND.**

Mr. Cecil H. Polhill-Turner some time ago addressed a series of meetings in Glasgow, in which he gave an account of the position, work, and prospects of the Tibetan Mission Band, whom he had just left at Kalimpong, a village twenty-eight miles from Darjeeling, on the frontier of Sikkim and India.

He narrated his experience during the five years he was working among the Tibetans, and learning their language on the Chinese border. He then told how he had been led to undertake the superintendence of the party of nine missionaries now labouring on the Indian border of the country, and waiting till God shall open up an entrance into the Great Closed Land. In the course of his address he bore the highest testimony to the earnestness and success of the Moravian brethren, who have been at work among the Tibetans in the neighbourhood of Darjeeling for forty years. The new Mission Band hope that, as Tibet is a part of the Chinese empire, they may be able to maintain the connection with the China Inland Mission, and they expect to meet Mr. Hudson Taylor in Darjeeling in January next, that this and other matters may be satisfactorily arranged. In the meantime the missionaries are hard at work, their time being regularly apportioned between Bible study, language study, and waiting earnestly upon God for a gateway into the country and into the hearts of the people. Three of their number conduct four small village schools at Ghoom, and find that on account of the position thus gained the people listen to them more readily and respectfully when preaching on the streets. They believe that the great reason of this country remaining so long closed is that it has not been laid upon the hearts of the Lord's people; and a small Tibet Prayer Union has been formed, which all are invited to join who have had their interest awakened.

Mr. James Murray gave an account of his efforts, as agent in Western China of the National Bible Society of Scotland, to circulate the Scriptures among the Tibetans near the Chinese border. He had entered Tibet and sold Scriptures there. On another occasion he encountered a Tibetan political mission *en route* for Peking, and in spite of the strenuous opposition of the priests he sold gospels to some of the civil officers. The Chinese are jealous of foreigners, particularly British, entering Tibet; but he believed the obstacles might be overcome. In the spring of this year he and his fellow-agent Mr. Albert Greig, had preparations made for a Bible-selling tour in Tibet, but were forbidden to proceed by the British consul on the outbreak of the riots in Sze Chuen. It was, however, his intention, immediately after his return to China next year to carry out that original plan.

**JOTTINGS FROM THE NEW HEBRIDES.**

Dr. and Mrs. Sandilands sailed from England last month for Melbourne *en route* for the New Hebrides. Dr. Sandilands is one of the new missionaries secured by Dr. Paton in Britain and goes out qualified both to heal the sick and preach the gospel.

Dr. Paton has returned to Australia after six months busy work translating, teaching and preaching on Anwa. He expresses himself highly satisfied with the progress made in his absence. He may return to the group with the fresh contingent of missionaries in March.

The *Dayspring* arrived safely at Melbourne on Dec. 21st. The voyage *via* the Cape occupied less than three months. She has probably ere this gone on to the Islands with the prospect of returning to them in March with a large addition to the mission staff, including the Rev. Messrs. Thomson, Macmillan, Frank Paton and Dr. Sandilands. The first of these goes to replace the Rev. Mr. Gray on Tanna.

Twenty-five years ago the Rev. Peter Milne began work on Nguna. The natives were then fierce cannibals. On this and the five adjoining islands under his care there are now 750 communicants. Four of these are now entirely Christian. On the remaining two there are only a few heathen and these rapidly coming over to Christ. Not long since he baptized 80 (45 adults) one Sabbath morning. For ten years Nguna was the outpost in the New Hebrides. No work had been done there before Mr. Milne broke ground and the islanders were notorious even among the New Hebrideans for their savage ferocity. On one of these islands they took up a collection for mission purposes on a recent Sabbath. It amounted to \$52.

The Teacher's Institute under our own missionary, the Rev. Dr. Anand, is promising well. The teachers in training have settled down to earnest work and are making good progress. The Tongans around the school are still heathen and there is a dense mass of cannibals on Santo near at hand.

Through the kindness of a brother in the city of Rev. R. A. Mitchell, of Honan, we are enabled to give our readers an account of the staff at Hsin-Chin taking possession of property purchased for hospital purposes. He writes on Nov. 11th of last year.—EDITOR.

"Last week was lively in some respects. It would have been anxious had we not had our Lord to rely on and He fulfilled to us His promise, 'Thou will keep him in perfect peace whose mind is stayed on Thee.' We have rented new property for hospital purposes. The leading men of the town had sworn we would not get any property and did their very utmost to prevent, even after the money was paid over. They came into the city and the mandarin was here. It seemed for a time as if they would oppose our taking possession by force. But the Lord turned their hearts not to attempt this, for they had no legal hold against us. On Saturday morning Mr. Silmon and Dr. Malcolm took peaceable possession before a large crowd. It is in the main business street, and one of the best properties in the town. Praise the Lord, His goodness is great."

"The threshold," it is said in Morocco, "weeps forty days when a girl is born." She is despised and a slave, having no place in the system of Islam. But the lady missionaries who have gone thither are showing the supercilious Moor that their energies have been quietly preparing the way for a social if not also a spiritual, revolution.

**Young People's Societies.**

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

**A COMMITTEE OF FOUR.**

True Christian Endeavorers were those four men who carried their sick friend on his bed, and in spite of crowd and stairway and roof, at length laid him down at the feet of the Great Healer. Their errand was Christ-like. It was another's good, not their own that they sought. A Christian is seen at his best only when, like his Master, he is seeking to save someone else. A church which has ceased to reach out after the unsaved has already the death mark upon its brow. A nation, even, that lives solely to itself is doomed. Their plan was commendable, the union of forces for a task that no one of the four could have accomplished alone. The Christian Endeavor movement is an endeavor after effective combination. Its success depends as much on faithful co-operation as on individual zeal. It is as necessary in its committees that each should stand to his duty, as it was that each of these four bearers should hold up his own corner of the couch. The spirit also of the four was fine. Their faith excited the admiration of Jesus, and joined with the faith of their palsied friend, drew forth His healing power. It was their faith, too, that started then upon the errand of mercy, that gave them courage to face the mockings of the crowd and the frowns of the doctors of the law, and ingenuity to force an entrance into a house already packed full. Christian Endeavor is only as strong as the faith of its members. Its pledge and committees are like a well-set electrical plant, respected, but dead, until, at the touch of faith, the switch is turned and the Divine energy flashes forth in light and power.

**AN URGENT CALL.**

Rev. G. Colborne Heine, B.A., the indefatigable Convener of French Evangelization in the Montreal Presbytery, himself an eloquent preacher in French as well as in English, writes that "during the month of October sixteen persons were baptized in the French Presbyterian Church at St. Hyacinthe, thirty-five miles east of Montreal, twelve of whom had been connected with the Roman Catholic Church. Eight of these became communicants, and four or five more, it is expected, will unite with the Church at the next celebration of the Lord's Supper. A considerable number of Roman Catholics also had accepted Bibles and New Testaments. The Mission schools have each had a Soiree, about Christmastide. At one of these there were two hundred persons present, of whom a hundred and twenty-five were Roman Catholics. The teacher was greatly encouraged. Besides day school he has twenty-one Roman Catholic young persons who come to his house three evenings a week for instruction. A new church has been erected to replace an old one, and a new mission school built, where a mission service will be held—both in Montreal. The Mission schools at Pointe-aux-Trembles are full, having about one-hundred and fifty pupils, half of whom at least are from Roman Catholic homes." It is said that he is compelled to state further that the receipts up to date are forty per cent. less than a year ago. A deficiency of several thousand dollars is feared, unless the Church shall come to the rescue. Here is a loud and straight call to our young people's societies. Where better can a portion of their missionary funds be sent?

Kentucky Endeavorers have done notable work among the inmates of the state prison at Louisville, and many conversions have resulted. These activities began with the sending of more than a thousand Christmas letters to the prisoners. Now two Christian Endeavor societies have just been reported at the branch prison at Eddyville. A number of conversions attended the formation of these societies. "In prison and ye came unto me."

**WHAT FAITH CAN DO FOR US.**

REV. W. S. M'AVISH, B.D., DR. TORONTO.

Feb. 23rd—Heb. xi. 1-10; xii. 1, 2.

Professor A. B. Bruce says, "Faith is a mighty principle, possessing a plurality of virtues, and capable of doing more things than one." It may be that when we consider the various things which faith does we shall find them so interwoven as hardly to be separated one from another. The following points, however, may be considered sufficiently independent to be touched upon separately.

I. We are justified by faith. "We conclude that a man is justified by faith without the deeds of the law" (Rom. iii. 28; v. 1; Gal. ii. 16). If we exercise faith in Christ, God will impute to us all the benefits of the covenant of redemption. These we could not obtain on the ground of our own merit, nor could we purchase them with money, nor could we earn them by working with the greatest diligence.

"Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone."

No; the benefits of this covenant are made over to us by the Father when we believe on the Son whom He hath sent. "By faith in Christ we are justified from all things from which we could not be justified by the law of Moses" (Acts xiii. 39). When we can say, "I know Whom I have believed"; we may add, "Who shall lay anything to my charge?" When we believe on Christ there is no need to fear the terrors of the law for we know that Christ our Surety will fulfil all its demands.

II. Faith brings us into conscious union with Christ. Christ dwells in our hearts by faith (Eph. iii. 17). In the epistle to the Galatians, Paul gives us a leaf from his own experience, and a very interesting one it is. Have we not all been struck as we pondered these words, "I am crucified with Christ; nevertheless I live, yet not I but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. ii. 20). How precious the faith which enables a man to speak thus! What strength, what confidence and what happiness come when we, by faith, are brought into conscious union with Christ!

3. Faith gives us peace. "Being justified by faith, let us have peace" (Rom. v. 1). Could not the experience of many be expressed in the following lines:

"Once I thought I walked with Jesus  
Yet such changeful feelings had,  
Sometimes trusting, sometimes doubting,  
Sometimes joyful, sometimes sad,  
But He drew me closer to Him,  
Bade my doubting, fearing cease;  
And, when I had fully trusted,  
Filled my soul with perfect peace."

4. There is still another very great thing which faith does for us—it sanctifies us. Dr. Bruce's teaching is very emphatic upon this point. He says, "Faith is good for all stages, beginning, middle and end; for all purposes, to make us holy as well as to obtain pardon; it is the only thing that is good for holiness." Again: "Given faith, Christian sanctity is assured as its fruit or natural evolution." Once more: "The whole Christian life, from beginning to end, must be conceived of as an organic unity, with faith for its inspiring soul." The Apostle John reminds us that faith plays a very important part in our sanctification, for he says: "This is the victory that overcometh the world, even our faith. And who is he that overcometh the world but he that believeth that Jesus is the Son of God" (I. John v. 4, 5). This faith is the condition of the Holy Spirit's dwelling within us. When we know that the Spirit dwells within us, and when we are conscious of our union with Christ, we cannot but make progress in holiness; we must die unto sin and live unto righteousness. "No man can, like the Apostle, think of himself as dying, rising and ascending with Christ, without being stirred up to strenuous effort after moral heroism."

# The Canada Presbyterian

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TORONTO, WEDNESDAY, FEBRUARY 12TH, 1896.

NOW that our neighbours over the way have exhausted themselves on the Munro doctrine perhaps they might explain why an Indian or a Negro in Venezuela is of so much more importance than an Indian in the Western or a negro in the Southern States.

THE Nova Scotia Bishop with the good Scotch name is quite explicit in regard to the source from which his political opponents get their inspiration, but he does not say anything in regard to the vexed questions of mode and degree. No doubt he thinks the inspiration is plenary.

THE phrase "Rum, Romanism and Rebellion" kept one man out of the Presidential chair of the United States. Bishop Cameron's choice term "Hell-inspired Hypocrites" may keep several men out of the Canadian House of Commons. The power of making phrases that strike and stick is dangerous.

THE loyalty resolution, passed the other day in the House of Commons, was well enough in its way but there was no need for anything of the kind. Everybody who cares to pay any attention to the matter knows that with very few exceptions Canadians are thoroughly loyal to the Empire. If we keep on passing such resolutions people may be tempted to think we protest too much.

ANY newspaper may make a mistake. All newspapers and all men do make mistakes at one time or another, but it rarely happens that a wide-awake journal gets into such a hole as the *Interior* did when it said that the Canadian government had six "ice-rams" built for purposes of war, and that said "ice-rams" had "armaments conveniently disposed on shore." The Canadian government has no "ice-rams" or rams of any other kind unless it may happen to have one or two on the model farm at Ottawa. What is an "ice-ram" anyway?

THE *Herald and Presbyter* says:—

"No doubt, tender-hearted people sometimes sustain ministers after their usefulness is over, but the error in such cases is on the side of kindness, peace and safety. Ordinarily, when it is necessary for a Session to say to a minister that a parting is desirable, it may be done without offense, and with due allowance of time, in which he may seek another field. Often, when this seems necessary, a season of prayer and a seasonal letter, urging consecration and co-operation on the part of all concerned, will dissipate difficulties and be the beginning of revival."

In nine cases out of ten a season of prayer would have stopped these difficulties, as the Irishman said, before they began. Pastoral ties are not often ruptured in congregations that are given to much praying. The people who are always on the lookout for a "change" are not noted for devotional habits.

PEOPLE who think that there is no more room for associations are mistaken. An exchange tells us of a new one that has been discovered in the far west.

A queer discovery was made in San Jose several days ago upon the arrest of a tramp. When searched, a charter of an organization known as the Sons of Rest was found. It is an association among the vagrants, and provides for an initiation fee of twenty-five cents, and if the applicant has not the requisite amount he is required to furnish a pack of cigarettes. There is a long list of signatures to the document. The meeting-place of the club is in St. James' Park. The motto of the organizations is, "Only fools and horses work."

Sons of Rest have always existed in their individual capacity but they have not hitherto been known as a chartered organization. However, as societies, associations, and combines of every kind are increasing in number it is only fair that the Sons of Rest should organize.

WE regret to learn from the columns of the *Christian Intelligencer*, of Wednesday last, of the death of the Rev. Talbot W. Chambers, S.T.D., LL.D. Speaking of his decease, of his character and work, the *Intelligencer* says:—

"The death of Dr. Chambers comes to us not only as a personal bereavement, but an almost irreparable loss to the Church of which he was probably the most widely known and honored representative. His force of character, his wide and accurate scholarship, his always clear and vigorous writings, put him in the front rank among the leaders of theological thought. The senior pastor of the leading church of his denomination, heartily loyal to all its interests, particularly devoted to its missionary and educational work, his death makes a breach such as cannot be filled by any single individual. He worthily represents his denomination in many of the union agencies for Christian and philanthropic effort. His reputation covered both continents, attested among other honors by his unanimous choice, in 1892, to succeed the Rev. Dr. W. G. Blake as President of the Executive Commission of the world-wide Alliance of Reformed Churches, a position he was worthily filling at the time of his death. Though nearly fourscore years of age, his physical and mental vigor and activity seemed unabated and there was promise of yet longer usefulness. The world and the Church are poorer for his going home."

## ARMENIAN SUFFERERS' FUND.

Jan. 38th—E.S.L., Olachan.....	\$ 1 00
Feb. 1st—Friends (Per Rev. J. McD. Duncan) Woodville.....	7 00
" " —Miss M. Cameron, Moullette.....	1 00
" 3rd—Metz Sunday School (additional).....	25
" " —S. Westminister Sabbath School, Hubrey (Per J. H. Elliott, Supt.).....	4 00
" 4th—Rev. D. Wardrope, Teeswater.....	2 00
" " —P.Y.S.O.E., Knox Church, Shelburne... ..	12 00
" " —Mr. G. Torrance, Shelburne.....	1 00
" " —Mr. H. Sproule, ".....	1 00
" " —Belle O. Kennedy, Pembroke.....	2 00
" 5th—Wm. Welsh, Uxbridge.....	1 00
" " —Miss Gray, ".....	1 00
" " —J. Bell, Burgoyne.....	1 00
" 6th—Friends, Woodville (Per Rev. J. McD. Duncan).....	3 00
" 8th—Mrs. Groat, Edmonton, Alta. (Per Dr. Welton).....	1 00

Remittance has been made in full to date—February 8th, 1896.

## THE TRANSVAAL AND THE BOERS.

WITH a good many at the present time the tendency to make heroes, martyrs, modern Tells and very respectable Wallaces, with a dash of high-handed Calvinistic confessors thrown in, out of the Transvaal Boers has been and is very strong. Indeed if a good deal of the current gush were to be taken as gospel, one would have to believe that these South African farmers were the very excellent of the earth, "freemen battling for their hills," "high priests of heaven," "noble Spartans," worthy to share in Fame's loudest trumpet flourish with those "who at Marathon and Leuctra bled," and high above all that these are men with pure lofty Christian aspirations, such as never filled the hearts of those who kept either the pass or the bridge in the "brave days of old." As a matter of fact never was there a greater delusion than this, never a myth with so small a modicum of reality to rest upon. The more the facts are known the more clearly it will appear that a meaner, more merciless, more selfish, more heartless, and more utterly unscrupulous set of thieves and murderers have not played their part in life's great tragedy since Romulus gathered his somewhat questionable company, long ago, or some one else got broken bankrupt men to follow his leadership so as to slay and take possession.

The special proclivities of those so-called "heroes in homespun," those "God-fearing men" who are, it

seems, witnesses in the high court of heaven against the high-handed oppression of perfidious Albion are not matters of mere suspicion or of yesterday. They were known and followed even before South Africa became a British Colony, and heredity is not pronounced than they were "sixty years ago." The Boers of the Transvaal are, in the words of David Livingstone, whose words ought to have weight as one of the shrewdest and most charitable of men, "not to be confounded with the Cape Colonists who sometimes pass by the name and who for the most part are sober, industrious and hospitable." Those however who have fled from English law, Livingstone adds "and have been joined by every variety of bad character are of a very different stamp." These are the "trekkers" of whom so much is said, the forefathers of the present Boers of the Transvaal. And why did those men "trek" or emigrate beyond the bounds of the Colony in old Dutch times and subsequently under the British? Because no government either Dutch or English would allow. They wanted absolute freedom in shooting, enslaving and plundering the natives. And though in the early decades of the century the authorities could wink hard at the atrocities of the "ruling race," the ways of the "trekking" Boers were "too much" even for them. The bounds of the colony were in this way extended, for the British Government said very plainly "You are our subjects, and go where you please you shall never be beyond our control."

Then came the emancipation of the Hottentots and other slaves in 1834, and this, in the estimation of many of those stolid and unscrupulous Dutchmen, filled up the measure of British iniquity and injustice. In the words again of David Livingstone, "they determined to remove to distant localities where they could erect themselves into a republic and pursue without molestation what they called the 'proper treatment of the blacks.' This 'proper treatment' has always involved the essential element of slavery—compulsory unpaid labour."

Then after that there went north and north almost every year succeeding swarms of "trekkers" marking their presence wherever they went by violence and plunder, bad faith and bloodshed. The natives welcomed them at first as friends and deliverers who were to free them from the tyranny and oppression of the great Zulu chief, Mosilikatse, but they soon found, as they expressed it, that "Mosilikatse was cruel to his enemies and kind to those he conquered; but that the Boers destroyed their enemies and made slaves of their friends." From that day to this these words have accurately described the character of the Boers and their doings. They have been enslavers, slave-holders and slave traders by way of eminence. They have settled it as a first principle, and have acted on it with resolution and persistency in spite of all promises to the British authorities to the contrary, that the native races in Africa have no title, not the least, to any share in the white man's heaven and as little to any position on earth but that of the white man's "bond thrall" and unpaid domestic drudge. The loud, coarse, scornful laugh of Robert Moffatt's Boer host, when that noted missionary wanted to hold a religious service to which the domestic slaves of the household were to be invited found fit expression in the derisive words: "Preach to Hottentots! Call in my dogs and preach to them! Go to the mountains and preach to the baboons!" They quoted and quote still as glibly as ever did any slave-holder in the Southern States "cursed be Canaan" and if every man and woman too from the Zambesi to the Cape, who has a drop of coloured blood in their veins is not a "servant of servants," and a beautiful illustration of the fulfilment of prophesy the Boers of the last sixty or a hundred years are not to blame.

We have quoted Dr. Livingstone as one whom all the world delights to honor, whose words were ever well weighed, who was the very soul of honor and honesty, and who would not, for all that earth or heaven could give, misrepresent or unduly darken the record of the greatest reprobate that ever called good evil, and evil good. And what further does he say of those whom, in one of his celebrated Midlothian speeches, the "Grand Old Man" with an amount of ignorance or hardihood simply matchless described as "a free European Christian Republican community?" Why, this: "I have, writes and prints and proclaims this man, one of the greatest missionaries, philanthropists and explorers, that ever walked the footstool—"

"I have myself seen Boers come to a village and, according to their custom, demand twenty or thirty women to weed their gardens. These poor creatures, accordingly, proceeded to the scene of unrequited toil, carrying their own food on their heads, their children on their backs, and instruments of labor on their shoulders. 'We make the people work for us' said the Boers, in consideration of allowing them to live in our country!"

"Our country!" The country which they had stolen from these very people after having killed many of the men and enslaved all the women and children on whom they could lay their hands.

We have a good deal more to say of these model "Christian," "Republican," "free men" whom Emperor William has rushed to champion and compliment, and over whom, "Senators" at Washington who ought to have known better, have tried, but with whimsical non-success, to become eloquent, as if they were earth's greatest heroes and heaven's best elect.

But enough for the present.

### A BUSY WEEK AT KNOX COLLEGE.

#### THE CONFERENCE.

THE halls of Knox College have for the past week or ten days presented a scene of more than usual activity and interest. First came the Conference, held from January 28th to the 6th inst. Only one thing was lacking to make it a grand success. The attendance of ministers and elders from Toronto and vicinity was good, but that of brethren from a distance was disappointingly small. Still there were not a few from Ottawa on the East, from St. Thomas on the West, and from many points between came men for a portion at least of the Conference. Perhaps the fact that the course arranged for by the Committee extended over a portion of two weeks, accounts for the meagre attendance. However, those that did come had a rich treat and have gone home with food for thought for months to come, and with a stimulus to research and careful study such as only a Conference with their brethren could give them. The subjects treated were well chosen, covering a wide field of study—perhaps almost too wide—and embracing topics of great practical importance in view of the trend of modern thought. There was not a poor paper presented. Every man had given special and careful attention to the topic assigned him, and had prepared accordingly. The consequence was that a clear, succinct view of each topic was presented, which greatly encouraged and aided the discussion. No adequate idea of the treatment of the several topics on the programme could possibly be given, hence it would perhaps be wiser to refrain entirely. We cannot, however, help making special reference to the series of lectures on Biblical Theology by Principal Caven and to Professor MacLaren's masterly arraignment of "Christo-Centric Theology." It is enough to say that the papers were worthy of the men, and showed conclusively that Knox professors are thoroughly abreast of the times. Dr. Proudfoot's paper on the eldership provoked a lively discussion, and ought to help brethren to a conclusion upon some of the questions anent elders which are being agitated at the present time. It would be invidious to specify among the other papers presented by ministers of our own Church, for all were excellent and practical. Specially gratifying, however, was Principal Sheraton's paper on "The Idea of the Church," which was so broad and so liberal in its tone, that some of the brethren were heard to question whether the staff of Knox might not be completed by having Knox and Wyckliffe Hall formed into a Union College.

In the discussions which followed almost every paper, many found the most helpful part of the meetings. No one was afraid to express his mind and often difficulties were cleared up and light let in upon questions which had been occasioning trouble for a long time. The helpfulness of the discussions was very much added to by the presence of Dr. Robison who is being nominated by some Presbyteries for the chair of Old Testament Literature. Brethren from other denominations were also present and participated freely in discussions, so that at times there were Calvinists and Arminians, Pædo-Baptists and Anti-Pædo-Baptists, High Churchmen and Independents, all contributing their quota to the question under consideration, and not making it very apparent that there were any dividing lines between them.

We are glad to know that there is a prospect of this being made an annual affair, and we would strongly urge brethren to lay out their work in such

a way that nothing may hinder them from spending, say five or six days, in post graduate study each year. Acquaintance with books can never, by itself, make an educated man. It needs the sharpening of a man's countenance to complete the work, and there is nowhere that such sharpening can so well be had as at one of our College Conferences, at which the frankest expression is given to each man's opinions and the most generous and kindly feelings actual, all, even when these opinions are being most severely criticized.

#### THE MISSIONARY MEETING.

The next public event of the week was the twenty-fourth public meeting of the Students' Missionary Society, on the evening of Friday, January 31st. This meeting was large and presided over by Prof. J. S. Hume, of University College, Toronto. He expressed his pleasure at being asked to preside because it was a missionary society; because it was a college missionary society; a students' missionary society; and a Knox College students' missionary society. Knox College men, he said, had made a name for themselves in physical exercise at football, intellectually by the high standing which they had taken at University examinations, and in religious work in connection with the University Y. M. C. A. Mission work, he remarked, was the great work of Christianity. In the last century a great deal had been accomplished and in the last twenty-five years more had been done than in the preceding seventy-five. Was it too much to hope that in the closing years of the nineteenth century more might be accomplished than in the previous ninety?

The essay of Mr. J. H. Brown, M.A., L.L.B., on "Anglo-Saxon Supremacy and Foreign Missions," was worthy of the distinction he has already attained as a scholar. As Rev. Dr. Somerville said, "it was a noble essay," and with this testimony to its merit we must for the present be satisfied, as it is quite impossible to give even the briefest summary of it.

Dr. Somerville, Owen Sound, delivered an address on "Practical Mission Work," in the course of which he referred to the relation sustained by the Student's Missionary Society to the Home Mission Committee. The Foreign Mission Committee, it was often felt and said, had a powerful auxiliary in the W.F.M.S. to which the Home Mission work of the Church had nothing to correspond, but when he thought of the fields occupied by the students of Knox College and by those of the other colleges, he had to confess that in them the Home Mission Committee had a very powerful auxiliary. Especially was this so because it was in the poor outlying districts, which most of all needed good men, that the students' societies did their work. Dr. Somerville paid a high tribute to the worth of the men whom the society had sent out, and exhorted the students because of what the church had done for them to take a deep interest in her mission work, and when they became pastors of congregations that they should rally them to the hearty and liberal support of the mission work of the Church.

#### THE CONVERSAZIONE.

This was held on Friday evening last, and was of course the most popular and exciting of the functions of the week. It was largely attended and was quite a brilliant affair, at which there was a good, if not a full representation of the Presbyterian youth and beauty of the city. The whole college building, brightly lighted up, and decorated with flags, plants, pictures and bunting, and since the improvements—the tinting, papering, and carpeting—have been done, wore a look of comfort, grace and even beauty, strongly and happily contrasting with what was formerly its somewhat sombre appearance. The portraits in oil in the Convocation Hall looked especially well in the strong light shed upon them. The whole building was thrown open, and the library, museum and room where Rev. T. Fenwick displayed many objects of great historical and antiquarian interest in the history of Presbyterianism, were thronged at times with crowds examining the many objects of interest there to be found. The arrangements for the reception and comfort of the guests were excellent, and the refreshments provided and music, both vocal and instrumental, were all that could be desired. The whole proceedings and arrangements reflected much credit upon the students, and their efforts to please were evidently much appreciated by the hosts of their friends and of the college, old and young, who turned out to do honour to the occasion.

## Books and Magazines.

Stories by Robert Louis Stevenson, Ian Maclaren and Anthony Hope appear in *McClure's Magazine* for February. The last of Anthony Hope's Zenda stories is found in this number, and tells how the Princess Osra, by the aid of a young student in the university, of apparently humble origin, finally learned for herself what love is.

In the February number of the *Methodist Magazine and Review*, such subjects as "Britain's Keys of Empire. Cyprus, Egypt, the Suez Canal"; "Venezuela"; "St. Francis of Assisi"; "From Far Formosa," short or continued stories make up a good staple bill of fare; while "The World's Progress" and "Current Thought" give a good bird's-eye view of noticeable books and events. [Wm. Briggs, Toronto.]

Mrs. Burton Harrison has written for the *March Ladies' Home Journal* an authoritative sketch of Sally Cary, to whom George Washington, in his private letters, clearly points as the passion of his life. Mrs. Harrison, who was Miss Constance Cary before her marriage, is a direct descendant of Sally Cary, as well as, on her mother's side, of the Fairfax family, into which the Southern beauty of Washington's day finally married.

Number 2,609, January 25th, of *Littell's Living Age*, is an exceptionally interesting periodical. Its contents embrace such articles as the following: "Fighting Thurlow: His Foes and Friends"; "Returning a Verdict"; "In the Wild West of China"; "A Lady's Skating Tour in Holland and Friesland"; "The Lost Ambassador"; "Recollections of Thomas Carlyle," and selections of poetry of great merit. [Littell & Co., 31 Bedford Street, Boston, U.S.]

In the *Homiletic Review* for February, will be found in the Review Section valuable papers, among which we may mention: "Archæology Versus: Old Testament Literary Criticism," by Prof. Sayce; "The Sympathy of Religions," by Professor Wilkinson, of Chicago; "God's Glory in the Heavens"; and "Theological Thought in Germany." In the Sermonic Section are found a sermon on "Perilous Virtues," by the late Dr. Dale, of Birmingham, England, with other sermons. All the other departments of the *Review* will render valuable services to the student and pastor. [Funk & Wagnalls Company, 30 Lafayette Place, New York.]

The February *Atlantic Monthly* begins with a racy well-written article by Henry James—"Glasses." "Some Memories of Hawthorne—1," will be turned to and read with interest. Other articles which will be read with pleasure or interest, according to the taste of the reader, are: "Some Tennessee Bird Notes"; "Unclaimed Estates"; "The Presidency of Mr. Reed"; and shorter articles. The stories "The Seats of the Mighty" and "Pirate Gold" are continued. Other features of this literary magazine well sustained make this an interesting number. [Houghton, Mifflin & Company, 11 East Seventeenth Street, New York.]

In the *Review of Reviews* for February is an interesting frontispiece, "The Venezuelan Commission at Work." "The Progress of the World"; "History of the Month in Cartoon and Caricature"; "Analyzed Record of Current Events" departments are packed full of the latest information. The subject of Character Sketch for the month is that interesting personage, Joseph Chamberlain. The money standard question, gold and bimetalism is discussed in two able papers. An interesting article is "The New Poet-Laureate and his Poetry." Leading articles, books and periodicals of the month are passed under review. [Review of Reviews Co., 13 Astor Place, New York.]

Among many interesting articles in the February *Cosmopolitan*, the following with their illustrations may be noted: "Walrus Hunting in the Arctic Regions"; "Mesmer, Animal Magnetism and Hypnotism"; "Butterflies: a Tale of Nature," is a continued story by James Lane Allen. A timely article is "Some Notes About Venezuela," with a map and illustrations. Timely also and most practical is one on "The Progress of the Horseless Carriage," for which to inventors this magazine offers \$3,000 in premiums. Notes in the "World of Art, Letters and Science," and "Some Examples of Recent Art," will all be found of interest. [The Cosmopolitan Magazine, Irvington, New York, U.S.]

"From Far Formosa," under the title of "The Story of MacKay and Formosa," gets the first place in the *Missionary Review of the World* for February, and is spoken of by Rev. Dr. Pierson, the Editor-in-Chief, in the highest terms as one of three of the most fascinating stories of modern missions. For its special value, "The Religious History of China: an Object Lesson," by W. P. Mears, M.A., M.D., is reprinted from the *Church Missionary Intelligencer*. "A Letter From Turkey" deepens the sense of shame and horror connected with Armenia, and appeals for help. Other departments of this magazine are fresh and interesting as usual. [Funk and Wagnalls Company, 30 Lafayette Place, New York.]

The February number of *Knox College Monthly* sustains well the character of this monthly. The first article is by the Rev. Dr. Middlemiss, upon one of the most fertile of theological or scriptural subjects: "The Great Temptation: its Lessons, Doctrinal and Practical." A valuable article is "A Good Prose Style," by Rev. Dr. Caven, especially coming from one who both writes and speaks with such perfect clearness and good taste as the Doctor does. "The Theology of Ritsch," by Prof. Currie, of Halifax, will well repay perusal. Rev. D.M. Ramsay contributes "The Right of Typology." Other and briefer articles are: "The Elder in his Relation to Pastor and Congregation," and "Mission Field Work." "A Summary of the Warfield Lectures" is begun in this number, and will be continued. [F. N. W. Brown, Toronto.]

## The Family Circle.

### BRITANNIA.

[Late events have called forth in the motherland a great outburst of patriotic feeling. These verses, taken from the *London Globe*, are a good illustration of its poetical aspect.—EDITOR.]

Serene and sad, beside her lonely post  
To meet the threatened storm, Britannia stands,  
Numbers her faithful sons in many lands,  
And scorns the menace of each foreign host.

The stubborn Muscovite, the ardent Gaul,  
Hatch hostile plots; her Teuton kinsmen wait,  
Unhelping and estranged, to see her fate,  
And care not greatly if their sister fall.

More cruel than these, the heiress of her race,  
Her rebel child, her first-born, long forgiven,  
Vaunts her unfilial hate to earth and heaven,  
And hurls defiance in her steadfast face.

No nation loves thee, and we know thy crime—  
That thou hast been, and dar'st still to be,  
The greatest of them all, Queen of the Sea,  
And fairest of the daughters of Old Time.

Guard, then, thine own, arouse thy slumbering  
might;  
Summon thy sons around, provoke not strife;  
But if strife come, yield not whilst thou hast  
life;  
Come one, come all, and God defend the right.

### SUBLIME SCENES OF THE ROCKIES AND SELKIRKS.

A prominent American who has recently crossed the continent on the C. P. R. gives a vivid description of the grandeur and sublimity of the Rockies and Selkirks in the *Montreal Gazette*. "The experience," he writes, "exceeded our anticipations; in fact, notwithstanding our expectations, had been raised very high, in no respect were we disappointed. I do not think there can elsewhere be found scenery so sublime, varied and beautiful as that which greets the traveller on the west bound train, from the entrance to the Gap, near Canmore, until darkness falls upon him at Kamloops. It ought not to be hastily included in a continuous ride, but should be made, say at Banff, Laggan, Field and Glacier, so as, at these points, to view the falls of the Bow river with their magnificent surroundings; the matchless colorings of Lake Louise and her consorts; the grandeur of Mount Stephen and the Pass at the western portal of which the former stands like a giant sentinel; and as a climax, the subduing effect of the great glacier. At the last named station, after two and a half hours of hard toil, I ascended Cascade Summit, and from that elevated point obtained a vision I can never forget. Before us, to the west, was a semi-circular chain of snow-clad mountains, extending probably 150 miles; and as the time was midsummer, I assume that on those resplendent crests the snow eternally rests. We had climbed to a height which enabled us to see the top of the glacier as it lay glittering against the sky, and on either hand spread out until it became merged in the adjoining peaks. Over the head of the glacier, whose feet touched the ground a short distance from the station, and directly behind it rose a solitary peak whose snow-clad head glistened with a whiteness exceeding that of the passing clouds, while a little to the east, the kingly form of Sir Donald towered majestically one mile and a half above the rushing stream which flows at its base. As I looked upon that grand, yet awful monarch, with his brow above the fleecy clouds, and noted the majesty and grace with which he surveyed the vast expanse of eternal snow and ice beneath him insensibly it brought to mind (and I could compare it with nothing less than) the inspired revelation of the Great White Throne. Below us on the side track,

across the valley, was our car, which at the distance looked like a toy that a child trails behind him. Beyond, we could see the railroad as it wound around the loop and followed the river, the latter appearing like a winding silver thread amid the profusion of green. I can think of no more generous thing which philanthropists or educators could do, than to enable some of the tired ones who dwell in busy cities and on lonely plains, or pastors who are exhausted and lack sermon material, teachers who are brain weary, and students who are poor but ambitious, to view the splendid sights which abound on the mountain division of the C. P. R. Such opportunity would be a liberal education, enlarging the mind, expanding the sympathies, and giving to the most indifferent a vision of hope and beauty which would gladden them through life. On other lines you get glimpses of entrancing beauty, but on the Canadian Pacific you can look upon such from daylight to twilight, and thus be compensated, by their richness and abundance, for the distance you have travelled to observe them. One great advantage the Canadian Pacific tourist possesses. In other sections he may have longed to look upon a mountain from base to summit, but seldom has he done it. He must frequently be content with observing distant peaks. Foot hills and secondary mountains usually intervene. But it is different in the Northwest. For example, Mt. Stephen rises, sheer and precipitous, from alongside the railroad track at Field, so that all its lofty proportions are exposed to view from the observation car. In like manner, Sir Donald, Mt. Macdonald, the Hermit, and a dozen others of sublimity might be named, that can almost be touched as you glide by on the train. They are before you and alongside, close at hand, giants whose massive proportions are so fully exposed, that you feel you have seen entire mountains and not been compelled to rest content with unsatisfying views of distant hill tops."

### SNOBBISHNESS.

Lord Dufferin, who is now the ambassador of England to France, is a man, his friends say, who counts no kind of knowledge too mean to covet or to make his own. It is his skill in the use of this universal information which, partly, has given him his high rank as a diplomatist, he having represented his country in the courts of Austria, Italy, Russia, Egypt and France, and served as governor of Canada and Viceroy of India.

After his return from Canada, it occurred to him that he was becoming rusty in his knowledge of modern art and artists. He went to Paris and entered himself as a pupil in the studio of a well-known artist, under his family name.

The other students, young Americans and Frenchmen, did not take kindly to this little silent old gentleman with grizzled hair and keen glancing eyes, who worked at his easel for eight hours a day, apparently deaf and blind to the horsplay going on around him.

"Mr. Frederick Blackwood" was made the butt of many practical jokes. When they became too uproarious, he would quietly order supper for the whole class, which acted like oil upon the stormy seas. He was popularly supposed to be an eccentric, retired London merchant, struggling vainly to be an artist.

He remained in this disagreeable posi-

tion for a month. A young snobbish Englishman had a place next to him in the *Atelier*, and daily regaled "old Blackwood" with anecdotes of dukes and duchesses, all of whom he claimed as his own intimate, personal friends.

One day the little old man did not appear at his easel, and a few minutes later a French student burst into the room, and whispered to his neighbors some tidings in great agitation.

"Bon! Bon!" they rejoined excitedly. "Mais soyez tranquille," glancing at the English snob. "We will silence him now for life."

They fell to painting again vigorously.

"Ah, J—," said one, carelessly, after a pause. "I hear that the Earl of Dufferin is in town. Been appointed to St. Petersburg. Acquaintance of yours?"

"Oh, yes," complacently replied J—. "Known Duff intimately for years."

"Have you met him lately?"

"Dined with him at his house in London this spring."

"What kind of looking man is he?"

J— hesitated, then answered boldly, "Large, red-faced, portly. Thorough John Bull."

There was a wild roar from the studio.

"'Old Blackwood' was Lord Dufferin, and you sat beside him for a month," came from a dozen throats.

Poor J— was asked so often daily after that for "his friend Duff," that he left the studio, and, at last, Paris.

A year later he was overheard, in London, boasting of his "fellow pupil and chum, Dufferin."

Snobbishness is a disease not easily cured.—*The Household*.

### AN UNDERMINING FORCE.

But how is it now? To-day the divorce, if not in your personal acquaintance and friendship, yet in your knowledge and within your radius, is by no means a rare individual, and that not only divorced but married again; and the subject of her unmarrriage and her remarriage, from having been forbidden through all sorts of delicacy, has become so simple and natural a topic, if allusion is necessary or convenient, as any other subject.

Part of this has followed upon the frequency of the situation, and its consequently nearer approach to ourselves, and the impossibility of avoiding so many that we know or that our friends know, and from the fact also that law is on the side of the people who have taken advantage of its permission. But a great deal is due to the way in which divorce has become a standard joke so that every newspaper has its little merriment to make about it, a thing which has habituated us to the idea if not to the fact. It is one of the evils of the age that serious things are so frequently made the subject of jest. Certainly the incessant jests about divorce have taken it out of the remoteness where it belonged and made it seem possible and easy.

It is time then that we bethought ourselves, and paused to see whither we are drifting. If divorce was wrong fifty years ago, it is wrong to-day. That in its frequency among the fabulously rich it seems to have become the last luxury in which they indulge themselves, that they may have at the same time both sin and respectability, does not take away from its demerit. And that it has in a way been legalized does not change its intrinsic character. The usual divorce, obtained on pretences of desertion or in

compatibility, if followed by marriage with other parties, according to the precepts of our accepted religion, is a sin. That it is countenanced by forms of law in various of our States makes it possible without penalty, but does not make it right. A sin is a sin, no matter how it is clothed or by what name it is called. To legalize a sin in its relation to the commonwealth does not make it less a sin in relation to the individual. The vow taken at the altar in the presence of God himself, for better or for worse, is an oath, an oath that the divorced person breaks. To commit a sin and call it by another name because the law allows one to do so is still to commit the sin. And so it is time that women in the interest of society, of the family, of their own salvation, and even of virtue in general, looked at the matter from a more serious and uncompromising point of view.—*From Harpers' Bazar*.

### ARCHDEACON FARRAR ON THE FUTURE OF ENGLAND.

There are three elements in the certain future of England which make religious education supremely necessary, and which will tax to the utmost the strength, the energy, the self-denial of the Church of God. The first is, of course, the growth of great cities. It is the essential factor in modern English life. The rural life of England is rapidly decreasing; population is becoming predominantly urban. The last census showed conclusively, and this census will show still more conclusively that everywhere the country is being depleted, and men are crowding more and more into desperately overcrowded cities. It is a silent revolution, and, humanly speaking, as far as we can judge, a revolution for the worse. Take London as a single instance. Since the beginning of this century London has added to its inhabitants far more than the entire population of England in the early days of the Tudors—it has added three millions of souls to its inhabitants. If the present stupendous rate of increase continues unchecked, before another century is over London will be a city of between twenty and thirty millions of inhabitants. Conceive, if you can, so appalling an aggregate of human beings! The world has never dreamed of anything even approaching to it since time began. And you know what great cities are. A physician has said that they are the graves of the physique of our race; too often, alas! they are also the graves of its morality. To the young, at any rate, plunged into its streets in myriads at the most tempted and impressionable age, the streets of great cities are "a burning fiery furnace" of temptation in which they cannot walk unscathed unless there walketh with them "One whose form is as the Son of God." Another serious duty devolves upon us because of the vast increase of general population. In the last fifty years alone England has added to her numbers as many as she added in the first six hundred years after the Norman Conquest. The population of England is increasing, I believe, at the rate of some thousands a day, and the serious point is that this increase is very much more rapid among the miserable than among the prosperous. This great river of humanity is ever sweeping on with a vaster tide of waters to the deep unknown sea. Whither? From eternity to eternity; but if its waters are suffered to grow ever more and more turbid, more and more befouled with vice and disbelief, dare we hope that it is from God to God?

## FOND REMEMBRANCES OF LONG-FELLOW.

In writing of her early days on the stage, and telling the incidents of her first tour of the eastern cities, in February *Ladies' Home Journal*, Mary Anderson de Navarro dwells at some length and affectionately upon her reminiscences of Longfellow, the poet, for whom she had the greatest admiration. The actress was invited to meet Longfellow at his Cambridge home, James T. Fields bearing the graceful letter of invitation. Of the sweet singer she writes: "Surrounded by the calm of his peaceful home, it seemed as though the hand of evil could not reach him. Every conversation with him left some good result. His first advice to me, which I have followed for years, was: 'See some good picture in nature if possible—or on canvas; hear a page of the best music, or read a great poem daily, you will always find a free half hour for one or the other, and at the end of the year your mind will shine with such an accumulation of jewels as to astonish even yourself.'

"He loved to surround himself with beautiful things. I have seen him kneel before a picture which had just been presented him, and study every detail and beauty of his 'new toy,' as he called it, with a minuteness and appreciation which few would understand. However infested with care or work a day might be, a visit from him was sure to beautify it.

"A few months before his death, being unable, through illness, to leave the house, he sent for us again. The usual warm welcome awaited us. Luncheon over he showed me a 'new toy,' and tried to be amusing, but there was a veil of sadness over him, and I noticed how feeble he had grown. 'Until the spring, then!' he said, as we parted, 'if I am still here. I wonder if we shall ever meet again! I am old and not very well!' He apologized for not seeing us to the carriage, as was his wont, but stood at the window watching us leave. Its sash was covered with snow. His face looked like a picture set in a white glistening frame, for the sun was shining, and his hair and beard were nearly as white as the snow itself. I can see him still, standing there, waving his last farewell. Soon after the English speaking world was saddened by the loss of one of its sweetest bards."

## IAN MACLAREN ON CITIZENSHIP.

Ian Maclaren in an article which he contributed to *The Young Man* for January, deals with some of the most serious problems of our cities. "Under present social conditions," he says, "in every country the population is leaving the quiet country homesteads and flocking into the centres of manufacture and commerce. If this immigration continues it will not be long before the mass of a nation will be crowded together in narrow areas of toil, poverty, noise and smoke; while the green lands will be left almost without inhabitants. Whether this tide can be turned is a serious question, and one that must be near the heart of everyone that loves his land. But in any case there must always be cities, and their life must always have many drawbacks. What alone will redeem the city life and make it noble is that which it is often difficult to create in the new cities, a spirit of civic pride and devotion. Without the safeguard and reinforcement of this spirit such places will be a curse and an eyesore in the land.

"Do young men understand what will happen if they will do anything and everything with their spare time—swim, boat, ride, cycle, play lawn-tennis, football, cricket, billiards—except lay their hands to civic duty? Do they not see that the affairs of a city must be carried on, and someone must hold the reins? If the mass of respectably-born, well educated, bright-minded young fellows take no interest and give no help, then there will not be one, but three disasters. Devoted men, to whom the general good is dear, and who are always ready to fling themselves into the breach, will be crushed and beaten to the breaking of their hearts and the reduction of the moral capital in the community. That will be one disaster, and young men who are too lazy to relieve those true spirits will have the shame. Rule will fall into the hands of professional politicians whom no one trusts, or ignorant fanatics whom every one despises, and the affairs of a city will be either exploited or mismanaged. That will be the second disaster, and young men who are content to allow anyone to govern so long as they are not troubled must again take the shame. All this time the mass of toiling people at the base of society are waiting in vain for relief, comfort, hope. This is a third disaster, and it also will lie at the door of men who are so busy with their pleasures that they have not time to help their fellow men.

"Surely there is work to be done in a city that might well fire the imagination and brace the energies of youth. It were something to secure for every citizen, a well built well-drained, well-lighted house in which he could live as become a son of God; to see that the densely inhabited areas be ventilated and relieved by open spaces of greenery; to bring museums, libraries, picture galleries, and every other means of culture near to the humblest of the people; to take measures that the poorest to whom the Almighty has given understanding shall have his due opportunity of gaining knowledge and becoming a strength to the commonwealth. Were a young man to give himself to municipal politics for such ends, he would have done something worthy of his manhood."

## A MAN'S REAL STRENGTH.

The real strength of a man is in his character. Popular estimate makes it consist in his circumstances. A man's strength is measured by the number of his friends, by his wealth, by his social position, and his influence is in proportion to his reputation in the world's esteem. But, in truth, a man is strong only in his manhood. How much there is in a man you must ascertain by measuring his character. A man is not strong by what he has, but by what he is; and in measuring what a man is, we are to measure his character. Now character is not a massive unit; it is a fabric, rather. It is an artificial whole made up by the interweaving of ten thousand threads. Every faculty is a spinner, spinning each day its threads, and almost every day threads of a different colour. Myriads and myriads of webbed products proceed from the many active faculties of the human soul, and character is made up by the weaving together of all these innumerable threads of daily life. Its strength is not merely in the strength of some simple unit, but in the strength of numerous elements.—*Great Thoughts.*

Mr. Stead, who is about to issue a penny hymnal of "unsectarian and broadly human" character, has been canvassing among notable people for statements as to their favourite hymns.

## Our Young Folks.

### THE RIGHT KIND OF A BOY.

Here's to the boy who's not afraid  
To do his share of work;  
Who never is by toil dismayed,  
And never tries to shirk.

The boy whose heart is brave to meet  
All lions in the way;  
Who's not discouraged by defeat,  
But tries another day.

The boy who always means to do  
The very best he can;  
Who always keeps the right in view,  
And aims to be a man,

Such boys as these will grow to be  
The men whose hands will guide  
The future of our land; and we  
Shall speak their names with pride.  
—Exchange.

### THE INVINCIBLE ARMADA.

Three hundred years ago, Spain occupied a far different position among the nations of the world from that which she holds to-day. There was no country on the globe but feared to encounter her great resources, for she had proved herself a most formidable foe on land, and was the undisputed mistress of the sea. So when it was known that King Philip of Spain proposed to conquer England, all Europe looked on, breathless with anxiety, for in any case the outcome would be very important to every nation. There were several reasons which led Philip to make the resolution to conquer England. In the first place, Spain was the champion of the Catholic religion, while England may, perhaps, be said to have held a similar position on the side of Protestantism. This fact was in itself enough, in those days of blood, to set two nations to butchering each other. But added to this great cause, there were other reasons. Spain held great possessions in the New World, and there she was fast finding England a rival by no means to be despised. She also owned very valuable gold and silver mines in America, and once a year ships, called galleons, were sent out to bring the treasure home.

The English, in their light and active war-vessels, found but little difficulty in pouncing down on the prizes, and robbing them of enormous sums of money, and gold and silver ore. Then, too, England had aided a certain brave and dauntless country, New Netherlands, which would not submit to the tyranny of Spain (and no wonder, since that tyranny, as was the pleasant custom of the day, consisted in horribly torturing or burning all who would not consent to change their religion for that of their conquerors.) Accordingly, on account of these reasons and others, Philip, and the Prince of Parma, began to arrange their plans for conquering the English.

Cadiz, a port on the Mediterranean, was the point from which Philip had decided to start, and so he had collected there over 130 ships heavily laden with stores, besides a squadron to protect them. But in the meantime England had not been idle. Queen Elizabeth, aided by the London merchants, had fitted out a little fleet of 34 vessels, and the command of these was given to Sir Francis Drake, who had proved himself, by many deeds of daring, an officer fit for the position. Drake heard of the preparations going on at Cadiz, and to the surprise of everybody (especially Philip), he entered the harbor, paying but little attention to the clumsy vessels stationed as a protection, and destroyed the supplies collected there, after transferring to his own vessels all the booty which he could carry off, and then made his way back to England. But even this bold stroke only put off the war for a year. At the end of that time the Spanish fleet, which was known as the Invincible Armada, and consisted of 136 huge, gilded vessels, set sail under the command of Medina Sidonia, a Spanish duke, who,

although he may have been an excellent soldier, knew little or nothing of naval affairs. Although the English possessed less than one-half the number of ships, they were far superior to their opponents, as Philip soon had reason to find out. And so the proud Spanish fleet, arranged in the form of a crescent, moved slowly up the English Channel, on its way to conquer England.

Sir Francis Drake wisely refused to enter into a regular conflict, but the active ships of the English watched their opportunity, and would pounce upon their unwieldy antagonists, one by one; keeping up a running fight from day to day, so the vessels of the Spanish fleet fell victims, one after another, without being able to get their strength together and strike a blow in return, until one memorable night eight blazing fire-ships came sailing into their anchorage, and in great fright and disorder the Spanish attempted to get out of the way; and again the English attacked them, and again they suffered great loss. Medina Sidonia ordered himself defeated, and ordered a retreat through the North Sea, since he was afraid again to pass through the Channel.

On the western coast of Scotland, he encountered fearful storms; many of his gilded vessels were wrecked, and eight thousand of his soldiers perished.

At last the storm-tossed remnant of the Armada reached Spain with less than half its original number. Thus ended Spain's attempt to conquer England, and ever since then the great fleet which was raised on that occasion, and came to such a pitiable end, has been called, in derision, the Invincible Armada.—*Treasure Trove.*

### GETTING UP A SMALL FAIR.

First talk it over with your mother, and get her advice and co-operation. Girls can always carry on affairs of this sort best if they have their mother's help and sympathy. It is very nice to talk all one's plans over with one's mother.

If mamma approves, write notes to your most intimate friends, asking them to a meeting at your house on the first convenient day. Saturday afternoon at four o'clock, for instance, is a good time for most girls to spare an hour. Of course there are some girls whom you can invite verbally. It is not worth while to write a note to Mary Adrain, whom you walk to school with every day, or to Susie Spader, whose seat in school adjoins your own.

Having brought your friends together, appoint one young lady to take the chair, and then state as clearly as you can, with her permission, the object of the meeting. Tell about the charity you wish to aid. It may be a Babies' Hospital, or a poor family, or a cripple child who is in need of medical attendance and relief. More money is necessary than any one of you can give outright, so you think it would be nice to have a fair, and devote the money gained to the excellent purpose you have in view.

Probably there will be no objections. The question of funds will come up, and if each of you can donate a small sum, say twenty-five cents a piece, you can buy with the whole amount sufficient material to make a great many pretty and easily saleable articles—as dollies tea cloths, centre pieces, carving-cloths, cases for brushes and combs, crocheted slippers for the bedside, and other dainty bits of handiwork. These will furnish your fancy table. When the time comes for your fair, make a quantity of delicious home-made candy, and put it in pretty boxes, daintily wrapped in paraffine paper. Take orders beforehand for your candy. You will have no trouble in selling caramels, chocolate creams, peppermint-creams, and old-fashioned molasses candy. I am sure about this part of the fair, for I know that home-made candy, if good, vanishes like magic when little cooks are the saleswomen.

Dolls, prettily dressed, will find many willing buyers, especially when dressed in costume, as queens, shepherdesses, fairies, and sailors, are they very attractive.—*Harper's Round Table.*



SEEDS OF HEALTH.

Eating the wrong things, and too much of them at the wrong time, gives the stomach and the other digestive organs too much to do—gives them work that they cannot be expected to do. Such things prevent the free and regular action of the bowels, bring sick headaches, biliousness, kidney troubles, restless sleep, lassitude, nervousness, and plant the seeds of disease in all parts of the body. Health comes just as easy as disease. It grows up from those little sugar-coated seeds of health—Dr. Pierce's Pleasant Pellets. They are for nothing in the world but to keep the bowels regular, the stomach free from gas and fermentation, and the liver active.

They go about their business without making any fuss. They are very gentle in their action and cause no griping, or other unpleasantness.

They do not take the place of Nature—they merely help her. No one ever becomes a slave to their use. When the digestive action becomes regular and vigorous—stop taking the "Pellets." When you have eaten too much—take one. When constipation shows itself and headache begins—take the "Pellets" for a day or two.

Dr. Pierce's Pleasant Pellets—it's an easy name to remember. Don't let a designing druggist talk you into "something just as good." He makes more money on the "just as good" kind. That's why he would rather sell them. That's why you had better not take them.

Ministers and Churches.

Messrs. James Brown and Alex. Mitchell were ordained to the eldership in Erskine Church, Hamilton, on Sabbath, February 9'h.

At the annual Sunday school festival in Knox Church, Ottawa, last week, Mr. J. McMillan, B.A., principal of the collegiate institute, who has been superintendent for nineteen years, was presented with a beautiful cabinet and an address.

The Rev. W. G. Wallace, B.D., of Bloor Street Church, Toronto, preached in Erskine Church, Hamilton, recently on the occasion of the fifth anniversary of the induction of Rev. J. G. Shearer, B.A., as minister. His services were very much appreciated and when he returns to Hamilton he will receive a hearty welcome.

The annual congregational meeting of Knox Church, Acton, was held on Monday, 20th Jan., afternoon. The attendance was larger than usual. Reports of the various organizations of the church were presented and showed the finances to be in an advanced condition of success. The present membership of the church is 291. The pastor's stipend was increased to \$1,000.

St. John P. sbyterian Sunday school, Hamilton, was two-thirds full lately on the occasion of Rev. Alexander McMillen's lecture on "The Scottish Covenanters," under the auspices of the Hamilton Presbyterian Union. Had the weather been fair the crowd would undoubtedly have over-taxed the capacity of the building. Rev. Mr. McMillen's lecture was largely historical, and was listened to with close attention.

The twenty-first annual meeting of the Georgetown and English River Women's Missionary Society was held in the manse, Howick, on the 21st inst. The treasurer's report showed that \$211 have been raised for missions during the year which was apportioned as follows:—\$40 to Zenana work in India; \$40 to home work in the North-west; \$31 to foreign work in the North-west; \$50 to Honan, China; \$50 to support a pupil in the schools at Pointe-aux-Tremble.

At an adjourned meeting of the Presbytery of Orangeville, held at Camilla, on the 21st inst., Rev. James McMillan was inducted, as ordained missionary to the congregations of Camilla and Mono Centre. At the same time Rev. R. Hughes, of Rosemont and Mansfield resigned his charge to accept a call to Worcester, Mass., U.S. The resignation was accepted to take effect on February 23rd, and Rev. A. E. Neilly, of Horning's Mills, was appointed Interim Moderator.

The anniversary services of St. Andrew's Church, Blyth, were held on Sabbath, January 26th, when able and impressive sermons were preached by Rev. J. G. Stuart, B.A., of London, to large and appreciated audiences, the church in the evening being overcrowded, the entertainment on Monday evening was also highly successful. Fine addresses were delivered by Revs. J. G. Stuart, B.A., D. Forrest, G. Buggin (Methodist), and J. S. Henderson who gave his popular lecture "Rambles in Wonderland."

The Presbyterian Witness, of Halifax, says:—Rev. R. H. Warden has accepted the office made vacant by the death of Dr. Reid, and he was at once directed by the Moderator of the General Assembly to take upon him the discharge of all the duties of that office. No one doubts the admirable fitness of Dr. Warden to fill the office. He is emphatically a "man of business." He is also a most acceptable preacher, and an accomplished church lawyer. That the duties of the Church Agency at Toronto will be efficiently discharged no one can doubt. God's gifts to His Church are such that when one of His faithful servants is taken away another is found to fill his place.

Rev. J. G. Shearer, B.A., of Erskine Church, Hamilton, writes us to say that on the occasion of the fifth anniversary of his settlement as minister, Miss Martha Smith, B.E., of Toronto, who may fairly be called the Presbyterian Elocutionist, being a daughter of the manse, a consecrated Christian, and having given special attention to recitations strictly in harmony with church meetings and the House of God—gave one of her full evening programmes, and greatly delighted the large audience that greeted her first appearance in Hamilton. Mr. Shearer adds that Miss Smith's elocution is calculated to be a fruitful "means of grace," as well as a delightful entertainment.

The annual tea meeting of Inwood Church took place on the 28th January. Tables were spread in the Town Hall for members and friends of the congregation. In the church an excellent and appropriate programme was given by home talent consisting of readings, recitations, addresses, songs and solos. The ladies of the congregation deserve great credit for their very successful efforts on the occasion. The members of the Sabbath School and their friends met in the hall on the following evening and spent a very pleasant and profitable time. Captain Holmes acted as chairman and rendered excellent service in his usual happy and felicitous way. The proceeds amounted to \$42.60.

MARRIAGES.

At Morewood, February 5th, by the Rev. John M. Kellock, M.A., John Elliot to Annie, daughter of Jacob Dillabough, all of Morewood.

At Chesterville, February 5th, by the Rev. John M. Kellock, M.A., Marcus Leslie Laponet, of Perth, to Frankie, daughter of the late James Hunter, of Chesterville.

PRESBYTERIAL W. F. M. S. MEETINGS.

The annual meeting of the W.F.M.S., of Knox Church, Embro, was held in the church on Jan. 8th. After the opening exercises the reports for 1895 were read. The interest in the work of this Auxiliary was well-sustained throughout the year, the total amount raised being \$261.00. The giving was purely voluntary.

In Central Presbyterian Church school room last week the annual meeting of the Hamilton Presbyterial Women's Foreign Missionary Society was held. The attendance of delegates was large and represented the districts of Dundas, St. Catharines, Simcoe and Niagara Falls. Mrs. Grant, the President, was in the chair. At the morning session the reports of the secretary, Miss Findlay, and the treasurer, Miss Shaw, were presented. The latter reported that \$3,133.66 was raised by the various auxiliaries during the year. This money will be forwarded to the headquarters of the Society. In the afternoon an interesting address was delivered by Miss St. Clair, a returned missionary from India, about her work as a boarding school teacher at Indore. The members of the Presbytery were received in a body by the ladies at 4.30 and entertained at tea.

The twelfth annual meeting of the Stratford Presbyterial W.F.M.S., was held in First Church, St. Mary's, on January 28th and 29th. A large number of delegates were present. On account of the illness of the president, the 1st vice-president, Mrs. Grant, St. Mary's, took the chair. The morning session of Tuesday was devoted almost entirely to business. A welcome was given by Mrs. Cosgrove, St. Mary's, and replied to by Mrs. Leitch, Stratford. The reports of secretaries of Auxiliaries and Mission Bands, and the Presbyterial secretary, though they did not show the advancement of previous years, were hopeful and encouraging. The Supply Committee reported a large supply of clothing sent to the Rolling River Reserve, also that a sewing machine was sent to the missionary's wife on the Reserve. A proposal to appoint a Presbyterian Mission Band secretary was not thought necessary, as there were so few Mission Bands in the Presbytery. An expression of sympathy for the president, Mrs. Hossack, in her long continued illness was passed by the society; special prayer was made for her recovery, that she might be able to take her place once more among them. In the afternoon the president's address was read by Mrs. Hislop, Stratford. A hearty vote of thanks was given to the retiring treasurer, Mrs. Hislop, for ten years of faithful service in the work. The delegates were addressed by Miss Sinclair, Indore. A vivid picture of Hindu life, especially of a Hindu woman's life, was presented and several instances related of the rescue of children from terrible degradation. A solo, entitled "Gethsemane," was beautifully rendered by Miss Oliver. The Question Drawer was ably answered by Miss Moderwell, Stratford, and Mrs. Panton gave a few parting words of cheer and encouragement. A public meeting in the evening was presided over by Rev. Mr. Cosgrove. Rev. Mr. Panton conducted the devotional exercises. An interesting address was delivered by Dr. J. F. Smith, Honan, on the beginning of the Honan Mission. A missionary conference was held on Wednesday morning. Special prayers were offered for the different mission fields and papers read on the North West Missions, China, and India.

The eleventh annual meeting of the Huron Presbyterial W.F.M.S., held in Seaforth on Jan. 21st, was a very pleasant and profitable gathering, large and appreciative audiences were present at all the meetings, nearly every Auxiliary and Mission Band being well represented. The morning session was presided over by the president, Mrs. Colin Fletcher. The reports read indicated a deep and growing interest in the fulfilment of our Saviour's last command. One Auxiliary in Blake, and three Mission Bands have been added during the year. With one exception every congregation within the bounds of the Presbytery is now represented by either an Auxiliary or a Mission Band, the figures being 14 Auxiliaries with 330 local members, and 102 members of the General Society; also 9 Mission Bands with a membership of about 400, and 18 members of the General Society. In addition to this there are some fifty Scattered Helpers, who have contributed \$30.83 to the funds of the Society. During the year four life members have also been added. The Auxiliaries raised \$1,134.39 for missionary purposes; and the Mission Bands \$242.87, making a total of \$1,377.26, not including interest. Excellent clothing to the amount of 1,300 lbs. valued at \$509.30, have been distributed among the Indians of the North-West. Also \$105 expended by the McGillivray Mission Band in boxes of presents for Home and Foreign fields. It was unanimously agreed that a surplus fund of \$50 be used in making two of our lady missionaries to be selected from the Home and Foreign fields life members of the Society. This being added to the general fund along with the interest on the deposits, make a total of \$1,439.26. Larger sums have been raised at the thank-offerings this year than ever before, thus showing that the women of our church are gradually rising to a higher appreciation of the privilege and joy of giving. At the afternoon meeting the principal feature was an able address from Mrs. Fletcher on self-sacrifice. An excellent paper on "Formosa and its inhabitants," by Mrs. McKellar, of Blyth, was read, in her absence, by Mrs. Curtis, of Blyth. Other varied exercises added to the interest of the meeting. A resolution of thanks was written and conveyed to the retiring treasurer, Mrs. M. Y.

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McLean, in recognition of the valuable services, which for a period of eight years she has so cheerfully and acceptably rendered this Society. At the close of the afternoon service a bountiful tea was provided by the good ladies of Seaforth, for the members of Presbytery and the delegates. The Leaflet secretary reported 358 copies taken and urged every member's taking it that she might thus gain that information which will tend to deepen and nourish a love for the work. At the evening meeting Rev. A. D. McDonald, D. D., occupied the chair. Rev. Mr. Anderson, of Goderich, and other members of Huron Presbytery, gave able and interesting addresses.

ANNUAL CONGREGATIONAL MEETINGS.

The annual meeting of Knox Church, Embro, was held on Jan. 15th. There was a large attendance of members and adherents. The pastor of the church, Rev. G. C. Patterson, M.A., presided. After devotional exercises, the reports of the various organizations connected with the congregation were read. These were most satisfactory, and showed increased activity and liberality in all departments of the work of the congregation. Contributions for the Schemes of the church amounted to nearly twelve hundred dollars (\$1,200.00) an increase of about \$300.00 over any preceding year in the history of the congregation.

St. Andrew's Church, New Westminster B. C., held its annual congregational meeting on the 16th ult. After devotional exercises by the pastor, Rev. Thomas Scouler, the reports of the Session, the manager's, the Sabbath School, and Bible class, Ladies' Aid Society, the Y.P. S. C. E.

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This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. Roberts, Waterville, Me., says:

"Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

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And did you also know that there is but one remedy known to science for this great trouble: Warner's Safe Cure.

If you have peculiar pains in the back, or anywhere else in the body, they probably come from disordered kidneys. If you are weak, sickly and do not know the cause the chances are it is kidney trouble.

When the great and only cure for this is so easily obtained, are you, perhaps, not wasting time and running a great risk if you do not secure it?

and the choir were read. Notwithstanding the hard times and the condition of business in the city the financial record was very gratifying. The Ladies' Aid Society reported that they had succeeded in completely extinguishing the debt of \$1,000 on the manse, which they undertook to do about three years ago. The congregation, through the various organizations, had collected for missions, home and foreign, \$600. The manager's report showed that, after paying all liabilities, there was a shortage of but \$58, which considering the removals from the city and congregation during the year was a remarkably good, showing special contributions to the amount of \$650 had been received during the year, which greatly helped the finances of the congregation.

Knox Church, Ottawa, held its fifty-first annual meeting recently. Very encouraging reports were presented, showing the progress of the congregation and the different organizations connected with it. Rev. Jas. Ballantyne, pastor, presided. The report of the church Session showed a net increase in membership of twenty-seven and a present membership of 343. The report of the temporal committee showed that special subscriptions this year to the Jubilee Fund and the contributions to the general schemes of the Church had rather increased. The amount subscribed to the Jubilee Fund was \$7,339.65, a trifle less than half the amount to be paid in before December 31, 1896, to wipe off the total mortgage indebtedness of the church. The total collections during the year towards the sustentation fund of the church amounted to \$4,896.66.

Knox Church, Cornwall, held its annual meeting recently. After devotional exercises by the Rev. Jas. Hastie, the first report was that of the Session. It mentioned the several grounds for gratitude which the past year afforded, and made special mention of the prosperity attending the Sunday School. The Managers' report contained the pleasing intelligence that notwithstanding the depression of trade, there was a small balance on hand after paying all current expenses. The Sunday School report showed that the school had now reached the highest point in attendance and giving in the history of the congregation. Mrs. Hastie, president of the Cornwall Auxiliary of the W. F. M. S., gave a sketch of the general society since its organization in Toronto twenty years ago, whose annual income has now reached \$43,000, and also of the Cornwall Auxiliary (which is a union of St. John's and Knox) since its inception twelve years ago. The secretary of the Mite Society stated that they had just donated one hundred dollars to the building fund. Short reports were also given in from the Christian Endeavor and some other societies. On motion, the thanks of the congregation were accorded to the pastor for his earnest and successful labors; also very warm thanks were passed to Mr. Watson for his services as Sunday School Superintendent and choir leader, and to those associated with him; likewise to the Managing Board and the several societies of the congregation.

Central Church, Galt, held its annual meeting lately. There was a large and representative attendance and the different reports presented showed that the results for last year are highly satisfactory and encouraging. An elegantly prepared tea was served in the basement of the church by the ladies of the congregation. Rev. Dr. Dickson conducted the opening devotional exercises, after which he read the report of the Session which showed the present membership of the church to be 672. The report of the Session referred in encouraging terms to the large attendances at the Sunday services, and especially the increase at the weekly prayer meetings. The Sunday School report showed the number on the roll at the present time to be 340, with an average attendance of 187. The collections for the year amounted to \$253.99. The amount contributed by the Missionary Association was encouraging, being about \$200 in excess of last year. The report of the Ladies' Aid Society read showed collections \$568.28. The society

has now undertaken the work of lifting the floating debt off the church, and for church and manse furnishings and other purposes has, since its existence, raised the sum of \$7,093.13, and has at the present time a balance on hand of \$223.64. The managers' report and financial statement for 1895, among other things, said that "the income from pew rents, envelope and open collections amounted to \$3,939.58 as against \$3,855.22 for the year 1894, showing an increase of \$84.36, and leaving a surplus of \$85.36. The financial statement showed the receipts for the past year to be \$5,437.16. Some of the principal receipts were, envelope and open collections, \$3,676.98; pew rents, \$263.50; Ladies' Aid Society, \$568.28; Sabbath School, \$299.36; W. F. M. S. Auxiliary, \$82.95; Mission Band, \$26.08; Y. P. S. C. E., \$111.42; Missionary Association, \$392.92. The disbursements for the year were, \$5,451.80, leaving a balance on hand of \$85.36."

The annual meeting of Chalmer's Church, Quebec City, was held on the 20th ult., and was largely attended. The pastor, Rev. D. Tait, B.A., occupied the chair. Very encouraging reports from the various organizations of the congregation were read. The report of Session referred to the good work done in and by the congregation, and mention was made of those who had been called away by death. In the report of the Board of Management the gratifying statement was made that after paying all liabilities there was a balance on the right side. It was also reported that \$2,000, less the Government tax, had been received in aid of the Manse Building Fund from the executors of the estate of the late Miss Robertson. Two hundred dollars have also been received for the Poor Fund from the estate of the late Mr. J. R. Young. The report of the Sabbath School mentioned that \$50 had been contributed for the support of a pupil at Pointe-aux-Trembles school, and the Bible class has sent \$35 to the Augmentation Fund. The W. F. M. S. has contributed during the year \$102 for Foreign Missions and also sent a valuable box to the mission in Trinidad. In the report of the Y. P. S. C. E. it was mentioned that the society had contributed \$170 for missions; many of the members give a cent per day for missions in addition to their contributions for other religious and benevolent objects. The Mission Band, with the assistance of the King's Daughters have contributed over \$130 for missions, and have also sent a liberal contribution to Miss Jameson in aid of her work in India. The whole standing thus:—

For ordinary revenue.....	\$3,304 87
" Home Missions.....	\$ 400
" Foreign Missions.....	1 038
" French and Colleges.....	320
" Other religious objects..	1,002

Total for missionary and benevolent objects..... 2,760 0

Total for all purposes..... \$6,064 87

The fifteenth annual meeting of Andrew's Church, Winnipeg (Rev. Jos. Hogg, pastor), took place on January 21st., with a very large attendance of members, adherents and others. The pastor conducted devotional services, after which he delivered a short and suitable address. The Session's report referred to their present fine new church, also to the evangelistic services of Rev. W. Meikle in April, also to the cordial relations existing between the pastor and the Session and other organizations. 135 had been received during the year; removals by death 11, by certificate 47, and 20 left the city without certificate, baptisms 126, deaths adults 28, children 22. Total communicants on roll 960. The treasurer's report showed that revenue receipts had increased over last year from \$4,442.50 to \$5,741.92. The envelope subscriptions \$95 per Sabbath, average on the plates \$105.44 per Sabbath as against \$81.60 for last year. It was proposed that \$2,000 of the floating debt should be paid off during the year, and it was resolved that strong efforts be made to wipe off the whole amount of \$4,200 during this year. Encouraging reports were also read from the Sabbath School, Ladies' Aid Society, Auxiliary Women's Foreign Mission Society, Young People's Society of Christian Endeavor and Girl's Home Mission Band. The first named showed an average attendance of 501 and receipts \$689. The Ladies' Aid Society showed receipts \$965, of this amount \$360 was for missions and the balance for the Building Fund and church furnishings. The reports all indicated prosperity and earnestness.



### Nervous Prostration

It is now a well established fact in medical science that nervousness is due to impure blood. Therefore the true way to cure nervousness is by purifying and enriching the blood. The great blood purifier is Hood's Sarsaparilla. Read this letter:

"For the last two years I have been a great sufferer with nervous prostration and palpitation of the heart. I was weak in my limbs and had smothered sensations. At last my physician advised me to try Hood's Sarsaparilla which I did, and I am happy to say that I am now strong and well. I am still using Hood's Sarsaparilla and would not be without it. I recommend it to all who are suffering with nervous prostration and palpitation of the heart." MRS. DALTON, 68 Alice St., Toronto, Ontario. Get Hood's, because

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After adjournment a beautiful and complete china dinner set, coffee urn with suitable inscription and a silver tea service, a handsome bronze piano lamp and stand, and a richly upholstered morocco easy chair, were presented to Mr. and Mrs. Hogg. Most kind and warmly appreciative addresses were read by the chairman, which were signed by the representatives of the Session,

managers, Ladies' Aid, Christian Endeavor, Sabbath School and Girl's Home Mission Band. Both Mr. and Mrs. Hogg replied, stating that this had been a complete surprise to them, and expressing deep thankfulness and appreciation of the confidence and love of the congregation. Refreshments were then produced and a happy hour was spent over the same and in examining and admiring the beauty of the various articles presented.

The annual meeting of St. Stephen's Church, Winnipeg (Rev. C. W. Gordon, B.A., pastor), was held on January 14th. The Session reported that the numbers on the Communion Roll had increased during the year from 46 to 98, making the average membership for the year 72. The Sabbath School report showed a roll at the close of the year of 186, with an attendance at the beginning of the year of from 75 to 90, and at the close of from 140 to 170, and that of the Boy's Brigade Co. showed a muster-roll of 27. The manager's report stated the contributions for ordinary revenue during the year to have been \$1,399.35 for debt on church premises and for their extension \$851.62, for school purposes \$117.67, or together \$2,368.64, being at the rate of \$32.89 per communicant. It was unanimously and cordially agreed that the salary of the pastor should be increased by \$200, and the hope was expressed that another and larger increase would not be long in following. The annual missionary meeting was held on the evening of January 22nd. The reports presented showed the contributions of the year to have been from the congregational Missionary Society \$441.25, the W. F. M. S. \$105, the Sabbath School \$50, personal donations for Manitoba College \$50, and collection for Student's Missionary Society of Manitoba College \$11.85, or \$658.10 in all. The following allocation of this sum was made on the recommendation of the Session: Home Missions, from Missionary Society and Sabbath School \$145, Augmentation Fund \$55, Manitoba College, from Missionary Society, Sabbath School, and personal donations \$245; Foreign Missions, Missionary Society \$45, and Women's Foreign Mission Society \$105, in all \$150, French Evangelization Fund \$10, Aged and Infirm Minister's Fund \$10, Assembly Fund \$5, Manitoba College Student's Missionary Society \$11.85, Presbyterian Record \$26.25. When the collection of \$45 for the Winnipeg General Hospital is added the sum contributed by this the youngest of the Presbyterian congregations in Winnipeg for missionary educational and benevolent objects is \$703.25, or at the rate of \$9.76 per communicant. For all purposes the sum contributed is \$3,071.89, or at the rate of \$42.65 per communicant. The congregation is not made up of wealthy persons. It does not embrace more than one who would probably be regarded as among the wealthier men of Winnipeg, while it has happily its fair proportion of the working classes. The results show that it is both liberal and loyal to the missionary and educational work of the Church:

St. Paul's Church, Hamilton, held its twenty-third annual meeting a short time ago. The session report put on record the regret of the congregation at the death of its late pastor, Rev. Dr. Laidlaw. The Session roll shows a membership of 476. The Session's financial report showed: Receipts, \$189.58; disbursements, \$95.88; balance, \$93.70. The managers' report stated that the floating debt, so long a source of expense and annoyance to this congregation, has been at last liquidated, and the managers released from personal responsibility. The revenue from pew rents shows somewhat less this year, being \$1,944.35, as against \$2,016.50 for 1894, a reduction of \$72.15. The mortgage debt has been reduced by \$500, leaving the net mortgage debt at \$7,000. The treasurer's statement showed: Receipts, \$6,618.46; disbursements, \$6,508.28; balance, \$110.18. The collections amounted to \$4,504.92 and pew rents \$1,944.35. In the Sunday School there are 46 officers and teachers and 340 scholars, a small increase over the previous year. The average attendance is 57 officers and teachers and 211 scholars. The collections amounted to \$274.11, an average of \$5.27 per Sunday, and the total receipts were \$286.11. After paying expenses a balance of \$236.16 remained for distribution among the different missions. A Boys' Brigade has been formed in connection with the school. The Ladies' Association has done good work, and the Y.P.S.C.E. has a membership of 45 active and 7 associate members. The Mary Street Mission is prospering under the charge of the young people. The financial report of the Y.P.S.C.E. was as follows: Receipts, \$296.58; disbursements, \$287.20; balance, \$9.38. The Junior society reported a membership of 75; receipts for the year, \$72.52; disbursements, \$68.23; balance, \$3.29. The expenditure included \$20 to the Honan mission and \$15 to the church debt. The society has a membership of 48 and the receipts for the year amounted to \$108.99. The Home Circle Mission band has an average attendance of 18 and has collected \$12.60 during the year. The Laidlaw Memorial Mission Committee, is erecting a mission building on Mary street, near King, at a cost of about \$3,000. The arrangements are progressing satisfactorily and the building will likely be erected this summer, when the present Mary Street Mission will be moved into it. The mission Sabbath school has 10 officers and teachers, and 44 scholars. The deposits in the peany savings bank were \$420.18 and the withdrawals \$322.60. The balance in the bank is \$97.58. The sewing class in connection with the mission has a membership of 50, with an average attendance of 20. The Mothers' Meeting report and that of the Mission Association concurred the list. The latter showed receipts of \$339 as against \$445 in the previous year.

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### "ST. AUGUSTINE" Sacramental Wine.

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

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

WM. COCHRANE.

St. Augustine in cases, 1 dozen quarts, \$4.50. Unfermented Grape Juice, 1 doz. qts., \$3.90

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## British and Foreign.

The Rev. R. S. Simpson, Turriff, has accepted the call from Edinburgh Free High Church.

The Right Hon. A. J. Balfour, M.P., was on January 14th presented with the freedom of the city of Glasgow in St. Andrew's Hall.

Mr. John Ronald, M.A., B.D., Annan, has been appointed assistant in Cambridge Street United Presbyterian Church, Glasgow.

A feature of the great Paris Exhibition of 1900 is to be a display of life-saving appliance and methods on a scale never yet attempted.

The Standard says that the Pope has just inherited sixty thousand pounds under the will of the late Signor Tongiorgi, former Minister of Finance at the Vatican.

The statistical returns of the various Methodist bodies give 25,000,000 as the total membership throughout the world, of whom 6,250,000 are communicants, with 40,520 ministers.

On a late Sabbath evening, Miss Jane Small of Nagpur, India, delivered a very interesting address in the Free Church, Kilsyth, on mission work among the women and children of India.

One of the most important scientific events of the present year will probably be the departure of a new Antarctic expedition, which is expected to leave Britain in the beginning of September.

Mr. Henry Tate, of London, has presented to the Manchester College, Oxford, a sum of £5,000, the interest of which is to be applied to the special training of students in the theory and practice of preaching.

Several Presbyteries have nominated Rev. A. M. Tait, of Goulburn, to be Moderator of next General Assembly of the Presbyterian Church of New South Wales, and it is now anticipated that Mr. Tait will be elected.

The Rev. Charles Morell, D.D., a leading Irish Presbyterian minister, who at one time occupied the position of Moderator of the Irish General Assembly, has just died at his residence at Dungarvan, at an advanced age.

A plan is on foot for presenting a Bible and casket to her Royal Highness Princess Maud of Wales on her marriage from members of the Young Women's Christian Association and any other women of the United Kingdom.

On January 21st the London Daily News celebrated its Jubilee, having been started in 1846, with Mr. Charles Dickens as editor. In commemoration of the event, a special 16 page illustrated Jubilee Number was published, and also a facsimile of the first issue.

By the death of the Rev. Robert Wallace, minister of New Row Presbyterian Church, Coleraine, one of the most respected members of the General Assembly, has been removed from the scene of earthly labour. Mr. Wallace had been minister of that congregation for almost 31 years.

The congregation of St. Mary's Established Church, Dumfries, have resolved to spend £2,177 in the renovation and decoration of their place of worship. A memorial window is to be put in at the south end by Mr. Kenneth Anderson, in memory of his father, the late Sir James Anderson.

Do not dally with rheumatism. Get rid of it at once by purifying the blood with Hood's Sarsaparilla. Be sure to get Hood's

### AN IMPORTANT CASE.

A VICTORIA COUNTY (ONT.) FEELER BEFORE THE COURTS.

Detected in Selling a Pink Coloured Pill, Which he Represented to be Dr. Williams' Pink Pills—The Court Grants a Perpetual Injunction Restraining Him From Offering an Imitation of this Great Medicine—Some facts the Public will do Well to Bear in Mind.

"In the High Court of Justice yesterday morning, before Mr. Justice Meredith, the case of Fulford v. McGahey was heard. It consisted of a motion for an injunction to restrain Fred McGahey from selling a pill which he claimed to be Dr. Williams' Pink Pills for Pale People. Mr. Douglas E. Armour appeared for the plaintiffs and stated that the defendant had been peddling these goods about Victoria County, claiming them to be Dr. Williams' genuine Pink Pills. It was impossible, however, on the face of it, that they could be genuine, as he sold them greatly below what they cost at wholesale price. The defendant had given consent Mr. Armour said, that the motion should be changed to one for judgment against him. No defence was offered and his Lordship gave an order for judgment restraining McGahey from continuing to vend the article as Dr. Williams' Pink Pills for Pale People."

The above paragraph, taken from the legal columns of the Toronto Globe of the 15th inst., contains a warning which every person in Canada in need of a medicine will do well to heed, and shows the care and pains the Dr. Williams' Medicine Company takes to protect the public from impositions, and to preserve the reputation of their famous Pink Pills.

It is only a medicine that possesses more than usual merit that is worth imitation. Ordinary medicines are not subject to that kind of treatment, as there is not sufficient demand for such medicine worth while.

Dr. Williams' Pink Pills for Pale People have achieved a reputation for sterling merit unparalleled in the history of medical science. In every part of the Dominion the remarkable cures wrought by the use of this great medicine have given it a name and a fame which has made the sale of Pink Pills simply wonderful.

It is because of this great merit, and the consequent enormous demand for the medicine, that it is being imitated by unscrupulous persons in various parts of the country. The imitation is cheap, usually worthless, and is only pushed because the imitator can make more money by its sale than he can by the sale of the genuine Pink Pills. Hence the pains he takes to sell the imitation.

The Dr. Williams' Medicine Company annually spends thousands of dollars endeavouring to impress upon the public that the genuine Pink Pills can only be purchased in one form—namely in packages enclosed in a wrapper (or label), which bears the full trade mark, "Dr. Williams' Pink Pills for Pale People." No one can buy them in any other form, not even if they offered many times their weight in gold for them. And yet in the face of these continuous warnings there are people confiding enough to permit some unscrupulous dealer to convince them that he can supply them with the genuine Pink Pills in loose form by the dozen or hundred, or ounce, or in some other kind of a box. Any one who pretends to be able to do this is telling an untruth. Bear this in mind and refuse all pills that do not bear the full trade mark, no matter if they are coloured pink, and no matter what the dealer says.

Please bear in mind also that the formula from which Dr. Williams' Pink Pills is compounded is a secret known only to the company, and any one who claims he can supply you with some other pill "just as good" is guilty of misrepresentation, for he does not know the ingredients of the genuine Pink Pills and is only trying to sell you some other pill, because he makes more money on its sale.

The Dr. Williams' Medicine Company is determined to spare no expense in protecting, both the public and themselves, against these unscrupulous imitators, and will always be thankful to receive information concerning any one who offers to sell an imitation Pink

## Unanimity Of Opinion . .

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

Doesn't the makers name occur to you?

THE . . .

E. B. EDDY CO., HULL, QUE.

Pills purporting it to be Dr. Williams' Pink Pills, or "the same as" the genuine Pink Pills. Such cases will be investigated by the company's detective and the name of the person giving the information will not be made public, while any expense entailed in sending us the information will be promptly refunded. Ask for Dr. Williams' Pink Pills for Pale People and take nothing else. They cure when all other medicines fail.

The Rev. Henry Taylor, D.D., minister of the parish of Westruther, Berwickshire, died at his manse on January 11th, after a brief illness. Born at Slamannan on December 31st, 1809, the deceased had just completed his 86th year, and until New Year's Day, when he was struck down by paralysis, he had enjoyed very good health.

### A PERFECTLY HOPELESS CASE.

Until South American Nervine was Used — "It is the Only Remedy That Helped Me," said Mrs. Hutchinson, of Vandeleur, Ont.



WHEN one studies the data bearing on diseases of the digestive organs and stomach, it is perfectly astonishing the extent to which trouble of this kind exists. In fact, here is the basis of many of the diseases that lay waste the human system.

Mrs. Hutchinson, of Vandeleur, Ont., suffered untold misery with nervous prostration and pain in the stomach, more especially after meals. The case might be spoken of indifferently as one of indigestion, and passed by; but it was no trifling matter for her. She was really an invalid, and the doctors could do her no good. South American Nervine was brought under her notice, and she used it with the most satisfactory results. She did not stop with one bottle, for to use her own words: "It had proven a wonderful medicine, and the only remedy that helped me." She continued to use it until several bottles had been taken, and to-day is healthy, hearty and happy, and has forgotten almost that she ever suffered from indigestion or nervousness.

South American Nervine is the only remedy in existence that acts directly on the nerve centres at base of the brain. It cures by rousing up these nerve centres, and causing them to generate more nervous energy, an increased supply of which is sent to all the organs of the body, and then nature steps in and does the rest.



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# To Nursing Mothers!

A leading Ottawa Doctor writes:  
 "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,  
**WYETH'S MALT EXTRACT**  
 gives most gratifying results." It also improves the quality of the milk.

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

PRICE. 40 CENTS PER BOTTLE.



### MISCELLANEOUS.

The Chief Rabbi has written to a Welsh Nonconformist minister saying that the Welsh and Irish are the sole nationalities that have not encouraged any active persecution of the Jews.

The annual budget of the Sultan's kitchen amounts to £40,000, an amount white quite justifies the Turkish proverb that 1,500 persons satisfy themselves with the crumbs which fall from the Padishah's table.

A missionary working at Bristol among sailors says that out of thirty ships which in one year left Bristol for trade on the coast of Africa, the cargoes of twenty-five, for the purposes of commercial exchange, were confined to gunpowder and rum.

An English Chemist writes:  
 "BROWN'S BRONCHIAL TROCHES are most useful, and I never know an article so universally well spoken of and gain such rapid notoriety before." Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try them. Price 25 cts. a box.

The Presbyterians in the Atlantic Southern coast having resolved to remove Union Theological Seminary to Richmond, Va., are now considering the question of combining the seminary at Columbia, S.O., with the one to be established at Richmond.

The *New York Evangelist* has taken possession of rooms in the great pile of Presbyterian offices recently erected in Fifth Avenue, New York. The building is a magnificent erection, and the fittings of the suite of rooms occupied by this Presbyterian paper are in keeping.

#### CATARRH IN THE HEAD

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

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

The last figure of the series of groups sculptured on the front of the Alexander Hall, Princeton College, was completed lately. The building as it now stands cost over \$300,000, and is the most expensive structure on the Princeton campus, if not on any college grounds in America.

All that evil asks is to be let alone. The devil does not need assistance. Leave him alone, and he will do his own work. Weeds do not ask to be cultivated. Briars only want standing room. Vice is well pleased to be "regulated." The saloon devil, the devil of impurity, of municipal corruption, of Sabbath desecration, all these unite in the prayer, "Let us alone." The pity is that so many Christian people are ready to grant the devil his prayer.

#### IT SHARPENS

the appetite, improves digestion, and restores health and vigor; all the organs of the body are aroused to healthy action by Dr. Pierce's Golden Medical Discovery. More than all, the liver—and that's the key to the whole system. You have pure blood or poisonous blood, just as your liver chooses. The blood controls the health, the liver controls the blood, the "Discovery" controls the liver.

You can escape just about half the ills that flesh is heir to by being ready for them. Brace the system up with this medicine, which prevents as well as cures. For all diseases caused by a disordered liver or impure blood—dyspepsia, biliousness, the most stubborn skin, scalp and scrofulous affections, the "Discovery" is the only remedy so certain and effective that, once used, it is always in favor. Send for a free pamphlet. Address World's Dispensary Medical Association, Buffalo, N.Y.

## The Ladies' Journal Bible Problem Plan

No. 30.

A Valuable Lot of Beautiful Prizes for Pains-Taking Persevering People. Something Interesting and Profitable to Employ Your Time in Winter Evenings.

The very cordial way in which the revival of our Bible problem plan was received, after such a long silence, encourage us, says the publishers of *The Ladies' Journal*, to offer another one. The large prizes and the smaller rewards were scattered pretty well over the whole country from British Columbia to Nova Scotia, and even into the States.

Here are the questions for this competition. Where are the following words first found in the Bible: 1st, Hour; 2nd, Day; 3rd, Week; 4th, Month; 5th, Year.

#### THE FIRST REWARDS.

- 1—A handsomely finished Upright Piano.
- 2—One beautiful Quadruple Silver Plated Tea Service.
- 3 to 12—Ten handsome individual Salt and Pepper Casters.
- 13 to 32—Twenty Testaments, beautifully bound in morocco.
- 33 to 37—Five Sewing Machines, complete attachments
- 38 to 57—Twenty pairs Silver Sugar Tongs.
- 58 to 77—Twenty Souvenir Spoons of Toronto. Silver Plated—(Gold Bowl).
- 78 to 81—Six handsome Quadruple Silver Plated Egg Casters, Gold-lined.
- 82 to 99—Sixteen prettily carved Silver Thimbles.
- 100—One complete set of Mayne Reid, 18 volumes, beautifully bound.
- 101 to 150—Forty-nine half dozen Silver Plated Forks.

The sender of the first correct answer to all five questions will get the Piano. The second the Silver Tea Set, and so on until all the first rewards are distributed.

Then follow the middle rewards, when the sender of the middle set of correct answers will be given the Piano, the second the Gold Watch and so on.

#### THE MIDDLE LIST.

- 1—A handsomely finished Upright Piano.
- 2—One Gents' handsome Hunting Case Gold Watch.
- 3 to 17—Fifteen Silver Tea Services, Quadruple Plate (Four pieces).
- 18 to 37—Twenty 1-2 doz. Forks, Silver Plated, (Superior quality).
- 38 to 42—Five dozen Desert Knives, extra finish, valued at \$7.00.
- 43 to 142—One hundred Testaments, handsomely finished, morocco bound.
- 143 to 162—Twenty complete copies Chambers' Journal.
- 163 to 172—Ten dozen Desert Knives, Superior quality, valued at \$6.00.
- 173 to 184—Twelve 1-2 dozen Nickel Plated Tea Spoons, extra quality for common use.
- 185 to 194—Ten Ladies' pretty Gold Brooches, latest design.
- 195 to 200—Six Ladies' Open Face Gold Watches.

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

#### THE LAST LIST.

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

Everyone competing must send one dollar for a year's subscription to the Ladies' Journal (also six cents in stamps or coin for postage on spoon), which is well worth the investment apart from the prizes.

A HANDSOME GOLD ALUMINUM TEA SPOON, full size, will be sent free to everyone as soon as possible, after money is received whether their answers are correct or not. This spoon is made by an entirely new process and is of the same material all through and will consequently retain its color, which is the same as though made of gold. The spoon would retail at about one dollar.

#### A SILVER TEA SET OF FOUR PIECES.

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

This set will be sent as quickly as possible (receiver to pay express charges) after money comes to hand. You will not require to wait till the close of the competition.

No charges will be exacted from prize winners except for the pianos when \$20 will be charged to help cover expenses.

The publishers of the Ladies' Journal have in their possession thousands of letters from delighted winners in former competitions.

Complete lists of the names and addresses of the successful competitors will be published in the Journal as quickly as possible after the close of the competition.

Competition will close on the 30th April next. Ten days after the date of closing will be allowed for letters to reach the Journal office from distant points, but the letter must be postmarked not later than 30th April.

Parties living at a distance from Toronto have an equal opportunity even if every answer received is correct, as the advertising in far away places is done first. Then there are the middle and last lists of rewards in which they stand equal to anyone. Address *The Ladies' Journal*, Toronto, Can.

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

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The sick people of the great church parish of St. Anne's, Montreal, have been greatly blessed and benefitted by the life-giving and health-restoring virtues of Paine's Celery Compound. The clergymen of St. Anne's Church know of the grand work accomplished amongst their parishioners, and at all times accord unstinted praise to the great curing Compound. Rev. P. Rioux, one of St. Anne's most popular priests, who used the Compound himself, writes as follows:

"I am fully convinced, both by personal experience and by the statements of many parishioners entrusted to my care, that the celebrated medicine Paine's Celery Compound deserves a high recommendation. I therefore willingly indorse the testimonials already given in its behalf.

The *New York Evangelist* has on hand an excursion project for fifteen or twenty-five persons to visit a large part of the missionary stations of the world. The date of departure from New York is April, and during the next four months Japan, China, Australia, the Hawaiian Islands, and even the remote islands in the South Pacific will be visited.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Dominion Reformatory, Alexandria, Ontario," will be received at this office until Saturday, 15th of February, 1896, for the several works required in the erection of the proposed Reformatory, at Alexandria, Ont.

Plans and specifications can be seen at the Department of Public Works, Ottawa, at the offices of the Clerks of Public Works in the Post offices of Montreal and Quebec and at the office of the Engineer in charge, Mr. H. A. Gray, Confederation Life Building, Toronto, on and after Tuesday, 28th January, instant, and tenders will not be considered unless made on form supplied, and signed with the actual signatures of tenders.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order, E. F. E. ROY, Secretary.

Department of Public Works, Ottawa, 6th of Jan., 1896.

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 REGULATE THE STOMACH, LIVER AND BOWELS AND PURIFY THE BLOOD.

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Miscellaneous.

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MEETINGS OF PRESBYTERY.

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

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Notice to Presbytery Clerks.

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