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After knives have been cleaned they may be brilliantly polished with charcoal powder. Rub spoons with salt to remove egg stains.

Coffee spots on a damask cloth may be removed by a mixture of warm water, the yolk of an egg and a few drops of wine. After the application the cloth should be washed, when the stain will be found to have disappeared.

To make a really delicate dish out of that coarse vegetable, cabbage, it should be sliced and simmered slowly in milk, enough to cover it, over a slow fire, for two hours. Add a lump of butter and a little nutmeg or mace, as preferred, and serve hot.

For a cold in the head when first felt take from ten to fifteen drops of camphor on a lump of sugar; a very simple remedy, but the most effectual known to medical science. Never take it in water; it precipitates a gum which is an irritant to the stomach and causes vomiting.

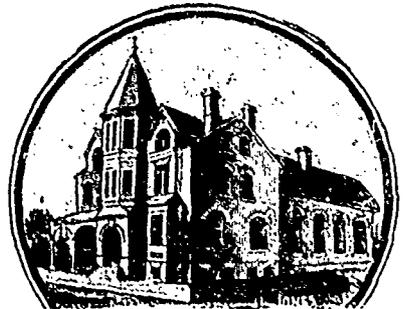
Pineapple and Edam cheese should be cut so that the top will fit on again, and thus exclude the air and keep the cheese in good condition. A large piece of another kind of cheese is preserved by wrapping it well in a large square of cheesecloth, dipped and then wrung out of cider vinegar.

Chocolate Marble Cake.—Two cups of sugar, one cup of butter, one cup of milk, six eggs, three cups of flour, one teaspoon of baking powder, one teaspoon of vanilla. Take one-third of this mixture and add one-half a cake of chocolate grated. Put a thin layer of the white in the pan, then alternate spoonful of the light and dark mixture; finish with a layer of white.

For Chapped Hands.—Put two ounces of camphor and four ounces of White Rose on any favorite perfume into six ounces of glycerine, and after washing the hands perfectly clean, apply the preparation while they are still wet, and then dry carefully and thoroughly, as if they had only been washed. If this is done several times during the day, one may wash dishes or put coal on the grate, if necessary, without fear of roughening the lovely silk or spoiling the dainty embroidery.

Farina Pudding.—For this pudding there are needed: One quart of milk, four heaping tablespoonfuls of farina previously soaked in a little cold water for one hour, one tablespoonful of butter, one teaspoonful of salt, two eggs. Scald the milk in the double boiler; stir in the salt, then the soaked farina, and cook steadily three-quarters of an hour. Add the butter; take a cupful of the boiling mixture, and beat into the whipped eggs. Put back into the saucepan, stir for two minutes and pour into a deep open dish. Serve with cream and sugar.

Fricassee.—Cut chicken or any other fowl into pieces, and allow it to lie in cold salted water for thirty minutes. Take out and dry with a towel. Rub each piece with a little black and red pepper, and dredge them slightly with flour. Have two tablespoonfuls of ham fat boiling hot in the saucepan; brown the chicken in this. When well-browned on both sides, put in a few rings of onions, and when these are pale brown add a pint and a half of hot water, celery, salt and pepper to taste. Cover closely and cook gently until the chicken is tender. The Creoles color this gravy very often with Chili pepper, which gives it a fine red color, with out any burning taste of pepper proper.



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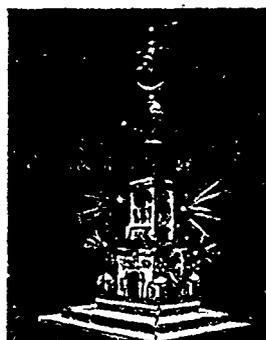
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# THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, DECEMBER 25th, 1895.

No. 52.

## Notes of the Week.

The Presbytery of Spain and Portugal met at Lisbon recently for the ordination of Rev. Samuel Reid to the chaplaincy at Rio Tinto vacated by the resignation of Rev. H. K. Laurie. Revs. J. Jeffrey, of Huelva, R. M. Lithgow and R. Stewart, of Lisbon, took part in the service. A good congregation assembled in the Mariannos Church to witness this the first Presbyterian ordination in Portugal.

It is believed in India that the Mikado means to visit Britain next year, and that the Queen, having heard of his intention, has sent him an invitation. His Majesty will sail all the way in his yacht, surrounded by the victorious fleet which crumbled up John Chinaman. If he carries out this plan, he will make a notable precedent, for never yet has a representative of the oldest dynasty on earth ventured out of his dominions.

At a meeting lately of the Home Mission Committee of the Presbyterian Church in England, Dr. Monro Gibson advocated the erection of halls in place of churches in working-class neighbourhoods. He pointed out that Rev. John Pugh, in connection with the Welsh forward movement, had built halls in Cardiff, seated for 1,000 people, for an outlay of £2,000. They needed a forward movement in England, and he recommended the erection of similar halls in London. The further discussion of the subject was adjourned.

American millionaires we all know are quite a plentiful article, and Canada has the doubtful honour of having a few of that *genus homo*. South Africa now is favoured with its millionaires. Here is the way the story reads: Messrs. Rhodes, Alfred Bent, J. B. Robinson, F. A. English, Piet Marias and J. B. Barnato are said to be worth \$195,000,000 among them and in the following proportions: Mr. Bent \$50,000,000, Mr. Barnato \$50,000,000, Mr. Robinson \$35,000,000, Mr. Rhodes \$25,000,000, Mr. English \$15,000,000, and Mr. Marias \$10,000,000.

The United States Government is just now actively engaged in increasing its navy. The bids lately made for building two battleships by three separate firms, give the uninitiated a vivid idea of what a whole fleet, or navy such as England possesses costs to provide it, to say nothing of keeping it after the ships are built. The tender of one firm was for one battle-ship, \$2,820,000, and for two \$2,750,000 each; the second firm's tender was \$2,740,000 for one ship, or \$2,690,000 each for two; the lowest tender was \$2,350,000 for one, or \$2,250,000 each for two.

Now that the Congress of the United States is in session the following information respecting the manner in which that body does its work will be of interest. For Congress to consider as a whole one tenth of the bills introduced into it would be physical impossibility. The work is done accordingly by committees of which there are two kinds, the Standing, or those appointed regularly by each Congress, and the Select, that is such as may be required for special work. Of these there are altogether fifty-six, and all the effective work of the Congress is done by these various committees, and the utterances of Senators and Representatives on the floor of their respective chambers are in the main for political effect on their constituencies. Legislation is based on bills, resolutions and reports, and these run a curious gauntlet in their appropriate committees. When a piece of legislation in either of these forms has reached a determination in committee, its decision is virtually made the decision of the great assembly, and the matter becomes a law of the land, it is killed outright, or is hung up indefinitely.

The statue of the Queen, to be erected at Rangoon, has just been despatched from England. Her Majesty is represented in a long skirt, covered with her famous Honiton lace, the same exquisite fabric forming the handkerchief she hold in her left hand. In her right hand she holds the Royal sceptre, and on her head is the small crown which she has adopted since assuming the title of Empress of India. The dome-like centre of this crown is formed of jewels, once in the possession of good Queen Bess. Other jewels represented are in the form of a diamond necklace, which is valued at £80,000. The whole statue, with its pedestal, will stand over 13 feet in height.

Thomas Brackett Reed, the unanimous choice of the Republican majority in the House of Representatives of the 54th Congress for Speaker, was born in Portland, Me., Oct. 18th, 1839. He was graduated at Bowdoin College in 1860; served as acting assistant-paymaster in the navy in 1864-5; was admitted to the bar in 1865; and entered political life in 1868, when he was elected to the State House of Representatives. Since 1877 he has been a representative in Congress from the First District of Maine. From his first day in Congress he has been recognized as one of the most conspicuous leaders of his party. On Dec. 2nd, 1889, he was chosen Speaker, and his administration of the office made the session of Congress more than ordinarily memorable.

The arrival of the centenary of the birth of Thomas Carlyle has given occasion very naturally for the appearance of a great amount of reminiscences and reviews of him, his works, his social life, his influence upon literature, and generally upon men's thinking and conduct. The face and features of himself and his wife are recalled in photographs, and also the homes which have been made memorable by the fame he reached, the humble abode in the quiet village of Ecclefechan where he was born, the lonely country house at Craigenputtock to which he exiled himself for some years, and that in Cheyne Row, Chelsea, London, are all reproduced. We are reminded of the hue and cry which was raised by the publication of his *Life and Letters*. Probably most will now agree with a writer in the *Montreal Witness* who says that:

"The indignation against Froude for publishing all that Carlyle left of this nature was mistaken. Carlyle intended his heart and mind to be open documents for the world to judge from as to his work, as 'acts' and 'epistles' supplementing the 'gospels' he preached. And we think it is becoming clearer and clearer to the world as it gets for enough away from Carlyle's life to judge it as a whole, that it was singularly simple, essentially noble, true and high in aim, a life which in its adherence to principle, and freedom from the base and low, was in keeping with his professed principles.

The Presbyterian Council of this city is a body composed of the ministers of the city and elders appointed by sessions to represent them in it. It has already formed a pleasant and useful bond of union among the ministers, elders and churches of the city, and it has in its possibilities yet largely latent of good service to the interest of the Church in Toronto. At a meeting held last Thursday evening, Mr. John A. Paterson presiding, the Council acted wisely in deciding to address a circular letter to the church sessions explaining the objects of the Council and calling attention to the programme prepared for the new year. A paper is promised at some subsequent meeting during the winter by Mr. Mortimer Clark upon "The Moderator," in which he will discuss the question of admitting laymen to the office of head of the Church, a subject which is sure to evoke a large amount of interest, and possibly also of discussion. A motion to extend the membership of the Council to the managers of the churches was introduced by Rev. J. E. Potter, but after some discussion was withdrawn. At next meeting to be held on the last Thursday in January, the officers will be elected and reports received, after which Rev. John Mutch will read a paper on "The Old Testament Canon."

Events succeed each other so rapidly in our day that nothing can long monopolize attention. The anti-Semite agitation which some time ago was so prominent a subject, has given place to others, but if anyone supposes that it is dead, he is greatly mistaken. Our attention has again been called to it by accounts received in person from a student just returned from Vienna, who not only speaks of it as being still very strong there, but who apparently also shares it. It has brought the Emperor and Government of Austria into direct collision with the people and the municipal council of Vienna.

"Dr. Karl Luger, an anti-Semite, was elected Mayor of the city and the Emperor refused to sanction the act. The anti-Semites said they would re-elect their leader, and the Emperor said he would dissolve the municipal council if they did so. Both events have taken place. The anti-Semites control the council and won't have any other mayor than their leader, and the government proposes to appoint a temporary council which will not be recognized by the opposition. The dissolution of the council was severely criticized in the Reichsrath and the act pronounced illegal."

It is an interesting note of progress, and shows the Roman Catholic Church on this continent is being affected by its surroundings towards new, and for it most unusual methods, methods altogether foreign to its natural spirit and practice. A "Winter School" is announced to be held in New Orleans, beginning on Feb. 15th, 1896. The *Picayune* of that city says:

"The opening ceremony will be impressive, and will include a solemn pontifical celebration at the cathedral, and both of our American cardinals will be present. All the bishops and archbishops have been invited to attend, and many of them have already accepted the invitations, and it is expected that the gathering will be the biggest and most important of that character ever held in the city. Outside of the ecclesiastical features the lecturers will be among the ablest in the country and the course will be a very important and interesting one."

The list of subjects includes literature, economic questions, Louisiana history, theology, ethics, astronomy and several other important subjects. Altogether, there will be nearly fifty lectures, which will include a number of impromptu and odd ones not yet announced.

It can hardly be too greatly regretted that the supposed exigencies of party feeling and tactics in the United States, should, at almost every Presidential election, demand a display of anti-British feeling and strong anti-British language on the part of some leading American politicians of one or other and for the most part of both parties. In former days these out-breaks might easily have led to something more serious, and only the sturdy, good-sense of the great body of the American people, and the patience, self-respect and forbearance of England have again and again averted a great calamity. But though no sober minded man expects anything more serious than an exhibition of feeling, yet headstrong words are edged-tools proverbially dangerous to play with, and at least they retard the coming of that day of perfect goodwill, and high and honorable treatment of each other, of the removal of all unworthy irritations of the one by the other which all good men of both nations long for. President Cleveland in his message to Congress on the Venezuela boundary dispute with Britain, appears to have lost that balance and spirit of fairness and the good judgment by which he has usually been marked. The closing words of an article in the *London Chronicle*, commenting on the President's message to Congress in consequence of Lord Salisbury's answer to the despatch of Secretary Olney upon the matter, expresses we believe the feelings of Canadians generally:

"We can only express genuine regret at the tone of the document, which meets no argument made by Lord Salisbury, and which applies a threat of force from a daughter State to the motherland over an obscure, trumpety dispute, in which the United States has no real interest, but the message cannot obscure or defeat the affection which subsists between the two countries, or break the ties of blood that must needs bind them in indissoluble union."

## Our Contributors.

### SOME WAYS TO MAKE CHRISTMAS NOT HAPPY.

BY KNOXONIAN.

One of the shortest and surest ways to make Christmas or any other day unhappy is to think exclusively about yourself. Ignore the existence of the rest of the human family and concentrate your thoughts on yourself as if you were the only person in the world worth thinking about. Keep up that kind of thinking all day and you may perhaps succeed in making the Christmas of 1895 fairly unpleasant. Before the day is over you may meet a number of other people who neglect to apologize for being found in existence, and of course their presence will make you unhappy.

If this plan fails, then think of all the slights, real or imaginary, that you have received since last Christmas. Brood over the list until the fire of anger burns and then you will have a lot of ready made unhappiness on hand. This method rarely fails.

If you have any rivals in business, in public, professional, or social life, think carefully over the number of times during the past year that the public seemed to favor your rivals rather than yourself. Scan minutely every seeming change in public opinion; then brood over it with all your might. The public don't care a straw if you brood yourself into the grave, but you will have the satisfaction of knowing that you have spoilt your own Christmas.

If you have heard of any uncomplimentary remark that any thoughtless, envious, jealous, or malicious person may have made about you since last Christmas, write it out at full length on a "pad," think over it, digest it, compare it with other remarks of a similar kind that some alleged friend may have carried to you as an act of pure kindness. If merely thinking over the matter does not make you sufficiently unhappy then consider carefully how you may get even with the person by saying something equally bad about him, or by bringing him before the Session, or by suing him for damages in a civil court. Meditation of this kind is sure to bring about the desired result.

Be sure to forget all the good things you and yours have enjoyed since last Christmas. If you have been sick five days, think more of the five days sickness than of the three hundred and sixty days of health. If you have lost twenty-five dollars think more of the loss than of the good living your family has had for a whole year. If some rude, impertinent fellow has insulted you, think more of that than of the many words and deeds of kindness you have received from scores of kindly decent people.

You may be greatly helped in the matter of making Christmas unhappy by some recent occurrence that has made a fresh imaginary wound. You were coming up street last evening and some neighbor on the opposite side did not salute you. You felt hurt and ransacked memory and imagination for a cause. You went away back and hitched the imaginary snub to some old event equally imaginary. You put the two things together as skillfully as B. B. Osler puts circumstantial evidence together in a criminal prosecution. The trifling fact that your neighbor had his cap drawn over his eyes to keep out the snow and cold, is neither here nor there in the matter. You were insulted and you are in duty bound to feel bad. One case of that kind, if properly handled, will spoil any Christmas.

A man with an ecclesiastical turn of mind can easily find material for spoiling his Christmas. Let him quietly assume that the Church is going to wreck and then brood over the wreck. If that does not make him sufficiently unhappy, let him imagine that he and Donald Somebody are the only genuine Christians in the community and that there are grave doubts about Donald. It makes a man feel lonely to think that he is about the only Christian among a few thousand sinners.

There is no reason why a patriotic politician may not have an unpleasant subject to think about this Christmas. All he need do is reflect on the fact that by running three candidates in a constituency, two of them on substantially the same platform, the minority may rule the majority. By judiciously working this plan even Cardwell may be made to declare in favor of Separate Schools in Manitoba. And this after fifty years of self-government. Perhaps the old family compact men were not so far wrong after all when they favored Dowling Street rule. Let any man lay his hand on his heart and say if Joseph Chamberlain, Her Majesty's Colonial Secretary, could not settle this Manitoba difficulty quicker and better than we are doing.

### THE RIGHT OF RULING ELDERS TO BE MODERATORS OF CHURCH COURTS.

MR EDITOR,—I have read with considerable interest the various communications which have appeared from time to time in THE CANADA PRESBYTERIAN, on this very important question, namely, "The Appointment of Ruling Elders as Moderators of Church Courts." I may say at the outset that I heartily agree with a great deal that has been written on the subject; nor do I in any way find fault with the abstract theories advanced, nor do I for one moment call in question the fitness of many of the elders in our Church for the position. On the contrary I affirm without fear of contradiction that many of our elders, by reason of their "occupying the very highest social, scholastic, judicial and political positions in the land," are eminently qualified to preside over any of our Church courts; aye, much better qualified than many of our ministers to fill the Moderator's Chair, with dignity to themselves and profit to the courts over which they might be called to preside.

It must also be admitted that there are ministers in every denomination of Christians (and the Presbyterian Church in Canada is no exception to the rule) who will pull wires, and do things, which, measured by the Golden Rule, would fall very far short of perfection, when they have set their heart upon the accomplishment of that which is only good; aye, and sometimes on things which are not good in themselves, such as the manipulation of the vote in a vacant congregation for their favorite candidate when moderating in a call. I am glad to say that personally I never knew of any minister who did such a thing, nor did I ever hear of such a thing being done until I read it in your paper. However, the possibility is admitted of ministers doing things.

It must also be admitted that there are some ministers who regard themselves, as the Session, Deacons' Court and Congregation, and they would regard as heresy of the very worst kind the action of any one who would have the hardihood to differ in opinion from them; such are as autocratic in their ideas, and sometimes in their actions, too, as the Czar of All the Russias. But after all, there is nothing very wonderful in all this. The wonder is that there is not a great deal more of it. When it is considered that ministers hold a position in the community in which they dwell, not accorded to other people, their advice is sought at all times, and a deference paid to their opinions and words not accorded to everyday mortals. And it is a right and proper thing that ministers should be very highly esteemed for their work's sake. But it must not be forgotten that they are still men and unless the grace of humility is in very active exercise, they are apt to forget that they are still men, and very fallible men at that, so that where the natural inclination is to "rule" it becomes a part of their nature, and any opposition offered to their opinions and actions comes to be regarded as a personal insult which must be put down and trampled under foot if need be. But while there have been such cases, and such may still ex-

ist, they are the exception—the rare exception which prove the rule—and it will be a dark day for the Presbyterian Church in Canada when her ministers will lose the love and respect of her people which has been accorded to them because they minister to them in holy things. And no stronger evidence can be given of the decline of spirituality in any Church, than a decline in the love and respect paid to the ministers of the gospel.

But the question may be asked: What has all this to do with the appointment of ruling elders in Church courts? I answer, practically, very little. I only refer to them because they have been dwelt upon at considerable length by former writers, and to show that while I claim for ministers the sole and exclusive right to be Moderators of Church courts I do not base this claim upon any superiority inherent in the minister over the elder, or that ordination and induction to the ministerial office confer upon the individual any special fitness for the performance of the duties of the office. Neither will ordination or induction into the ministerial office, in any way change the individual or the life.

While former writers have dwelt at considerable length upon the equality of teaching and ruling elders, drawing their illustrations mainly from the Apostolic Church, in which it is claimed that no distinction was made between the two, and hence that the distinction now made is invidious, unscriptural and uncalled for; and to prove this has been the trend of all that has been written on the subject by the supporters of the "Right of Ruling Elders to be Moderators." So far as I have seen, there has not been a single reference made by any one to the law of our Church on this very important subject. I now ask the question: What is the law of the Church in reference to the appointment of Moderators of Church courts? In answering that question it is not necessary to consider whether the present law is good or bad, whether it is scriptural or unscriptural; nor is it necessary to consider the parity of teaching and ruling elders, nor apostolic practice, but simply what is the law and constitutional practice of the Presbyterian Church in Canada on this matter?

I am well aware that my answer to this question will be in direct opposition to a great many ministers and elders of the Church, but that fact will not influence me in any way, or prevent me from expressing the strong convictions I hold—that, according to the law of our Church, the Moderator of all its courts "is a minister," that it is so stated in the book of "Rules and Forms of Procedure," sanctioned by the General Assembly of the Church in 1889. I have not seen the original minute of the Assembly but I presume that this minute which is recited in the Prefatory Note, is correct, and is as follows: (1). "That the 'Book of Forms,' as now submitted to the Assembly, be approved and adopted as a useful guide for the members, the office-bearers and the courts of the Church in the transaction of ecclesiastical business." This "Book of Rules and Forms of Procedure" is very specific on the constitution of Church courts from the Session to the General Assembly. In every case does it declare that "the Moderator is a minister," and that must be taken to be the law of the Church, until it is amended or repealed. I must suppose that those Presbyteries who have appointed ruling elders as their Moderators, have been able to put a different construction upon this minute to what I have done, and it might be for the benefit of those Presbyteries would give to the Church through THE CANADA PRESBYTERIAN an analytical construction of the above recited Act of Assembly as their warrant for what they did when setting its specific requirements aside. For my part, I contend most strongly, that there is no ambiguity about the expression, "The Moderator is a minister." And it would surely have been a

much safer way to have so construed it, and if they were dissatisfied with the law, as it now stands, to have sought a change in the regular and constitutional way, than to run the risk of having all the acts of the Presbyteries so constituted declared illegal. I can conceive cases where congregations might be put to very great inconvenience, where the acts of Presbytery might be declared void by the civil courts through being illegally constituted. And it is a great pity that due consideration was not given to this aspect of the case.

As the whole question will have to be discussed and decided by the General Assembly, it is a matter for regret that it did not deal with the question in June last. It was simply a waste of time to remit it to Synods. Synods have no jurisdiction in the matter. All that the Synod can do is to enquire into that which is already well known. The Assembly is seized of all the facts, and remitting it to the Synods was neither more nor less than a shirking of its duty. I hold that what the Assembly should have done when the matter was brought before it was to have passed a Declaratory Act stating clearly what the law of the Church is, and that would have settled the matter so far as the Assembly was concerned. It would then have been in order for any one who was dissatisfied with the decision to have sought for a change in the law in the regular and constitutional way, and in this way the interests of the Church would have been conserved and no violence offered to its authority, which, it must be confessed, has been done.

A good deal has been written about the "equality of teaching and ruling elders." Theoretically this is correct. But in this, as in many other things, theory and practice are very far apart, and with the single exception of voting power in Church courts, this equality does not exist, nor will the so-called liberality and broader views, now so generally entertained both in Church and State, and the so-called great and glorious democratic principle which pervades the thought of this continent, the equality of all men both in Church and State, and especially in the Church, where the danger of clerical domination is imminent, does not tend to bring them (theory and practice) together. The arguments brought forward in support of this equality from apostolic times and apostolic practice, do not accord with the altered conditions of the Church at the present time. We do not read anywhere that the Apostolic Church had theological colleges for the training of ministers, or that they were required to take an arts course, which students of the present day are required to take. Now I do not wish it to be supposed that the ministers and elders of the Apostolic Church had no training for the right performance of the duties pertaining to the office. On the contrary, they were all trained specially for the duties each had to perform by a Teacher who never made a mistake, for they taught as the Holy Ghost gave them utterance, and to this fact is due the equality which existed among elders in the Apostolic Church. The days of miracles are now past, and colleges have been established for the training of ministers of the gospel, and at no time in the history of the Christian Church has the necessity of an educated ministry been felt with greater force than at the present time, so that they may be able to maintain the truth of the glorious gospel of the grace of God in the face of scepticism, agnosticism, and the oppositions of science, falsely so called. It will be admitted, that elders are not required to undergo any course of training to fit them for the exercise of their office, and because of this a large majority have not the requisite knowledge of ecclesiastical business that would enable them intelligently to preside over Church courts; and I believe if a poll was taken of the elders of the Church as to the propriety of having elders as moderators, nine-tenths would vote against it. In view of this the question may properly be

raised, as to whether it would be to the best interests of the Church to change the law so that elders would be eligible for the office. This is a point on which there might be found very great difference in opinion, notwithstanding the fact stated at the outset that many elders in the Church are better qualified to preside over Church courts, than many of the ministers. This equality theory is a very pretty one, but as it has little, if any, practical existence it need not be further insisted on, and none will be more ready to acknowledge this than the elders themselves.

As this is a question of the gravest importance to the whole Church, I would express the hope that it may be fully discussed, so that by the time it reaches the General Assembly the mind of the Church may be made up as to what it ought to do, and no better medium for carrying on this discussion can be found than THE CANADA PRESBYTERIAN. I believe most strongly that the universal practice of the Church in the past should prevail in the future, and I do most strongly object to what I believe to be illegal and unconstitutional action on the part of those Presbyteries which have appointed ruling elders as their moderators, thereby jeopardizing the legislation of the Presbyteries while so constituted.

Toronto. ANOTHER ELDER.

### PUBLIC WORSHIP.—II.

REV. DR. LAING,

Convener of Committee on Public Worship.

SIR,—I must express the deeply felt satisfaction I entertain that the General Assembly has appointed a Committee to deal with the subject of Public Worship. It cannot be unknown to the Committee that the movement for effecting an improvement in Presbyterian Worship is engaging the attention of many earnest friends of the Church in other lands. In Scotland three Associations of Ministers and laymen have been organized in connection with the three great branches of the Church to improve Public Worship. They have already made substantial progress.

1. "The Church Service Society" was formed in 1865 in connection with the Established Church of Scotland. The objects as defined being "the studies of the liturgies, ancient and modern, of the Christian Church with a view to the preparation and ultimate publication of certain forms of prayer and service for the administration of the Sacraments, the celebration of marriage, the burial of the dead, etc."

This Society has brought out the "Euco-logian" which has passed through six editions—the last, published in 1890, consists of 412 pages and bears the title of "A Book of Common Order, being forms of Prayer and Administration of the Sacraments and other Ordinances of the Church."

2. "The United Presbyterian Devotional Service Association" was formed in 1882, the object being to promote the edifying conduct of the devotional services of the Church, to foster an interest in the history and literature of Public Worship, to consider the practices of other denominations, indicate defects in existing usages, discuss proposals in the direction of improvement, and by such means to promote the devout and orderly expression of the Worship of the Church.

This Association issued last year, its second edition of "Presbyterian Forms of Service" containing 217 pages and comprising excellent forms for the Services of Public Worship on the Lord's Day with selected prayers. The Association trusts that this publication "may lead to such reverent and earnest discussion as shall prepare the Supreme Court for wisely and effectually dealing with the whole subject."

3. "The Public Worship Association" originated within the Free Church in 1891. Its general object is "to promote the ends of edification, order, and reverence in the public services of the Church, in accordance

with Scripture principles and in the light especially of the experience and practice of the Reformed Churches holding the Presbyterian system."

This is the youngest of the three Scottish Societies. It is now completing the task of gathering and printing material fitted to be of use in the conduct of Public Worship. In the report presented at the annual meeting in June last, the hope was expressed "that by another year the Committee may be in a position to publish the results of their labours in the form of a Revised and Enlarged Directory, both for special services and for the ordinary Worship on the Lord's Day."

The Presbyterian Church of England has entered upon the work of adapting the Service Book of the 17th century to the requirements of our times. In 1885, the Synod referred the subject to a Committee which reported year by year and in 1889 submitted to the Supreme Court the Draft of a Revised Directory which was regarded with general approval; judgment respecting it was however reserved and as yet no final decision has been declared.

In the Australian Colonies an endeavour has been made to improve the Presbyterian forms of worship, and progress has been made in bringing the Westminster Directory into harmony with the requirements of the present day. The Federal Assembly appointed a Committee in 1891. The Committee has submitted a Revised Directory which has been unanimously approved and recommended for adoption by the Ministers and congregations.

In the United States several books of forms for the use of Presbyterian Ministers have appeared. There has also been published the Book of Common Prayer and administration of the sacraments and other rites and ceremonies of the Church as amended by the Presbyterian Divines in the Royal Commission of 1661, and in agreement with the Directory for Public Worship of the Presbyterian Church in the United States. This is the liturgy recommended at the Savoy conference by the twenty-one Presbyterian commissioners and rejected by the Bishops. It is edited by the Rev. Dr. Shields of Princeton College, who has added a treatise on the liturgical question in the American churches. "In order to meet the growing interest that is felt in liturgical, as distinguished from extemporaneous worship and especially to aid in solving the problem of a liturgy that shall be in accordance with the history, doctrine and genius of the Presbyterian Church."

On all sides a general conviction has arisen that the conduct of Public worship is a subject which demands much greater attention than has been hitherto given to it, and as pointed out by the "United Presbyterian Devotional Service Association" it is felt that Ministers should be authoritatively guided in their solemn duties as leaders of the people's devotions. While it is essential that nothing fundamental in our worship should be changed, the new circumstances of the age have rendered modifications in subordinate matters desirable, wisdom and judgment being appealed to in any change.

SANDFORD FLEMING.

Ottawa, Nov. 26th, 1895.

### ROMANISM AND THE P.P.A.

MR. EDITOR,—My attention has been directed to an article or two in your paper a few weeks ago by your correspondent, "Knoxonian." In one of these he deals with a remonstrance by Montreal Protestants in reference to the appointment of a Roman Catholic to the bench and treats the affair as a proof of intolerance and bigotry on the part of those who objected to the appointment in question. "Knoxonian" utterly failed to state the case fairly or fully, and consequently his statement is largely a misrepresentation.

The men whom he singles out for public scorn are men whose integrity, generous public spirit and moral character have made their names favorably known and respected far beyond Montreal.

It is quite likely that they understood their own case and knew their own business just as well as their critic does. The contrast which he seeks to establish by citing what took place in another country and under other circumstances is of very little value, indeed. Your correspondent seems to have a dislike to anything which is not complimentary to Roman Catholicism. In your issue of November 6th he tells us that the P.P.A. is one of the worst things that ever grew on American soil. Assertions are easily made and are often made from a rather meagre supply of facts. I do not write in defence of the P.P.A., for the simple reason that I do not know all about it, or enough to place me in a position to form a definite opinion, and very likely "Knoxonian" knows very little more than I do. However, a strong assertion can be made upon a very small basis of knowledge. The P.P.A. very probably has some objectionable features, but we might ask one question just here, viz.: What has given rise to it on American soil? This question suggests many more. Have Jesuitism and Romish aggression anything to do with the appearance of the P.P.A.? Are the teachings, doctrines and practices of the P.P.A. any worse than those of the Church of Rome? Both are on American soil. Does the Romish Church present a record of toleration, purity, enlightenment and progress? In the matter of toleration alone let the history of the last eight or nine hundred years speak. Let Smithfield in England, St. Bartholomew and the Huguenots in France, the Inquisition in Spain, and the Waldensians in Italy, bear testimony. What has been the effect of this system upon the morals, the education, the culture, or the progress of the people in the countries where it has prevailed? Has the P.P.A. any such record of murder, massacre, persecution, treachery and bloodshed as that of Rome? Are its members taught to exterminate those who hold a different religious faith? But it may be said that Rome has changed. Well, she should be able to decide that question, and she says no; she is *Semper eadem* (always the same). Then why is it that she must be fondled and coddled and petted on this continent, and here in Canada, while the P.P.A. is held up to condemnation and contempt? Has Romanism anything to do with the fact that a large portion of Quebec is a century behind Ontario in almost every desirable aspect?

I am almost prepared to hear that "Knoxonian" has sent his congratulations to Mr. T. P. Tardivel, author of that magnificent book, "Pour La Patrie," and to the government of Quebec for purchasing five hundred copies of the work for distribution, as prizes to the pupils of the Roman Catholic schools of the Province.

Now, Mr. Editor, some of the above may seem harsh or severe, but it is supported pretty well by cold, hard facts.

A QUEBEC PROTESTANT.

### ITINERANCY.

MR. EDITOR,—As a constant reader of your valuable paper I am very glad to see this week an article on the question of "Itinerancy" in our Church. That there is a change needed goes without saying; that many congregations and pastors are uncomfortable, to put it very mildly, that it would be better to have a change for both, is quite evident. Then, sir, why should any congregation be saddled with any man for the rest of his natural life time? We are all apt to get into ruts and no man is more apt to do so than a minister who is in one place over one congregation for twenty-five, yes, some for thirty or forty years. Let us by all means as Presbyterians, think up, talk up, and write up this question until it must come before the Assembly for definite action.

A LIFE-LONG PRESBYTERIAN.

December 13th, 1895.

## Christian Endeavor.

### PRAYER: HOW TO USE IT AND ENJOY IT.

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

(A meeting of preparation for the week of prayer.)

Jan. 5 — Luke xviii 1-14.

How very appropriate this subject is for the first meeting of the year! Nothing ever goes well with us without the divine blessing. While God is willing to bless, He will also be enquired of (Ezek. xxxvi. 37).

I. We should use prayer regularly. Whether, like Daniel, we pray three times a day, or like the Psalmist, we pray seven times a day, we should have stated times for engaging in this privilege. If we were better than we are, perhaps it would not be necessary to make any rule as to the frequency with which we commune with God, but seeing that we are constituted as we are, we cannot do better than have certain fixed times for our daily devotions. Daniel, as he advanced in life, would be the better able to pray without a rule just because he was so faithful to the rule in his younger days.

II. We should take everything to God in prayer. "Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God." Jabez prayed for temporal blessings and God gave him that which he requested (1 Chron. iv. 9-10). Hezekiah, when his country was threatened with invasion by a formidable foreign power, took the matter to the Lord, and the Lord graciously heard and helped him. We certainly would be a great deal happier if we formed the habit of taking all our concerns to God, and of seeking His direction, His help and His blessing in them.

III. We should use prayer submissively. Christ Himself submitted carefully to the will of God, the Father, and we as His disciples must follow His example. It may be that we long with a most ardent desire for certain things, but if God in His wisdom deems it best to withhold them, let us be satisfied. We have the assurance that He will withhold no good thing from us if we walk uprightly (Ps. lxxxiv. 11). We would put the emphasis on the "good," for our faith should teach us that God will never misjudge as to what is good. We know what we would like to have, but He knows what is really for our good, and we should rest satisfied when He has given us the promise that they who seek the Lord shall not lack any good (Psalms xxxiv. 10).

How can we enjoy prayer? This is a very important question, for have we not all experienced great joy under certain conditions, and but little comfort under other circumstances. Sometimes we feel that our spirits rise on the wings of faith; at other times they seem to drag along the ground. Generally, we find that our enjoyment in devotions increases as we continue in them. If, at first, we cannot pray with fervor, with earnestness and with assurance, it does not mend matters to cease our supplication,—indeed that is the very time when we ought to pray the most, for in all probability, God is then waiting for us to enlarge our prayerful expectations.

The highest form of prayer, and the kind which brings with it the most delightful experiences which the Christian ever meets with, is when he ceases to ask for things, and allows himself to simply have fellowship with Christ. These little talks with Jesus how comforting, how enjoyable and how uplifting they are.

Two colored men, both Protestants, one an alumnus of Oberlin and the other of Amherst, have entered as students in the Catholic University at Washington.

## Pastor and People.

### CHRISTMAS.

The earth has grown old with its burden of care,  
But at Christmas it always is young.  
The heart of the jewel burns lustrous and fair,  
And its soul full of music breaks forth on the air,  
When the song of the angels is sung.

It is coming, Old Earth, it is coming to-night !  
On the snowflakes which cover the sod  
The feet of the Christ-child fall gentle and white,  
And the voice of the Christ-child tells out with  
delight,  
That mankind are the children of God.

On the sad and the lonely, the wretched and  
poor,  
That voice of the Christ-child shall fall,  
And to every blind wanderer opens the door  
Of a hope that he dared not to dream of before,  
With a sunshine of welcome for all.

The feet of the humblest may walk in the field  
Where the feet of the holiest have trod ;  
This is the marvel to mortals revealed,  
When the silvery trumpets of Christmas have  
pealed,  
That mankind are the children of God.

—Phillips Brooks.

### THE WEEK OF PRAYER.

The Evangelical Alliance has suggested the following topics for the Week of Prayer. The sub-topics are given only by way of suggestion. Each leader will make his own selections :

Sunday, January 5th.—Sermon : John xiv. 26.

#### HUMILIATION AND THANKSGIVING.

Monday, January 6th.—Confession : Of sins and of omission. Praise : For temporal and spiritual mercies to individuals, communities and nations.—I. John 1 ; Psa. xxxii. 1-5 ; Psa. cxvi. 12-19 ; Psa. c. ; I. Chron. xxix. 10-13.

#### THE CHURCH UNIVERSAL.

Tuesday, January 7th.—Praise : For increasing fellowship among believers since the formation of the Evangelical Alliance, fifty years ago. Prayer : That the presence and power of the Holy Ghost may be perfected ; that the communion of saints may be perfected ; that the Word may be preached in its purity.—Acts i. 5-8 ; John xvii. 20-23 ; Eph. iv. 1-16.

#### NATIONS AND THEIR RULERS.

Wednesday, January 8th.—Praise : For increasing recognition of the rights of conscience during the past fifty years ; for the revival of civic patriotism. Prayer : For all in authority, that laws may be wisely enacted and faithfully executed ; for religious liberty ; for peace ; for the persecuted ; for the abolition of the opium, slave and strong drink traffic ; for all needed reforms—moral, social, industrial and political.—I. Tim. ii. 1-4 ; Matt. v. 10-12 ; I. Pet. ii. 13-25 ; Rev. xi. 15.

#### FOREIGN MISSIONS.

Thursday, January 9th.—Praise : For missionary progress ; for the "Students' Movement," and the increased number of candidates for the work. Prayer : For missionaries in their labours and trials ; for missionary societies under their financial burdens ; for the opening of new doors as the result of wars in the East ; for the suppression of the African rum traffic, and for the removal of all hindrances ; for the conversion of the world.—Isa. xl. 1-5 ; Psa. 67 ; Rom. x. 12-15.

#### HOME MISSIONS.

Friday, January 10th.—Praise : For increased appreciation of opportunities and obligations. Prayer : For missionaries and other laborers ; for missionary societies ; for increased offerings ; for the heathen at our doors ; for depleted rural districts and neglected city populations ; for increased Christian comity.—Luke x. 1, 2 ; xiv. 21-23 ; Isa. lx. 1-5 ; Mark ix. 38-40.

#### FAMILIES AND SCHOOLS.

Saturday, January 11th.—Praise : For the gracious promises to the godly and their children, and for the increasing number of young disciples. Prayer : For a deeper sense of the sacredness of the family rela-

tion ; for parents, children and servants ; for increased Christian nurture ; for Sunday and day schools ; for Christian associations of young people.—Mark x. 13-22 ; Matt. xix. 3-9 ; Deut. xl. 18-21.

Sunday, January 12th.—Sermons : Is. xxxviii. 5 ; I. Cor. xlii. 13.

Written for THE CANADA PRESBYTERIAN.

### DEAD YET SPEAKING.

BY H. L. G.

The face is a silent but truthful indicator of the various emotions and designs constantly at work in the human heart. Every thought and impulse that surges through the brain imperceptibly benefits or disfigures the countenance. Some faces are like a sunbeam brightening every object they fall across, while others repel and haunt even a passer by with a nameless dread. An enthusiastic admirer of all that is pure and lovely in nature and art, the question has often presented itself to my mind : why with the same possibilities of form and feature one face is so attractive and another so repulsive. One day I found a happy solution to the problem.

Leaving the spacious galleries of the palace, in which so many costly and beautiful gems of art were exhibited during the World's Columbian Exposition of 1893, I came unexpectedly, one golden morning, upon that delightfully quaint and cosy nook, the Massachusetts State Building, in which New England enthroned the pictures, autographs and memorials of her illustrious sons and daughters who have shone resplendent in the literary diadem of the world. Passing leisurely through the elegant parlours I paused every now and then to study the faces of those who were loved and revered alike for their great genius and nobility of character ; and whose memory lives through successive generations in the ennobled hearts and lives of humanity.

Turning in another direction I came upon a picture that appeared more striking than the rest. Before me in all its manly purity, strength and sweetness, "with Heaven's own light reflected on it," shone the remarkable face of Phillips Brooks. Although I had never either seen or heard him, it so interested, charmed and fascinated me that I could have gazed for hours, upon the countenance of a man, whose creed might be epitomized in the little word, Love ; and whose life was spent in "seeking to restore the lost image of the God in man." Again and again I moved away, and as many times returned, drawn back by irresistible impulse. Even a careless observer could not fail to be impressed by its beauty of expression and nobility of character. It was a fine representation of a man, who was lovely and pleasant in his life, beloved as few men have ever been by all classes of society. His name a very benediction. To me it preached as great a sermon as ever fell from the living lips of the great preacher. Every feature was instinct with life and the mute lips seemed to whisper : "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him ; for we shall see him as He is." And I could not help wondering what the glorified Phillips Brooks must be, now that he has awakened in God's likeness, when this frail tenement of clay had become so transfigured by the rays which shone forth from the candle of divinity within his soul. Many were the masterpieces of art that met my eye at the Exposition. But none of them impressed me with the dignity of consecrated genius, or created in me such a desire for all that is pure and true in life, as did this plain photograph of Bishop Brooks. It was only a picture of a great man who though dead still speaketh, but it filled the heart of a Canadian girl with loftier aspirations and holier purposes. It taught her that the secret of a truly beautiful face lies in a pure soul and a noble unselfish life ; and that even a homely face illumined by the sacred flame of love to God and man from off the heart's altar has in it something of divineness.

Written for THE CANADA PRESBYTERIAN

### MOTIVE POWER OF THE SPIRIT.

BY REV. JOSEPH HAMILTON.

I have often stood beside the engineer of a large factory, as he started the engine that set the whole machinery in motion. He turned on the steam, the piston obeyed the impulse, the ponderous wheel went round, and soon the whirl of a thousand belts and pulleys told that the great concern was in motion. Very various were the kinds of work carried on there, and as various was the skill required for the work ; but the impulse that set all in motion came from the one source.

And so, the divine Spirit is the one moving impulse of all spiritual activities ; and they are not spiritual activities which the spirit does not inspire. Dead and motionless we are without that heavenly impulse, but with it all the powers of the man, and all the powers of the church, we moved to joyous, harmonious activity.

Toronto.

Written for THE CANADA PRESBYTERIAN

### LOOKING ON THE BRIGHT SIDE.

BY C. H. WETHERBE.

Christianity looks evermore on the bright side of things. It is for this reason that the religion of Christ is a cheerful religion. It is pre-eminently hopeful. This is why hope is held out to the most degraded, to the vilest and most wretched. It says to such : "Be of good cheer ; though your sins be as scarlet, they shall be as white as snow." See how some cheery souls look at their troubles : "On one occasion, when some friends were condoling with an old man regarding the many troubles of his long and checkered pilgrimage he remarked : 'What you say is too true. I have been surrounded with troubles all my life long ; but there is a curious thing about them,—nine-tenths of them never happened !' Another genial spirit said : 'Some people are always finding fault with nature for putting thorns on roses. I always thank her for having put roses on thorns.' " The same writer further says : "I remember asking a poor man, who had certainly very few outward comforts and who had much bodily infirmity and pain. 'Do you weary much ?' 'No, sir, I never weary,' was the prompt reply. 'Happy as ever ?' I said. 'Aye, sir, and aye the longer the happier,' was again the sweet response." Such people will be sure to find a bright side to every situation and event of life. They are the radiant beams of church and society, and their example goes far to lighten the lives of those who tend to look on the dark side

### SPIRITUAL CLEANSING.

[A friend having kindly supplied us with reports of portions of the addresses given by Rev. A. T. Pierson at the Conference held in Toronto last September "for the Deepening of the Spiritual Life," at which Rev. Andrew Murray also took so prominent a part, we here publish one of these reports.—EDITOR.]

This evening let us begin with the seventh chapter of the second epistle to Corinthians, and the first verse. It should really be the last verse of the sixth chapter, and there should be no chapter division "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

We will speak first of what is enjoined here, and then the blessed basis upon which this injunction rests—the basis of the promises.

I have no ambition to be an exegete and to commend myself to you by a scholarly exposition of this passage. It seems to me that two things are enjoined : (1) A cleansing of ourselves in the fear of the great Sin-hater ; and (2) a perfecting of holiness in the faith of the Divine Promiser—a cleansing of ourselves from all filthiness of the flesh and

spirit in the holy fear of a Divine Sin-hater, and the perfecting of holiness by faith in a divine and glorious promiser. Look how deep down to the very bottom of our experience this language goes, "Let us cleanse ourselves from all filthiness." Look at the universal term, "From all filthiness of the flesh and spirit." Now, for practical purposes, I suppose "the flesh and spirit" may here represent outbreaching sins and secret sins, or sins which appear unto men, like open violations of the Ten Commandments, such as murder, and adultery, and theft, and false witness ; and that sins of the spirit may include those which do not appear unto men, which consist rather in inward states of mind, such as covetousness, envying, jealousies, uncharitableness, impatience of temper, thinking evil of our brethren, lust, whether it be the lust of the flesh or the lust of the eyes, pride, avarice, ambition, appetite. These are sins of the spirit, though appetite may become by gluttony or intemperance a sin of the flesh also. But, without attempting, as I said, anything like a scholarly exposition, I would ask you to look how deep down into our spiritual experiences the sword of God penetrates. You are not to be satisfied with being cleansed from external sins. "Keep back thy servant also from presumptuous sins ; let them not have dominion over me." That is not the only prayer of the Psalmist, but "Cleanse me also from secret sins,"—sins of the spirit, sins of the thought. Now, practically, beloved brethren how many of us feel that the sins of the spirit are sins ? Suppose you have a hateful feeling toward a fellow-Christian and it does not find expression in your language or in open antagonism, do you offer any apologies for it ? Suppose you look with an eye of lust and that lust does not take the form of outbreaching sin, do you humiliate yourself before God because of that lust ? If you are envious of a brother, or jealous of him, do you get down in the dust before God and repent of envy and jealousy just as much as of any outbreaching sin ? No amount of spiritual resolve will make you holy. You will never become holy, you will never become cleansed from filthiness of the flesh and spirit so long as you do not call sin, "sin," and not diminish its hatefulness by refined terms. We become holy practically when we make that real which is already judicially real before God.

On the last Sunday which Prince Albert spent on earth, he lay, with his sofa wheeled before the window, looking out upon the sky and clouds. Presently his daughter Alice, who had been playing to him his favorite hymns and chorals, turned and noticed that his eyes were closed. She waited until he opened them again, and said, "Father, dear, have you been asleep ?" "Oh, no," he answered, "communing with happy thoughts—sweet thoughts." And those "sweet thoughts," his attendants testify, seemed, by the smile ever on his face, to remain with him to the end. Evidently they were thoughts like Melancthon's, when in the death-hour a friend beat over him and asked if he wanted anything. "Nothing but heaven," said the good man ; and very soon he fell asleep in Jesus.

A pious Scotch woman, returning home from church a little earlier than usual, was asked by her husband if "the sermon was all done ?" And she replied : "Nay, Donald ; it is all said, but it is nae begun to be done." Daille, an old French Protestant preacher of more than two hundred years ago, closing one of his sermons, says : "The text is not, as you see, brethren, very difficult to understand. The principal point is that you should put it in practice, and that this excellent instruction of the apostle should be read in your lives as well as in his epistles."

Christians are the irrigators of the world ; each disciple is a stream of the water of life in the barren land. What wonderful results !

# Missionary World.

## THE HONAN MISSION—II.

BY MISS E. M. McLEAN.

Perhaps the greatest difficulty missionaries in Honan have to contend with is the terrible indifference and apathy of the people. Their religion consists of materialistic forms and ceremonies. They have no conception of a spiritual nature, and their language is almost entirely destitute of words or expressions which convey any spiritual idea of God or spiritual worship. Their intense pride of ancestry and country leads to contempt of foreigners and hatred of anything new, or different from what they have been accustomed to regard as perfect. They have, for instance, the inherited prejudice of centuries against "foreign devils," as all outsiders are to their minds, and they are taught to regard themselves as superior to all other people of the world.

In the spring of 1892 Mr. and Mrs. McDougall were obliged to resign and return to Canada, on account of the latter's continued ill health. Dr. and Mrs. McVicar were also compelled to return for the same reason, but the broken ranks were soon filled up by new workers, Dr. and Mrs. Malcolm, Rev. W. H. and Mrs. Grant, with Dr. Lucinda Graham, having arrived in November, and Rev. K. McLennan and Mrs. McLennan a few months later. Prospects for steady and progressive work were now more than ever promising, and none foresaw the grief and bereavement the near future held in store.

Although illness had been a somewhat frequent experience, and some had been compelled to retire for a time to rest and recuperate, and the death angel had entered several of the families and snatched away the household pets, until six little ones were silently sleeping beneath China's hostile soil, it was not until the fall of '94 that death had broken the ranks of the workers. We can all remember when the sad news of the death of Miss Graham and Mrs. Malcolm reached Ontario. They had gone out to China together; they were peculiarly fitted in every way for the work. For two short years they laboured zealously and cheerfully. Then, almost together, they were called away to their Heavenly Home. Shortly after these sad events Dr. Malcolm and Miss McIntosh returned home, as a season of rest and quiet were absolutely necessary to build up their broken health and restore their flagging energies. On account of illness in their family the G. orths also arrived in Ontario, a little over a year ago. They were accompanied by Rev. Dr. and Mrs. McClure, both pioneer workers in the mission. After a short sojourn of a few months here, Messrs. Goforth and Malcolm, accompanied by Rev. J. Slimmon, left again for Honan in March last.

About the beginning of this year, another station was opened at Chang-te-fu, when a fifty year's lease of very desirable and suitable property was secured. The missionaries consider this the most hopeful foothold they have yet acquired. Mr. Goforth has been in charge of this station since his return, and letters recently received from Messrs. Malcolm and Slimmon speak very hopefully of the work in this district. They are greatly encouraged by many enquirers, and the steady progress of those who have already made profession. Medical work has greatly increased, and the gratitude of patients has taken a more definite form in gifts to the hospital and help in other ways. The late war has not interfered with the work and the people and country are just the same as if there had been no war.

There has been no special work among women and children yet on account of the scarcity of female missionaries, although Mrs. Goforth made a good beginning in that direction so far as time and strength would permit. Woman's work is a necess-

ity in Honan. The native women are asking instruction, and their fathers and husbands are bringing them out to hear the missionaries. Now that Mrs. Goforth has returned to the mission field, with Miss McKenzie as an assistant, there is no doubt the work will be resumed on a wider scale. Two young ladies, Miss Dr. Dow and Miss McIntosh, left Toronto some time ago for Honan and they are likely to prove valuable workers. The Master is providing laborers for his vineyard and doubtless from time to time more will follow. Rev. J. H. and Mrs. McVicar, it is to be regretted, are unable to return on account of the state of health of the latter. Rev. R. Mitchell, recently of Knox College, an able and promising young man, who went out with Mrs. Goforth's party, will be stationed in some part of the field.

These brave men and women have placed themselves in the front of the battle. They have left comfortable homes, friends, the companionship of civilized society, and intellectual culture and almost everything that is supposed to make life in this world desirable, and they have accepted a life of toil, privation and difficulty, the extent of which our imagination cannot adequately picture and of which the half has never been told. Why such self-sacrifice?

Solely that humanity may be uplifted, souls saved and God glorified. Well may they cry in the words of J. D. Burns' beautiful hymn:

"Spread Thy love's broad banner o'er us,  
Give us strength to serve and wait,  
Till Thy glory breaks before us  
Through the city's Open Gate."

What are we doing to forward this glorious work? Are we sitting still at our ease, or are we soothing our consciences by lightly touching the burden, as it were, with the tips of our fingers? "Go ye into all the world and preach the Gospel to every creature" is a command that has come ringing down to us through all the ages since our Lord's ascension, gathering volume as the years roll by and millions of unsaved people still crowd the earth.

It is true we cannot all go to foreign lands to convert the heathen, but we can assist at the rear of the battle while the missionaries are bravely fighting in front. We can be constant and earnest in prayer in their behalf. We can speak of the work and interest others in it, and we can give our money for its support. Let each one of us think over the past year and see what have we denied ourselves, that the Lord's work in heathen countries might go on and prosper. What luxury, pleasure, comfort or indulgence have we set aside that our Mission offering might be increased?

If memory recalls nothing but neglect in this matter, let us begin now to give God's work first place. Let us be faithful stewards of what he has lent us. Let us give in faith, believing that God's promises never fail, and that Christianity shall ultimately triumph. "Ask of me and I shall give thee the Heathen for thine inheritance."

Seaforth, Ont.

The Second Annual Christian Endeavor Convention of China, was held in Shanghai, June 22nd to 24th, 1895. The meetings were well attended and the interest and enthusiasm well sustained. Delegates, native and foreign, were present, and nearly all the addresses were by natives. The following statistics speak for themselves:

No. of Societies.	Members.
1894 . . . 38	1079
1895 . . . 64	1536

Rev. R. P. MacKay, Secretary of the Presbyterian Mission Board, has received letters from Honan, Northern China, reporting the safe arrival there of Mrs. Goforth and party. Other letters say that new inquirers are constantly presenting themselves at the mission stations, and that they have great hope for the future.

## PULPIT, PRESS AND PLATFORM.

Dr. John Hall: The best way for a man to get out of a lowly position is to be conspicuously effective in it.

Ram's Horn: Before we give up Christ for the pursuit of riches, hadn't we better ask a millionaire how much money it takes to make one happy?

Rev. F. E. Marsh: But if men will not have God's mercy in love, they must have His might in judgment. He is almighty in grace (Gen. xvii. 1), but He is also almighty to punish (Rev. xv. 3).

Joseph Parker, D.D.: The great fight of life is a contention between the material and the spiritual. Goliath represents the material; he is towering in stature, vast in strength, terrible in aspect. David represents the spiritual; he is simple, trustful, reverent.

Rev. C. L. Williams: "Thou preventest [predest] him with the blessings of goodness"—Ps. xli. 3. Because God has gone before them, men find opportunities in their path and possibilities of happiness open to them. On all sides are evidences of his prevision and of the provision he has made for all emergencies. His grace is far in advance of all human need.

Dr. Wm. M. Taylor: When we think of the tribal inheritance of Judah, still in a large degree retained by the Philistines, we have a striking analogy to the heart of the believer, wherein divers sins and lusts do still contend for the mastery. Each of us has his own giant to fight, and here, too, it must be single combat, with no one to help us but He who went forth with the stripling David.

Rev. F. E. Marsh: Self-will, like the love of money, is a root of evil. Self-will is a blight that will turn the fairest spot on earth into the foulest, as illustrated in Adam by his sin marring his paradise. Self-will is the forerunner of evil, as is seen when Cain brought a self-conceived sacrifice to God and was rejected in consequence. Self-will is a hot bed where any kind of evil will grow, as is manifested in the lives of the antediluvians.

Ruskin: This intense apathy in all of us is the first great mystery of life; it stands in the way of every perception, every virtue. There is no making ourselves feel enough astonishment at it. That the occupations or pastimes of life should have no motive, is understandable; but that life itself should have no motive—that we neither care to find out what it may lead to, nor to guard against its being forever taken away from us, here is a mystery indeed.

Rev. James Millar: The other day a friend passed on to me some literature in the interests of the Society for the Prevention of Vivisection. The contentions of the society are that the experiments made upon live animals, without the use of anaesthetics, are unnecessary, are cruel to the subjects, and demoralizing to the experimenter. Will not some one start a kindred society for the protection of men and women in the Christian church against the operations performed upon them by their fellow Christians? How often the church society meeting is turned into a dissecting room, and some member operated upon with bared nerves and fine sensibilities, while every one present cuts and stabs with a bluntness and thoughtlessness amounting to cruelty, and tears and rasps the feelings of the poor unfortunate, with less than half of the mercy that is credited to the vivisectionists. Our Lord has written the constitution for such a society in a sentence, " whatsoever ye would that men should do unto you, do ye even so to them." And all the arguments of the other society will apply literally.

# Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

Jan. 5th, 1896. } THE FORERUNNER OF CHRIST { Luke i. 5:17.

GOLDEN TEXT.—Luke i. 76.  
MEMORY VERSES.—15-16.  
CATECHISM.—Q. 39.

HOME READINGS.—M. Luke i. 5-17. T. Luke i. 59-66. IV. Luke i. 67-80. 7Z. Exod. xxx. 1-10. F. Mal. iii. 1-6. S. Mal. iv. Sab. Matt. xi. 7-14.

This week we commence a six month's study of the gospel according to Luke; or rather of twenty-four "cartoons," taken from that gospel; each exhibiting a distinct phase or development of Christ's life. The particular phase before us this week is the coming of His fore-runner as had been distinctly declared in the prophets. We shall consider the facts under the heads—*The Forerunner's Parents* and *The Forerunner's Character and Work*.

I. *The Forerunner's Parents*—Zechariah, the father, was a priest, of the course of Abia or Abiah. In David's time the sons of Aaron were divided into twenty-four courses or classes, which took turns in administering the services of the temple. Whether Zechariah was the "chief priest" of his course or not does not appear, in fact nothing is known of him, save what is here recorded. Elizabeth, the mother, was also of the "daughters of Aaron," that is, was descended from the priestly line. As to their characters, both were of the very highest, "righteous before God," and exhibiting true righteousness before man, by blameless lives according to the precepts of the moral law, and the requirements of the commercial law as to outward religious duties and rules of living. As to their home, there was but one thing lacking to make it an ideally happy one. Upon Elizabeth rested the stigma of barrenness. Nor was it the contempt with which this state of affairs was regarded, which alone made it hard to bear; the chief element of sorrow to the Jewish family thus afflicted lay in this, that thereby they were cut off from all hope of being progenitors of the Messiah. What wonder then that prayer went up constantly from that home for the blessing of a son. Nor is there any wonder that that prayer was intimately associated in the parents' minds with the longing desire for the coming of the "Messiah Child" for the redemption of the whole people. There was a small remnant of Israel which waited and watched for the fulfilling of God's promise, there were Anna, and Simeon, Joseph and Mary, Zecharias and Elizabeth, and doubtless many other devout souls awaiting the "consolation of Israel." The character of the forerunner's parents was the best natural foundation.

II *The Forerunner's Character and Work*—In this lesson we have only the promise of what the child should be, but the testimony borne by Jesus to the character of John shows that the angel's words came true. It must have ever remained a memorable day to Zecharias, that day when the promise came to him. The one opportunity of his life to burn incense before the Lord had come to him when the lot was cast for that most honorable service that morning. To him the ascending smoke of the incense spake of prayer and the prayer hearing God. And as the people without prayed, Zecharias, alongside the incense altar, lifted up his heart, for the fulfilment of his heart's desire. As he prayed, the assurance of the answer came. His wife Elizabeth should have a son, whose name was to be called John. Not only should his parents have joy and gladness in his birth, but many others should rejoice therein also. For his character should be marked with true greatness, "greatness in the sight of the Lord." He should be a Nazarite—one separated from others, for a particular mission; and he should be illuminated, sanctified, and guided by the Holy Spirit even from the hour of his birth, scarcely therefore a wise son to cause gladness to the heart of his father. His work would prove a blessing to many. Going before the Messiah in the spirit and power of Elias he should prepare a people for the Lord. For this the essential thing was the turning of the hearts of many in Israel to the Lord their God. This reformation should begin in the homes in Israel, binding the different members of the household together in love; thence the work should spread, until many of the disobedient should come to walk in the wisdom of the just. A glorious character and a glorious work! The promise was fulfilled in John, but the basis from which the spirit of God wrought was the godly character of John's parents.

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## The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, DECEMBER 25TH, 1895.

**A** MERRY Christmas and a Happy New Year to everybody who reads THE CANADA PRESBYTERIAN.

**A** MID so much issuing from the press of the United States at the present moment that is wild, rash, exciting and warlike in tone, we quote with pleasure the following and reciprocate its sentiments, from the *Springfield Republican* of Massachusetts, one of the ablest and most influential of the American papers:

"Let the American people remember Lincoln, the great peace lover, patient, slow-moving, long-suffering, just. It is not time for the language of war, and the plain folks will distrust the men who employ it with thoughtless haste. There will be those all too eager to let loose the infinite woes of an armed conflict, and ready in inflammatory speech to set the two great English-speaking peoples flying at each other's throats. Sensationalism is sure to offer this fruit of discord. But such advisers will be repudiated by all sane minds as public enemies. With these two nations, the United States and England, rests the world's hope, and they should and will be allies in all helpful offices of a true and Christian civilization. The mass of citizenship in each case is to be trusted. Be sure that no small differences can divide or permanently estrange them, and all the higher interests of the world's destiny are to be advantaged by them. Along that line lies the true grandeur of nations—of these two peoples at least—and the people know and feel and will act on their conception of such moral relationship."

**N**O war that ever stained the soil of old mother earth would be so horrible, so utterly disgraceful as a war between Great Britain and the United States. No other war could be such a blot on civilization, such a cruel caricature on our boasted Christianity. And yet the politicians in Congress, took what might easily be the preliminary steps, in as light-hearted a manner as if they were arranging to go on a pleasure excursion. And that too after their own country has so recently been deluged with blood. We do not wonder that the sober-thinking people of the United States treat politicians with loathing and contempt. We do not wonder that the term "politician" is fast becoming a synonym for everything that is shameless and vile. Nor can we in Canada throw stones at our neighbours. Look back over the last ten years and see if just as vile and dishonest means have not been used to rake in votes in Canada as the lowest politician in Washington can use. It is true that we never tried to make political capital out of human blood, but the reason may have been that it is not in our power to wage war with any other nation. It is humiliating to think that the property and lives of peaceable and good citizens, are at the mercy of politicians who are ready to traffic in character and blood; but who sends them to Congress or Parliament?

## KNOX COLLEGE.

THE JUBILEE MEMORIAL VOLUME.

**A**S subscribers to the memorial volume are continually making inquiry as to the date at which the book is to be published, and as such correspondence is increasing, it seems desirable that this brief statement be sent to the columns of THE CANADA PRESBYTERIAN. It gives the committee pleasure to announce that an earnest effort is being made to place the volume on sale, and to fill all advance orders not later than next April.

But a vast amount of work remains to be overtaken, and patience is likely to continue to be as much a necessary grace on the part of the Editor

as on the part of any of the subscribers. Much of the information required is difficult to obtain. Much of the information volunteered is plainly in need of verification. Much of the information asked for is supplied in such a partial way that it has to be asked for again. Thus delays, generally quite needless delays, often rather exasperating delays, have from the first confronted the committee at every step.

Take, for example, that section of the volume which is to be devoted to the graduates of the college, and for which items of biographical information have been diligently sought for during the past twelve months. A year ago a blank form, containing a series of inquiries, was mailed to every alumnus of the institution. Time and pains were cheerfully expended in ascertaining the correct addresses of the graduates, many of whom live abroad, and some of whom did not eventually enter the ministry. And what was the result? About one-half of the blanks were not returned until the secretary repeated the request that they be returned "at once," and fully one-third of them have not been returned yet! Will every alumnus who has not filled out and remailed the blank in question kindly re-mail it this week. It is not the wish of the committee to omit from the honorary roll which is being prepared even one name that ought to appear in it; hence every endeavor is still being put forth to make the record complete. If additional blanks are needed, they may be had for the asking.

It is gratifying to be assured of many an evidence that the Memorial Volume will be greeted with a very cordial welcome.

LOUIS H. JORDAN,  
Secretary Publication Committee.  
278 Jarvis Street, Toronto.

## ARMENIAN FUND.

**R**ECEIPTS on account of Armenian Sufferers' Fund, from 16th Dec. to 23rd Dec., 1895:

Mr. Wm. Finlayson, Egmondville.....	\$ 2 00
Mrs. B. Kirkman ".....	1 00
Mrs. Elizabeth Graham, ".....	1 00
Miss Hannah I. Graham, ".....	1 00
Mr. J. F. Clarke, Seafortb.....	1 00
K. C. B., Pembroke.....	1 00
Per Rev. Alex. U. Campbell, The Manse, Quaker Hill, Uxbridge:—	
Joseph Ferguson.....	\$5 00
Mrs. Smith and Family.....	4 00
Geo. A. Smith.....	2 00
Mrs. Leask.....	2 00
A Friend.....	2 00
Rev. Alex. U. Campbell.....	5 00
Smaller sums.....	2 00
	22 00
A. T. Crombie, Toronto.....	5 00
F. Krug, Tavistock.....	5 00
Mrs. Wood, Molesworth.....	1 00
Mrs. J. Menzies ".....	1 00
L. J. G., Woodville.....	1 00
Mr. J. Van Somer, Toronto.....	5 00
First Presbyterian Church Prayer-meeting, Point Hope.....	31 50
Jennie Inglis, Toronto,.....	2 00
	80 50
Amount received up to Dec. 16th.....	149 12
	229 62
Amount received up to Dec. 23rd.....	\$229 62

## A TWENTY-FIFTH ANNIVERSARY.

**W**E know not when we have been so much struck by the silent and rapid flight of time. as by the public announcement that Sabbath last was the twenty-fifth anniversary of the induction of the Rev. D. J. Macdonnell B.D., into the pastorate of St. Andrew's Church of this city. It does not appear half that time, so swiftly have the years flown by. He is now the senior Presbyterian pastor in Toronto.

The history of the congregation under the pastorate of Mr. Macdonnell has been a notable one. For forty years before he came to it the congregation had worshipped in the then well-known building at the corner of Adelaide and Church streets. Its membership at that time was 181. In five years it became 403. In February 1876 the present building was dedicated and entered upon. Part of the congregation hived off and formed old St. Andrew's, now also a strong congregation, of which Rev. G. M. Milligan, D.D., became and is still pastor. In 1889, when the membership had reached 839, another colony was set off, which is

now St. Mark's congregation. These off-shoots and the removal of population to other parts of the city have of late years affected the strength of the congregation and the possibilities of its growth, but it is still strong and flourishing. St. Andrew's Institute is one of its well-known benevolent enterprises. Its germ began in 1877, but the Institute proper was founded in 1890 and now it is the seat of a flourishing Sunday School, week day night school, savings bank, gymnasium, kindergarten, young men's and young women's clubs and several other beneficent agencies; hundreds of pupils and scores of workers have from first to last been connected with it. The kindness, the charity and helpfulness of this congregation to every benevolent work in the city, so well represented in the person and services of the late Mrs. Macdonnell, have been conspicuous, while under Mr. Macdonnell's enthusiastic and generous leadership it has taken a leading place among the congregations of the Church in its support of Home and Foreign Mission, and of the fund for the assistance of feeble and struggling charges in the whole Western Section of the Church. This, in brief, has been in so far its outward and visible history.

On its twenty-fifth anniversary the heart of the editor of THE CANADA PRESBYTERIAN disposed him to worship with his brethren of St. Andrew's Church and he yielded to the inclination. It was communion Sabbath. The elders were at the doors and in the aisles engaged in the gracious office of attending to communicants and others, inviting to the table strangers, members of other churches. When you enter, the church itself is chaste, quiet and subdued in appearance, most becoming a house of God, different from the spic-and-span and new and almost garish look of many church buildings. The pews quickly filled with quiet, devout-looking worshippers, and the organ played softly. Rev. Principal Grant ascended the pulpit, years and work telling upon him in hair becoming gray and thin. The service throughout was devotional, no sermon, but frequent Scripture reading, praise and prayer. One feature was the congregation repeating in concert the Apostles' Creed, and at another part of the service, the Lord's Prayer. While for ourselves we enjoy a brief and earnest sermon in connection with the Lord's Supper, the whole service on this occasion was impressive and very helpful.

In a brief address at the close, Principal Grant, in concurrence with the occasion and the circumstances of Mr. Macdonnell's illness, referred to his whole hearted, faithful service of the congregation in all possible ways, and under all the varied circumstances of its membership during the past quarter of a century, his services to the Church at large so unselfish and fruitful, and the loyalty and love and devotion of the congregation to their pastor. In this connection we may close this notice with mentioning that there was scattered in the pews the following message from Mr. Macdonnell to his people, which for its beauty, and the Christian spirit and warm affection which it breathes must have touched every heart.

BELOVED BRETHREN:—

"Grace to you and peace from God our Father and the Lord Jesus Christ."

"I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all, making my supplication with joy for your fellowship in furtherance of the gospel from the first day until now; being confident of this very thing, that He which began a good work in you will perfect it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because I have you in my heart. And thus I pray, that your love may abound yet more and more in knowledge and all discernment, so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ: being filled with the fruits of righteousness which are through Jesus Christ unto the glory and praise of God."

In what more fitting words can I greet you on this twenty-fifth anniversary of my settlement as your minister than in these words of Paul to his beloved friends at Philippi?

I have been made very glad in these days of enforced inactivity by the spirit of unity and earnestness that has characterized office-bearers and members in the prosecution of the various departments of work connected with the congregation. I have been kept constantly informed of the doings of the various associations and of all the work of the Institute; and I cannot but bless God for indications of increased spiritual life. I pray that you may grow in grace, and that your love may become ever more clear-sighted to discern how God may be best served and men most effectively helped.

May this communion season be one of richest profit. I know of no way of celebrating this anniversary more becomingly than sitting down together at the table of the Lord to remember His dying love—the few of you who "remain to this pre-

sent" of those who welcomed your young minister twenty-five years ago, and the many who have since been added to our ranks. May the Master of the Feast make His presence felt by you and me, for I shall be with you in spirit.

I cannot tell you how deeply I have been moved by the loving sympathy expressed by you, my beloved friends, in so many ways to myself. The Lord reward you for all your kindness to me and mine!

Need I say how much we owe in present circumstances to our tried friend, Principal Grant, and to Mr. Drummond, and to his congregation, which has acted with rare self-forgetfulness in agreeing to allow its minister to come to us for some months? There are scores of brethren, moreover, who have offered to serve us in any way in their power. More and more do I bless God for the precious human sympathy whose streams are fed from the fountain of His own love.

What the coming years will bring, which of us can tell? The future is in the hands of Him who sees the end from the beginning, and whose Name is Love. "The Lord hath been mindful of us; He will bless us."

"The Lord bless you and keep you. the Lord make His face shine upon you and be gracious unto you: the Lord lift up His countenance upon you and give you peace!"

Yours faithfully,

Fergus, December, 1895,

D. J. MACDONNELL.

### THE INCARNATION.

THOUGH this be but little in the thoughts of the multitude, it is really what this season, the sacred festival of Christmas, calls to and ever keeps in mind. It is by far the most transcendently important event which has ever taken place in the history of the human race; it has colored all its history both before it and since, and it marks its most significant epoch. As there is so much connected with it at present in the minds of most, which though not wrong, is yet calculated to give it a trivial character, a few thoughts about it of a more serious kind are surely in place in a religious paper, and ought to be welcome to our readers.

One cannot seriously think of the incarnation, without the mind being filled with the wonder of it, and the longer and more deeply that it is dwelt upon, the more will the wonder of it fill and overpower the reverent, thoughtful mind. What is there to equal in wonder, the second person in the blessed Trinity, the great God, who created with a word and continually upholds all things, who fills immensity with His presence, the Sovereign Ruler and Almighty Lord of all creatures and all worlds, submitting to the limitations of such a nature as ours, to become flesh, to be born of a woman, to grow, to hunger and thirst, to suffer weariness; to leave behind the glories and honor of the heavenly state, to dwell in lowliness and poverty among men, and become a homeless wanderer among the creatures and upon the earth which He called into being; nay, more; to be opposed, oppressed, maligned, persecuted, and at last put to a cruel and shameful death. This is indeed a wonder, the wonder of wonders, but how great it is no finite mind can conceive, much less unfold.

Next to this is the mystery of it. This adds to the wonder. The fact has been so long familiar to us, that it is only when we deliberately think upon the incarnation that the greatness of the mystery takes hold of the mind. It lays hold of and humbles and awes the devout soul, but who can penetrate or explain the mystery of the union of the divine and human natures in one person? Man's insatiable curiosity, and pride of intellect, have indeed grappled again and again with this great mystery, and the multitude of words have only served to make it more inscrutable than it was before. Better would it be to leave its solution unattempted; secret things belong to God. That the Incarnate One was man and yet more, His life of unspotted holiness in a world steeped in sin, His doctrine, His works, His resurrection, and the strange yet mighty influence for good, which these and His unique personality, exhibited during a ministry of three brief years, have everywhere and always exerted upon the human race, in every age, every part of the globe, of every social condition, clearly show, that while He was indeed man, He was none other than what He claimed to be, God manifest in flesh.

The Incarnation which this season reminds us of, reminds us also of God's faithfulness. At the dawn of history the promise of this great event was dimly foreshadowed, and as age after age passed, like the unrolling of some vast curtain, the design grew more and more clear and distinct. What a history grew up around these ever-unfolding, ever-brightening promises, what hopes long deferred, until scoffing scepticism said, "Where is the promise of His

coming?" But God is not slack concerning His promise as some men count slackness. The fullness of time at length arrived, and God sent forth His Son on His divine mission of love and salvation, and His appearance vindicated the veracity of God, and this season, as long and as often as it recurs, adds another and another testimony to His faithfulness, and serves to establish in His people an immovable confidence in His word. Heaven and earth may pass away, but not one jot or tittle of His word will ever pass away. It is well that in a world where all is changeful and uncertain, we should, by the recurrence of this season from time to time, be anew reminded of, and have set before us the unchanging faithfulness of God.

In the incarnation, recalled by this season, we have also a continually repeated remembrance of the divine love. The wonder, the mystery and faithfulness of God at the Christmas season brought afresh before us, are all crowned by the love that shines in this most pregnant and momentous fact in history. A pity, helpfulness and kindness towards man that are infinite as well as divine, shine forth in the incarnation and should make this a season of gratitude, of rekindling love, and renewed consecration to the service of Him who gave Himself for us, who came not to be ministered unto, but to minister, and to give His life a ransom for many. The manner and purpose of the Incarnation, and the way in which this divine purpose was carried out, alike proclaim, and write as it were in letters of light on every age of history, and on every act of His providence that "God is love."

There are also a promise and potency for good to the human race in the incarnation, which should at this season be felt like a new inspiration to everything good, and a fresh well-spring of hope and encouragement to all. Even as it is, earth's history has many a sad, blood and tear-stained page. But what would it have been without the incarnation of the Christ of God? It was ushered in with the song of the angelic choir, of "peace on earth and good-will to men." Dark as the picture has too often been even since, yet the only light that has shone athwart the gloom, is that which has radiated from the Sun of righteousness. Wherever the knowledge of the incarnation of God's Son has gone, and the good news it carries with it have been heard, accepted and acted upon, and just in proportion as they have been, have peace and good-will spread their benign influence among men. Contrast the condition of those who are destitute of this transforming, uplifting, saving knowledge with that of those who have it not, and how great is the difference, and to what is it all owing, but to the facts, and the spirit and power of them, of which this time is the commemoration? In proportion as they spread, the darkness and degradation, the misery and hopelessness of life begin to be relieved, and it is only as they spread, are heartily received and incorporated into the very life of society, that the dawn brightens and broadens into the perfect day. The only hope of mankind lies in the promise and potency for good of the incarnation of which Christmas is the memorial, and only when it is known by every people of every race, and tribe, and tongue, and all that this fact of wonder and mystery, and of the love and faithfulness of God implies, will the tears, and woes, and miseries of mankind be exchanged for the glad and ceaseless anthem of praise, which in the purpose of God was inaugurated by the incarnation.

### SCHOOL CHILDREN AND PERNICIOUS LITERATURE.

THE dreadful case of matricide by two little boys in England a short time ago, and the fact that their room was found filled with a pile of cheap romances reeking with bloodshed and all modes of criminal horrors, have drawn special attention to the vast mass of sensational and demoralizing literature which is being circulated all over the world, and especially among school boys, and it is even to be added among school girls, to a far greater extent than is generally suspected, or would, when stated, be actually believed. In Britain the circulation of this sort of so-called literature is simply appalling; and not merely in the large centres of population, but even in quiet country towns and villages, as well as in districts entirely rural, and therefore often believed to be perfectly innocent and moral. The same thing is true of the States, in the estimation of many even to a much

greater extent, while we in Canada need not play the Pharisee and raise our thanksgiving of "God, I thank Thee." We may not have so very much of that kind of ware manufactured among ourselves, though there is more even of that than many suspect. But in spite of all the professed caution and supervising care exercised by our Post Office and Customs, the amount of imported mental and moral poison is sufficiently formidable. It is what alone a great many boys and girls as well as young men and women read, so that to many the only benefit derived from going to school, seems to be in their own estimation that it gives them the power to revel in such rubbish. And even when such books are not distinctly profane or indecent, yet they are generally of such a frightfully blood and thunder character, as very naturally and inevitably to unfit their admirers for all the ordinary and actual realities of life and work. Robbers, thieves, highwaymen, train-wreckers, pirates, gamblers, smugglers, and the whole army of blackguards and blacklegs are raised to the position of heroes and demigods, and the one great aspiration of many who follow their fortunes through the well thumbed "penny dreadfuls" is "Let us be like them, with our pockets full of money and our caves crammed with cargoes that never knew the customs." The young blackguards who a few years ago tried their hands at "holding up" some of the bank clerks in this city, were simply specimens of such training and such results. Again and again have indecent books been found in the desks of grown up school girls, even in this Canada of ours, as school teachers and inspectors will often acknowledge with sorrow and regret. Not only so, if we may judge from the indecent posters on the dead walls of our towns and cities, advertising many of the favorite theatrical representations of the day, it is but reasonable to conclude that the virus has spread further, and that men and women are making themselves vile for bread, and, as a result, are getting "bread," and that very abundantly.

The "nude" is popular, and all who object, are sneered at as man-worms, or patronizingly contemned as destitute of "culture." Even *litterateurs*, who would feel horrified if they were looked upon as catering for the gutter, have the most of their heroes and heroines among those who look upon the Ten Commandments, and especially the seventh, as the mere childish traditions of ages of ignorant superstition and meaningless cant. Their "women who did," and their maidens who "desired but durst not," are all of the same kidney, with a philosophy that ends in the sty of Epicurus, and a moral idea that culminates in a female "emancipation," which guarantees this at any rate that the "pure woman" of the hour shall be no more mercenary than the cattle of the field and morally no higher. What is the remedy? Mere suppression by law will do little—some lawyers say can do nothing. What then? Has Christianity lost its power? Is the Sermon on the Mount a helpless tradition? In the meantime the following remarks of an English reviewer of the present month may well be applied on a wider scale than either London or England, and deserves to be pondered seriously on this side the Atlantic as well, by all who wish well to the rising generation whether of the higher or of the lower classes:

"The teachers [in ordinary day schools] have no authority out of school hours, and even in school time are afraid to enforce discipline with properly parental severity, while the parents are either incapable of controlling their own children when at home, except in a most rudimentary manner, or are too much occupied with their own work, and too tired in their leisure hours to attend to them. The consequence is that the children generally lose in both ways an essential element of their education: and, as many of us in London are only too well aware, the smaller side streets are often full, out of school hours, of a mob of loafing children making themselves an arrant nuisance, and picking up just such a set of bad habits as childish liberty necessitates. Is it wonderful that the boys get into mischief, and at a precocious age take the worst specimens of their class for examples, learning such disagreeable and pernicious practices as premature smoking and continual spitting? Nobody stops them. It is nobody's business. Yet every body grumbles and truly, at the way in which the manners of these children are degenerating. It is only a natural result of their compulsory freedom from work which we have demanded, in order that they may attend school and learn to read, and write, and do sums. *Manners are not in the curriculum*, and while the children are just as prone to wanton mischief, as the little monkeys always have been, rudeness, incivility, indecency and profanity are more than ever features in their speech and behaviour."

Well! "What will ye do with it?" Is the behaviour of many children going to and from Sunday schools much better?

## The Family Circle.

WRITTEN FOR THE CANADA PRESBYTERIAN  
CHRISTMAS.

BY HANNAH ISOBEL GRAHAM.

Christmas, Christmas, ancient and hoary,  
Crowned with bright holly and jewelled with snow,  
Day of all days, when the great King of glory  
Came to our earth in the sweet long ago.

Glorious Christmas! angels have sung of thee,  
Prophets and kings have thy advent foretold;  
Sages admire and archangel heraldry  
Prostrate themselves at thy shrine as of old.

Beautiful morn, when the star of the Orient  
Woke with the song of the seraphs above,  
Writing in letters of gold on the firmament,  
God's wondrous plan of redemption and love.

Christmas! Christmas! word of sweet memories,  
Voiced by all ages again and again,  
Night when God's angels appeared to earth's  
weary ones

Whispering of peace and good-will toward men.

Time honoured festival, gladly we welcome thee,  
Blithely we'll carol thy praise as of yore,  
Till we meet the loved friends who keep the kings  
birthday

And gather around Him on yonder shore.

Scaforth, Ont.

### AN UNEXPECTED CHRISTMAS GIFT.

Mrs. Wells sat alone in her library waiting the return of her husband. She made a handsome picture as she reclined in the depth of an easy chair. Everything about Mrs. Wells was handsome from her tall, graceful figure and well cut features to the dainty gloved hand which rested on the arm of the chair. She had just returned from rather a trying shopping expedition and had not yet removed her wraps. The rich fur had slipped back from her shoulders, her cheek rested in its soft warmth, a few bundles lay upon the table where they had been placed by her attendant, the fire burned low, lights and shadows played at hide and seek amid the quaint rich furniture and the shades of evening rested over all.

"There is something delightful about going home after an afternoon shopping," an acquaintance had remarked to Mrs. Wells a short time before as they chatted together in the street car. She thought of it now as she watched the glow of the fire and with it came

"A feeling of sadness and longing,  
That is not akin to pain,  
But resembles sorrow only  
As the mist resembles rain."

She was only half conscious of this and did not try to analyze it. The firelight as it lit up her face showed marks of discontent which her friends never saw and of which she herself was ignorant. There was a restless expression in the deep blue of her eyes, as they wandered from one object to another in the room.

Outside the wind whistled mournfully and Mrs. Wells drew her wraps closer about her as if she felt its chill. Listlessly she commenced unwrapping the parcels that lay on the table. They were Christmas gifts for friends and this was Christmas eve. She wondered vaguely why it did not bring her more pleasure to give. She knew for every present given she would receive one in return and she almost wished she was a child again and that something might come as a surprise.

She arose, went to the window and looked out on the world of snow.

"Christmas eve," she said aloud and then softly repeated those sweet lines from Holland's "Christmas Eve."

"There's a song in the air,  
There's a star in the sky,  
There's a mother's deep prayer,  
And a baby's low cry,  
And the star rains its fire while the beautiful sing,  
For the manger of Bethlehem cradles a king."

Under the shadow of the sumptuous mansion was a little cottage house. In it lived a widow with an only child. Death had but a few months before robbed her of her husband. With heroic courage she had striven to support herself and child. Many a night had Mrs. Wells watched from her window the mother as she rocked her little one to sleep.

To-night she wondered vaguely if Holland's poem meant more to her neighbor than to herself as she repeated the words.

"A mother's deep prayer and a baby's low cry."

Then she became conscious that something unusual was going on in the little home below. There was the same bright light streaming from the window, but in place of the pleasant picture she saw dark forms sitting to and fro. She watched them for some time and then opened the window and leaned out. Two women came out of the cottage. They were talking in low tones. "Whatever will become of the poor little motherless thing," one of them was saying.

They moved on. Mrs. Wells closed her window, drew the blinds and resumed her place by the fire. Until now she had never known how warm a place the mother and child had held in her heart. But her reflections were interrupted by the entrance of her husband and she was called back to the old gay life.

It was not until late that night, when friends had gone and the great house was still, that again she looked from her window on the little cottage. Now the bright light was gone and only the dull glow of the funeral tapers streamed out on the white world.

"A baby's low cry"—did some one speak the words? Mrs. Wells started suddenly, a thought came to her. She would go over, it was just a step and she was not afraid.

She slipped silently along the great hall, noiselessly opened the door, and glided out under the winter sky. Swiftly she sped across the snow and tapped at the cottage door. A woman's voice bade her enter. Three women were in the room.

"Let me see the baby," she said. They led her to a corner of the room, where in a plain but spotless cradle a fair child slumbered. Reverently she bent over it and lifted the dimpled hand. The little fingers closed over her own and a sweet smile played about the tiny mouth but the child slept.

Mr. Wells had finished his newspaper and was wondering where his "beautiful Ellen," as he called her, had gone; when the door opened and she stood before him more beautiful than ever. There was a new light in the blue eyes and a sweeter expression around her delicate lips. In her arms she held a queer shaped bundle and to her husband's smiling inquiry she answered that it was her Christmas gift.

"My unexpected Christmas gift," she added, and then in an almost frightened tone as he held out his hands to take it, "Oh! you must not touch it."

"Will it break?" he asked.

Mrs. Wells laughed, one of her clear musical laughs, and then proceeded to unroll her bundle.

"Isn't it the sweetest Christmas gift?" she exclaimed, as she held it out for his astonished gaze.

"You will let me keep it?" she asked when she had finished her story.

And Mr. Wells as he bent over his fair wife could but answer, "Yes."—*F. L. L.*

### THE QUEEN AND PRESBYTERIANISM.

The parish of Crathie, for the benefit of whose new kirk Her Majesty a few weeks ago patronised a bazaar, is a thoroughly Highland one, measuring something like fifty square miles, and containing barley 700 inhabitants. As a living, however, it is of considerable value, the stipend being £287, supplemented by the congregation, and exclusive of a manse and a globe. It has been held in the Queen's time by three ministers. The first was Rev. A. Anderson, who has long been dead, but whose memory still lives in the district. The second was Rev. M. C. Taylor, a learned man for whom his Royal parishioner in 1876 secured the Edinburgh Chair of Church History, which Rev. Robert Wallace, D.D. (now Mr. Robert Wallace, M.P. and barrister-at-law), had then just left for the editorial chair of *The Scotsman*. The third and present minister, Rev. A. A. Campbell, obtained the living through the influence of Dr. Norman Macleod, whose assistant he had once been. Mr Campbell, who is now about fifty, is a minister after the heart of Dr. Holland, being of splendid physique. A son of the manse, he was born in the island of Arran, and educated at the University of Glasgow. He is a good preacher and a model minister.

Besides the parish church, Crathie contains a Free Church, while Braemar, in the neighborhood, has an Episcopal mission chapel. But the Queen's servants, of all grades, are expected to attend the parish church, in which they are provided with a pew. Many of her old servants, now dead and gone, are buried in the parish churchyard, where she has erected in their memory handsome tombstones.

Her Majesty's connection with Crathie Church had a simple, almost an accidental, origin. Every Scottish parish church contains a number of heritors', or landowners' pews; so that when, in 1848, Her Majesty became a landowner in Crathie parish, she, by the same act, became a seat holder in Crathie parish church. Of that seat she at once began, and for forty years has continued, to avail herself. But as the church had been built in 1806 to seat 1,400 persons, or twice the parish's present population, so it afforded special opportunities for the inquisitive tourists who swarm in the district; and in 1888 the Queen decided to cease attending, and to build a private chapel at the Castle. In that chapel she now worships every Sunday, except the communion Sunday in October, when she worships in the church. In the chapel, however, the service is always conducted by Mr. Campbell, or by some other minister of the auld kirk.

### THE WORD "WIFE."

What do you think the beautiful word "wife" comes from? The great value of the Saxon words is, that they mean something. Wife means "weaver." You must either be housewives or housemoths, remember that. In the deep sense you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife

comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet; but home is where she is, and, for a noble woman, it stretches far around her, better than houses coiled with cedar, shedding its quiet life for those who else are homeless. This, I believe, is woman's true place and power.—*Ruskin.*

### HOW TO BE A MAN.

Truth, my boy, is the only foundation on which manhood can be erected; for otherwise, no matter how beautiful the paper stories may be, and no matter of how good material they may be built, the edifice—the character, the manhood—will be but a sham which offers no sure refuge and protection to those who seek it, for it will tumble down when the trial comes. Alas! my boy, the world is very full of such shams of manhood in every profession and occupation. Now I want you to be a man, and that you may be that, I want you first to be thoroughly true. I hope you would scorn to tell a lie, but that is only the beginning of truthfulness. I want you to despise all sham, all pretense, all effort to seem to be otherwise than you are.—*Bishop Dudley.*

### THE ORIGIN OF CHRISTMAS.

Long before the Christian era the 25th of December was religiously observed by the "sun-worshippers." On that day is about the first perceptible return of the sun to the northern hemisphere. His return would drive away the frosts and snows, warm up the frozen earth, and clothe the earth in beauty and luxury. The people looked upon the sun as a god, an intelligence, withdrawing to the south just long enough to let the people see what their home, the world, would be without his presence. His return on the 25th of December they hailed with delight. They rejoiced. They sent presents to their friends. They held their religious feasts, with music, mirth and dancing. Sometimes to great excess these feasts are carried. When Christ came, and His doctrine was preached among the "sun worshippers," many were converted to Christianity. To break off their old habits was very difficult. When the 25th of December came it brought the "sun feast." There was the enticement to go and mingle in it. The Christian leaders were not slow to see what the influence would be, so they gave the day a Christian significance. They met in their meeting-houses. They gave presents to each other. They talked of Christ, the spiritual Sun, who had come to give light to and warm the spiritual world. He was the "light of the world." "The people which sat in darkness saw a great light," and "light had sprung up." "The light shineth in darkness, but the darkness comprehendeth it not." "The worlds were made by Him." Therefore the sun was made by Him. The "sun-worshippers" "worshiped the creature more than the Creator," but the Christians worshiped the "Creator, who is blessed for evermore."

The superiority of this over that was soon made visible, and the masses were released from idolatry. It mattered not whether the 25th of December was the birthday of Christ or not, the effect was the same.—*Central Christian Advocate.*

## DOWNRIGHT HONESTY.

"What this age wants is a revival of downright honesty," says Moody. It is the adjective that makes this statement remarkable. It intimates, we think, that though most people would consider themselves honest in the main, there are times and circumstances when deviations from the straight course and the candid statement of the matter might be tolerated.

There is in the minds of many people, though there ought not to be, a difference between honesty and "downright" honesty. A man who would not take another's silver dollar might deceive "a little" for the sake of selling a bill of goods. A person who would not confess to a deliberate lie might deceive in being "not at home" or "so glad to see you!" as a matter of social convenience.

The difference between honesty and "downright" honesty is not visible; the tender conscience recognizes no difference. Men in business, in society, in sports, in religious work, can find no degrees of honesty, because God provides for no such thing.—*Young Men's Era.*

## THE RELIGIOUS NEWSPAPER.

For illustration of the economy and value of the weekly church paper, take the 52 numbers of the year and estimate the amount of reading. It will be found to equal that contained in eight volumes of 300 pages each, exclusive of advertisements. All this for all the members of the family weekly, for three or four cents. Surely you must be very poor indeed, or this information on religious and literary things must be of very little interest and profit to you, if you cannot afford to pay for it three or four cents a week. Surely it is not very much of a compliment to the tastes, and literary and religious wants of a man's family, for him to say he cannot afford four cents a week to put them in possession of such literature. There probably are families in such extreme poverty that they cannot, without actual suffering, spend three or four cents a week for food for the mind. But we are not much afraid to make a good round guess that nine-tenths of the families who are depriving themselves of a weekly religious newspaper spend from five to twenty-five dollars a year for things not half so necessary to their happiness as a weekly religious newspaper. They may not think so. But a careful and candid investigation of the matter would probably convince them of the truth of our supposition. Four cents a week would make very little difference in the setting of your table, my news-hungry brother. Four cents a week would make very little difference in the wardrobe of your family. You must dress very economically indeed, if, for the sake of bringing more than 7,500 ordinary book pages of good literary and religious reading matter into your family during the year, you could not, without bad results, cut down the expenses of the family wardrobe four cents a week. Now once more, just let us whisper in your ear (too low for even your family to hear) and ask you if you have not some personal expenses which you could diminish at the rate of three or four cents a week, without curtailing the comforts of your family any, so that you could give them the advantage of a good religious newspaper?

## Our Young Folks.

## LITTLE THINGS.

It was only a little thing for Nell  
To brighten the kitchen fire,  
To spread the cloth, to draw the tea,  
As her mother might desire—  
A little thing; but her mother smiled,  
And banished all her care,  
And a day that was sad  
Closed bright and glad,  
With a song of praise and prayer.

'Twas only a little thing to do  
For a sturdy lad like Ned  
To groom the horse, to milk the cow,  
And bring the wood from the shed;  
But his father was glad to find at night  
The chores were all well done.  
"I am thankful," said he,  
"As I can be,  
For the gift of such a son."

Only small things, but they brighten life.  
Or shadow it with care,  
But little things, yet they mold a life  
For joy or sad despair;  
But little things, yet life's best prize,  
The reward which labor brings.  
Comes to him who uses,  
And not abuses.  
The power of little things.  
—*Mrs. Mary Fenton, in Restitution.*

A CHRISTMAS STORY OF TWO  
MADGES.

"I say, Madge, there's a jolly little fir-tree over here—just the thing for your Christmas tree," said Tom Granby, a lad of ten, as, boy-like, he scrambled up a bank and looked over a hedge into a plantation of fir, spruce and the like.

Then he lifted up his five-year-old sister to take a peep—Harry, his younger brother, mounting up after.

"There it is," said he, pointing it out; "just the thing; and we might have it, perhaps, for the asking. 'Twould save money to have one given us, eh, Harry? 'Twould make the fruit finer. I'd ask Mr. Crosby if he wasn't such a cross-patch."

"It's a beauty!" said five-year-old Madge admiringly, and then—

"I say, here he comes," spoke Tom, under his breath. "Run and ask him, Madge, if he will please give it you; he'd not say 'No' to such a teeny-weeny as you," said he, setting the mite down on her feet, and putting her forward.

And she, with the innocent boldness of a child who had seldom been denied any babyish request, tripped off to meet the gentleman coming up the country lane in the sunshine. He was a tall, stern, unhappy-looking, middle-aged man, with a stick.

"Please, sir, will you give me a Christmas-tree for my merry Chismas? Tom says there's one over there, just the thing," lisped wee Madge, stopping before him and looking up into his face.

"Ah; and what may your name be, little lady?" asked Mr. Crosby, peering down at her.

"Madge. Tom calls me Teeny-weeny, oh, so often! but, of course, that isn't my name," was the answer, giving her head a little jerk, which set all her pretty brown curls dancing.

Madge! He had a sister Madge once upon a time, long ago, who used to call him Bob, and followed him about everywhere, like this little one did those brothers of hers spying at her up the lane—he and Harry. Now, Harry was sleeping, a brave young soldier, in a foreign grave; and Madge was—. Mr. Crosby came back from his faded dream, and asked of the child, scanning him silently, with pretty brown eyes, "And so Bob thinks he can see a tree just the thing in the plantation?"

"Oh! not Bob; I said Tom—that's my big brother, and Harry is the other," answered Madge, glancing away up the lane at the two lads slyly laughing down at her.

"Tom and Harry—it sounds very like Bob and Harry," said Mr. Crosby, half to himself. To his wee companion he said—"Well, now, suppose you were to come to-morrow morning at any time, and see my gardener about it? Choose any tree you like, and he will plant it for you just ready. What do you say, little Madge?" And the name sounded like music on his lips, because of that other little Madge of long ago.

"Oh, thank you, sir! it will be just nice."

She gave a pleased little jig, and tripped away to the two waiting for her.

Mr. Crosby, with a sort of mistiness in his eyes, turned in at a side gate into the plantation. The prattle of a child, very like the chime of silver bells, fell on his ear as he walked and mused, and out of it rang the words, soft and clear—

"He wasn't a bit cross."

He knit his brows, but it did him no good to know that the children did not think him what the village people said he was—cross by name and nature too. Then he wandered back to his lonely house, a wee shadow Madge, as it seemed to him, trotting by his side all the way.

"So, little lady, you've come for your tree," said he the next morning, crossing the lawn, as Madge and her brothers, led a round-about way from the plantation by the gardener, appeared at the front of Crosby Hall, as Mr. Crosby's place was called. The gardener carried a mite of a fir-tree, planted in a by no means large tubful of earth. "What made you choose that bit of a thing?" asked Mr. Crosby, pointing at it with his stick.

Madge flushed, as over a fault.

"Well, you see, sir," said Tom, answering for her, "She's only a teeny-weeny, so she ought to have a teeny-weeny tree," with a mischievous glance at Madge; "and besides"—here he stopped.

"Yes, my boy, and besides? Finish; I don't like half-speeches."

"Well, we haven't got money enough to buy things for a very large tree."

"Tom's only got sixpence, and I three pence," blurted out Harry, before Tom could screw his face into a frown and stop him.

"'Tisn't much, but I think we can do it pretty grandly with such a jolly tree for nothing," observed Tom then, as next best to stopping him.

"And I shall have my Christmas tree and my merry Chismas in two more days. When will you have your Christmas tree and merry Chismas?" repeating the magic words as if she loved to speak them, said Madge, glancing up at Mr. Crosby, who stood toying with her brown curls.

"I shall have no merry Christmas, much less a Christmas tree," was the almost stern reply.

"Oh!" Madge looked first at her brothers and then at her tree admiringly. "Come and have part of mine," spoke the mite, flashing up her baby glances coaxingly at him, "He may, mayn't he?" said she, with a look at Tom.

"You shouldn't say 'he'; you should say 'Mr. Crosby,'" corrected Tom.

"Yes, sir, come; 'twill be a babyish affair; still, mother says Christmas is a time of give and take, you know, because

of the first Christmas;" and Tom gave a confidential nod. "Well, you're giving us the tree, and we'd like you to come and share our fun;" and Tom drew himself up as if he'd made a fine speech.

"But who are you? I don't even know where you live."

"Father's a solicitor in Hilton, only we live out here because rent is cheaper. You see, we aren't rich in anything but, but—"

"Children?" suggested Mr. Crosby. "Yes, we've got six younger than me—I'm the seventh; but father says the more the merrier, because of the love."

"Love makes Chismas," piped Madge. "Have you got any at your home?"

"No"—a very blank, "No," to such a question.

"Then, come to my home; we have, oh! so much there for everybody."

"Thanks, dear; we shall see;" so he dismissed the happy young things.

"We have, oh! so much there for everybody," seemed to ring through the lonely house in childish tones, as Mr. Crosby paced his dining-room to and fro, where his sister Madge's step and voice had not made music since she offended him and went out to the home of another. Now, that other was dead, and only the home left to her and some children.

"A little boy to see you, sir," said a servant, peeping in upon him.

"Ah! show him in."

"Mamma sent you this, sir." This was a note, which Tom put into his hand with a bow.

"Ah! yes; a note asking me to the Christmas tree party," said he, after reading it.

"Thank you; I will come;" so he accepted his invitation.

What a dream of peace—or, rather, of longing for peace—was that party to him, laughing with the children over the crackers, wondering over the many farthing articles it takes to deck a Christmas tree, and how tiny tapers will persist in going out again and again, even on a Christmas tree; and, last of all, guessing, or pretending to guess—for he knew the secret well enough—who could have sent them each a present packed in paper from Hilton, which the servant brought in just as he was leaving.

This was Christmas Eve, and on Christmas Day followed the return visit of Madge and her two brothers to Mr. Crosby; when that gentleman's heart was so full of that love which he thought dead and gone, and which kept crying, "Madge, come back, come back!"

"Oh! who is that pretty girl, Mr. Crosby?" asked Madge, as he and his young guests went the rounds of the dining-room, after dinner, looking at the pictures.

"That is my sister, Madge," answered Mr. Crosby.

"Where is she? Why isn't she here and her doggie, too," for the picture-child clasped a dog in her arms.

"Because—because I've never asked her here; and her doggie is dead. I'll show you his grave in the plantation some day;" and Mr. Crosby turned his head away.

"Are you crying about your Madge and her doggie?" inquired the tender little soul, slipping her hand into his. "Why don't you send for her back? She'd make you a merry Chismas, same as I do in my home."

Ah! why?  
The picture Madge seemed to whisper the same question to him in the silent room, after his young guests were gone, and late that night, with the Christmas stars peeping in at him, he sat down and wrote—

"Come home to me, Madge; home to Crosby Hall, and bring the young ones; then we will try to live over the old life in the now—a new life and a new year."

And she came back; what is more, she and her brother gave wee Madge a third name, the sweetest of all—"The Peacemaker," which, the child herself said, was "a bit of Chismas."—*Little Folks.*



Old Rip Van Winkle went up into the Catskill mountains to take a little nap of twenty years or so, and when he awakened, he found that the "cruel war was over." The monthly magazines had "fought it over" the second time and "blown up" all the officers that had participated in it. This much is history, and it is also an historical fact that, during the same length of time, Dr. Pierce's Golden Medical Discovery had become the most celebrated, as it is the most effective, Liver, Blood and Lung Remedy of the age. In purifying the blood and in all manner of pimples, blotches, eruptions, and other skin and scalp diseases, scrofulous sores and swellings, and kindred ailments, the "Golden Medical Discovery" manifests the most positive curative properties.

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## Ministers and Churches.

Rev. Principal Grant has been elected President of the Kingston St. Andrew's Society.

The Presbytery of Bruce nominated Rev. Prof. Gordon, of Halifax, as Moderator of next General Assembly.

Rev. W. S. Ball, of Toronto, occupied the pulpit of Knox Church, Guelph, on Sunday and preached two able sermons.

Rev. Thomas Alexander, the oldest Presbyterian minister in Canada, died at Brantford, on the 19th inst., aged 91 years.

Rev. A. Craw, B.A., a recent graduate of Knox College, has been inducted as pastor of the Bromley Presbyterian church.

On Sunday, Dec. 1st, the Rev James Gowlay, M.A., lately of Port Elgin, preached in the Presbyterian Church, Bradford, England.

Rev. D. J. Macdonnell, although still unable to make the trip from Fergus to Toronto, has been much better during the past week than for the previous two months.

At a meeting of the St. Andrew's congregation, Ancaster, it was agreed to give a call to Rev. J. B. Hamilton, he having had charge of that congregation for the past year.

Rev. E. R. Hutt, of Ingersoll, has just secured by purchase, the entire library of the late Rev. Geo. Burson, of Knox Church, St. Catharines. The library is a carefully selected one, and is a great acquisition to the study of the reverend gentleman who has had the good fortune to secure it.

The Winnipeg Free Press says. Rev. K. G. Macbeth has left on a holiday trip to Toronto, London and other points. He will preach and lecture for friends while away. During his absence of two Sundays his pulpit will be occupied by Revs. Pitblado, Gordon, Richmond and others.

The Rev. J. B. Mullen, of Fergus, gave his lecture on "Rambles in Great Britain" on Tuesday, 2nd Dec., in Knox Church, Harriston, to a large audience. He spoke for two hours and a half. He kept his audience greatly interested, and in the best spirits. He could make them laugh and weep at will. He told his story well, and as few but he can do.

One year ago the Rev. Donald Guthrie, B.A., became pastor of Knox Church. The settlement has been a happy one and the year has witnessed a great advance in all departments of church work. Anniversary services were held on Sunday last by the Rev. W. J. Clark, of London, who preached two powerful and impressive sermons to good congregations.—Bruce Herald, Walkerton.

The W.F.M.S. of St. Andrew's Church, Sunderland, held their Annual Thank-Offering Service on the 3rd inst. The meeting was opened by the President, Mrs Mackay. The addresses by Rev. Messrs. Cameron, Wick, Stewart and Etherington, Sunderland, were appreciated by all present. The collection amounted to \$40. The ladies of this society have had a very encouraging year.

The members of the Presbyterian church, Bolton, being fully alive to the necessity of a good Sunday school room have decided to build such in connection with their church. The excavating has been completed and the stone masons are at work. The new building, which will be situated at the rear of the church, will be 50x20 feet in size, and be supplied with all modern improvements. It will be completed as soon as possible.

At a special meeting Dec. 12th, of the Barric Presbytery the Rev. James Rollins, B.A., was ordained and inducted to the charge of Elmvale and Knox Church, Flos. There was a large attendance of the members of the congregations present. At the same meeting, a call from congregations of Fraser Church, Tottenham, and Beeton, to the Rev. P. Nicol, of Unionville, was sustained, and ordered to be transmitted to the Toronto Presbytery.

At a meeting of the Presbytery of Toronto, held in St. Andrew's Church, Wednesday, a telegram was read from Rev. Mr. Henry, of Brandon, declining the call from Toronto Junction. The call was accordingly dropped and leave given to moderate again. The induction of Rev. W. M. Rochester into Cowan Avenue Presbyterian Church was arranged for January 16th. A successful young people's social was held in the church on the evening of the 19th inst., under the auspices of the Women's Aid Society.

The Thank-Offering Meeting in connection with the Thomas Road Church was held on Wednesday afternoon, Dec. 11th. In spite of the stormy weather, there was a good attendance of the women of the congregation. The Rev. A. Stewart, of Clinton, in his usual happy and cultured style, gave an address on the "History of the Missions of our Church." The offering amounted to \$56, an evidence that the missionary spirit is developing in the country congregations. Mrs. James Monteith solemnly dedicated this gift to the Lord. The President, Mrs. Fletcher, presided, and at the close of this most enjoyable meeting, the girls of the Mission Band served refreshments to those present.

Very successful anniversary services were held in the First Presbyterian Church, Seaford, on the 15th and 16th insts. The Rev. Dr. Battisby, of St. Andrew's Church, Chatham, preached on Sabbath morning and evening to overflowing congregations. On Monday evening a large congregation assembled, Dr. McDonald, the pastor, in the chair, when Rev. I. S. Henderson, of Hensall, delivered his famous lecture, "Rambles in Wonderland," and Dr. Battisby gave a very interesting and instructive account of his travels in the Holy Land. The choir rendered very appropriate music. This was one of the most profitable of the anniversaries held by this congregation.

The annual meeting of the W. F. M. Auxiliary of First Presbyterian Church, London, was held on 12th inst., with a good attendance. The meeting opened with the usual devotional exercises, after which Mrs. C. W. Leonard contributed a very interesting paper on "Lydia," the first European convert of St. Paul. The annual reports of the secretary and treasurer were read and showed the society to be in a flourishing condition, the total collections for the year being \$150. Officers for the ensuing year are: Hon. President, Mrs. (Rev.) W. J. Clark; President, Mrs. John Cameron; First-Vice, Mrs. John Anderson; Second Vice, Mrs. Geo. Marshall; Secretary, Miss Boyle; Treasurer, Mrs. R. K. Cowan; Organist, Miss Gibson.

Rev. Alfred H. Moment, D.D., of Brooklyn, New York, conducted the anniversary services of St. Paul's Church, Bowmanville, on Sabbath, 15th inst. Dr. Moment, who is a native of the locality and well known as a preacher of intense earnestness and power, has lately returned from a two years' visit to the continent of Europe and the East, spent in travel and study. The church was crowded to the doors. The morning sermon on the "Twenty Third Psalm," and the evening sermon on "The River of God," were enriched from the speaker's journeys, but were especially remarkable for their fervent and heart-searching exhibition of man's need and of God's renewing and sustaining grace. Dr. Moment is graphic in description and eloquent in utterance, but above all, simple, direct and spiritual. The collections for the day amounted to \$173. St. Paul's is in the happy position of having no debts.

## OBITUARY.

FRANCIS BLEAKLEY.

St. Paul's Church, Bowmanville, and, indeed, the whole community, suffered a severe loss in the death, on Dec. 1st, of Francis Bleakley, Esq., who had resided in the town for the past 22 years. He was born in the North of Ireland in 1825, and came to this country in 1847, a young man of twenty-two. Many years ago he purchased the residence in Bowmanville which he occupied till the close of his life. His last illness was brief, though he had been in failing health for some months, and his end was peace. The funeral services were conducted by Rev. R. Douglas Fraser, M.A., his pastor, the pall bearers being the elders of St. Paul's Church, of which he was an active and valued member and elder.

Mr. Bleakley was one of Bowmanville's best citizens, taking a lively interest in all public matters, although not ambitious of office. He served for a number of years on the School Board and held advanced opinions in regard to the needs of education. He was a strong friend of Temperance and in politics an ardent Liberal, but without bigotry of any sort. He was an unselfish man, genial and open handed, as well as a man of strict integrity, and therefore universally esteemed and beloved. Shortly after his coming to the town he was elected an elder in St. Paul's Church, and it is safe to say that few in the congregation surpassed him in loyalty to his church, zeal for its welfare, and generosity towards its work.

A service in his memory was held in St. Paul's on the Sabbath evening following his death. A number from other churches were present to show their respect. In the sermon by Rev. Mr. Fraser, from Heb. xiii: 7 (Revised version), Mr. Bleakley's career and work were set forth as illustrating in good measure the three points emphasized in the text, an honorable office well filled; a life issuing in an admirable character, a useful career, a happy death and an assured future; a faith, which is the secret of good living and useful work.

Mr. J. B. Fairbairn followed, on behalf of the Session, in a graphic and pathetic outline of the character and labors of his fellow elder, referring also to his excellent qualities as a man and a citizen. A resolution adopted by the Session, expressing in appropriate terms a very high tribute to the worth of the deceased as a Christian, as a man, as a citizen and friend, and as a member and office-bearer in the congregation, and in a wider sense of the Presbyterian Church, as its testimony to the departed, was read by Mr. Fairbairn.

## THE LATE MR. JOHN DURIE.

The services to the Church of the late Mr. John Durie, of Ottawa, whose death we lately noticed, were of such long duration, so conspicuous and of so great value in the city of Ottawa especially, and the Ottawa Valley, that in this case we depart from our usual custom and publish the substance of a resolution on the occasion of his death of the Session of Knox Church, Ottawa, of which the deceased was so long a member.

Moved by Mr. George Hay, seconded by Mr. Hiram Robinson, and resolved:—That it having pleased the great Head of the Church to call to his rest our beloved brother Mr. John Durie, the

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senior member of this Session, we desire to place on record our sense of the loss which we have thereby sustained, and of our gratitude to God for the gifts bestowed on our Church in the long and faithful services which he was enabled to render to the congregation. Among the formative factors of our early congregational life one of the most potent was the personal character and influence of Mr. Durie. Immediately following the organization of the congregation he was ordained to the eldership on the 7th day of December, 1845. By early training and practical business experience he was especially fitted for the office of Session Clerk, to which he was at once appointed, and which he continued to hold up to the time of his death, performing its duties with scrupulous exactness and remarkable efficiency, so long as his strength was equal to this labor of love.

Throughout his long tenure of the eldership, he manifested a high estimate of its responsibilities, and was ever ready to take his part in the performance of its duties, whether in overseeing the congregation, in the deliberations of Session, or in the higher courts of the Church. Under all these varied conditions, his deportment was marked by a supreme regard for the pure and the true, tempered by a rare fraternal courtesy, which made intercourse with him in council and in-cooperation a valued privilege.

He was appointed the first superintendent of Knox Church Sabbath School, a position which he held for over twenty years, and there are not a few now occupying positions of importance both in the Church and in civil life, who owe no small part of their mental and moral worth to the influences thrown around them in those years, when the appliances and aids in Bible study are not such as they are to-day. His efforts and influence

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in Christian work were not limited by the bounds of our own Church, but in the early days of our history, when but few were prominent in such enterprises as "The Temperance Reform," "The circulation of Religious Tracts," "The work of the Bible Society," and "Hospital Work," our brother by voice and pen and personal effort did what he could to better the community of which he was a prominent member.

FIFTY YEARS AGO.

The celebration by the Egmondville Presbyterian Church, of the fiftieth anniversary of the organization of the congregation, was held on a recent Sabbath and Monday. On Sabbath the services were conducted by Rev. Professor Gregg, D.D., of Toronto, who preached both forenoon and evening to large congregations. At the morning service, out of respect to the older members of the congregation, the fathers and mothers of the flock, the choir and organ were laid aside, and were replaced by the old-time precentor, Mr. Hugh Stephenson, who led in the psalms with the good old tunes which in days gone by so stirred the hearts of the worthy patriarchs. The sermon was exceedingly appropriate for the occasion. Many who belonged to the congregation in earlier days, but who have since joined other communities, were present. In the evening the discourse was more of an historical sketch of the Presbyterian body than a regular sermon. Dr. Gregg gave a very lucid and interesting history of Presbyterianism in Canada from its first introduction until 1845, and left the remainder of the period until the following day.

On Monday another very interesting meeting was held. The chair was occupied by the pastor, Rev. Mr. Shaw, who, after devotional exercises, opened the meeting by reading an admirable memorial poem, which we append to this report, and an historical sketch of the congregation, both from the pen of Miss Graham, daughter of the first pastor, the late Rev. William Graham. The historical sketch, which is quite lengthy, must have cost Miss Graham much pains taking research, and, as a literary production, fully sustains her growing reputation. Dr. Gregg followed briefly, continuing the history of the Church from where he had left off the previous evening. His remarks were exceedingly interesting, showing as they did the great progress the country had made during the past half century, and that the Church had kept fully abreast of the progress of the country. Short addresses were also delivered by Mr. Andrew McCaa, now of Toronto, who is in his eighty-third year, and is the only surviving member of the first session of the congregation, by Mr. George Walker, of Tuckersmith, a member of the first session of Brucefield congregation, an out-post of Egmondville, and by Mr. John Kerr, of McKillop, one of the pioneer members of the congregation. Congratulatory addresses were also delivered by several neighbouring ministers. The following is the memorial poem, by Miss Graham, above referred to:

We pause to note the history  
Of half a century's flight,  
And bring the records of the past  
Once more into the light.  
They pass along with noiseless tread,  
Those old, forgotten years,  
So rich in sacred memories,  
All gemmed with smiles and tears.  
But, while we meet to celebrate  
The days of long ago,  
Let's not forget Auld Scotia's sons,  
Who sleep beneath the snow.  
Those sturdy souls who crossed the sea,  
Without a thrill of fear,  
That in the wilds of Canada  
God's temple they might rear.  
Their pathway lay through blazed woods,  
Their comforts then were few;  
Grim want and trials sore beset,  
The hearts so brave and true.  
But still their courage faltered not:  
They fought for God and right,  
Until the earth's great, giant kings  
Were levelled by their might.  
And in the place where red men trod,  
In the quiet even calm,  
There floated to the throne of God  
A glad thanksgiving psalm.  
Then, see the Scottish settler,  
His Ebenezer raise,  
Till the broad and fair Dominion  
Repeats its Maker's praise.  
Grand, noble sires; whose blessing rests,  
Upon this very place,  
May God, their God, the father be,  
Of their succeeding race.

TORONTO BIBLE TRAINING SCHOOL.

The second term of this school will open on the 6th of January and we would call attention to the very marked success it has attained to not only in its first session 1894, but during the term just closed. This school was begun to give those who needed it a free course of two years' preparatory instruction for useful service in the mission field. It is interdenominational, no less than eight different religious bodies being at present represented in its classes. Both day and evening classes have been well attended. The course of



Tired but Sleepless

Is a condition which gradually wears away the strength. Let the blood be purified and enriched by Hood's Sarsaparilla and this condition will cease.

"For two or three years I was subject to poor spells. I always felt tired, could not sleep at night and the little I could eat did not do me any good. I read about Hood's Sarsaparilla and decided to try it. Before I had finished two bottles I began to feel better and in a short time I felt all right and had gained 21 pounds in weight. I am stronger and healthier than I have ever been in my life." JOHN W. COUGHLIN, Wallaceburg, Ontario.

Hood's Sarsaparilla Is the Only True Blood Purifier

True Blood Purifier

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Hood's Pills cure all liver ills, biliousness, headache, etc.

studies includes Old and New Testament Exegesis, outlines of Books, and Harmony of the Gospels, Bible Doctrines and Evidences of Christianity with special lectures on Homiletics, Preparation for Bible Readings and Methods of Practical work. The school depends entirely on free will offerings and the expenses are considerable for instructors, lecturers and minor expenses. It supplies a much felt want in Canada and deserves the warm support of the Lord's people throughout the Dominion.

Many of the students have been engaged during the summer vacation in preaching the gospel where most required, and several have already chosen the fields abroad to which they intend to devote their lives in the future.

For prospectus and forms of application apply to the secretary, 681 Spadina Avenue, Toronto. WM. FERGUSON, Secretary.

SAUGEEN PRESBYTERIAL SOCIETY.

The eighth annual meeting of this Society was held in Knox Church, Mount Forest, on December 10th. A large number of delegates were present. In the absence of the President Mrs. Aull, of Palmerston, Mrs. Young, of Clifford, occupied the chair. After devotional exercises and reading the minutes of last meeting, the election of officers for the ensuing year took place. The following were duly elected: President, Mrs. Aull; Vice Presidents, Mrs. Bairington, Mount Forest, Mrs. Morrison, Cedarville and Mrs. Ramsay, Mount Forest. Mrs. MacGregor, of Mount Forest, was re-elected Treasurer; Secretary of Supplies, Mrs. Munro, Harrison; Secretary, Mrs. Bowic, Mount Forest. At the afternoon session, after devotional exercises, an address of welcome and reply was given. The reports of the secretary and treasurer were heard, and were most cheering, showing an advance both in the interest taken in the work and in the amount contributed. Miss McCulloch delighted the audience in her rendering of the solo "Eternal Rest." Mrs. Young offered the dedicatory prayer. Greetings were received by letter from the Baptist Women's Mission and also from St. Paul's Society. Mrs. W. J. Gilroy was present and gave a most affectionate greeting from the Methodist Women's Foreign Mission Society. At the close of her sisterly words, we felt that we were indeed one in the work of our beloved Master. A trio, "Light of the World," was sung by Misses Hughes, Stewart, and Sheppard. This was followed with an address by Mrs. Bowic, Mount Forest, on "How to extend the missionary spirit in our Auxiliaries and congregations." Mrs. Morrison, of Cedarville, read an excellent paper on "Prayer." Mrs. Ketchum sang a solo, which was very much enjoyed, and a closing prayer was offered by Mrs. Scott, of Arthur. Rev. G. Munro, of Harrison, presided at a meeting in the evening when a most interesting address was given by Rev. J. T. Smith, M.D., of Honas, China. This Society has sent this year 1,150 pounds of good warm clothing to the North-West and has contributed to the funds \$816.47.—B. B., Presbytery Secretary.

PRESBYTERY MEETINGS.

LINDSAY: This Presbytery met at Woodville, on the 17th inst., Rev. D. Y. Ross, M.A., Moderator. The matter of nominations to Knox College vacancies was deferred till next meeting. Mr. D. D. McDonald gave report of visitation of Coboconk and Kinmount. In view of the need and extent of the field he was asked to correspond with College Missionary Associations with a view to their taking up work at McConnell's settlement which offers a favourable opening. Messrs. McKinnon and McMillan reported from Minden and Haliburton and expressed pleasure at the progress of the work in those fields. The missionary, Mr. S. McDonald, and the people of these stations were congratulated by the Presbytery on the good work done during the year. Rev. H. Currie resigned charge of Leaskdale and Zephyr which was accepted. Mr. J. M. Cameron was appointed interim Moderator of Session. Permission was given Rev. M. McKinnon to moderate in a call at Cambray and Oakwood. Rev. H. Currie was, in response to a request from the congregation, appointed to Kirkfield and Balsover for one year.—P. A. MacLeod, Clerk.

PETERBOROUGH: This Presbytery met in Peterborough, on the 17th inst., at 9 a.m. Rev. A. C. Reeves, of Lakefield, acted as Moderator. The call from Springville and Bethany to Rev. Mr. Logie was set aside owing to the fact that Mr. Logie had accepted of a call to Pakenham in the Presbytery of Lanark and Renfrew. Leave was granted to the congregation to moderate in a fresh call as soon as prepared. Leave was granted to Bobcaygeon to find its own pulpit supply for six weeks and to moderate in a call when ready. A report was received from Rev. John Hay as to steps taken to secure the amount allocated to the Presbytery for augmentation purposes. A report was received from the committee on Young People's Societies, submitted by

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Rev. Mr. Lord, of Grafton. The committee were authorized to take steps to form a Presbyterian Society. The nomination of two professors for chairs in Knox College was deferred until next meeting. A committee on church life and work was appointed. The following arrangements were made for the visitation of augmented congregations:—Dr. Torrance to visit Springville and Bethany; Mr. MacWilliams, Janetville, etc.; Mr. Somerville, Havelock; Mr. Jamieson, Bobcaygeon, and Mr. Reeves, Warsaw.

STRATFORD: This Presbytery met pro re nata at Mitchell, and within Knox Church on the 17th inst., to induct Mr. W. H. Bradley, B.A., into the pastoral charge of that church and congregation. Mr. W. W. Craw, Moderator. Mr. Wm. Cooper, B.A., conducted public worship. Mr. Leitch narrated the steps taken towards filling the vacancy, and put the usual questions to Mr. Bradley. These having been answered satisfactorily he led in prayer and thereafter the Presbytery in due form inducted Mr. Bradley into his new charge. Mr. Panton addressed the new minister in words of paternal counsel and Mr. Cosgrove addressed the congregation. After the Benediction the people withdrew, greeting their new pastor who was introduced by Dr. Hamilton.—W. M. McKinnon, Clerk.

Advertisement for Massey's Magazine. Features include: EVERYBODY WILL READ Massey's Magazine. A TEN-CENT MONTHLY. THE JANUARY NUMBER FULL OF GOOD THINGS. CONTENTS: FRONTISPIECE—By J. T. M. Burnside. CANTERBURY CATHEDRAL—Prof. Wm. Clark, D.C.L. THE EVOLUTION OF TWO OF MY PICTURES—G. A. Reid, R.C.A. SHAKESPEARE'S TRAGEDIES—L. Macbeth—T. M. McIntyre, Ph.D. POEM (Decorated)—Chas. G. D. Roberts. THE CANADIAN "SUEZ" CANAL—Chas. Gordon Rogers. SOME NEW YEAR'S GREETINGS. (Drawings by Frederick S. Challenger, A.R.C.A., F. H. Bridson and Frederic W. Falls.) IN A BOHEMIAN MIRAGE (A New Year's Story)—Ezra Hurlbert Stafford. THE SINGER OF TANTHAMAR—E. Pauline Johnson. POEM—W. H. Drummond. HOCKEY IN ONTARIO—F. G. Anderson. DEPARTMENTS:—Outing and Recreation—Woman's Realm—The World of Art—Wit and Humor—Famous Short Stories—Current Comment—Dominion of Agriculture—Editor's Outlook. DEPARTMENT CONTRIBUTORS:—Edward Farrer, M. M. Kilpatrick, F. G. Anderson, Frederic W. Falls, and others. There are thirty-six engravings in the first issue, including Mr. G. A. Reid's two famous pictures:—"Mortgaging the Homestead," and "The Foreclosure of the Mortgage." For sale at NEWSDEALERS, or send 10 cents for sample copy to THE MASSEY PRESS, 927 KING STREET WEST, TORONTO.

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WM. COCHRANE.

St. Augustine in cases, 1 dozen quarts, \$1.50.  
Unfermented Grape Juice, 1 doz. qts., \$9.50

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## British and Foreign.

The Australians societies number 427, with a membership of 11,969.

Lord Roberts went to Windsor and received his Field Marshall's baton from the hands of the Queen.

The Viceroy of India and Lady Elgin witnessed an elephant drive. Eight elephants were captured.

Ian Maclaren says that every man who will not work should be compelled to do so at the point of the bayonet.

After spending Christmas at Hawarden, Mr. Gladstone will proceed to Biarritz, to escape the severity of the winter.

The words, "Emerald Isle," as applied to Ireland, were first used by a Dr. Drenigan, in a poem entitled "Ireland."

At a sale of coin in London, silver pennies of the Anglo-Saxon period realized sums ranging from £5 to £60 each.

Robinson Crusoe's Island has recently been inspected by a commission, who found that the population had dwindled down to 159.

Mr. S. D. Stuart, a licentiate of the Coleraine Presbytery, has accepted a call to the congregation of Sixmilecross, in the Presbytery of Omagh.

Professor Gilroy was ordained to the Chair of Hebrew in Aberdeen University. Dr. Cooper and Professors Patterson and Cowan took part.

An organ, valued at £2,000, is being placed in Marylebone Church. The old organ was in the end gallery; the new instrument will stand behind the pulpit.

Dr. Ross Taylor reported to the commission an increase of £1,600 on the contribution to F. C. Sustentation Fund for the past six months. Only five Presbyteries remain to be visited.

The conferences for the deepening of spiritual life held in Regent-square Church and Exter Hall, and addressed by Rev. Andrew Murray and others, attracted very large audiences.

Birmingham is suffering from a plague of rats, no other city in England being so terribly infested. Some business establishments, especially eating-houses, are swarmed from roof to basement.

The Government of Victoria will send a steamer direct from Melbourne to Manchester with 500 carcasses of mutton on board, which will be consigned to the Lord Mayor for distribution among the poor of that city.

A young man in France has invented a calculating machine which is able to work any rule of arithmetic, from addition to compound interest. It acts with such rapidity that two rows of ten figures each can be multiplied together in three seconds.

The attempt of European ladies to form a league of native girls for the suppression of foot-binding in China has fallen through. One native girl is said to have put the case thus: "We squeeze foot; you squeeze waist. Same object both—get husband."

It is not improbable that a "heresy hunt" may be started after Rev. A. Robinson as a reward for his volume on "The Saviour in the Newer Light." Mr. Robinson is minister of Kilmun, a parish on the Firth of Clyde, and although young in years is regarded as one of the ablest ministers of the Church.

## TOO WEAK TO WALK.

FRIENDS HAD GIVEN UP HOPE OF RECOVERY.

The Trouble Began With a Cough Which Settled on the Lungs—Subject to Fainting Spells, and at Last Forced to Take to Bed—Restored by Dr. Williams' Pink Pills When All Other Medicine Had Failed.

From L'Impartial, Tignish, P.E.I.

Mr. Dominick P. Chasson, who lives on the Harper Road, about two miles from the town of Tignish, P.E.I., personally took the trouble to bring before the notice of the editor of L'Impartial, the particulars of the cure of his daughter-in-law, Mrs. A. D. Chasson, through the use of Dr. Williams' Pink Pills. The case is certainly a remarkable one and we cannot do better than give it in Mr. Chasson's own words. "My son's wife," said he, "has been sick for some seven years past, but previous to that time was a strong, healthy person. Just about seven years ago she took a severe cold, which attacked her lungs, and from that time up to the beginning of the past summer her health has been feeble, and at times we despaired to save her life. It was not her disposition to give up easily, and on some occasions while engaged in household work she would be seized with a fainting spell, which would leave her so weak that she would be confined to her bed for several days in a semi-unconscious state. More than once we thought she was dying. There was a continual feeling of numbness in her limbs, and almost constant severe pains in her chest



Can now Walk to Church.

which were only eased by a stooping position. Added to this she was troubled with a hacking cough, sometimes so severe at night that she did not obtain more than a few hours sleep. About the end of 1894 we had given up all hopes of her recovery, and the neighbors were of the same opinion. She was reduced to almost a skeleton, and could scarcely take any nourishment. She had grown so weak that she could not walk across the bedroom floor without help. We had often heard and read of the great cures effected by Dr. Williams' Pink Pills, and at this stage, when all else had failed, I urged that they be given a trial, and procured a half dozen boxes. After using them for about three weeks she could walk across her bedroom floor without aid, and from that time on she continued improving in health from day to day. She continued taking the Pink Pills for about four months, with the result that she is now a healthy woman, and it is now no trouble for her to walk to church, a distance of two miles, and the grateful praises of herself and friends will always be given Dr. Williams' Pink Pills."

The experience of years has proved that there is absolutely no disease due to a vitiated condition of the blood or shattered nerves that Dr. Williams' Pink Pills will not promptly cure, and those who are suffering from such troubles would avoid much misery and save money by promptly resorting to this treatment. Get the genuine Pink Pills every time and do not be persuaded to take an imitation or some other remedy which a dealer, for the sake of the extra profit to himself, may say is "Just as good." Dr. Williams' Pink Pills cure when other medicines fail.

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Fine Unfurnished Worsted and Saxony Serges from \$20.00.

First-Class in every respect.

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264 Yonge St., Toronto.

The Belfast Witness has a correspondent who calls attention to a book on "The Presbyterian Church, Its World-wide History and Extent"—by Dr. J.M. Porteus, of Edinburgh. We haven't seen a copy—but I should hope it might get into the hands of Presbyterians generally, if for no other reason, to convince many of them that we have a history to be proud of and a present to be used. According to Dr. Porteus, the statistics figure up aggregate number of Presbyterians, 90,787,851; this number includes the Lutherans who are Presbyterian in Government, as distinguished from both congregationalism and episcopacy. Protestantism is estimated at 155,000,000—leaving 64,212,149 as the number of those not Presbyterian. It will be seen from this that the Presbyterians outnumber all other Protestants by over twenty-six and a half millions. "This," says the correspondent, "will be so astounding even to Presbyterians themselves that I leave it before your readers without note or comment."



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 And to Nursing Mothers,  
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**HIGHEST AWARDS**  
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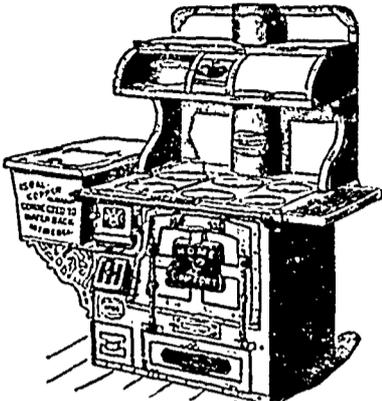
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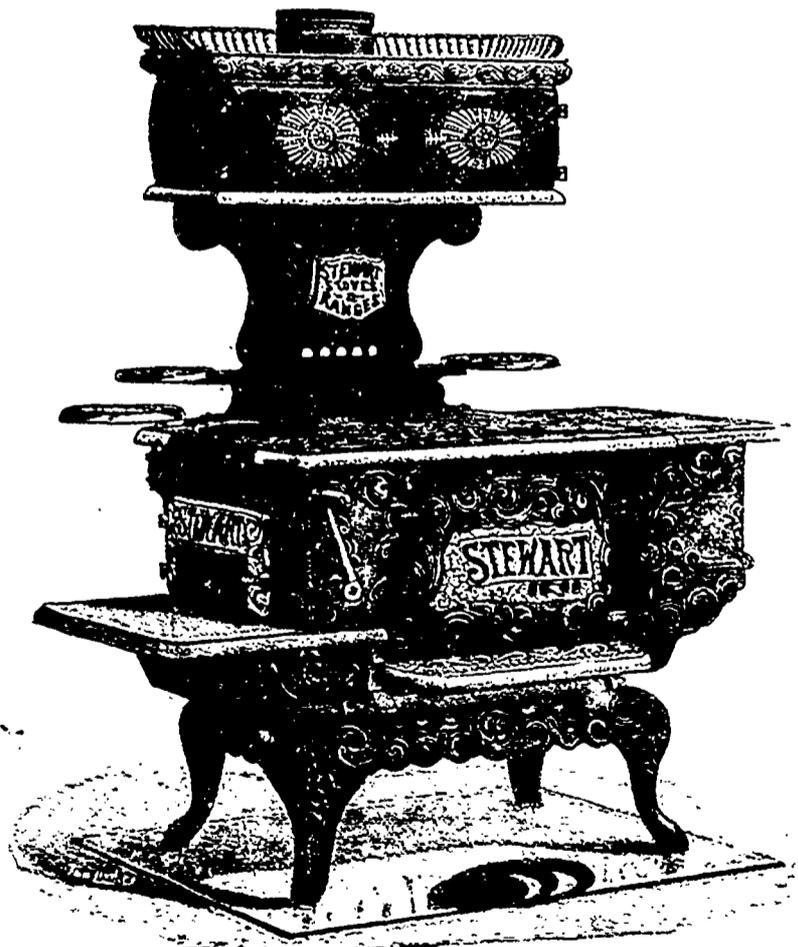
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Grate	\$6.25 per ton	Best Hardwood	\$5.50 per cord
Stove, Nut and Egg	5.25 "	No. 2 Wood, long	4.00 "
No. 2 Nut or Egg Coal	4.00 "	No. 3 Wood, cut and split	4.50 "
Best Hardwood, long	5.00 per cord	Slabs, good, long and dry	3.50 "

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### MISCELLANEOUS.

There are compliments that kill by taking one's attention from one's work to the admiration of self.

Blood and nerves are closely related. Keep the blood pure with Hood's Sarsaparilla and you will not be nervous.

Many characters are like some unfinished buildings, entirely materialistic and in their present form entirely useless.

When I am hungry for good bread and butter I am happy if I can get it; happier than when at a banquet without an appetite.

Plant truth in youth; shield, water, cultivate and care for it; when resting on the downward path you will enjoy its shade.

Trouble due to not taking a receipt illustrates the difference between knowing and doing, as everyone knows the importance of taking a receipt.

If you talk be sure you know what you are talking about or you will be like the man who remarked that "that is the time you hit the head on the nail."

Lelande, the unbelieving astronomer, said that "he had swept the heavens and found no God." Moleschott, an eminent physiologist and materialist, uttered his conviction in the phrase, "No thought without phosphorus." John Fiske says that these "perhaps are the silliest remarks that ever appeared in print," and we think that Mr. Fiske is right.

### RHEUMATISM RUNS RIOT

When there is lactic acid in the blood. Liniments and lotions will be of no permanent benefit. A cure can be accomplished only by neutralizing this acid and for this purpose Hood's Sarsaparilla is the best medicine because Hood's Sarsaparilla is the only true blood purifier prominently in the public eye.

Hood's Pills act easily, yet promptly and effectively, on the liver and bowels. 25c.

The nickname "Czar" has become so linked with Speaker Reed of Maine as to stick. It was first applied in contempt. It is likely to continue as an honor. It was given on account of his compelling the Congress, of which he was speaker, to do something, when Democrats were determined to obstruct legislation. The nation has rebuked the obstructionists and vindicated Reed by entrusting him again with power. The nation has shown that it requires a man of force of character to run its affairs.

### TO BEAUTIFY THE COMPLEXION

—do not take the cosmetics, paints and powders which injure the skin, but take the easiest way to gain a beautiful color and a wholesome skin. Health is the greatest beautifier. The means to beauty, comfort, and health for women is Dr. Pierce's Favorite Prescription. Dull eyes, sallow or wrinkled face, and those "feelings of weakness," have their rise in the derangements peculiar to women.

"Favorite Prescription" will build up, strengthen, and invigorate, every "run-down" or delicate woman by regulating and assisting all the natural functions.

To cure constipation, biliousness, indigestion, sick headache, take Dr. Pierce's Pellets. One a dose.

The Princess of Wales, in her girlhood days, was taught to fashion her own gowns, trim her own bonnets, and do her own laces. A pleasant story is told of her helpfulness: The princess visited an old protegee of her living in one of the cottages at Sandringham. The good dame was knitting a stocking, and the princess took it out of her hand saying "You can't do the heel as fast as I can." And she sat and chattered with the old lady, knitting the tinniest heel possible. It is needless to say that sacred stocking is treasured in a drawer, with the needles left just as the Princess left them.

"Within 12 Hours After First Dose the Pain Left me."—Rheumatism of Seven Years' Standing.

I have been a victim of rheumatism for seven years, being confined to bed for months at a time, unable to turn myself. I have been treated by many physicians in this part of the country, none of whom benefited me. I had no faith in rheumatism cures advertised, but my wife induced me to get a bottle of South American Rheumatic Cure from Mr. Taylor, Druggist, of Owen Sound. At the time I was suffering agonizing pain, but inside of twelve hours after I took the first dose the pain left me. I continued until I took three bottles, and I considered I am completely cured. Signed, J. D. McLeod, Leith, P.O., Ont.

I have been strengthened by the thought that a business man prefers to have a messenger or agent come back and report how he succeeded rather than tell the reasons why he could not do it. Failures always abound in reasons.

Dr. Agnew's Cure for the Heart Relieved me of Agonizing Pain in 20 Minutes and was the Means of Saving my Life, says Mrs. John Jamieson, Tara, Ontario.

About three months ago I was attacked with nervous heart trouble. The pain was so severe I could hardly breathe. I could get no relief and feared that I could not live. I saw advertised in the Tara Leader, Dr. Agnew's Cure for the Heart, and immediately procured a bottle. I secured perfect relief inside of 20 minutes and firmly believe it was the means of saving my life.

If your heart flutters, palpitates or tires out easily, it is diseased, and treatment should not be delayed a single day. Dr. Agnew's Cure for the Heart relieves almost instantly, and will effect a radical cure.

Edinburgh, like Toronto, has its question of Sunday golf-playing. An effort was made to have such golf-playing made permissible. The struggle in Scotland which ensued has ended in the discomfiture of the players, but there are signs that the conflict will be renewed again shortly.

Gravel and Kidney Disease Quickly Cured—Relief can be Obtained Within Six Hours.

I have been troubled with gravel and kidney disease for eight years, during which time I have tried numerous remedies and different doctors without any permanent benefit. At times the pain in the left kidney was so severe that I could not lie down or remain in one position any length of time. Seeing your advertisement of South American Kidney Cure in *The Enterprise*, I procured a bottle from A. S. Goodeve, druggist, and taking it according to directions got immediate relief and feel better now than at any time since first noticing the disease. The soreness and weakness have all left me. I recommend all who are afflicted with this dangerous trouble to give South American Kidney Cure a trial. Signed, Michael McMullen, Chesley, Ont.

An enthusiastic correspondent, referring to the late "Prophetic Conference" in Pittsburg, says: "Our Convention took the town. No amount of protest or criticism could keep the people away. We had packed houses all the way through. Evening houses reached as high as 1,400. Some could not get in. The truth was presented clearly from the Word, and it took hold of the people's hearts. The common people were deeply moved."

### THREE METHODIST LEADERS

Have all used Dr. Agnew's Catarrhal Powder and Declared Strongly in its Favour.

The clergy of Canada of all denominations seldom hesitate to speak frankly in the interests of a good cause, or on behalf of some meritorious article. Force is given to utterances of this character when the men can speak from individual experience. This is the case with the Rev. A. B. Chambers, L.L.B., and Rev. William Galbraith, L.L.B., and Rev. W. H. Withrow, D.D., than whom few ministers of the Methodist church are better known in Toronto or elsewhere throughout the Dominion. As with many other these brethren have been sufferers with cold in the head and its invariable successor, catarrh. A remedy, however, was within their reach. They used Dr. Agnew's Catarrhal Powder, and found, as every one else finds, that relief was speedy and effective, and desiring to benefit others they frankly make this statement to the world over their own signatures.

One short puff of the breath through the blower, supplied with each bottle of Dr. Agnew's Catarrhal Powder, diffuses this powder over the surface of the nasal passages. Painless and delightful to use, it relieves in 10 minutes, and permanently cures catarrh, hay fever, colds, headache, sore throat, tonsillitis and deafness. 60 cents.

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Miscellaneous.

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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.
BARRIE.—At Barrie, on January 27th, at 10.30 a.m.
BROCKVILLE.—At Winchester, on February 24th, at 7.30 p.m.
BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon.
CALGARY.—At Calgary, in Knox Church, on first Friday, in March, 1896, at 8 p.m.
GUELPH.—At Guelph, in Knox Church, on Tuesday, January 21th, 1896, at 11.30 a.m.
HURON.—At Seaforth, on January 21st, at 10.30 a.m.
LONDON.—At London, in First Presbyterian Church, for Conference, on January 14th, at 10.30 a.m.; and for Business at 3.30 p.m.
MAITLAND.—At Wingham, on January 21, 1896
OWEN SOUND.—At Owen Sound, in Division St. Hall, on Tuesday, March 17th, at 10 a.m.
ORANGEVILLE.—At Orangeville, on January 7th, at 10.30 a.m. W. F. M. S. meets same day and place. A Presbyterian Society of C.E. organized next day.
PARIS.—At Woodstock, in Knox Church, on January 14th.
QUEBEC.—At Quebec, in Morrin College, on February 25th.
REGINA.—At Moosomin, on first Wednesday, in March, 1896.
STRATFORD.—At Stratford, in Knox Church, on January 14, 1896.
TORONTO.—In St. Andrew's on first Tuesday of every month.
VICTORIA.—At Victoria, in First Church, on March 3rd, at 2 p.m.
WHITBY.—At Bowmanville, on January, 21st, at 10.30 a.m.
WINNIPEG.—At Winnipeg, on the second Tuesday of January, 1896.

BIRTHS, MARRIAGES AND DEATHS. NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES.

On Friday, Dec. 20th, at the residence of the bride's father, by the Rev. Dr. Henderson, Maggie, second daughter of President Mills, of the O. A. College, Guelph; to F. C. Harrison, B.S.A.

In the Methodist Church, Boissevain, Man., on Monday evening, Dec. 2nd, by Rev. O. Darwin, assisted by Rev. W. A. Vrooman, Thos. Beath, M.D., to Alice Lena Cook, eldest daughter of Robert Cook, Esq., all of Boissevain, Man.

THE SOCIETY OF FRIENDS.

This excellent community seldom obtrude themselves on the notice of the public. They are just now holding a conference at Manchester, at which papers are being read by male and female members on some of their distinctive principles. Very properly the other non-established and non-prelatic churches of the city sent a delegation with an address of sympathy and Christian regard. The speech was made by Dr. MacLaren, a speech worthy of him, the most forcible preacher among Baptists, and worthy of the Friends and their history. He said that the Friends had been for 200 years an object-lesson on the life of gentleness, the eloquence of silence, the dignity of calmness, the heroism of patient suffering. No body so small had exercised an influence so great. Our national progress in matters of philanthropy, slavery, and war had been the result of the principles and beliefs of the Society of Friends. They emphasised the inner light and the wholesome mysticism of the Gospel. They had protested against external worship, sacramental religion, and the usurpation of priestism. Dr. MacLaren could only gently hint at the want of the sacraments among Quakers. It is a standing surprise that their modern leaders do not hasten to correct this grave omission of the early founders, Fox and Barclay. If they saw their way to reinstate the sacraments in their Scriptural place and power and employ musical praise in their worship, the Friends would stand even higher than they do among Christian bodies.—Belfast Witness.

GEMS OF THOUGHT ON LIFE INSURANCE.

Longfellow sang in the "Tales of a Wayside Inn," "All things come round to him who will but wait." Not so as regards a life insurance policy. But it is true as to death. That is worth a few minutes' reflection, to be immediately followed by action.
"The life insurance companies of the present day are something more than merely what that name implies to the careless thinker. They are powerful engines for good. The pittances of the poor they care for with as much integrity as they stand back of the strength and solidity of vast accumulations.
"Here is a good quotation which we fully endorse: 'We would not care two pins for the esteem of a man who fails to provide for the future of his wife and family on the absurd plea that his wife was opposed to it.' On this occasion don't do as your wife desires.
"There are men who talk and act as if they had a sure thing on outliving every other man. These men think the other men are the men are the men who should insure. You are one of the other men, for surely you do not expect to escape dying.
"Riches are fleeting. Prosperity is not noted for longevity. You may be both rich and prosperous now. To-morrow may begin to give you a turn of something else. Now is the day of insurance salvation.
"Anthony Hope has said that economy is going without something you do want in case you should some day want something which you probably won't want. It won't pay, however, in any case to do without life insurance if you can get it. Perhaps it is too late. Better look it up."
Secure an interview with an agent of the North American Life Assurance Company, and arrange, if possible, this important matter while you are in good health.
The company is a successful one, its ratio of assets to liabilities and net surplus to liabilities being greater than that of any other Canadian company.
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We would call attention to the advertisement to be found in another column, of the Brantford Young Ladies' College, and to the statement that the beginning of next term is a good time for specialists in music, elocution, art and modern languages, to enter. This college has made an enviable reputation for itself, and it never was in a better position for doing good work than it is at present. Coligny College, Ottawa, another of our deserving ladies' colleges is making steady progress, and is now also in excellent condition for doing good work. Intending students should make prompt application to Rev. R. H. Warden, D.D., Montreal, before every place is filled up.

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