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Here is the correct way to stone raisins; Free the raisins from the stems, and then put them in a bowl. Cover them with boiling water, and let them stand for two minutes. Pour off the water, open the raisins, and the seeds can be removed quickly and easily without the usual stickiness.

A warm footbath, with an ounce of sea-salt, is almost as restful as a nap. Paddle in the water until it cools, dry with a rough towel, put on fresh stockings, have a change of shoes, and the woman who was "ready to drop" will feel much better in ten minutes. Another tonic for the sole is a handful of alcohol. This is a sure way to dry the feet after being out in a storm.

Puffs for Tea.—One cupful of corn starch, two-thirds of a cupful of pulverized sugar, one-half cupful of butter, four well-beaten eggs, two teaspoonfuls of baking powder. Bake in gem tins, or patty tins in a quick oven.

Baked Cheese.—One and one-half cupfuls of grated cheese, one-half cupful of very fine bread crumbs, one cupful of milk, one egg beaten separately, dash of pepper, pinch of salt. Bake half an hour in a hot oven in a buttered dish.

Corn Cake.—One cup of yellow corn meal, one cup of wheat flour, one cup of sugar, one cup of sour cream or one cup of milk, and three tablespoonfuls of melted butter, one teaspoonful of cream of tartar and half a teaspoonful of soda, a teaspoonful of salt, two unbeaten eggs. Bake twenty minutes.

Tomato Soup.—One can of tomatoes, one pint of soup or beef tea, two teaspoonfuls of flour, one cupful of milk, one teaspoonful of butter, sugar, salt, one-half teaspoonful of soda. Melt the butter in the soup pot, add the tomato and stock. Boil until the tomatoes are thoroughly cooked, then strain through a sieve. Put back over the fire, and when boiling hot add the milk, flour, sugar, salt and soda rubbed perfectly smooth together. As soon as thickened take from the stove and serve with small squares of toasted bread.

Pickled Cabbage.—This, either red or white, is cut into thin slices, and sprinkled with common salt or steeped in strong brine and allowed to lie for one or two days. It is then drained for ten or twelve hours and put into jars. Prepare the spiced vinegar as follows: Four pints strong vinegar, two and a half ounces of salt, one-half ounce (bruised) black pepper, two and a half ounces (bruised) ginger, one-quarter ounce (shred) mace. Strain, and when cold add it to the strong distilled vinegar. Pour this over the cabbage. Another plan is to steep the sliced cabbage in alum water for ten or twelve hours, and, after draining and drying it, to pour the vinegar on it as before. This process causes the cabbage to eat very fresh and crisp, but it takes longer to mature.

Split Pea Soup.—One pint of split peas, two quarts of water, one-half of a small onion, one-half of a carrot and a piece of celery root, or one tablespoonful of dried soup vegetables, a piece of butter the size of a walnut, pepper and salt. Soak the peas in the water over night; in the morning add the vegetables, cut in small pieces if the whole ones are used (the dried vegetables make as savory a soup and are far less trouble) and put on to boil. Cook until soft and thickened; then rub through the colander. Return it to the fire, seasoning with salt, pepper and butter. Serve with small squares of fried bread, or bread buttered and browned in the oven and then cut in cubes. The fried bread is richer. This soup requires much salt. If too thick, thin with boiling water and allow for its thickening as it cools in serving. As this is a very hearty soup, it is well to have it with a poor dinner. It must be put on in good season in the morning for a noontime meal. Enough for six.



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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, MARCH 25th, 1896.

No. 13.

Notes of the Week.

Not so many weeks ago a London jeweller received an order for a hundred watches from the Sultan of Turkey, encrusted with precious stones and bearing Abdul Hamid's cypher. Each watch cost twenty-seven guineas, and cash was handed to the fortunate tradesman before delivery of the goods was taken. These will in all probability be awarded to the Moslem butchers at Sassun, Trebizond, etc.

The publication of Cardinal Manning's life has created a storm. Cardinal Vaughan is indignant with Mr. Purcell, the late Cardinal's biographer—not, let it be remarked, because he has misrepresented anything, but because he has told the truth. This is Rome all over—a system that has grown great on evasion of the plain commandments of God, on suppression of the truth, and of endless hollowness and pretence.

Mr. John Morley declared recently in his election contest at Montrose:—"After all the Temperance question remains, and I, for one, do not fall back one jot or one tittle from my declaration that, in my judgment, the matter of licensing, the control over licensing ought to be in the hands of the ratepayers, and that the ratepayers ought to have the same power in the control of licences which licensing justices who are not popular, not elective, have now."

The centennial of the London Missionary Society was held last year. In connection with its observance it was resolved by the Directors of the Society to raise a large sum of money for the extension of its work. \$500,000 being the minimum. As \$29,000 are now only lacking to make up this amount, the Directors hope by the end of this month to secure the whole sum. Gifts over the original minimum will still be thankfully accepted.

On her way to Nice recently, where the Queen is to spend a few weeks to escape the trying, changeable spring of England, she travelled as the Countess of Balmoral. Princess Beatrice, who, as usual, accompanies her royal mother, has scarcely gone beyond the grounds of her villa since her arrival at Nice. Almost her only visitor is the ex-Empress Eugenie, the two being more than ever drawn together by the similarity between the deaths of the Prince-Imperial and Prince Henry of Battemberg.

One of the best of British battles has just been fought in Africa. The Arab slave-stealers got together 20,000 men to carry on their old fiendish work of burning, slaying, and capturing even in British territory. The trade routes were closed and the raids for slaves were begun, when it was resolved to send out a detachment of 150 Sikhs and negroes and 5,000 contingents supplied by the native chiefs. After three sharp engagements the Arabs were routed with great slaughter. Among the prisoners are several important Arab chiefs, one of whom in 1891 committed an outrageous act of treachery and murder, for which he has now been tried, found guilty, and condemned to death.

The Rev. Dr. John Hall at his mid-week prayer meeting recently addressed a large congregation on the New York Presbytery. The historical and scriptural character of the organization known as the Presbytery was touched upon with its make up of ruling-and-teaching elders. "In the New York Presbytery," said Dr. Hall, "are one hundred and sixty-seven ministers, many of whom are professors, editors, evangelists, and others engaged in mission work. The congregations numbered sixty-nine, and the membership exceeded twenty-five thousand. Two missionary elements marked its work which are interesting and important, first, its work among foreigners, and second, its church extension work. The cost and maintenance of the various churches during the last year was \$431,565, \$85,000 was spent in missionary charities, \$198,000 were devoted to church missions, and \$281,000 were spent in miscellaneous charities."

In these notes last week we referred to the change of view on the subject of baptism of Rev. Dr. Pierson and his immersion, privately, it was said to be, at Croydon, England, and an address which he made in connection with it which appeared to us extraordinary. The whole matter has called forth so much comment in the press in the old country that Dr. Pierson has felt called upon to reply publicly to many of the strictures made, and he states that a full statement from him will soon appear. In the meantime he denies, and his denial should be at once accepted, that his baptism was private. The reception held in connection with it, he says, was the suggestion of Dr. and Mrs. Spurgeon and unknown to him. Some sentences in the address he confesses were open to misapprehension and should have been more guarded. As to his future course he says that "he has not the least thought or intention of again taking any pastoral charge," as God he feels is calling him to a different and, in a sense, wider work which would be hindered by such limitations as a pastorate involves.

There has just been given a decision in the Court of Appeals of New York which has far-reaching consequences. According to this judgment, which has stricken the traffic with terror, it is unlawful to license a new saloon located within two hundred feet of a church or school, or to accept any new proprietor of an old saloon situated within the prescribed limits. It is said that in this way 1,500 saloons will be immediately affected, and that by a wise disposition of ecclesiastical and educational buildings it will be possible to remove all temptations to drunkenness from the city. The law whose interpretation and administration will thus bring about such a desirable state of matters is that of 29th April, 1892, which was passed by Democratic legislators, and under which Commissioner Roosevelt has been closing the saloons on Sunday. The tied-house system has received a deadly blow, as the licence is not given to the wealthy brewer who owns the premises, but to the manager. If a manager proves unfit for business he cannot be replaced, and the premises have no value in the market. This is good; but of course every effort will be made to evade the law, and nothing can be relied upon permanently to do away with intemperance but wise and persevering education of the people as to its disastrous consequences in every way.

The trustees of Cornell University last week appointed Professor James Seth, of Brown University, professor of ethics in the Sage School of Philosophy. This appointment completes the staff in the Philosophical School so liberally endowed by Henry W. Sage, which now embraces five full professors, one assistant professor, two instructors and two assistants. Professor Seth was born in Edinburgh in 1860. He graduated at Edinburgh University in 1881, carrying off all the honors in philosophy, after which he won the Ferguson Philosophical Scholarship, which is open to graduates of all the Scottish universities. He is a brother of Professor Andrew Seth, who holds the chair of philosophy, formerly occupied by Sir William Hamilton, of the University of Edinburgh.

The temperance question is one at least in which public opinion here is far in advance of what it is in Great Britain. A United Temperance Conference has just been held at which nearly all the Great Temperance organizations of the country were represented. The chairman, the Right Hon. Leonard Courtney, M.P., referring to the rather cold reception given by Lord Salisbury to a deputation which waited upon him from the Church of England Temperance Society, said: "All that would not induce them to slacken their activities for a moment. Majorities of to-day become minorities of to-morrow." At the conference it was resolved to reaffirm and send to the Government and all the members of Parliament the series of resolutions passed at last meeting. These called for a Licence Suspensory Bill, the placing of renewal of licences under magisterial discretion, the abolition of grocers' licences, Sunday-closing for England, the closing of public-houses on all election days, the prohibition of sale of drink on passenger boats and within drinking clubs.

A danger which confronts us in Canada, especially in connection with horse-racing, the taste for which is undoubtedly growing in the country, is betting and gambling. This evil has reached to such a degree in England that a public appeal, most influentially signed by bishops, heads of ecclesiastical bodies, Presbyterian, Congregational, Baptist, Wesleyan, judges, baronets and members of Parliament warning the people against it. This appeal says: "We believe that the public morals are being seriously affected in every class of society, while the national sports, especially horse-racing, are degraded by the development of betting and bookmaking, which are steadily increasing. The principles of English law in dealing with social evils, while respecting individual liberty, forbid temptation being placed in the way of others for profit. It has become necessary by the enforcement of law to restrain the demoralising work of the bookmakers, whether carried on in the public streets, or in places where they are allowed for an entrance fee to ply their traffic. And to the enforcement of the law must be added strenuous efforts, in every direction, to influence public opinion by that moral suasion which alone can be used in dealing with individuals and their action. We have satisfied ourselves that the National Anti-Gambling League would in no way trespass upon the liberty of the subject, nor meddle to the slightest extent with the sports of the country. The evil it opposes is assuming the proportions of a grave social and national peril.

PULPIT, PRESS AND PLATFORM

United Presbyterian: God has a work for every Christian to do. And every Christian, with more or less faithfulness is doing the work God has assigned him.

Great Thoughts: The only popularity worth aspiring after is peaceful popularity—the popularity of the heart—the popularity that is won in the bosom of families, and at the side of death-beds.

Rev. Alex. Maclaren, D.D.: The Master's feet mark the disciples' path. If suffering was involved in Messiahship, it is no less involved in discipleship. The cross which is our hope is also our pattern.

Central Presbyterian: It is a fine thing to hear a good hymn well read: and a finer thing to hear it sung by a great body of devout worshippers. But it is better still one's self to sing it, with the heart and with the understanding, "making melody in your heart unto the Lord."

General Booth: I have never permitted the close relationship of family love, which have subsisted between me and my children, to secure for them any preference in the affairs in the kingdom of God over their comrades, who, though not blood relations, have ever been dear to me for their works' sake. I will not do so.

Anna R. Brown: Faith triumphs over the hard conditions of life. For a time they bend our backs and wring our hearts. . . . At each step there is something not to our mind. . . . Shall we fight, or weep and give up? Shall we stoically accept our faith? Nay, rather let us endure as seeing Him who is invisible!

Hall Caine: If ever the nations come to break down the borders that divide them, it will not be because of any intellectual perception of the mere commercial advantages of union, but because the family of man has become a real family, bound together by the visible bond of blood, that carries its veins and arteries into every household.

George MacDonald: You have a disagreeable duty to do at twelve o'clock. Do not blacken nine and ten and all between with the color of twelve. Do the work of each, and reap your reward in peace. So when the dreaded moment in the future becomes the present you shall meet it walking in the light, and that light shall overcome its darkness.

Rev. Wm. F. Gibbons: The periodic Christian takes his religion by spells. These spells are longer or shorter, regular or irregular, acute or subacute, as the case may be. When the spell is on, the victim of periodic Christianity is very much like an ague patient on the day of his fever fit; all his activities are at high tension; his zeal boils, and his love, apparently, flames. But, like the malaria patient, the chill follows the fever as certainly as the fever follows the chill. When the chill is on, nothing goes right. He fancies that the church is cold, that the minister is lacking in spirituality, that his fellow-Christians are inconsistent. He criticises and complains.

Our Contributors.

THE BEST WAY TO BALANCE AN ACCOUNT.

BY KNOXONIAN.

Six weeks from to-day our new financial agent will have to close up the church accounts and strike a balance. Dr. Warden is just the man to balance the accounts in good style if the church sends him money enough to balance them with. Warden has a fine business head, steady nerves, a genial kindly disposition, a good manner and a quiet dignity that nothing short of an earthquake can disturb. There is no crisis about Dr. Warden. The office he holds sought him and nobody can say that he is too light for the place.

But even Dr. Warden with all his financial skill and experience cannot make a balance come out on the right side without enough of money. If expenditure exceeds income even Gladstone could not strike a pleasant balance.

There are two ways of squaring an account. One is by reducing the expenditure, the other by raising the income. Repudiation is a third way, but this third way is not open to the Church. It is not in keeping with sound ethical principles. Even municipalities are not allowed to repudiate their debts in this country. If Presbyterianism repudiated, Presbyterianism would die and the sooner it died the better. There may be churches that could repudiate their debts without doing them much harm, but ours is not one of them.

Let us relate an incident from actual church life, that may have lighted up this corner before. Once upon a time a congregational meeting was being held in a Presbyterian Church in a Western Ontario town. The finances of the congregation were in a condition of chronic impecuniosity as President Patton would say. When the annual statement was read showing the balance on the wrong side as usual, a man with a chronic habit of making big speeches and paying little money rose and said, there was but one way of squaring the account and that was by cutting down the expenditure. The pastor, a good man of business, said he differed from his friend. There was another way to square and that was by increasing the income.

There is too much reason to fear a deficit—please don't pronounce deficit with the accent on the second syllable—in some of the church accounts when the books are closed on the 30th day of April. Now how is that deficit to be remedied. By getting more money, we suppose, from those who have accumulated capital. The right way would be to get contributions from people who have not given anything, but how can they be reached in a few days. Inadequate methods for reaching all the people make a spurt absolutely necessary every spring when times are hard. As a plain matter of fact a large number of people in many congregations pay little or nothing towards the schemes. Run over the list in the most liberal congregations and you find that as a rule a comparatively small number raise nearly all the missionary and college money. A few people contribute liberally, some of them almost beyond their means, while large property holders, men of wealth and position, too often give little or nothing. In a hard year the liberal givers find it difficult to contribute up to their usual standard and the result is a deficit. There is no mystery about the thing at all. It is as plain as a Roman nose on a human face.

What is the proper remedy for deficits that threaten to become chronic? Lessening our work in the home and foreign field is not to be thought of. To recall a missionary from the foreign work, or give up stations in the home field for want of funds would do the Church a vast amount of injury. It would be pulling down the flag in presence of the foe. Could anybody blame

an Agnostic or Infidel for scoffing at the Church if, with all our influence and resources, some of our missionaries had to be recalled for lack of support. Presbyterians occupy no small number of the front places in politics, in business, in the professions, in municipal life. Our Church is and has always been a city set on an hill. The world knows all that is good, bad, and middling in Presbyterianism. The Reporter is as well known as the Shorter Catechism, perhaps a little better in some quarters. Even if it were right to do so we cannot recall one man or woman from the front. If there must be another spurt this spring a spurt is better than nothing, but surely the time has come when the General Assembly might give a little attention to practical business and devise some method by which all the people can be reached when money is wanted for the schemes. We talk about ours being a popular, practical Church, and the churches of the old country being stiff and bookish. Any of the Presbyterian Churches of Scotland, or the Irish Presbyterian Churches give us points every day in the year about raising money for church purposes.

THE CHURCH SERVICE SOCIETY.

BY REV. GEORGE H. SMITH, M.A., B.D.

In one of Mr. Fleming's communications on public worship, he referred to the work of the Church Service Society of Scotland as a laudable enterprise. Having studied the periodical literature of this Society, and having attended its last annual conference in Edinburgh, the writer claims to know something of its work, and deems it only fair to warn the Church in Canada of its iniquitous fruits.

This Society was founded in 1865 with the avowed purpose of encouraging "the study 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." Its real object, however, is the introduction of a ritual by way of an ornate service into the Church of Scotland. Every year sees the return of officers and civil servants from India to Scotland; from Presbyterianism these have invariably turned to the Church of England and to restore these lapsed ones the Church Service Society was organized.

The matter of studying and preparing a ritual is the smallest part of the Society's work, and if it stopped here it might be comparatively harmless. At last year's conference we heard one member eloquently advocate the removal of communion tables from the churches and the substitution of altars. We can at this moment recall six Presbyterian Churches into which we have accidentally wandered, to find altars already erected. Crosses and even crucifixes are common. Pulpits adorned with carved images are fashionable and the whole tendency seems to be the introduction of full ritualistic paraphernalia. The Bishop of London in very recent years was forced by his people to cast out more than one stone altar in his Diocese. Is it not time for alarm when we see stone altars introduced into Presbyterian Churches? This innovation is of terrible significance. Where there is an altar there must be its accompaniments, the sacrifice and the priest; hence admit an altar and the sacrament of the Lord's supper is degraded to a profane sacrifice and the minister becomes a priest.

The Society encourages the wearing of "vestments" by the clergy and prayers for the dead. At a private conference with the students of the Divinity Hall, the members brought all pressure to bear in insisting on young ministers abandoning their own "mean" prayers and reading "good ones."

As to the results so far, one is a visible hastening of disestablishment and another is the paving the way to Romanism. It is

driving out the spiritually-minded from the Church, and if one wants to witness a further result let him worship in historic Old Gray Friar's, Edinburgh, and his very soul will be seized with spiritual ague.

It is acknowledged by all that the Church Service Society does not in its membership embrace the intellectual men of the Church, but a few affected faddists; weak men trying to compensate for those better qualities in which they are deficient by a cheap imitation of the Church of England service, by cultivating a hypocritical intonation and by a show of gaudy millinery, by substituting the shadow for the substance.

The sad history of ritualism is too well known to warrant a trial of it in the Presbyterian Church in Canada, and there is no disguising the fact that this is the aim of the committee on uniformity of worship. Surely we in Canada have seen and suffered too much from the influence of that Church which is the parent of ritualism. We have witnessed its paralyzing affects upon every enterprise and in every land where its poison has spread. It dwarfs intellect, impedes commerce and kills true spirituality.

If in our present form of worship there are faults of style or elocution, if there is a want of higher literary taste or a lack of proper dignity in leading a congregation to the Throne of Grace, these may be remedied by giving substantial encouragement to the proper departments of our college curriculum; but the propositions of the Assembly's Committee will only make matters worse. This is no time for indifference. Let the pulpit speak with no uncertain sound as the thin edge of the wedge is being introduced. Now is the time to resist. Now is the time to keep in its purity that faith and freedom for which our fathers died.

Many a time has the fervent heart cried in the haunts of ritualism, "How long, O Lord, how long wilt thou thus suffer thy people to be deceived?" Easy is the descent through ritualism to Rome. Beware! Beware! worship does not consist in saying creeds and in singing prayers. "God is a spirit." It is an open secret that there are Jesuits in the Church of England, and there is a strong suspicion that they have also entered the Church of Scotland.

Thamesford, Ont.

THE LATE REV. D. J. MACDONELL, B.D.

[The following tribute to the memory of the late Rev. D. J. Macdonnell, published in *The Week* at the close of a paper on "Failure in Success," read lately by "Fidells" (Agnes Maule Machar) before the Woman's Art Association in Toronto, possesses special interest, both because of its being from the pen of probably the best known Canadian lady contributor to the press, and of one who knew the deceased intimately from, we might say, his boyhood till his death.—EDITOR.]

Let me for a few minutes set before you, in contrast to the craving, unsatisfied life we have been following (that of ambition only for self), the memory of one which has so recently closed, dear to many in this city of Toronto, as to many more throughout Canada—a life which nobly fulfilled the ideal of one of the world's great poets:

"Like as a star
That maketh not haste,
That taketh not rest,
Be always fulfilling
Thy God-given best!"

There are times when even the most superficial can see that it is not true that "the wealthiest man among us is the best." Such a time was that day last week, when, amid the tearful sorrow of thousands, rich and poor alike, workmen and men of letters, the well-beloved pastor of St. Andrew's was borne to the resting place of the dead. And the universal love and reverence which then found expression were won, as has been well said, not by rare attainments or rare gifts (though he was rarely gifted), but by rare character. And character is but the outward garb and expression of the informing spirit!

I feel it a privilege to bear testimony, the testimony authorized by a long, unbroken, intimate friendship and fellowship, that the pervading spirit of his life was never ambition, but single-minded devotion to his work, for love of God and his fellow-man. With knowledge of him dating back to a period when the character of a lad is hardly formed, I can say that I never knew a time when devotion to duty did not seem with him paramount to the desire for distinction. Such a desire if he ever had it, was early subordinated in him to aspiration—the aspiration to be made perfect in love. Even his earliest sermons seemed to show no trace of the ambition often perceptible in the preaching of a very young man. In this, as in the simplicity, reality and sincerity of his pulpit utterances, and in some other points, his life recalls that of the well-known and also beloved Frederick Robertson, of Brighton. They were, from first to last, inspired with the spirit of his Divine Master, the spirit of self-renunciation for the good of others. He never concerned himself about popular favor, or the earthly "distinctions" which many so eagerly covet. This would have been as foreign to the noble nature God had given him as would anything like policy or finesse to his transparent simplicity of character. "His eyes looked straight before him," to use a striking Scriptural phrase. And in this grand carelessness of selfish advancement and conventional distinction, and in his fearless devotion to what he thought right, irrespective of consequences; in his absolute truth to conscience and his convictions, he became a power for good in Toronto, and in the Presbyterian Church of Canada, which has been equalled by very few. He had the true accolade of Christian knighthood, the purity of heart which alone can find the Holy Grail, the love and sympathy for all, even the most degraded and miserable, through which

"The Holy Supper is kept, indeed,
In what we share with another's need."

And it was this love and sympathy which drew to him so many, and so endeared him to all. Like his Master—the Divine Artist—whom he sought to follow, he could see the possible angel in the roughest human block; and in this spirit he went to work. And he did this because he drew his inspiration straight from the divine source of love. In his touching farewell message to his congregation, he blessed God for "the precious human sympathy whose streams are fed from the fountain of His own love." And he found them there!

It is workers of such a spirit, whatever their more special vocation may be, that Canada most urgently needs to-day to meet the evils of all kinds that threaten her higher well-being. We need men and women willing to fail of the outward success so tempting to all; as he, in a testing crisis of life, showed himself "willing to fail for truth's sake," even in the kind of success he rightly prized, far more than we need "fast lines," or commercial prosperity, or any other material good. We count it a "mysterious providence" that has removed such a worker so early from the place he filled so well, the place that it now seems impossible to ever fully fill. Let us hope that his spirit and his example will be an inspiration to many hearts to follow him in that "lightsome path" of love which is not only the "greatest," but the only permanent thing in the world! Knowledge must fail; and the acquisitions of one age are often the lumber of another. Art must fail. Even the triumphs of intellect are not enduring. But love never faileth; for love is of God; and "God is love."

The social held in the Presbyterian Church, MacDonald's Corners, on the 6th inst., was very successful. Rev. Messrs. Currie, of Perth, McIlraith, of Balderson, and Leitch, of Watson's Corners, delivered addresses. Tea and refreshments were served during the evening, and the proceeds, which amounted to about \$23, will be devoted to the payment of the new organ purchased lately for use in the church.

MEDAL OF THE ST. BARTHOLOMEW MASSACRE.

This week we give our readers pictures of both sides of the medal which Pope Gregory XIII. caused to be struck in joyful remembrance of the Massacre of the Huguenots on St. Bartholomew's Day, August 24th, 1572. They are photogravures of very carefully made drawings by Rev. T. Fenwick, of Woodbridge, Ont., of a medal which he purchased in the Numismatic Office of the Vatican. Their indistinctness in some places is owing to the artist's never having before made a pen-and-ink drawing to be copied by photography, and also to the ink which he used not being quite suitable for such work. The initials "F.P." under the Pon-



tiff are those of the artist who cut the dies for the medal. The full name we have forgotten.

When Mr. Fenwick was in Rome, he succeeded after one or two ineffectual attempts in getting admission for a few minutes into the "Sala Regia," a room in the Vatican which comparatively few of the visitors to the "Eternal City" see. There he saw the fresco in commemoration of the massacre which Vasari painted by order of Gregory. It is not great either in size or artistic merit. All the other pictures which adorn the walls of the room have explanatory inscriptions, but the one which the Massacre picture originally had—"the



Pope approves of the death of Colligny"—has been painted out.

A short time ago there was a public meeting in Sherbrooke, Que., to raise funds for the relief of the suffering Armenians. One of the speakers at it was the priest of the place. In very eloquent terms he condemned the shameful and cruel manner in which the Turks were treating the Armenian Christians. We very much question if the former have treated the latter any worse than the Roman Catholics did the Huguenots in the St. Bartholomew Massacre.

Most cordially we thank Rev. T. A. Dorion, of Manchester, N.H., U.S., for the free use of the photogravures of the medal. Mr. Fenwick made him a present of the original drawings which are much larger and more distinct than the photogravures.

AN EXPLANATION.

By request, in reply to enquiry, the St. Andrew's Kingston Auxillary W.F.M.S. states that the resolution re salaries of married missionaries passed by it in May, 1895, printed in the *Letter Leaflet* of February, 1896, means simply that the additional \$400 paid to a missionary, if married, shall be met by the W.F.M.S. There is no thought whatever that this payment shall be regarded as a salary to the wife, or that it

implies more responsibility for active missionary-work to the W.F.M. Society than is due from the wives of missionaries to the colleges or those individual congregations which contribute their salaries.

Our missionaries' wives could probably not work harder than they are now doing, and the extra \$400 has to be paid by the Church in any case. The St. Andrew's Kingston Auxillary deems that that sum may be well and wisely made a charge upon the funds of the W.F.M.S., and is glad to be supported in this view by many of the ministers of the Church, and by the missionaries whom it has been possible to consult, but by no means wishes the resolution to be adopted if it be not in the Church's interest.

CORRECT MISSION NEWS.

MR. EDITOR,—International missionary conferences, like that held at Liverpool, England, on last New Year's day, are more than ever necessary, if correct news is to be given about Foreign missions by the religious press. How inaccurate some information is, may be seen from the January number of the *Toronto Methodist Magazine and Review*, which at page ninety-two says: "John Geddie, the apostle of the New Hebrides, on whose tomb is written, 'When he came there were no Christians; when he died there were no heathens.'" If for "the New Hebrides" we read "Anelityum," one of the smallest of that group of islands, the statement would be practically true; as it now stands, it is most incorrect.

Again, in the very same paragraph the expression "George Mackay, the father and founder of Christian missions in Formosa," is totally inconsistent with fact, and with Dr. Mackay's own book, recently published. Let me quote a few facts in disproof of this expression. Croil, in the *Missionary Problem*, page seventy-three, says of Charles Gutzlaff, a Prussian, in 1831, that "twice he visited Formosa, exercising his missionary vocation." Again, at page seventy-nine he states that "the English Presbyterian Church, which commenced in 1867, has a strong mission and has met with great success, especially in the island of Formosa. In this connection the name of Dr. Maxwell is worthy of special mention." Besides, in the *Asiatic Quarterly Review* for July, 1892, page fifty-seven, we read of Formosa that after 1642, by the Dutch, "trade was developed with China, and Christianity preached by missionaries from the motherland, rapidly spread far and wide amongst all classes of a simple-minded and ingenuous race. In the autumn of 1668 the western stranger departed from Formosa. He left there (the Peppo's) language so far cultivated that it could be expressed in writing." HISTORIAN.

Ottawa, March 16th, 1896.

RELIGIOUS INSTRUCTION IN PUBLIC SCHOOLS.

MR. EDITOR,—In the confused state of things at present existing about religious instruction in the schools would it be out of place to make the following comment:

The difficulty seems to increase as the contention intensifies about how to solve the problem of religious instruction in the schools. The awful alternative seems to present itself of leaving all religious instruction out of the schools entirely. What a blot on a Christian country to have to adopt such an alternative. What kind of Christianity have we? How can Canada as a Christian nation answer the awful charge, or assume the terrible responsibility of cutting off the only opportunity afforded to tens of thousands of children to get a little religious instruction; for we all know that the Church and the home ought to provide religious instruction, but does not do so. How many thousands would never hear who was their Creator if they did not hear it in the school. The Church cannot remedy

this as you cannot make it compulsory for people to go to Church. The godless homes so multitudinous in our land (shame that such can be said) will not do it, and if all religious instruction is swept out of our public schools the godless homes will no doubt increase. What then can be done? Answer—I understand that the system is carried out in the Normal School of this city of giving religious instruction to the students, thereby setting apart a short time each week for each denomination to give to the students, of the different denominations, religious instruction separately by one of their own ministers, Roman Catholic not excepted, but the regular staff of teachers does not interfere with any denominational teaching whatever and there seems to be no objection to the system. Now, if such an arrangement as that can be amicably and profitably carried out in the Normal School here, why could not the same principle be extended to the public schools and thus save Canada from the disgrace of having to entirely shut out religious instruction from the schools. D. SUTHERLAND.

Toronto.

JUSTICE TO BE DONE.

MR. EDITOR,—I was much pleased to notice in an issue of your paper a short time ago the appeal of the Rev. R. Wallace in behalf of the A. and I.M.T. of the Presbyterian Church in Canada. The reasons he there gives for increased liberality and interest in the important fund, cannot fail, I think, to have the weight with every unbiassed Christian mind and heart. No one at all acquainted with the hardships and difficulties encountered and endured by the pioneers and first ministers of the gospel in our back-settlements, can fail to be impressed with the reasonableness and justice of such an appeal. Many and arduous, certainly, were their labors, and great their sacrifices, in their work of evangelization and of love in these back parts of the country at that time. They had no Sedan-chairs to be carried about in there, and no couches of down to rest their fatigued and wearied limbs after their days work was done. Through bush and swamp they had to wend their way as best they could, and encounter difficulties at which many of our young probationers and preachers would shrink appalled, in order to find out the homes of settlers, and get them formed into the nucleus of a congregation, where they could meet for the solemn worship of God. Into such settlements as these, we have known men whose talents and abilities would have raised them to the highest positions in Church or State, yet who willingly withdrew from the great haunts of men, and cheerfully went, at the call of the Master, into these newly settled places in order to gather the first settlers together, and organize mission stations among them as beacon-lights in the wilderness; which stations are now flourishing churches with a settled minister, and enjoying all the privileges of Christian civilization as the public records of the Presbyterian Church can testify.

Now these being a few of the results of the labours of these pioneers, and now that their work is done, and they themselves bending under the weight of years, would the Church—whose servants they were—be doing them justice to leave them uncared for, or to be sent like worn-out horses to the commons to get a living where they could find it. No! The great Presbyterian Church in Canada is animated by a higher spirit, and by a nobler sense of honor than this. Ready as we all know she is to embark in any scheme of philanthropy and love when appealed to do so, only let this fund with its needs be again laid before her by the proper authorities, and it will not be long ere the amount required for the Endowment Fund will be forthcoming. Why then should not such an appeal be made?

PRESBYTERIAN.

Toronto, Feb. 21st, 1896.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

April 5th 1896. } WARNING AGAINST SIN. { Luke xiii. 27-30.

GOLDEN TEXT.—Luke xiii. 24.

MEMORV VERSES.—24, 25.

CATECHISM.—Q. 53.

HOME READINGS.—*M. Phils.* iii. 1-15. *Z. Prov.* ii. 1-22. *W. Prov.* i. 20-33. *77. Mat.* xxv. 1-12. *F. Luke* xiii. 1-21. *S. Luke* xiii. 22-30. *Su. Mat.* xiii. 24-43.

We left Jesus and His disciples somewhere in Perea on their way up to Jerusalem, towards which the Master's face was steadfastly set to go. Though knowing what awaited Him there in the Holy City, yet Jesus was not bowed down with His own impending sufferings. All around Him were men perishing, and for these He must labor as long as His day lasted. As He taught in some one of the many towns in that region, one came to Him with the question which elicited the warnings of this lesson. It was not asked from mere curiosity, but probably from true heart sorrow at the indifference shown to the Master's teaching. It seemed to this earnest soul that what he said confirmed the teaching of the Jewish Rabbis: "The most High hath made this world for many, but the world to come for few." Therefore he asked, "Lord are there few that are being saved?" To this the Lord gave two answers—the first to show each individual his duty in the matter of Salvation; and the second to indicate the number of the redeemed.

I. The Individual's Duty in Seeking Salvation.—We do not know for certain whether the questioner was himself saved or not. One thing is however certain, that the Lord makes plain to each of us what should be our chief concern. There is no practical gain in sitting down and groaning over the great numbers who have no interest in Christ. No one can contemplate with indifference the certain loss of soul which seems to be all that lies before the majority of dwellers in Christian lands; much less can one hear unmoved of the millions who are "without God and without hope." Yet all our groaning and all our tears over this state of affairs cannot remedy matters one iota, as long as we ourselves are out of Christ. It is only through souls quickened by the Spirit of God into newness of life, that life from God can flow out to those who are perishing. Hence if we would see a better state of things we should give ourselves first of all to "agonizing to enter the strait gate" ourselves. The word, translated "strive," is the one which described the struggle of the athlete in any of the contests in which he engaged. There was no room for a division of mind with him; every faculty must be on the alert; every muscle on a tension; the whole man must be concentrated upon the accomplishing of the one thing then in hand, unless the athlete courted defeat. So we should make it the one concern of our lives to be in living union with Jesus Christ, and to maintain that union and to grow into fuller conformity to that Christ with which we are united. We must do this because the door is narrow. There is only one way of salvation, while there are ten million ways of being lost. Every way which is not "by the grace of God" alone is a way which issues in eternal loss. Hence we must be on the alert, lest the enemy of our souls lull us into a false security. We must "agonize" after this one thing, because anything like a divided seeking will not avail. It is not enough to have eaten and drunken in the Lord's presence, not enough to have enjoyed great privileges, and to have been faithful in our outward use of these, the Master will only recognize as His at last, those who have "sought with all their hearts." How terrible it would be to just begin to be in earnest about these things when it is too late. Yet the Lord clearly teaches that that shall be true of many. When character becomes fixed and habits settled, though a man may acknowledge the worth of eternal things, he very rarely can be induced to seek for them—with him it is too late. Alas, O! what untold agonies are hinted at in the weeping and gnashing of teeth, on the part of those who are "thrust out." Therefore for our own soul's sake we should make it the chief concern of our lives to enter upon the way of life, and to walk therein with Christ; and, moreover, only thus can we do anything to bring others into that state of salvation.

II. The Host of the Redeemed.—Not here alone but in many places do our Lord and His apostles indicate that the host of the redeemed shall be a "multitude which no man can number." "From the east and from the west, from the north and from the south" shall they come; "from every kindred and tongue, and people and nation." They shall sit down, the everlasting kingdom of our Lord and Saviour Jesus Christ shall be their abiding place. Blessed be God there is no reason why the humblest and most lowly many not be among the very chiefest at that eternal feast—for "those are last that shall be first."

Pastor and People.

CROSSING THE BAR.

Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea.

But such a tide as moving seems asleep—
Too full for sound or foam—
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark,
And may there be no sadness of farewell
When I embark—

For though from out our bourne of time and place
The flood may bear me far,
I hope to meet my Pilot face to face
When I have crossed the bar.

—Tennyson.

KEY-WORDS OF THE APOSTLE JOHN.

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

The Apostle John has been called the "theologian" or the "divine." Some may think that the name may be more appropriately applied to Paul, the first and one of the greatest of Christian theologians; but without discussing now the work of Paul, we may venture to say that "the disciple whom Jesus loved" is also a teacher of the first rank. Though he was gentle he was not effeminate; he had an intense hatred of error, and a fervent zeal for the pure truth of God. He was not argumentative in the common sense of that word, and he could not be fairly represented as a builder of systems or creator of creeds. He broods over the deepest truths of revelation and has a keen feeling for the spiritual power and eternal influence of the gospel. The writings of John are for children and for philosophers, or in other words they present the gospel in terms which suit either the simplest faith or the loftiest thought. Truths which are not to be proved in any small technical fashion or fully explained by finite thought he expresses in short striking sentences. Although he does not aim at forming a little system of his own, there is an orderliness in his statements because he is ever seeking the highest truth which comes from the one God, and reveals the one eternal life. The teaching which expresses the life-thought of a great man—his view of God, Christ, and humanity—cannot be put into a few words. But every teacher and preacher of any original power has favorite words which indicate the type and trend of his thought.

Some men spend their lives fighting over small words; narrow, sectarian symbols or party words. Note then how much of this apostle's thought is gathered round the two words "light" and "love." These are sample words—we do not ask for a definition of them,—and yet who can fathom them? We do not go to the dictionary for their explanation but out into the great world of nature and of life, and down deep into our own souls. John has preserved for us the Master's great statement "God is a Spirit," and whether he is arranging the facts of the life of Christ or formulating his own teaching, he is always thinking of the eternal spirit manifested in the realm of light and love. We are inclined to say that light is a natural force and love a spiritual force, but these little divisions of ours tend to break down either in the presence of a strong faith or a subtle thoughtfulness. "God who commanded the light to shine out of darkness has shined in our hearts," says Paul in a chapter which, while it dwells upon the present contrasts between the inward and outward life, looks forward to a real and abiding unity. The light of truth and purity, and the love which rejoices in the giving of self, this is the eternal life that we need; this is the power which through Christ must bind our little lives to their real home in God.

(1) God.—God is love. God is light and in Him is no darkness at all. This is the central point of faith. We may not be able to solve all the mysteries of life, and place these statements at the end of a perfectly reasoned system of thought, but this is the alpha and omega of Christian faith; that God is light and God is love.

(2) The Christ.—In Him was light and the light was the life of men. In the presence of the poor blind man He declares Himself to be the light of the world. To His own disciples He says: Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends if ye do whatsoever I command you. He who lives the lowliest life manifests in human words and deeds the light and love of God.

(3) Man.—But the end of this is that we may be raised to the same sphere. It is in His school that we learn in the deepest, widest and purest sense to love. We love because He first loved us, and it is the destiny of the trusting, loving soul to walk in the light. So out of light and love is built up for us the ladder that unites earth and heaven, and the angels of God ascend and descend upon the Son of Man.

Strathroy.

METHODS OF QUARTERLY REVIEWS OF SABBATH-SCHOOL LESSONS.—III.

The day for the quarterly review of lessons in the Sabbath school is one which gives constant anxiety to the officers and teachers of the school. To know how best to spend the time allotted to the lessons is a very puzzling inquiry. If the review be not well done, the time may not be spent in either an interesting or profitable way. If it be effectively conducted, this exercise may be made the very best lesson hour of the whole quarter. We venture to offer a few suggestions.

First of all, the aim of the review should be, not to simply repeat the substance of the lessons in order, as they were gone over Sabbath by Sabbath. The time is too short to make this of very much service. If the work has been well done in the different classes during the quarter, the main facts of the lessons will be in the minds of most of the scholars. The aim of the review should be, as far as possible, to bind the lessons together into unity according to some plan or principle which may enable the person conducting the review to set the lessons in new and pertinent relations, and thus bring out in a fresh and interesting way the deeper teaching of the lessons. Leading ideas and salient points alone need be seized upon.

As to the plan to be followed, it may be well not to follow any single plan regularly. There are three plans, any one of which may be adopted.

First. The classes may pursue the review of the lessons throughout under their teachers. This plan preserves the usual order of the school exercises, and each class, with its teacher, devotes the time given to lesson study to the work of review. According to this method, each teacher is free to pursue the review in any way deemed best. This plan has the advantage of enlisting all the teachers in the work, so that no one of them is tempted to take a day off when the review day comes round. This also enables the review exercise to be adapted to the various grades in the school in any easy, natural way, and to fix the golden texts in memory.

Secondly. The lessons may be divided into three or four groups, and one group of three or four lessons assigned to each of those who are selected to conduct the review. In order to secure unity of treatment, those who undertake the review according to this plan should confer together and go over the lessons beforehand, so as to secure the best results. Then during the review each one entrusted with the treatment of a group of lessons should occupy only a given time, say ten minutes, so that

the whole scheme of lessons may be gone over. A hymn sung between each group will add to the interest of the exercise. This plan has many things in its favor. It gives variety, it shares the work among a larger number of workers, it gives to each scholar some new aspect of the lessons, and serves as a good training for all who take part in it.

The third plan is for the pastor, superintendent, or any efficient teacher to take the whole burden of the review, and, with the main body of the school before him, conduct the review according to some well digested and carefully conducted plan. This secures the most complete unity in the work, and if efficiently done may prove helpful, but it lays the whole burden upon one, and this burden should be shared in turn by the leaders of the school. It is well to have a hymn sung about the middle of the exercise to give relief and variety.

In connection with these plans which may be adopted from time to time to give variety, a few additional suggestions may be made.

All the teachers should be careful to be present on review day. If they are absent it is likely that the scholars will follow their example. The pastor should look in upon the school as often as possible, and be present on review day regularly if he can.

Special preparations should be made for the review exercises. Such exercises fail more frequently from lack of careful, painstaking preparation than from any other reason. The general preparation given the lessons during the quarter is not enough. Special preparation, and much time and prayerful study must be put upon the exercise in order to make it helpful. Beaten oil is needed here as in the pulpit.

It will generally be best for the Bible Class and the infant class to pursue the review by themselves according to any of the plans suggested. It is almost impossible to make the same review equally useful to these extremes of the school. But the main body of the other classes may be thrown together for the review, and teachers and classes all unite heartily in it.

Lastly, the review should not be merely a kind of a lecture, but should be interspersed by pointed questions asked of the school. In this way the greater interest will be elicited, and the person reviewing will know how far he is carrying the school with him. By careful thought, patient labor, and earnest prayer the review exercise may be made the crowning day of all the quarter.—*Rev. Francis R. Beattie in Christian Observer.*

DEAN FARRAR ON PREACHING.

"My severest critic," says Dean Farrar, "could hardly rank me lower as a preacher than I rank myself. My conception of what a preacher should be is so high, and my consciousness of the immensity by which I fall short of that ideal is so keen that I never had the faintest tendency to vanity on that subject. What should the preacher be? He should stand, as it were, upon a watchtower, like the Hebrew prophets of old, and sway the destinies of nations, breaking down and building up; he should be like a heavenly archer and hurl into the dark heart his arrows of lightning. He should be in his measure a statesman, and sometimes like Phocion, or like Hannibal after Zama, or like Thiers after Sedan, he should fire despairing nations with constancy and hope; sometimes, like Oatham or Pitt, he should teach them to be of good cheer and hurl defiance at their foes. He should be the enemy of the oppressor, the champion of the oppressed. Like Isaiah and Savonarola, he should make guilty cities tremble in the midst of their sensual festivities. Like the Lord and Master, he should be as dew to the scorched wilderness; he should undo the heavy burden and let the oppressed go free; he should always 'smite the hoary head' of inveterate abuse, but never break the bruised reed or quench the smoking flax. What largeness of sympathy, what

tenderness of compassion, what keenness of insight, what dauntless courage does he require? How must he be prepared to sacrifice everything to conscience and to truth; to confront the clinched antagonism of immoral and exasperated interests; to face the banded conspiracies of the world, and to denounce the agreements with death and the covenants with hell when he sees the Church walking amicably arm-in-arm with the flesh and the devil."

LOVE UNTO DEATH.

Professor Henry Drummond has been conducting a series of revival meetings in Edinburgh University. On one occasion he touched his audience deeply by the following anecdote reported by the *London Christian*:

"Some years ago, in the University, there was a fine, manly fellow, a medical student, a very Hercules in strength, but as gentle and loveable as he was strong. He was immensely popular, the captain of the foot-ball club, and not a cricket match was considered complete without him. He was a man of good intellectual gifts as well. He caught typhoid fever while attending the Royal Infirmary, and soon he lay dying in a private ward. One of the house physicians, an earnest Christian and successful soul-winner, spoke to him about God and eternity. The dear fellow listened, became anxious, and eagerly heard the story of redeeming love.

"Will you give yourself to Jesus?" asked the doctor.

"He did not answer for a space, and then earnestly regarding the man of God he said, 'But don't you think it would be awfully mean just to make it up now, at my last gasp, with One I have rejected all my life?'

"Yes it would be mean; but, dear fellow, it would be far meaner not to do it. He wants you to do it now, for He has made you willing, and it would be doubly mean to reject a love that is pursuing you even to death.'

"The dying man saw the point, and apprehending the excess of that exceeding love, he launched his soul into the ocean of it."

WORTH KEEPING.

These "keep texts" are all in the Bible. Find them and learn them, and so make them yours.

"Keep thy heart with all diligence, for out of it are the issues of life."

"Keep thy tongue from evil, and thy lips from speaking guile."

"Keep thee far from a false matter."

"He that keepeth his mouth keepeth his life."

"Take heed to thyself, and keep thy soul diligently."

"Little children, keep yourselves from idols."

"My son, keep thy father's commandments."

"My son, keep sound wisdom and discretion."

The suggestion that I had sought to Anglicize the army in the United States is at once a falsehood and a calumny. You who have heard me plead the claims of the lost world know it is. You have stood with me near the cross, and you know that under the shadow of that tree I have pledged you to devote your lives to no less a purpose than that for which the bleeding victim died—the salvation of every nation.—*General Booth.*

Flippancy or even familiarity, is not fitting in the presence of the King of kings and Lord of lords. Our ministers do not forget that public prayer is "common"; that they voice the feelings and aspirations, the sorrows and joys of their people. They stand between the people and the prayer-hearing God. This makes flippancy, levity, or mere monologue forever impossible to the faithful minister.—*Presbyterian Witness.*

Missionary World.

WOMAN AND THE GOSPEL.*

Our desire, in this brief paper, is to enlist the sympathies of the sisters of our Church in the work of our W.F.M.S. It is well said that what our religion is determines what our women shall be and in what estimation they are held in our land.

The gospel of our Lord and Saviour Jesus Christ ought to have our women—indeed, we might say the women of the whole world—as its most numerous and faithful friends. We can understand the neutrality of a man towards the gospel of Christ, but we cannot understand the indifference of a woman; for every woman in this community owes her very best possession, her moral elevation and the recognition of her true place in society, to the gospel of our Lord.

The darkest shadow that lies upon the history of ancient Rome and Greece, and modern India with its dusky millions, is the history and position of woman. The condition of woman in ancient times was little better than that of a slave. Dr. Geikie says that, if married, she was the property of her husband; if unmarried, she was the plaything or slave of man—never his equal.

We need not recall details of the awful, the horrible position of women in lands like India. The degradation, the hopeless misery, the lifelong cruelty women have suffered and are suffering to-day, ought to make the heart of every Christian woman ache. We are amazed that our sisters in Christ feel so little for our millions of sisters whose lives are drenched in unavailing tears. We are enjoying untold blessings in the gospel, and it is astonishing that we can with such complacency take so much and give so little in time, money and prayer. The transgression of our first mother was our first step downward. But the turning point of every woman's life dates from the time when Mary, the mother of Jesus, was saluted in the words: "Behold the mother of the Lord." We take glory and honor to our sex that women were lovingly faithful to Christ and bravely stood beneath the cross when the strong men had timidly withdrawn—indeed, women were last at the cross and first at the sepulchre.

The New Testament teaches us that women are to be reckoned with men fully as members of the Church of Christ. The gospel has emphatically bestowed upon women a new moral dignity. It has raised them out of the dust of heathendom and placed them on a level of moral and spiritual equality with men. This work of our W.F.M.S. wants each one of us as sisters in Christ. It calls for our love, our Christian love. We are making a terrible mistake as women if we allow our own Christian home to absorb all the energies of our love and power. Our home ought to be love's nursery, love's reservoir, but the love nursed at home should be dispersed abroad. If we understand Christian love as Christ did, she is a grace not selfishly confined—on the contrary

"She glows with social tenderness
And feels for all mankind."

We may be mistaken, but our belief is that the love which Christ kindles in a true woman's heart is a broad and intense passion. It begins at home, but never ends there. We plead with you to take into your thoughts and into your hearts the woes and wants, the pains and pangs, of our millions of heathen sisters. But for Christ, our lot would be as dark and cruel and hopeless as theirs to-day. All that makes life worth living to a woman we owe to Christ. How should we feel this morning could time's dial be turned back 2,000 years, when no Jewish Rabbi spoke to a woman? Let us to-day thank God that our Saviour broke through the laws of Jewish conventionality when He

spoke as He did to the woman of Samaria by Jacob's well. It is a beautiful picture we see in that 4th chapter of John's gospel. The disciples marvelled that he talked with the woman, and I'm afraid we would have done the same. She was not the kind of woman we like to know, but what did Jesus make of her? She felt her sin. She confessed it. She left the work she came to do and became a home missionary. "And many of the Samaritans of that city believed on him for the saying of the woman which testified, 'He told me all things.'" Do we not owe something to Him? Are we not debtors to those oppressed and wretched sisters of ours? If the apostle Paul is right, every Christian woman is a debtor to every heathen woman whose lot is darker, more dreary than her own.

We might quote one other instance of our Saviour's appreciation of woman's service:

"Now when Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head as He sat at meat. But when His disciples saw, they had indignation, saying, To what purpose is this waste? For this ointment might have sold for much and given to the poor. When Jesus understood it, He said unto them, Why trouble you the woman? for she hath wrought a good work upon Me. For ye have the poor always with you; but Me ye have not always. For in that she hath poured this ointment on My body, she did it for My burial. Verily I say unto you, wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

We plead, in conclusion, with you to take a living, cordial, abiding interest in our W.F.M.S., as much for your own souls' sake as for the sake of the mighty millions of heathen women who have never yet felt one of the warm living rays that stream from the cross of Christ. There are two classes of women in every Church—the sad and the glad. We believe that our sadness is rooted in our Christian idleness, and our gladness must be founded upon our Christian activity. We plead, then, for an aroused interest in our Church and in our W.F.M.S. The new interest will cost something. It will cost some time; but could we not all cause one hour in the month to help in this cause? It will cost some cents, more or less as God prospers us; some place in our prayers. But it will bring forth large and unexpected blessings.

"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."

"Be not weary in well doing, for in due season we shall reap if we faint not."

Merrickville, Ont.

AN ARMENIAN GIRL.

An incident reported to us from Gurum near Sivas in Turkey illustrates the truth of Christ's words that "He that loseth his life for my sake shall find it." Of the 1,600 Armenian houses in Gurum only 400 remain. At least 1,200 persons were killed and 200 brides or girls carried off. A girl whose name means by interpretation "unfading," was also taken, a Protestant, her New Testament remained in her bosom. They did not injure her, but soon after starting told her she must accept Mohammedanism. She refused; they threatened to kill her, still she remained faithful. Again and again they insisted but she as often resisted, crying out, "Kill me now if you must, for I'll never, never become Moslem"; and she took out her little Testament and read it in their presence. They actually let the girl go, and she turned round and found her way back home unharmed.

Young People's Societies.

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

FUEL.

Hard facts make the best fuel, after all, for the missionary flame. Why is the W.F.M.S. running up such a splendid record of giving? Because it is studying the field and the facts. The Leaflet and the Monthly meeting mean a thorough education as to what is doing, who are doing it and how, and what needs to be done. Results—burning hearts and open purses. Rev. W. R. Cruikshank, of St. Matthew's Church, Montreal, writes thus of his Y.P.S.C.E.: "Another committee is called the Missionary Intelligence Committee who keep in touch with our own missionaries and also of themselves prepare papers and addresses for a monthly missionary meeting. I have discovered a strong desire on their part to give their subscriptions to those mission fields from which some missionary has returned and spoken of his work personally, thus showing that our young people will be loyal to missions of the Church, if only they are brought by some means in touch with them. Now these mission studies, if I may so call them, make the young people personally acquainted with the fields and their needs, and ever after awaken sympathy for them."

GOOD READING.

A O.E. Society in the Lindsay Presbytery places the *Golden Rule* in the reading room of the Public Library. Another unites with the other C.E. Societies in the Local Union to put the *Missionary Review of the World*, *Christian Work*, *The Young Men's Era*, *The Golden Rule*, and *Endeavor Herald* on the tables of the Public Library. There could be no wiser expenditure of money. But why not include hotels also? A traveller says: "While away from home a few Sundays ago, I visited a Sunday-school, and, on leaving the school, a religious paper was given to me. After reading it, I placed it on the table in the hotel reading room, and watched results. Sunday, Monday, and Tuesday, I saw men, both young and old, reading that paper, and apparently much interested in it. The thought came to me, Why not have all the hotels supplied regularly every Sunday with good literature?" The Y.P. Societies can readily, if they will, supply this lack.

ROYAL ENDEAVOURERS.

It will tax the geographical knowledge of most to tell just where Fakaofu is, but the Y.P.S.C.E. has found it out, for Rev. John Marriott says: "In the evening we had a meeting of the Christian Endeavor Society. It was a beautiful service, and did our hearts good. The King is a member, as well as nearly all the church members and catechumens. The church was crowded. Many of them testified to the great usefulness of the meetings in promoting their spiritual lives. The old King, with his hoary head, gave his testimony with the others. The service was to some of us as the gate of heaven." The following Sunday, Mr. Marriott goes on to say, they were put ashore at Atafu, where they had "a splendid congregation and hearty singing." Then, "after tea we had our C.E. service, in which they have thirty-eight members. The King of the island is a member, and gave his testimony as an Endeavourer." After visiting Funafuti and Nakufetan, they arrived at the island of Nui, and Mr. Marriott says: "We had the same services as on the other islands. Kirisome, the old pastor, has a fine school, and his scholars do better in examinations than those on any other island. He is a most successful teacher. I found to my surprise that he had a C.E. Society. The work is going on very well here. There is a population of 398 people; 143 of these are Church members, and most of them are Endeavourers." The islands named are in the Samoa group and are out stations of the London Missionary Society—*Christian Endeavorer*.

THE GIFT OF LIFE AND HOW TO USE IT.

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

April 5.—Matt. x. 34-39.

AN EASTER TOPIC.

Professor Henry Drummond says that the word "life" still wanders through science without a definition. The term is only partially defined in the paraphrase which says:

"Life is the season God hath giv'n
To fly from hell and rise to heav'n."

It is sufficient for our purpose to say that life is the period between birth and death; that it is the time during which the human body and soul are united, and that it is God's most precious and sacred trust. This period of probation might well be called a gift. We are put in trust with it; it is not ours to do with it as we please, for God Himself has stated the terms and conditions on which it is bestowed.

How then can we best use this gift? It is needless to remark that a great many do not use it well. They set out with distorted views of what it is, therefore never make the best of it. Some imagine that pleasure is the great end of life. Their theory of life might be summed up thus, "Let us eat and drink, for to-morrow we die; be happy while you may." But the Apostle tells us that the woman who lives in pleasure is dead while she lives, and this remark is as applicable to man as to woman. Others seem to think that the great end of life is to rise to a position of eminence in their chosen calling, or to win fame and renown in a political or professional career. But that is very much like digging for iron with a golden spade. When the immortal soul occupies itself entirely with what is material, it spends itself upon what is beneath itself. Others again act as if they believe the great end of life to be the amassing of a fortune. Such persons remind us of the man whom Bunyan so vividly portrayed—the man with a muck-rake in his hand. Though one stood above him offering him a celestial crown, yet this man was so intent upon gathering up straws, that he did neither look up nor regard.

A few years ago there died in the city of Berlin, a man who had reached the age of seventy-three. He had been very methodical and had kept a strict account of the number of cigars he had smoked, the glasses of ale and other liquors he had consumed, and also the sums of money he had expended on refreshments. He had kept a diary for fifty two years and his last entry was this, "I have tried all things—I have seen many; I have accomplished nothing." What was the cause of failure? Doubtless he started out with a false conception of what the gift of life is for.

It is of the highest importance that we have a proper conception of the great end of life. Alexander the Great was accustomed to say: "Philip of Macedon gave me life, but it was Aristotle who taught me to make the most of life." It may well be questioned whether Alexander ever learned the lesson which his preceptor desired to teach him; but we have learned a great lesson when we have found how to make the most of life. Possibly our lives seem to us to move in a dull routine; perhaps they appear monotonous; yet even in such lives we may love God, we may honor Christ, we may uplift our fellowman, we may obey the divine commandment, and we may earnestly and honestly do each duty as it presents itself to us.

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on the dial.
We should count time by heart-throbs. He
most lives
Who thinks most, feels the noblest, acts the
best."

It is said that Bernard, that saintly character, asked himself every day the question, "Bernard, for what purpose art thou here?" Why was he there? Why are we here? To glorify God. Reverently should we strive to be able to say with Christ: "I have glorified Thee on the earth."

* Paper read by Mrs. (Rev.) Ed. Aston, Merrickville, at the meeting of Brookville Presbytery, at Winchester.

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TORONTO, WEDNESDAY, MARCH 25TH, 1896.

A MEMBER of the Ontario Legislature said the other day that one of his fellow members had two ways of speaking. Sometimes he made such elaborate preparation that nobody else understood him. At other times he spoke extemporaneously and then he did not know himself what he was driving at. We have known several speakers who combined these styles with marked effect.

DR FIELD, of the New York *Evangelist*, writes that he attended not long ago a banquet in St. Augustine, Florida, at which 356 editors sat down. The occasion was the annual meeting of the National Editorial Association of the United States. Not one of the 356 tasted liquor, not even wine nor beer. And yet there are pharisaical people who speak about editors as if they were all that is bad.

WHEN Brother Wright, convener of the Assembly's Committee on Life and Work, brings in his report next June, we venture to predict it will say that the poor in the Presbyterian Church are well cared for. Presbyterians are often described as cold and their creed characterized as harsh, but when it comes to laying down money for any charitable purpose they are far and away ahead of every variety of the gushing brotherhood. Who ever knew a member of the gushing fraternity to pay like a man.

OUR old friend Dr. Patton, President of Princeton college, says that "a chronic condition of impecuniosity is a sure sign of a healthy college," and adds: "We need a million for Princeton, and if we had it, we should want two millions, worse than we want one." The general opinion is that Princeton does not need a million or any other large sum very badly, but the old bulwark of orthodoxy may be presumed to know its own business. There is a germ of truth, however, in the statement that "chronic impecuniosity is a sure sign of a healthy college." A college or congregation perfectly satisfied with its resources and its work would soon get on the down grade and die.

WHATEVER may be thought of some of the politicians every one must admit that the people of Canada as a whole have conducted themselves with admirable self-control ever since the agitation on the Manitoba school question began. There has been little or no excitement and very little shouting about a crisis. Of course there will always be somebody to shout more or less, but the great body of the people resolutely refused to go into hysterics over a few half-breed schools in Manitoba. The coolest of the cool were the Manitobans themselves. People who have been in Winnipeg lately say they heard less about the school question there than in Toronto. Canadians do not get alarmed now every time they hear politicians talking about a "crisis."

GOOD people are sometimes surprised and shocked when they hear wicked men denounce the Bible and declaim against its doctrines, especially the doctrine of future punishment. In the name of common sense what else could be expected. Can a proud defiant sinner be expected to admire and love the book that tells him he is an ungrateful transgressor and must be eternally punished if he does not repent and believe. Is it a common thing for criminals to cherish feelings of strong affection for gaols, laws and officers of the law.

SIR OLIVER MOWAT has a bill before the Legislature which should kill off the small circus and side-show and put an end to gambling at Agricultural shows. One provision is that each circus shall pay \$50 a day for every day that it remains in the Province. Another is that a Provincial detective or officer of some kind shall visit Agricultural shows and look after the gamblers who fleece young farmers. THE CANADA PRESBYTERIAN has called attention a good many times to the gambling carried on at country shows. The fakirs had better be careful next autumn.

AS we go to press the Home Mission Committee (Western Section) is in session in this city. Its members are drawn from the city of Quebec or beyond it on the East to the shores of the Pacific on the West. During the two or three days it is in session a vast amount of work most vitally affecting the welfare of the whole Church is transacted. The financial part of its deliberations are most important, and very great anxiety is felt in this part of its work, both by the members of the Committee, and by all the missionaries in its employment over the whole of its wide field. In this connection Rev. Dr. Warden intimates that during the month of April \$15,000 will be required to enable the Committee to meet all claims against it and so close the year free of debt. We trust that the \$15,000 will be forthcoming without fail.

THE Foreign Missionary Secretary, Rev. R. P. MacKay, has sent out to all ministers in the western section of the Church a circular respecting the state of the Foreign Mission Funds at this date which reveals a very serious state of things indeed. It states that the receipts of the fund are at this date \$4,300 less than at the corresponding date of last year, and that at the present time it is over \$34,000 in debt. Additions made to the staff in India and Honan increase the obligations of the Committee this year by about \$4,000. It has also been found necessary to make large expenditures in India for building purposes in order to secure the health and efficiency of our Missionaries. It is thus seen that at this date we should be at least \$8,000 in advance of the amount actually received. But little more than a month now remains in which to avoid the "embarrassing deficit" which Mr. Mackay announces will have to be faced at the end of the year unless every effort is put forth to avert it. This is a state of things which, with such a Foreign Mission Committee as ours, would never have arisen if only every member of the Church would contribute something to the fund, and still less so if everyone gave according to his ability. Let all now who love this cause come promptly to its aid.

INTERNATIONAL ARBITRATION.

ONE of the most painful and unpleasant features arising out of the interference recently of the United States in the boundary dispute between Venezuela and Great Britain, and the manner of that interference, offensive, if not menacing, was the feeling of uncertainty to which it gave rise as to the continuance between the two great English speaking people on both sides of the Atlantic, of that friendly feeling and of those peaceful relations which had gradually grown to be considered as something which could not be disturbed. A very rude shock was given to that feeling of security which had arisen in Canada and England which regarded war between the two nations as a thing never to be thought of. There was so little occasion for the interference, and the manner of it was so unexpected, and put such a strain upon the good temper, forbearance and magnanimity of a powerful, free and spirited people, that although

it might be borne once, there could be no certainty that it would bear a second, third or fourth trial without war resulting. Happily because of the coolness, forbearance, wisdom and humanity of the British people the crisis passed with nothing worse than a brief period of feverish excitement.

Out of this evil, as has happened in so many cases, good has come. In the first place the Monroe doctrine has been more fully discussed than ever before and its actual meaning and scope more definitely settled. In the next place, the Venezuela boundary has been most thoroughly investigated to the making out of a very strong case for Great Britain, which it may be hoped will have a most salutary, sobering, if not a humbling effect upon the state of feeling in the United States, and help to bring the Venezuelans to a state of mind which will soon lead to a peaceful settlement of a long disputed question. And best of all, the bare possibility of war, and the shame and disgrace to civilization and Christianity, not to speak of the loss, and waste, and destruction of life and property which would be caused by it, have, since the fever of excitement has subsided, so appalled and horrified sober-thinking people, that a great anxiety has arisen to devise some means whereby so great a danger and calamity should never again arise.

The means to this end, which all good men have felt must be attained in some way, is very naturally that of international arbitration, as between these two nations at least, of all matters of misunderstanding or dispute. And now, fortunately, that the heat of passion on this side, where it mainly existed, has passed away, there has arisen in the minds of all thoughtful people as great an anxiety to bring about this, as but a few weeks ago, judging by the talk and by the great bulk of the newspaper press, there was a readiness if not actually a desire for war. This feeling is so fully, so widely reciprocated, and by such influential men and public bodies in England, as to lead to the hope that some practical step will eventually be taken to make war, between English-speaking people at least, all but an impossibility.

Much will depend for the successful attainment of this end upon the spirit in which it is pursued. It must be one of mutual confidence and mutual respect. Without this, it will be useless to attempt to formulate a treaty for the settlement of all international disputes by arbitration. The *Review of Reviews* is only one American magazine, and its editor is not entitled to speak for all Americans, but such a spirit as it shows would effectually bar the way at the outset to any such arrangement. According to it the Government of the United States is and has always been a model in its method of dealing with weak powers, while "our English friends have the reputation of settling disputes with weak powers by bluster, ultimatum, and naval demonstration; with great European nations by diplomacy, which skilfully plays upon the balance of power; and with the United States by availing itself of America's good-natured willingness always to submit any claim or contention to the test of a fair arbitration." The motive in this instance "is only to eliminate one of her possible future enemies to obtain a clearer field to pursue aggressive policies in other parts of the world." And it lays down the law to England thus: "Before anything can be done, a prompt and pacific settlement of the Venezuela question must of course come first."

We regret this spirit and language, and if it is common, as we hope it is not, arbitration is yet a long way off. If it could be adopted and loyally adhered to as we have no doubt it would be, it would at once remove the feeling of uncertainty about the maintenance of peace which in itself is both painful and most injurious in every way; it would increase and cement friendship between the two people who are in reality one; it would be a powerful example to other nations, so powerful that its good effects being manifest to all, it might be expected to spread, until one nation after another would fall in with it, and in time it might even so prevail as that the nation that would not submit its disputes to arbitration would not be allowed to go to war, and be given to understand that they must be so settled. The day for this may yet be a long way off, but if Britain and the United States would enter upon this method and lead the way it would be a beginning, and there are no two nations with which it could so easily and

more worthily begin. In such a cause all Christian people, all humane and philanthropic people, all wise, just and sober-minded people should cooperate, and heartily combine their influence to inaugurate a movement which, could it become general, would be a crowning blessing to the human race, and one of the brightest consummations that could possibly be wished for.

THE ARMENIAN'S CRY.

WE gratefully again acknowledge contributions sent us for the Armenians, and while doing so, in response to appeals made on their behalf, in bringing anew before our readers and keeping before them the case of this oppressed and apparently doomed, ancient, Christian people, we have no intention of harrowing the feelings with details of cruelties which have been committed by Turk and Kurd. The daily papers by means of dispatches and letters from eye-witnesses, such as Principal Grant sent a few days ago to leading journals, and copied into many papers in the Dominion, have made all more or less familiar with these. The reality is far beyond the power of most of us to imagine. We wish rather, and we wish most earnestly, to keep before the minds of all the great extent, and utterness of the destitution of this suffering people, and so to keep open if possible the fountains of charity and pity, so that the stream of practical help may be kept flowing. The more that becomes known the more terrible grow the facts of want, suffering and death, and the more urgent the call for help. Fancy, for instance, a population greater by at least one-half than that of the whole of Toronto, literally, absolutely dependent for every thing they need to sustain life upon what is given them in charity. Conceive what it would take to supply such a multitude of people with food only, for one day. This great hungry crowd of men, women and children have had to be supplied with food wholly by charity, not for one day, but for weeks and months. One can in a moment see that to do this must require a very large amount of money. Many have already perished of hunger.

But more than food, much more is needed simply to keep people alive, in a climate like our own, and especially in winter, which they are now and have been passing through. Clothing, shelter and warmth are all as much needed as food, and these too must all be supplied to them by charity. Fancy then a population much greater than that of Toronto, a great part of which is without proper clothing at a season like this. This is actually the existing state of things. Many have died from cold and nakedness. Who are our neighbors? These Armenians, these starving, dying fellow-creatures, fellow-Christians. Since no nation has interfered to put a stop by force to the pitiless, nay to the exultant cruelties and atrocities of the Turk, the only way in which Christian nations can do the neighbor's part is by giving them promptly, and in abundance, such help as the good Samaritan gave, who has for all these centuries stood the shining pattern held up before the world by Christ, of unselfish loving kindness.

It is not for anyone whom the cry of these suffering people reaches through their weekly paper or in any other way, to say "let the rich or those who are near help them." The duty and the privilege of helping is everyone's to whom God has given the means, and there is scarcely a family in Canada that could not do something, if they only would. Let there be a self-denial week, if need be, to save the hundreds before whom there is certain death from want if help is not sent them. For months yet to come they will be wholly dependent upon what charity can supply. If only all felt this and would respond to this call for bread to eat, how broad, and deep, and full would the stream of charity flow, and as long as required.

Canadians have to some small, very, very small, extent responded. We believe they would do so much more largely if only the opportunity were generally given them. Were we to do so it would do us good. May we suggest that the parties upon whom chiefly rests the responsibility of calling out the people's help is the clergy of all the churches, municipal officers and leading men in all our cities and towns. That the need is very great and very urgent is evident from the statement made, that a deputation of leading men will wait, if they have not already done so, upon Lord Salisbury to urge upon him the establishment of a

national relief fund under Government patronage, a course only adopted in cases of the greatest extremity. It may well be feared, as we have before said, that pestilence will break out, and follow in the wake of their present destitution, and aggravate the sufferings and miseries of these poor, suffering Armenians. Surely, though this national crime of Turkey is all but unparalleled for cold-blooded atrocity, and every element of wickedness, and shame, and infamy that religious hate could conceive, and it must leave upon the professedly Christian nations of Europe especially, and to some extent upon those on this side of the Atlantic, a dark blot, a day of retribution must come. Surely the cup of Turkey must be filling up for a day of wrath and judgment, and it may be hoped, of final and complete overthrow, when she will be forever shorn of her power to perpetrate again upon an innocent people such indignities, such wrongs and unmentionable cruelties as are now crying aloud to heaven against her, and not only against her, but against all who might have helped these people, but who only have asked in their time of sorest need, "Am I my brother's keeper?"

THE CANADA PRESBYTERIAN is still receiving money on behalf of this good work which we inaugurated, and all sums sent us will be promptly forwarded and acknowledged in our columns.

ARMENIAN RELIEF FUND.

Amount previously acknowledged (March 4th, 1896).....	\$ 800 40
Rev. J. McKinnon, Congregation, West Williams Y.P.S.C.E., Allandale.....	21 85
Y.P.S.C.E., Allandale.....	2 00
Jos. Whiteley.....	1 00
Minnie McLennan.....	1 00
W. R. McIntosh.....	1 00
N. McNicol.....	1 00
D. Cameron.....	1 00
From one who wishes to help.....	5 00
Rev. J. McD. Duncan, Woodville friends (additional).....	2 05
L.H.N., Newcastle.....	2 00
St. Andrew's Presbyterian Church, Gananoque (per F. E. Kimball).....	21 62
Y.P.S.C.E., North Brant (per Rev. D. Duff)....	10 00
A Friend, Whitechurch.....	5 00
From two friends (per Miss J. E. Gibson, Maple Valley).....	2 00
Chesley Branch, W.C.T.U. (per M. A. Mackenzie).....	5 00
Wm. Henderson, Rockton, Ont.....	1 00
The Wilkie Family, Roseile, Man.....	5 00
Angus Skinner, Lintrathen.....	2 00
Mrs. R. Rentick, Carman, Man.....	1 00
Russel and Metcalfe Congregations (per O. Bennett).....	23 00
Y.P.S.C.E., Atkins' Corners (per Miss L.M.C.)	10 00
Mrs. Huston, Brampton.....	3 00
Per Rev. J. F. McLaren, B.D., from—	
George Black..... Rocklyn.....	1 00
Wm. Boyd.....	1 00
C. Birrell.....	1 00
Rev. J. F. McLaren.....	3 00
David McLaren.....	1 00
Eald McLaren.....	1 00
N. Curry.....	1 00
F. Sturgeon.....	1 00
J. McArthur.....	50
Jno. Breadner.....	60
Jos. Breadner.....	25
R. Dunlop.....	1 00
E. Manning.....	1 00
E. Sparling.....	1 00
G. Ptolemy.....	1 00
F. Lemon.....	1 00
Wm. McLean..... Walter's Falls.....	1 00
S. McLean.....	2 00
H. Norton.....	2 00
J. Sutherland, Jr.....	2 00
J. Sutherland, Sr.....	1 00
Jas. Howry.....	2 00
Ethel Howry.....	1 00
Wm. Parks.....	1 00
John Henry.....	1 00
George Murray.....	1 00
R. McKay.....	1 00
A Friend.....	1 00
M. Ramage.....	1 00
J. Henderson.....	75
Jas. Henry.....	50
Jas. Hammil.....	50
J. Murray.....	45
M. Goldsmith.....	50
Dr. McLellan.....	50
Mrs. Macauley.....	10
Neil MacDonald..... Hoath Head.....	1 00
Geo. Michael.....	1 00
D. Campbell.....	1 00
N. McEachern.....	50
A Friend.....	25
"A contribution from Oakland" (per Lizzie J. Stewart).....	7 35
First Presbyterian Church, Westminster (per Thos. Baty).....	62 74
A Sympathizer, Clinton, Ont. (per Mrs. J. W. Irwin)	2 00
	\$1,042 41

Books and Magazines.

THE AGNOSTIC GOSPEL, WITH RELATED ESSAYS. By Prof. Henry W. Parker, D.D. Pp 216, 75 cents. New York. John Alden.

The First two papers "Huxley and Hebrew Tradition" and "Huxley and Christian Tradition," review and refute Huxley's two volumes on the Bible. The six related essays following are original papers on the Bible and the supernatural and are entitled: "False Revelations of the Unseen," "Arguments for the Unseen," "A Universe in Little—A Dream," "The Know-Nothing Philosophers," "Some Moral Adjustments," "The Christian's Agnosticism and Gnosis." The writer of this work describes himself as "a theistic evolutionist." Of his qualifications for writing it and of the work itself, Professor D. S. Gregory, D.D., LL.D., ex-Prof. Lake Forest University, and Managing Editor of the Standard Dictionary, says: "I have examined with some care the manuscript of Dr. Henry W. Parker's 'The Agnostic Gospel, with Related Essays.' I know of no one in this country who has such special qualifications for dealing with the subject. He is thoroughly acquainted with the scientific and philosophical theories and points involved; is keenly discriminating and incisive in his critical thinking and reasoning; appreciative and sympathetic in spirit, and genially humorous in tone and temper. To all this he adds literary quality of a high order, exhibited in the pungency and raciness of his style and the breadth of allusion and illustration."

EDEN LOST AND WON. Studies of the Early History and Final Destiny of Man as taught in Nature and Revelation. By Sir William Dawson, LL.D., F.R.S., etc., author of the "Story of the Earth," etc. etc. Fleming H. Revell, Company, Toronto, pp. 226 Price \$1.25.

This book is composed of papers which originally appeared in the *Expositor*, to which have been made some additions and amendments. Its object is by the intelligent and reverent study of the Bible in the light particularly of special aspects of natural science, to fortify the reader against the aggressive forces of agnostic philosophy and destructive criticism. The arguments it presents are drawn from that field in which the writer is universally acknowledged to be an authority. The subject is treated under: Part I.—"Physical and Historical Probabilities Respecting the Authorship and Authority of the Mosaic Books;" and Part II.—"Man and Nature Fallen and Restored." It is a subject, to Christians especially, but really to all men, of the utmost consequence and of perennial interest, and this work upon it will repay attentive reading.

ADDRESSES ON THE SECOND COMING OF THE LORD, delivered at the Prophetic Conference, Allegheny, Pa., Dec. 3, 6, 1895. Pittsburg: W. W. Waters, 706 Penn Ave.

This book consists of the addresses given at the conference referred to. "The attendance at it was very large, great interest was shown in the study of God's Word and great blessing attended each service." It is the desire that this blessing may reach a wider circle, which has led to the publication of the addresses. They embrace a large number of the subjects which naturally gather around the personal and pre-Millennial second coming of the Lord. Those desiring information and instruction in a brief and comprehensive form on this important and present day subject could not do better than read these addresses.

CHARLES AND HIS LAMB. Written for the Little Ones of the Household. By Marshall Saunders, author of "Beautiful Joe." Philadelphia: Charles H. Banes.

This booklet is a beautiful piece of workmanship, and for its literary beauty and humanizing influence, it is perhaps enough to say that its writer is the author of "Beautiful Joe." "In it," to quote from the preface, "Miss Saunders was presented for little folks, sketches and scenes in the real life of a baby boy, and the story of the influences of a little child whose kindness of heart and love for animals is prettily shown. His innocent, artless life imparts its healthy influence to his childish associate and playmate, becoming a living spring of perennial beauty."

THE BEAST WITH SEVEN HEADS AND TEN HORNS. By Rev. Thomas A. Dorion, Manchester, N. H.

This pamphlet is on what all know to be a much controverted subject. The object of the writer is to show to Roman Catholics the errors of their church and so to lead them to seek the true salvation as it is to be found in the teachings of Jesus Christ. It is written in an interesting style; the author states his conclusions clearly and sustains them by ample references to the works of eminent theologians and to the facts of history.

The editorial notes of *Queen's University Journal* for March have a tone of sadness, because of bereavements in the death of the late Rev. D. J. Macdonnell and Dr. Saunders. In memory of both of them, loved alumni of the University, memorial services were held on two separate Sunday afternoons in Convocation Hall, and the addresses given are published, Rev. Dr. Grant being the speaker in the case of Rev. Mr. Macdonnell, and Revs. Dr. Bell, Mowat and others in the case of Dr. Saunders. Matters personal to the college occupy necessarily a large amount of space. In contributions, "Victoria" is an account of Victoria University in Toronto; and "Embryology" is a paper read by W. Moffat, M.A., before the Literary and Scientific Society.

The Family Circle.

A WONDROUS LIKENESS.

Still, on Life's loom, the infernal warp and weft
Woven each hour! Still, in august renown,
A great realm watching, under God's great
frown!

Ever the same! The little children cleft
In twain; the little tender maidens rest
Of maidenhood! And through a little town
A stranger journeying, wrote this record down,
"In all the places there was not one man left."
O friend, the sudden lightning of whose pen
Makes Horror's countenance visible afar,
And Desolation's face familiar,
I think this very England of my ken
Is wondrous like that little town, where are
In all the streets and houses no more men.
William Watson.

THE TURK IN ARMENIA.

What profits it, O England, to prevail
In camp, and mart, and council, and bestrew
With sovereign argosies the subject blue,
And wrest thy tribute from each golden gale,
If, in thy strongholds, thou canst hear the wail
Of maidens martyred by the turbaned crew
Whose tenderest mercy was the sword that slew,
And lift no hand to wield the purging flail?
We deemed of old thou held'st a charge from
Him
Who watches, girdled by His Seraphim,
To smite the wronger with thy destined rod.
Wait'st thou His sign? Enough, the sleepless
cry
Of virgin souls for vengeance, and on high
The gathering blackness of the frown of God.
—William Watson.

HOW FREEDA HELPED.

"I am very sorry, dear, but one of you will have to stay at home to-day," said Mrs. Matson, as she came down stairs, on New Year's morning, looking pale and feeble. "I awoke this morning with one of my nervous headaches, and instead of wearing away, as I hoped it might, it is getting worse, and I dare not undertake the care of the children, feeling as I do. I know you will be disappointed, but I can see no way of managing without one of you, for baby is too shy to be trusted to a stranger even if some one could be found to look after the house."

"I would stay in a minute, only you know I am billed to sing in the High School quartette, and it would spoil everything if at the last moment I should fail to appear," exclaimed Amy, quickly, with more emphasis than the case demanded.

"And I am on the committee to set the table and look after the coffee," said Roxey, in a hesitating voice; "I am afraid if I stay behind, the girls will think I am trying to shirk work."

Freeda opened her lips to protest against being compelled to stay at home simply because she had nothing special to do, but catching the look of pain in her mother's eyes, she choked back her rebellious words, and said in a low tone, into which she tried to put cheerfulness, "I will stay, mother," and then she added gently, "and since I am to be the little mother to-day, I will take command at once, and so relieve you of all worry connected with the morning's work. Lie down here on the sofa, and let me bathe your head, and maybe you can sleep."

"Thank you, dear," replied her mother, with a grateful look as she passively submitted to Freeda's suggestions. "It is too bad to disappoint you, but I could not fight the pain away, much as I long to do so."

"Never mind me, mother dear," answered Freeda, as she arranged the pillows in a more comfortable position, "I should not have enjoyed myself at any rate, leaving you feeling so ill. Just close your eyes, and do not worry yourself trying to talk. I will take care of Robby

and the baby, and look after father's dinner, and the girls will see to their own lunch. Uncle Charlie is going to drive, so you can rest easy about that, and as the picnic is to be in a warm hall there will be no danger of their suffering from the cold."

The sleighing party, under the management of Prof. Ogden, was composed of the High School scholars, and for weeks Freeda had looked anxiously forward to the pleasure the New Year's expedition promised. Hence it was not strange if she dropped a few tears of disappointment as from the dining-room window she watched the merry party drive away. But with her mother to attend, the children to look after, and her father's dinner to prepare, she had very little time to brood over her misfortune, though, try as she would, she could not get the sound of the sleigh bells out of her ears.

It was hard for Robby to keep quiet, shut up in the house on a bright, sunshiny day, particularly when there was a new sled waiting on the back porch to be tested. He begged hard to take Nannie out to give her a ride, but Freeda thought he was too small to be trusted with such a precious charge alone. However, she promised that if he would be very quiet she would go along, after dinner, and see that no harm came to either of them.

Her mother was almost certain that she could sleep if everything were perfectly still; hence, as soon as the dishes were out of the way, Freeda bundled the little ones up snugly, and went out in the yard to try the new sled. It proved to be a first-class runner, and the afternoon being pleasant, she became as much interested in the sport as Robby himself.

While the children were laughing and shouting in great glee, Freeda heard a loud, angry yelp in the direction of the alley, and, turning quickly, was horrified to see a dog, panting, and foaming, and snapping, coming directly towards her. It was Ed Simpson's dog, and it was mad; she had heard this a day or two before, but had forgotten it. Now it was before her, making for the children, and there was not a soul in sight to help her. There was no time to grab the children and run, for it was almost upon her. She must save the children at any rate, so she stepped forward, in front of the loaded sled, and bracing her feet firmly in the snow, spread her apron to catch the beast. With its head down, snarling and snapping, the dog rushed on, right into the snare prepared for it. Then, with a mighty effort, Freeda pressed her knees against its jaws, and held them firmly until, a few moments later, a burly policeman came around the corner, and rushing up, untied the stout gingham apron she wore, and wrapping it round and round the dog's head, made it harmless for the time. By this time half a dozen other men, and Freeda's father among them, arrived, and the children were taken into the house while the dog was taken back to the alley and shot.

"Don't say anything to mother about it," said Freeda, after her father had convinced himself that she was not injured in the least, except what she had suffered through fright. "It might excite her and cause her more suffering, and since no one is hurt, there is no use in disturbing her."

"We'll not tell her now, of course," answered her father, "but after she is better it will give her great pleasure to know what a heroine her little daughter really is."

"Why, father, I never thought of being a heroine," said Freeda, with wide-open eyes. "I merely did what any girl might have done."

"But what not one in a hundred would have thought of doing," returned her father, stroking her hair. "You saved the lives of your little brother and sister, and that, too, by risking your own."

"I don't see any use in people's making so much fuss over such a little thing," said Freeda to herself, later, when everybody she met insisted that she was a real little heroine. "It did not take half as much courage to meet the dog as to give up the sleighing party without grumbling; and nobody thinks of that."—*Belle V. Chisholm in the Christian Observer.*

THE SHORTER CATECHISM.

The *North and West* calls attention to the fact that a year from next November the Shorter Catechism will be 250 years old. That admirable summary of Divine truth has stood the storms of many generations, and its popularity and influence are greater to-day than ever before. It is being expounded, taught, committed to memory not only in Scotland, Ireland and England, but in the Australias and New Zealand; in British Columbia, on the prairies of the North-west; throughout the United States; in the West Indies; in India; in South Africa. Whoever learns the catechism has his mind well stored with all that is most precious in Reformation Theology—the theology of the Holy Scriptures. All the young people of all the Presbyterian Churches ought to commit this Catechism to memory. Many will do so as a matter of course, as succeeding generations have done ever since the "Westminster period." What is desirable now is that the number of learners should be greatly increased. What steps might wisely be taken to stimulate the zeal of the young ought to be maturely considered by our Sabbath School superintendents and teachers.

FINISHED AND FOLDED UP.

"There, that is finished and folded up, and I am heartily glad!" said Bertha, as she took off her little thimble, and laid on the table a pretty blue muslin dress, on which she had been busy for several days.

"Is it well done, too?" asked practical Aunt Mabel.

"Pretty well done for me, auntie; mother says I improve in dressmaking."

"That is encouraging. Now, Bertha, do you know that something else of yours also is finished and folded up this evening?"

"What else can it be, Aunt Mabel? This is the only piece of work I have had to do this week, unless it is that tidy. I do not expect to see the end of that for six weeks."

"Still you have finished and folded up something more important than your tidy, or your dress even—something which will not be unfolded again for ages, perhaps; and yet you will see it again, with every line and fold. Your day's history is done and gone from your keeping. You may remodel the dress, if it does not please you, but you cannot change one jot or tittle of the day's record."

Aunt Mabel had the fashion of dropping these seed-thoughts, which often grew up, strong, vigorous plants in young hearts.

"What has the record been?" asked Bertha of her own heart, as she thoughtfully laid away the blue muslin. As little by little she tried to go over the hours, there was much she would gladly have changed if she could.

"I wish I had spoken pleasantly to Ned when he wished me to help him with his flag. It would only have taken me a minute or two; and he was first sad and then vexed with my crossness. It is too bad! I left mother to do all her baking alone, and did not even prepare the cherries for her, in my haste to finish my dress." A sight of a little Bible, whose clasp had been closed all day, suggested still more reproachful thoughts. "No wonder I had such a poor day's record when I began it in too much haste for prayer, or reading a verse even."

The day's work did not look so satisfactory from this standpoint, and she sighed as she felt it was "folded up!"—*Words of Life.*

A NOVELIST ON LOVE.

H. H. Boyesen, the well-known novelist, gives a striking and beautiful definition of love in a recent article in *Lippincott's Magazine*:

Love is, to my mind, nothing but an enthusiastic congeniality of soul. It is a profound sense of a pervasive harmony of being. Its first symptom is not a physical attraction, but a delicious realization on the part of each, of a strange consonance of nature. More than half its joy consists in the feeling of being completely understood in one's noblest potentialities. The lover is for the time what his beloved believes him to be, and she is what he believes her to be. What happy audacity of speech, what glorious heights of feeling, what rare flashes of insight, as the two chords go sounding together, in melodious embrace, reveling in each other's eloquence, charm and beauty. To be thus turned up an octave above one's ordinary self, to feel the resonance of one's speech in a noble woman's soul, to receive one's thoughts back enriched through her mind, is about the highest beatitude which earth has to offer. And the chances of it will be infinitely multiplied when mind and character, in the more exclusive sense, shall not be the rare attributes of a few exceptional women. A soul relation can exist only where souls exist and have shed their embryonic swathings, having assumed their permanent type and quality. That by no means precludes growth, but rather insures it, and in a way points its direction.

CLERGYMEN'S SALARIES.

Mr. H. K. Carroll, in an article in the current *Forum*, gives some interesting statements as to the pay of preachers. Everybody knows, he says, that salaries are generally higher in the cities than in the towns and villages, and in the Northern than in the Southern States. How much do the bishops get? In the Protestant Episcopal Church the salary of a bishop varies from \$3,000, with \$300 for official and traveling expenses, paid to the bishops of missionary jurisdictions, to \$12,500, including allowance for house rent.

The salary of a Methodist bishop is about \$3,500, plus \$1,550 for house rent, and bills of travel are paid independently. The Catholic bishops get from \$3,000 to \$5,000 with a house, and archbishops about \$10,000.

The average salary of a Methodist preacher is about \$847. In some instances in cities, however, salaries range from \$7,000 to \$4,000. The Congregationalists are very liberal toward their ministers. The highest average in any State or Territory is \$1,727; but there are city churches that pay their ministers from \$7,000 to \$4,000. In fact, in Chicago a certain congregation pays \$8,000. In the Presbyterian Church the average salary is between \$1,000 and \$1,200, but in New York there are some pastorates that pay each \$10,000 or more. One pays as much as \$15,000.

The wealthiest denomination in the United States is the Jewish; the next the Unitarian, the third the Reformed (Dutch) and the fourth the Protestant Episcopal. The Baptists pay low salaries, probably no Baptist pastor in any of the large cities receive more than \$6,000, with one exception. The Lutherans average from \$5,000 to \$3,000. Jewish rabbis get \$12,000 in salaries besides perquisites. The stipend of a Catholic priest is the smallest of all, he getting only \$800.

A BOY'S OPINION.

Sometimes a young lad will strike a truth in his random talk. Talking to a middle-aged woman one day, a young fellow said, confidentially: "You see, Mrs. R—, my sisters think so much of the conventionalities. They are always telling me that only common girls do so and so, and that girls who have been taught properly don't do this thing or the other thing. Now I think sometimes they are mistaken. Lots of nice girls do things they didn't use to do. They ride bicycles, and they go in parties or clubs with their brothers or friends. They can be jolly and good comrades with a boy; but they are nice too, and just as well-behaved as my sisters."

"Yes, I think that too," replied the lady. "And you don't think it makes the girls any worse? What about the boys?" "It makes the girls more friendly and pleasant than those who stay at home and never see anything!" he exclaimed, emphatically. "And it does something else. It makes us fellows more careful in what we do and say when girls go everywhere as well as we do. Isn't a 'bicycle tour,' or a 'camping out,' or a tramp in the country, as good sport, and don't it make the fellows better-behaved, when girls are along? Yes, sir! I don't want to go to places where the girls can't go; but I do think the girls ought to give way too, in the matter, and try to go around to all the places and take part. The boys want the girls, and I do believe it would do the girls good too, and wouldn't hurt them a bit."

And this expression of the opinion of a well-brought-up young American boy is something for the mothers of girls to think over.—*Harper's Bazar.*

Here is how Mr. Watson describes the invertebrates who for some reason have omitted to realise their individuality:—With some men individually has been so crushed that they have no moral right to say "I." They are as like their neighbours as one brick to another in a smooth, featureless wall. One loses patience with certain inoffensive people, and is tempted to do them mischief because of their contented nonentity. They were intended to be numerals of some value, and they have reduced themselves to ciphers. If they say anything, it is an echo. If they do anything, it is as a lay figure pulled by strings. If they declare their opinions, you hear the leader of a morning paper. One longs for the day when this man will assert that the earth is square, or that Queen Elizabeth wrote Shakespeare's plays; it would be the first assurance that he had an independent mental existence. When once he has started for himself, everything is possible.

Our Young Folks.

BESSIE'S FAITH.

Little Bessie's papa
Is an advertising man
Who talks his business everywhere—
Everywhere he can.

Little Bessie heard him,
Heard him talking ads,
And became a loyal convert
To that theory of her dad's.

And like her good papa,
Believed that everything desired
Could be had by advertising
When properly inspired.

One day there came a babe
To fill the house with joy,
A great big bouncing baby,
A ten-pound baby boy.

And when Bessie saw her brother,
As she tip-toed on the mat
And saw the babe, she said "Mamma,
Did you advertise for that?"

—*Printers' Ink.*

ANNIE'S WAY OF WORKING.

Very tiny and pale the little girl looked as she stood before those three grave and dignified gentlemen. She had been ushered into the study of Rev. Dr. A. J. Gordon, of Boston, where he was holding counsel with two of his deacons, and now upon inquiry into the nature of her errand, a little shyly preferred the request to be allowed to become a member of his church.

"You are quite too young to join the church," said one of the deacons. "You had better run home and let us talk to you mother."

She showed no sign of running, however, as her wistful blue eyes travelled from one face to another of the three gentlemen sitting in their comfortable chairs; she only drew a little step nearer to Dr. Gordon. He arose, and with the gentle courtesy that ever marked him, placed her in a small chair close beside himself. "Now, my child, tell me your name and where you live."

"Annie Graham, sir, and I live on K—street. I go to your Sunday school."

"You do; and who is your teacher?"

"Miss B—. She is very good to me."

"And you want to join the church?"

The child's face glowed as she leaned eagerly toward him, clasping her hands, but all she said was, "Yes, sir."

"She cannot be more than six years old," said one of the deacons, disapprovingly.

Dr. Gordon said nothing, but quietly regarded the small, earnest face, now becoming a little downcast.

"I am ten years old; older than I look," she said.

"It is not usual for us to admit anyone so young to membership," he said thoughtfully. "We never have done so; still—"

"It may be an undesirable precedent," remarked the other deacon.

The doctor did not seem to hear, as he asked, "You know what joining the church is, Annie?"

"Yes, sir," and she answered a few questions that proved she comprehended the meaning of the step she wished to take. She had slipped off her chair and now stood closed to Dr. Gordon's knee.

"You said last Sabbath, sir, that the lambs should be in the fold—"

"I did," he answered, with one of his own lovely smiles. "It is surely not for us to keep them out. Go home now, my child. I will see your friends and arrange to take you into membership very

soon." The cloud lifted from the child's face, and her expression, as she passed through the door which he opened for her, was of entire peace.

Inquiries made of Annie's Sabbath-school teacher proving satisfactory, she was baptized the following week, and, except for occasional information from Miss B— that she was doing well, Dr. Gordon heard no more of her for about a year. Then he was summoned to her funeral. It was one of June's hottest days, and as the Doctor made his way along the narrow street on which Annie had lived, he wished, for a moment, that he had asked his assistant to come instead of himself; but as he neared the house the crowd filled him with wonder; progress was hindered, and as, perforce, he paused for a moment, his eye fell on a crippled lad crying bitterly as he sat on a low doorstep.

"Did you know Annie Graham, lad?" he asked.

"Know her, is it, sir? Never a week passed but what she came twice or thrice with a picture or book, mayhap an apple for me, an' it's owin' to her an' no clergy at all that I'll ever follow her blessed footsteps to heaven. She'd read me from her own Bible whenever she came, an' now she's gone there'll be none at all to help me, for mother's dead and dad's drunk, and the sunshine's gone from Mike's sky, with Annie, sir."

A burst of sobs choked the boy. Dr. Gordon passed on, after promising him a visit very soon, making his way through the tear-stained, sorrowful faces. The doctor came to a stop again in the narrow passageway of the little house.

A woman stood beside him drying her fast-falling tears, while a wee child hid his face in her skirts and wept.

"Annie a relative of yours?" the doctor asked.

"No, sir, but the blessed child was at our house constantly, and when Rob here was sick she nursed and tended him, and her hymns quieted him when nothing else seemed to do it. It was just the same with all the neighbors. What she's been to us none but the Lord will ever know, and now she lies there."

Recognised at last, Dr. Gordon was led to the room where the child lay at rest, looking almost younger than when he had seen her in his study a year ago. An old bent woman was crying aloud by the coffin.

"I never thought she'd go afore I did. She used to run in regular to read and sing to me every evening, an' it was her talk and prayers that made a Christian of me; you could almost go to heaven on one of her prayers."

"Mother, mother, come home," said a young man, putting his arms around her to lead her away. "You'll see her again."

"I know, I know; she said she'd wait for me at the gate," she sobbed as she followed him; "but I miss her sore now."

A silence fell on those assembled, and marvelling at such testimony, Dr. Gordon proceeded with the service, feeling as if there was little more he could say of one whose deeds thus spoke of her. Loving hands had laid flowers all around the child who had led them. One tiny lassie had placed a dandelion in the small waxen fingers, and now stood abandoned to grief beside the still form that bore the impress of absolute purity. The service over, again and again was the coffin lid waved

back by some one longing for one more look, and they seemed as if they could not let her go.

The next day a good looking man came to Dr. Gordon's house and was admitted into his study.

"I am Annie's uncle, sir," he said simply. "She never rested till she made me promise to join the church, and I've come."

Dr. Gordon sat in the twilight resting after his visitor had left. The summer breeze blew in through the windows and his thoughts turned backward and dwelt on what his little parishioner had done.

Truly a marvellous record for one year.

It is well said "their angels do ever behold His face."—*L. C. W. in The Christian Arbitrator.*

HOW TO BE FREE.

The best lesson I ever had came to me when my father said, one day, "My son, you are getting too large to be whipped, and now there are two ways in which boys cease to be governed. If they are determined to do wrong, the father must try to restrain them as long as he can, and keep them back from evil by every means in his power, until at last they are strong enough to break away. The other way is for the son to learn self-government and the love of right, while the bands of authority gradually slip off, because they are not needed, and neither father nor son knows exactly when government ceases. Which way will my son choose?"

I never forgot that conversation. And yet I did not then understand that a boy who breaks away from his father does not thereby become free, because he is the slave of his own sins. One who does not love to do right is no more free than an engine when it has run off the track, or a fish when it has jumped from the lake upon the hot, dry sand.

When I was chaplain in the State prison, a man was called, one day, into the guard-room and handed a pardon from the Governor. What a shout he gave! "I am free! I am free! Let me out of here quick!"

As soon as his prison garments could be exchanged for others, he hurried away, that he might hear the turnkey's "halt" and "wheel" no more, but might go where he pleased. Yet I felt sure that he was not free. He was the slave of degrading appetites, and no one who knew him was surprised when, in a few months, he came back to his place behind the bars.

At another time, a poor sick man was called down from the hospital to bid farewell to his wife and mother. It was a sorrowful sight to witness the tears those women shed, because he could never go out of prison alive. The man, however, was calm and almost cheerful. He had learned to trust his God, had repented of his sins, and was going in a few days to be a free man in the New Jerusalem. Only those who love to do right are free. That is the kind of liberty young people should long for, and when it comes, parents and children rejoice together.—*J. M. Sturtevant, D. D.*

A little Newfoundland puppy lived in a kennel and was fed three times a day from an earthen dish. One noon his dinner did not come. After waiting an hour he began to bark and howl, but nobody came; so picking up his plate, he carried it to his mistress and held it up before her with the most pleading look in his little brown eyes. Of course such a request could not be refused, and he was rewarded by a bountiful dinner.

"You Don't Become a Slave to their Use!"

The above words have been truthfully spoken concerning Dr. Pierce's Pleasant Pellets by one who has had abundant opportunity to observe their more favorable action as compared with that of other pills.

Most pills and medicines in use for constipation, in the long run, "make a bad matter worse." Unlike such agents, Dr. Pierce's Pellets exert such a tonic or strengthening effect upon the membranes of the stomach and bowels, as to produce lasting benefit. Their use can, therefore, be gradually discontinued. With most pills the longer they are taken, the more dependent upon their use the patient becomes. Not so with the "Pellets." Their secondary effect is to keep the bowels open and regular, not to further constipate. Hence, their great popularity with sufferers from habitual constipation.

The Pellets cure costiveness, or constipation, biliousness, sick and bilious headache, dizziness, sour stomach, loss of appetite, coated tongue, indigestion, or dyspepsia, windy belchings, "heartburn," pain and distress after eating, and kindred derangements of the liver, stomach and bowels. One little "Pellet" is a laxative, two are mildly cathartic.

They are tiny, sugar-coated granules, any child will readily take them. Sold by all dealers.

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Ministers and Churches.

Rev. Robert Atkinson, Berlin, preached in Knox Church, Guelph a week ago Sunday.

An At Home was given in the manse of St. Andrew's Church, Peterborough, last Thursday evening.

The Presbyterians of Bathurst and South Sherbrooke will build a new church next summer at Dewitt's Corners.

Rev. Professor Bryce has decided to attend the Pan-Presbyterian Council, which meets in Glasgow on June 17th.

Rev. J. W. Macmillan, Lindsay, recently gave a lecture in St. Andrew's Church on "Mission work in British Columbia."

The Presbyterian Sunday school tea-meeting, Oakdale, held for the purpose of raising funds to purchase an organ, was a complete success.

Dr. Battsby delivered at Thamesville recently a lecture, "A Trip Through Palestine." The views were very good and the explanations entertaining.

The annual meeting of the Valleyfield (Que.) congregation was held lately. The financial reports were considered favorable. The total sum raised by the congregation during the year amounted to \$2,240.

The choir of Knox Church, Winnipeg, to the number of about twenty-five, under the direction of David Ross, supplied the musical programme at a social and concert given recently in the Kilodan Presbyterian Church.

Rev. Robert Alywood, B.A., preached to a large congregation in the Presbyterian Church, Parkhill, last Sunday evening, on the Armenian Question. His text was from Psalm xxxv. 17, "Lord, how long wilt Thou look on?"

The Irish concert of the Christian Endeavorers of the First Presbyterian Church, Chatham, was a great success. S. Glenn presided. The programme was well rendered. The proceeds amounted to considerably over \$30.

The fourth in a series of lectures given in Hespeler, was delivered lately by the Rev. Dr. Thompson, of Sarnia, who took for his subject "The Fairyland of Science," a very popular subject and one with which he is very familiar.

Rev. William Graham, of St. Andrew's Church, St. John's, has accepted the pastoral charge of the Presbyterian Church at Kingston, Jamaica. It is a sphere of influence and usefulness where Mr. Graham's talents will find full scope.

Communion services were held in the Egmondville Church on a recent Sabbath morning. The preparatory sermon was preached by the Rev. W. A. Bradley, of Mitchell, on Friday, while the thanksgiving service was conducted on Monday by the Rev. P. Musgrave.

The Presbyterians of Glamis have decided to build a new church, the present building being too small for the congregation. The new church is to have a basement, and finished throughout according to the latest modern improvement. It will also be heated with hot air.

A few days ago Mr. Archibald Brown died suddenly at his residence, Nottawa village, county of Simcoe, at the ripe old age of 80 years and six months. Deceased, who was a native of the Highlands of Scotland, was an elder of the Presbyterian Church for nearly sixty years.

The congregation of Zion Church, Parry Sound, has extended a hearty and unanimous call to the Rev. S. Childerhose, B.A., of the Presbytery of Kingston—congregation of Eldorado, etc.—to become their pastor. The call has been sustained by the Presbytery of Barrie and forwarded.

Rev. J. K. Baillie, of 4th Church, Philadelphia, formerly minister of our church, settled at Churchill, and then at Woodland, Ont., but for last nine or ten years in the United States has received the honorary degree of D.D. from Rutherford College, North Carolina. Dr. Baillie is brother-in-law of Rev. D. McClelland, Havelock, Ont., and Rev. T. A. Nelson, Bristol, Que.

The congregation of Knox Church, Hoath Head, recently held a meeting presided over by Rev. Mr. McNab, of Kilsyth. Since the death of Rev. Mr. MacLennan last September, this church has been supplied by the ministers of the Presbytery in turn. In the meantime Holland Centre will be joined with it, and it was agreed to get a student to supply the churches during the coming summer.

Rev. Dr. McMullen, of Woodstock, preached in the First Presbyterian Church, St. Mary's, a few Sundays ago. The *Argus* says: "The anniversary services in connection with the above church were very successful. The sermons given by Rev. Dr. McMullen, of Woodstock, were greatly enjoyed by the large congregations. He has a pleasant voice, good delivery, and makes his points clearly and forcibly. . . . The lecture on Monday evening on the subject, 'The Changing Phases of Scepticism and How to Meet Them,' was well attended. The reverend Doctor treated his subject admirably, which must have entailed much reading and consideration. The lecture is one that is calculated to do much good wherever delivered."

A social held in the manse, Wallaceburgh, on a late evening, was largely attended and eminently successful. The pastor, Rev. D. Currie, and his estimable wife, spared no pains in order to give the visitors a hearty welcome. Refreshments were served in abundance. A good programme was rendered in excellent style. A very liberal offering was placed upon the plates in aid of the church funds.

The annual meeting of the London Presbyterian Council was held last week, Mr. A. S. Macgregor, president, in the chair. The city ministers, except Messrs. Talling and Robertson, the former being absent through illness, together with about 20 elders and managers, were in attendance. Rev. R. Johnston gave an address and reported that Mr. Gilmore, of Montreal, and Rev. W. J. Clarke that Mr. P. Scott, of Toronto, were expected in April to carry on mission work in the north and south of the city respectively. The treasurer read his report showing a balance on hand of \$50.

The annual sale of fancy articles and entertainment of the Young Women's Guild of St. Andrew's Church, Belleville, was held lately. The sale was well patronized. In the evening a good programme was enjoyed by those present. After a short address by the chairman, Rev. Mr. Maclean, Miss Norah Laxier sang a solo; Mrs. York gave an interesting reading; after which came a quartette. Mrs. Casey read a paper on "Influences which have made Women Great"; Miss Grace Webster gave a recitation; Miss Milne contributed a solo; Mr. Ponton gave a reading, and Mr. Milne sang a solo. The proceeds amounted to \$52.


The regular meeting of the W.F.M.S., Lindsay, was held on the 12th inst., in the school room of the Church, Lindsay. Mrs. Ross occupied the chair. Mrs. McNeillie gave a report of the Uxbridge meeting. The topic for the meeting, "Early Missionary Work in India," was then taken up. Interesting papers were read by Miss Spier, Miss Slight and Miss McMillan. Resolutions of condolence were passed expressing sympathy with Mrs. Blain and her family, and with Mr. and Mrs. Grace in the loss of their mother, Mrs. Ross. Both of the deceased were prominent in church work, and Mrs. Ross was a life member and constant contributor to the funds of the society.

Rev. J. McNicol of Toronto, was recently inducted and ordained to the pastorate of the Aylmer Church. Rev. James Ballantyne presided at the ceremony. At the close of the service a reception was held in the Sunday School hall to the newly ordained pastor, after which supper was served. In the evening a programme of music, interspersed by a number of addresses, was carried out. A pleasing feature was the presentation to Rev. H. M. Scott, of Hull, of a handsome Davenport writing desk in recognition of his services as moderator of the congregation during the three years it was without a pastor. The new pastor of the congregation is a very earnest young man. He is a graduate of Toronto University and Knox College, Toronto, having taken honors in both institutions. This is his first pastoral charge.

The fourth anniversary of St. Andrew's Church Verschoyle, was observed on a recent Sabbath. Services in the morning were conducted by the pastor, Rev. J. A. Cranston, and in the evening the pulpit was occupied by Rev. E. R. Hutt, of St. Paul's Church, Ingersoll. Large congregations were present on each occasion and excellent sermons were listened to. On the following evening the annual tea-meeting was held. Tea was served in the basement by the ladies, and the numerous tables were filled and refilled. The chair was occupied by Rev. Mr. McGregor, of Tilsonburg, who kept the audience in good humor. Addresses by Revs. E. R. Hutt, Chas. Deacon, J. R. Miller, and J. A. Cranston. On the whole the people of St. Andrew's Church are to be congratulated on the success of their fourth anniversary gathering.

The Women's Home Missionary Thank-Offering meeting in the lecture room of the Presbyterian Church, Orillia, was a great success, both numerically and financially. There were seventy-two present, and the offering amounted to the handsome sum of \$71.40. Miss Essie Miller was unable, through illness, to treat the meeting to one of her recitations. Mrs. Webster, of Jarratt's Corners, who was announced to take part in the proceedings, was also detained at home with a severe cold. The program was as follows: Scripture, Mrs. Gray; Prayer, Mrs. McPhail; Solo, Mrs. J. F. Hunter; Bible Reading, Mrs. McKinnell; Solo, Miss Stewart; Solo, Mrs. J. F. Hunter; Prayer, Miss Walker; Reading, Mrs. Gray; closing remarks, Miss Christie; ninth Doxology; prayer, Mrs. Geo. Grant.

Knox College Students' Missionary Society has adopted, this year, a new method of supplying literature to the mission fields. The Society requests that, instead of sending it to the College, Congregations, who have kindly helped in this work in past years, and who wish to do so again, communicate with the Corresponding Secretary, Students' Missionary Society, Knox College, Toronto, and he will send the address of a missionary who desires literature for distribution. This will insure direct communication and will be more satisfactory to all concerned. As it will be some time yet before the missionaries go to their respective fields, the Secretary will not be able to forward such address for a month or perhaps more. The Society also requests that a careful choice of literature be made and that it be of as early date as possible.



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Sign of the Big Clock.

At the annual meeting of the Kingston Presbyterial W.F.M.S. Mrs. Clarke Hamilton, treasurer of the society, presented her annual report, showing the receipts of the society, which were as follows:—Amherst Island, \$15; Belleville, St. Andrew's, \$75; John Street, \$120; Camden and Newburgh, \$63.98; Coneseon, \$7.50; Gananoque, \$12.30; Kingston, St. Andrew's, \$118.72; Chalmers', \$109.28; Cooke's, \$25; Lansdowne, \$9; Madoc, St. Paul's, \$12; St. Peter's, \$60; Melrose, \$60; McDonald's Corners, \$64.41; McLaren's Depot, \$13; Napanee, \$46.21; Picton, \$35.72; Rylston, \$27; Seymour, \$45.64; Shannonville, \$23.57; St. Columba, \$11; Sinking, \$24. From Mission Bands:—Belleville, Laborers of Love, \$73.30; Kingston, Chalmers' Church, Excelsior, \$5; McDonald's Corners and Dalhousie, \$21.95; Gananoque, The Thousand Island Branch, \$32.85; Seymour, Happy Circle, \$5.96; The Ridge Helping Hand, \$8.35; Deseronto, \$24; Harrowsmith, \$25; Willettsholme, \$1; total, \$1,201.82.

OBITUARY.

MR. ALEXANDER WATT.

Mr. Watt was born at New Deer, in Scotland, and died at the age of 97 years, 11 months, and 11 days. He came to this country 61 years ago and was an elder in the Church before he left Scotland. He was the leading member of the nine who organized Knox Church, Elora, in 1836, having been chosen to the eldership at that time. Mr. Watt was therefore an elder in the Presbyterian Church for over 60 years and about 50 years in the eldership in Elora. He closed his earthly pilgrimage without a blot on his good name and he has gone to his glorious reward. He died in the light and joy of the Lord Jesus Christ, in whom was all his hope. At a meeting of the Session of Knox Church, Elora, on the 4th instant, the following resolution was passed respecting the life and character of the deceased: "Resolved—That the Session of Knox Church, Elora, record with deep

Headache

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emotion the decease of their late venerable friend and brother, Alexander Watt, Esq., the senior elder of this Session and the oldest and best friend of our congregation. In the loss of Mr. Watt we feel that we are called upon to mourn the loss of a man who stood longest in our counsel and confidence, and whose staunch friendship, ripe judgment and elevated piety have contributed very largely to the success of our congregation from the beginning of its history. We hereby record our profound thankfulness to God that such a man was raised up in the Church and spared to her during so many years of usefulness. It is a great blessing for anyone to be kept by the grace of God in this world nearly 98 years, and we gratefully acknowledge the goodness of God in sparing Mr. Watt so long to assist by his wisdom, fidelity and generosity in conducting the affairs of the Church. He leaves behind him a precious memory which will be cherished with affection and gratitude by our congregation and community. Truly we have few such men to lose and it causes great sorrow to see the old lights extinguished, lights that shone on steadily even in times of trial and storm. In the private and domestic relations of life Mr. Watt was greatly esteemed and respected; as a neighbor he was free, open-hearted and just in all his dealings, in the courts of the Church he was a staunch friend and valued counsellor. He was always firm in adhering to the truth, bold in maintaining it and generous in supporting it. The crowning glory of Mr. Watt's life was his piety. By his life and conversation he proved that gray hairs are a crown of glory when found in the paths of righteousness. His many friends whom he had cheered by his tenderness and love will rejoice to know that his death was calm and triumphant as his life was pure and lovely. On the Sabbath eve previous to his death, for his spiritual comfort, he repeated a considerable portion of the Shorter Catechism. His last message to his family and friends was the closing verse of the 23rd Psalm: "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the House of the Lord forever." The funeral services were held in Knox Church on Saturday, Feb. 29th, and were attended by a very large congregation of people, many of whom came from a distance to pay their last tribute of respect. The ministers who took part in the occasion were the Rev. J. B. Mallan, of Fergus, the Rev. R. Torrance, D.D., of Guelph, who bore the highest testimony to Mr. Watt's genuine worth as a true servant of God and an able counsellor in the courts of the Church, and the Rev. A. D. McDonald, D.D., of Seaford. The pastor, Rev. John McInnis, spoke of the great loss the Church had sustained and the precious memory Mr. Watt had left behind. Chalmers Church, Elora, was represented on the platform by the pastor, Rev. H. R. Horne, B.A., LL.B., and Rev. Dr. Middlemiss. On Sabbath, March 1st the Rev. J. McInnis preached a sermon commemorating the life and death of Mr. Watt, choosing for his text the last clause of Heb. vi. 12, his theme being "The Example of the Blessed Dead."

REV. A. W. WADELL.

Rev. A. W. Wadell, one of the pioneers of Presbyterianism in Western Ontario, died recently at his home in Blenheim. His demise came with quite a shock to many of his old friends, for though for many months past confined to the house and gradually fading away, yet it was not generally thought the end was so near. He was born in Scotland 82 years ago, and after graduating at Edinburgh, came to Canada nearly fifty years since, to take up pastoral work under the directions of the United Presbyterian Church. He filled a charge near Whitby for some years, and in 1854 came to Kent to take charge of the congregation founded at English's. He preached there at Troy and at Blenheim, when roads were bad and emoluments small, and by faithful attention to his duties and unceasing care for the spiritual wants of the early settlers, won their undying regard. Bethel and Gilds were later added to his charge, and for thirty-five years he continued in charge, for many years receiving a mere pittance of salary, and never more than \$700. A severe illness, accompanied by the breaking down of his health, led to his resignation early in 1890, since which time he has resided with his daughter—a only child—Mrs. Snow. His was a life of duty well done, of work faithfully discharged; he never sought for popular applause or notoriety, but was content to do well all that came to his lot leaving his reward to the Great Master alone. His life will be ever an example to those left behind.

MINISTERIAL JUBILEE.

The jubilee of the Rev. Alexander Sutherland, of Knox Church, Ripley, which was celebrated on the evening of the 16th inst., brought out an audience which crowded the church to the doors drawn from every section under the jurisdiction of Maitland Presbytery to do honor to the occasion. On the 14th of March, 1846, Mr. Sutherland was ordained. He has preached at different periods in Prince Edward Island, Pictou, Nebraska, U.S., Melbourne, Ont., and for the past nineteen years in Ripley. Addresses of congratulation were read from the Maitland Presbytery, from the congregations of Strathalbyn, Scotsburn; Melbourne, Ont.; Schuyler, Neb. Also an address and purses each from Ashfield and Ripley congregations. There were about thirty visiting ministers on the platform. Prominent among those from a distance were Rev. James Murray, of St. Catharines, Rev. D. B. McRae, of Cranbrooke, and Rev. W. Cowper, of Listowel. The Moderator, Rev. D. Perrie, acted as chairman. Messages of congratulation were received from a number of friends in Detroit, Melbourne and London. Rev. Mr. Sutherland is in his eightieth year, and still engaged in the active work of the ministry.

PRESBYTERIAL W.F.M.S ANNUAL MEETINGS.

TORONTO: The eleventh annual meeting of this Presbyterial W.F.M.S. was held on the 28th ult, in Dunn Ave Church, Parkdale. It was largely attended, about 500 being present, representing about 43 Auxiliaries and 19 Missions Bands. After a short devotional session, the morning meeting was devoted to business. The secretary reported 88 Societies, 57 Auxiliaries and 31 Mission Bands, with a membership of 2,670, and within the Presbytery 8 new societies have been organized during the past year. The treasurer's statement showed the sum of \$5,712.56 contributed during the year. The secretary of supplies gave a very encouraging report; the donations received were larger and better than ever before, and valued at \$1,722.64. The following officers were elected:—President, Mrs. Gray; Vice-Presidents, Mrs. Frizzell, Mrs. Hossack, Mrs. Mutch, Miss Gordon; Treasurer, Miss Reid; Secretary, Miss George; Sec. of Supplies, Miss Craig. Leaflet Secretary, Miss Harris. Miss Tennant read a most interesting and helpful paper on "Mission Band Work," and Miss McMurrich gave a "Map Exercise," at the afternoon session. Miss Sinclair, of Indore, being present, kindly addressed the meeting. All who heard her were delighted with this unexpected pleasure. Everything was done by the members of the Parkdale Auxiliary to make the meeting a success, and their kindness was much appreciated by the delegates.

WINNIPEG: The annual meeting of the W. F.M.S. of the Presbytery of Winnipeg opened in St. Andrew's Church on Tuesday 10th inst. President, Mrs. Watt in the chair. The audience numbered fully 100. After devotional exercises the reports from auxiliaries were read. These were

most interesting, encouraging, and without exception well and concisely written. St. Stephen's, Winnipeg, bearing the banner this year, as its contribution, pro rata, is the largest. Reports from the country auxiliaries told of monthly meetings, well conducted, instructive and spiritually helpful. The President in her comments on the different reports made special mention of the home mission interest. The gist of all these reports give encouragement to an exceedingly hopeful outlook for the coming year. Six Young Peoples' bands reported. After reading of these reports the President spoke to the meeting, thanking them for their kindness in the past and assuring them of her continued interest in the work of the Presbyterial. The meeting then proceeded to the election of officers. Mrs. Watt was re-elected President by acclamation. Miss Bruce spoke a few words, on the responsibility resting upon each auxiliary member in helping the officers in their work. Mrs. Watt thanked the society cordially for its unanimous re-election of herself as president. Mrs. Taylor moved that in future all Presbyterial officers be nominated by auxiliaries, names of nominees to be sent to the Presbyterial secretary not later than two weeks previous to the annual meeting. Mrs. Pitblado extended a hearty invitation to the society to meet next year in Westminster Church, which was cordially accepted. In the afternoon the re-elected officers and others were in their places on the platform. A very beautiful address of welcome was read by Mrs. Hogg, to which Miss Anderson, of Stonewall, replied. The secretary then read her annual report which told of fourteen auxiliaries and six mission bands. The total enrolment in auxiliaries and mission bands is 342, of whom \$9 are members of the general society. The scattered helpers number 35. There are two new life members, one from Knox and one from St. Andrew's auxiliary. The money contributed by auxiliaries is \$737.95; by mission bands, \$36.94; by collection at public meeting and interest, \$31.53; making a total of \$806.42; expenses of \$36.45 being deducted, leave \$769.97 to be forwarded to the general secretary in Toronto. This money is devoted to the support of missionaries in China, India, Formosa and in the West among our own Indians. A sum of money given by a deceased member to the Society is to be made a memorial fund to work upon, so that her subscription will still be paid to her auxiliary. The report spoke hopefully of the mission band workers and the deep interest they are taking in the Indians of our province. The report spoke also of the visits of the Rev. J. Fraser Campbell and Miss McWilliams, missionaries from India, and closed with the pregnant words: "Our foreign policy is the same—The World for Christ." All the auxiliaries subscribe to the *Letter Leaflet*. There are 326 copies of this interesting little monthly taken in the Presbyterial. A lady interested in this work sends to the secretary yearly the sum of \$10 to purchase *Leaflets* for distribution among women who find it impossible to belong to or attend the auxiliary meetings. The *Missionary Review* and the *Children's* are taken in by some of the auxiliaries. Many original missionary papers and sections bearing on mission work are read at the monthly meetings. These papers are circulated among the auxiliaries. The President's address



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and weak. Fortunately a friend who had used Hood's Sarsaparilla with great benefit, kindly recommended me to try it. I did so and a perfect cure has been effected. I am now as well as I ever was, and I would not be without Hood's Sarsaparilla in my house for anything." Mrs. G. KERN, 245 Manning Ave., Toronto, Ont.

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dealt with individual responsibility in the work of giving the gospel to the whole world. It also contained a summary of the work done by the Presbyterial officers during the year among the auxiliaries. She spoke of the secretary's hopeful report and of the increased contribution, \$100, in excess of last year. Her closing words were to this effect: "The ears to hear the message will soon be closed, the lips to give the message will soon be dumb. Let us be faithful and we will not fail of our reward." Mrs. McFarlane read an excellent paper on "The Advantages of a Country Auxiliary," in which she spoke of the difficulties of getting an attendance upon the country meetings. Long distances, sometimes to be covered on foot, inconveniences experienced by busy hard-working women, with no help, lack of material to help in preparing programmes, and other drawbacks. She then dealt fully with the other side: the social benefits derived, the reflex influence of these meetings on the congregation, and the blessings of self-sacrifice in giving. This paper was most instructive and helpful, dealing as it did with the work in obscure places. Miss Hargrave, a missionary from Japan, next gave a most interesting address on the work in Japan. She told about the home life in a Japanese heathen home, and gave much interesting information regarding the educational work carried on by missionaries there. Mrs. C. H. Campbell read a very racy paper entitled "The Model Auxiliary—Looking Backward." It was a sort of prospective retrospect, moulded upon Edward Bellamy's book, and was much enjoyed. Mrs. Mathews read a paper on "The Responsibility of Women in regard to Foreign Missions." Greetings from sister societies, Brandon, Rupert's Land W.F.M.S., the Methodist, Baptist and Congregational societies, were presented. The meeting closed with prayer by Mrs. Farquharson, of Pilot Mound, and singing the ninth Doxology. About 200 ladies, members of the Presbytery and their friends, sat down to tea in the basement of the church and enjoyed for over an hour a social time at the reception and tea, when an adjournment was made upstairs where the lower floor of the church was soon comfortably filled with an interested gathering. Rev. D. McLeod, Moderator of the Presbytery, was asked to take the chair. After devotional exercises, the report of the Presbyterial secretary, Mrs. McKay, was again presented for the enlightenment of the evening visitors. Rev. C. B. Pitblado, who had been appointed by the Presbytery for that purpose, made an eloquent address on the value of the work that was being done by the Presbyterial. Rev. C. W. Gordon, seconded Mr. Pitblado in a few appropriate words, full of sympathy and zeal for what was being done. Miss Hogg, of St. Giles Church, rendered a solo, and was followed by Mr. James Thomson, who spoke for some time on the Chinese mission work carried on in Winnipeg by a band of young ladies, who instructed about 35 natives of this far away land. Rev. Dr. DuVal was the next speaker and he turned his attention to the need of the foreign fields and what had been accomplished by woman's societies towards meeting the requirements, after which a doxology was sung and the meeting closed with the doxology. The collection taken was a liberal one.

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British and Foreign.

The railway from Beyrout to Damascus is now open, and travellers can go over it in eight hours.

Dr. Storrs has nearly completed fifty years of service in the Church of the Pilgrims, Brooklyn.

The Marquis of Tweeddale has been appointed Lord High Commissioner to the Church of Scotland.

After an illness of very short duration the Rev. James Glendinning died at his residence, St. Andrew's Cottage, Lockerbie.

A new and authoritative life of the famous Rev. Dr. Casar Malan, of Geneva, is in preparation by his son, the Rev. A. H. Malan.

A meeting in the interests of the American Tract Society was held on March 8th in St. John's Protestant Episcopal Church, Washington, D.C.

Everton Valley congregation, Liverpool (Rev. Douglas M'Lellan), reports an income of £1,200, and a membership of 684, the largest in the Liverpool Presbytery.

Rev. R. S. Simpson, late of Turriff, has been inducted to the High Church, Edinburgh, as colleague and successor to Dr. Walter O. Smith, amid encouraging surroundings.

The prize of \$2,400 awarded every six years to the author of the most useful discovery to French industry has been given to Professor Lippmann for his method of photographing colors.

Rev. B. Fay Mills closed on March 1st a remarkable series of evangelistic meetings at Madison, Wis., which were blessed with many conversions as well as the revival of the churches in the city.

The Primitive Methodists are going to erect more chapels and generally to carry on an aggressive work in London. For this purpose it has been decided to raise a fund of £10,000 as a nucleus.

Mr. Gladstone has written to a correspondent expressing his gratification at the fact that, notwithstanding sectarian differences, Christians can unite to praise God in one common hymnology.

A friend, per Rev. Dr. Monro Gibson, has given £1,000 to the new Church Building Fund of the Presbyterian Church in England, and an elder, through Mr. R. T. Turnbull, has contributed £300.

The result of the balloting in Vienna for members of the municipal council shows that the anti-Semites will have a large majority and will be able to again elect as burgomaster of the city Dr. Sueger.

A despatch from Constantinople says heavy rains have caused the Tigris river to overflow its banks, and that 600 nomad Arabs are known to have been drowned, and it is feared the loss of life will be much heavier.

The pleasing announcement was made on March 8th in the Congregational churches throughout the United States that the debt of \$115,000 hitherto resting on the American Board of Foreign Missions was wiped out.

Ground was broken on March 9th at Washington, D. C., for the erection of the first building in the group which will comprise the American University, to be conducted under the auspices of the Methodist Episcopal Church.

The Rev. James Hamill, B.A., Maghermason, Ireland, a distinguished brother of Professor Hamill, M.A., of the Assembly's College, Belfast, has been called to the congregation of Lauriston Place, U. P. Church, Edinburgh, to fill the vacancy at present existing in the pastorate owing to the retirement of the Rev. Dr. Robert Whyte.

NERVOUS HEADACHE.

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A Sufferer for Twelve Years Whose Trouble was Aggravated by Kidney Disease Tells How to Regain Health and Happiness.

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Since the Record began to publish accounts of the cures by the use of Dr. Williams' Pink Pills, its representatives have found that half the wonderful cures effected by this medicine have not yet been given to the public. Women as well as men who have found relief are eager to let the facts be known for the benefit of other sufferers. Among them is Mrs. James Cotnam, of the township of Wolford.



SUFFERED FROM SEVERE HEADACHE.

The lady referred to was for twelve years a constant sufferer from nervousness, headache and kidney trouble. Having read so much about Dr. Williams' Pink Pills she determined to give them a trial. Their use for a short time brought a great improvement, and after taking them for about a month the nervous headache and kidney trouble left her. The degree of thankfulness felt by one who receives such benefits as the above can better be imagined than described. Here are Mrs. Cotnam's words: "If you could only know or if I could but tell of the intense suffering which I have endured and the many sleepless nights I have spent in mental and physical agony, you would not wonder at the degree of thankfulness I feel for my restoration to health." Her trouble was a continual dread to her, and for a long time prevented her from doing any work. Since using the pills she is as well as ever—or to use her own words—"fully restored." In this household Pink Pills are now looked upon as one of the necessities.

As is the case with every good cause Pink Pills have much to contend with; spurious articles have been placed on the market, and, though in appearance and color they may resemble the genuine, they have an altogether different effect on the system. The writer was once in a store when Pink Pills were asked for by a customer. The dealer hadn't them but said that he had something "just as good." The public are warned against this "just as good" scheme which is too often resorted to by some store keepers. It should be borne in mind that Dr. Williams' Pink Pills are a specific for all diseases arising from an impoverished condition of the blood or a shattered condition of the nervous forces, such as St. Vitus dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They are also a certain cure for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry overwork or excesses of any nature. Sold only in boxes bearing the firm's trade mark and wrapper (printed in red ink), and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y., at 50 cents a box, or six boxes for \$2.50.

The total Presbyterian population of Cape Colony, according to the Government census of 1894, is as follows—Dutch Reformed—White, 228,627; colored, 63,874—292,501. British Presbyterian—White, 12,684; colored, 24,412—37,096. Total, 329,597. The proportion of Presbyterians to the whole white population of Cape Colony is 64.02 per cent.

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St. John's Wood congregation (London) annual meeting was presided over by Rev. Dr. J. Munro Gibson. The total receipts were £6,336, of which £2,081 were expended for congregational purposes, the remaining £4,255 to missionary and benevolent schemes.

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 LOWEST RATES.

MISCELLANEOUS.

The Baptist Missionary Society has received a gift of £5,000 from "Two sisters, in memory of a good father." One moiety of this sum is left for the general work of the society and the other "for the society's Zenana Mission Work."

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

Rev. Dr. John Watson, Sefton Park, Liverpool, has accepted the Yale Lectureship on preaching. He leaves for America in September, and will commence his work by delivering the Yale lectures, after which he will lecture over the country.

The death is announced of the Hon. Joseph Allison, LL.D., President Judge of the Court of Common Pleas at Philadelphia, a ruling elder of the Presbyterian Church, also a member of the Board of Publication, and a trustee of the General Assembly.

A Specific for Throat Diseases. BROWN'S BRONCHIAL TROCHES have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles.

"My communication with the world is very much enlarged by the Lozenge, which I now carry always in my pocket; that trouble in my throat, (for which the 'Troches' are a specific) having made me often a mere whisperer."—N. P. WILLIS.

Obtain only BROWN'S BRONCHIAL TROCHES. Sold only in boxes. Price, 25 cents.

The demand for the literary services of Ian MacLaren is so great that the question has arisen whether he should devote himself solely to literature. The Liverpool Mercury believes that Dr. Watson does not intend to relinquish his ministerial work.

A call to prayer for Divinity students has just been issued in connection with the British College Christian Union. It has been submitted to and received the warm approval of the Bishop of London, Dr. Agar Beet, Principal Chavasse, Dr. Colross, Marcus Dods, Dykes, T. C. Edwards, Fairbairn, Flint and Moule. It has been sent to some seventy Divinity colleges of various denominations in the United Kingdom, and to several thousand ministers.

CATARRH IN THE HEAD

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

HOOD'S PILLS become the favorite cathartic with everyone who tries them. 25c.

Religion is a personal matter, but it is not exclusive. We have had personal responsibility preached at us so much that we are apt to overlook the necessity for associated effort in the Lord's work.

Contrary to the claim that beer is nutritive, the eminent chemist, Baron von Liebig, who is a recognized authority on the subject, stated that "If a man were to take daily eight to ten quarts of the best Bavarian beer, in the course of twelve months he would take into his system only the nutritive constituents of a five-pound loaf of bread."

A WOMAN'S BURDENS

are lightened when she turns to the right medicine. If her existence is made gloomy by the chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, she will find relief and emancipation from her troubles in Dr. Pierce's favorite prescription. If she's overworked, nervous, or "run-down," she has new life and strength after using this remarkable remedy. It's a powerful, invigorating tonic and nerve, which was discovered and used by an eminent physician for many years, in all cases of "female complaints" and weaknesses. For young girls just entering womanhood; for women at the critical "change of life;" in bearing-down sensations, periodical pains, ulceration, inflammation, and every kindred ailment, it effects perfect and permanent cures.

The Ladies' Journal Bible Problem Plan

No. 30.

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

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

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

THE FIRST REWARDS.

- 1—A handsomely finished Upright Piano.
- 2—One beautiful Quadruple Silver Plated Tea Service.
- 3 to 12—Ten handsome individual Salt and Pepper Casters.
- 13 to 32—Twenty Testaments, beautifully bound in morocco.
- 33 to 37—Five Sewing Machines, complete attachments
- 38 to 57—Twenty pairs Silver Sugar Tongs.
- 58 to 77—Twenty Souvenir Spoons of Toronto. Silver Plated—(Gold Bowl).
- 78 to 84—Six hand-some Quadruple Silver Plated Egg Casters, Gold-lined.
- 84 to 99—Sixteen prettily carved Silver Thimbles.
- 100—One complete set of Mayne Reid, 18 volumes, beautifully bound.
- 101 to 150—Forty-nine half dozen Silver Plated Forks.

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

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

THE MIDDLE LIST.

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

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

THE LAST LIST.

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

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

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

A SILVER TEA SET OF FOUR PIECES.

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

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

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

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

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

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

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

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NO ALUM

Buy only McLaren's Genuine Cook's Friend.

Synod of Hamilton and London.

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

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

Standard certificates enabling members to return at the reduced fare, can be procured from the Ticket Agents at all stations.

WM. COCHRANE, Synod Clerk.

Brantford, March 18th, 1896.

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Scott's Emulsion of Cod-liver Oil is for you, even if you are only a little thin.

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MEETINGS OF PRESBYTERY.

- ALGOMA.--At Gore Bay in September. BRANDON.--At Brandon on July 14th, at 10 a.m. BRANDON.--Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon. CALGARY.--At Pincher Creek, Alberta, on September 2nd, at 8 p.m. GLENGARRY.--At Alexandria on July 14th, at 11 a.m. LINDSAY.--At Beaverton, on April 21st, at 11.30 a.m. PORTAGE LA PRAIRIE.--At Portage La Prairie May 4, at 7.30 p.m. REGINA.--At Qu'Appelle on July 8th. SARINIA.--At Sarnia on July 14th, at 7 p.m. SAUGSEEN.--At Harrison on July 14th, at 10 a.m. SUPERIOR.--At Rat Portage on September 9th, at 2 p.m. WHITBY.--At Oshawa, on April 21st, at 10 a.m.

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"The splendid arches over the triple doors of the magnificent cathedral of Milan are surmounted by three inscriptions: 'All that which pleases is but for a moment,' 'All that which troubles is but for a moment,' 'That only is important, which is eternal.' It is as near eternally fitting as anything finite can be, that every man who can should have his life insured, and no cathedral door or window would be any the less sacred if that advice was carved over or upon it."

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"Stability is of much more importance than cheapness, especially in the matter of life insurance. Therefore, friend, get your insurance in a good company."

The stability and financial strength of that well-known home company, the North American Life, of Toronto (as shown in its last annual report lately published), together with the splendid profit results paid to holders of matured investment policies, should be sufficient evidence for the guidance of those contemplating life insurance.

For full information as to its attractive investment plans of insurance, and for copies of its last annual report, showing its unexcelled financial position, address Wm. McCabe, F. I. A., Managing Director, North American Life Assurance Company, 22 to 23 King Street West, Toronto, Ont.

A GOOD-SENSE BOOK FOR SENSIBLE PLANTERS.

Those Planters who wish the latest information about Seeds, presented in a straightforward, matter-of-fact way will be gratified by the practical good sense evidenced in Gregory's Seed Catalogue for 1896. The purpose of this book is to help the planter in the choice of seeds best adapted to the conditions of his particular locality, and it probably contains descriptions of a greater variety and more new varieties of seeds, than any other catalogue. It gives plain, useful information in place of chromos, and hard facts instead of fanciful descriptions. It is a work worthy of the reputation of the firm that publishes it, and one that cannot fail to win the approval and appreciation of all farmers and gardeners. Any one who plants seeds can obtain a copy free of postage upon application to J. J. H. Gregory & Son, Marblehead, Mass., who are the oldest and largest seed growers in New England, and one of the best know firms in the entire country. Their business was established in 1856, and its growth has been continuous and healthy. There is probably no section of the country where Gregory's "Home Grown" Seeds are not sold and planted.



TENDERS INDIAN SUPPLIES.

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

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

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

HAYTER REED, Deputy Superintendent-General of Indian Affairs.

Department of Indian Affairs, Ottawa, March, 1896.

Miscellaneous.

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