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Oiled sardines carefully browned on a double-wire gridiron, and served with lemon, are appetizing.

Instead of putting food into the oven to keep hot for late comers, try covering it closely with a tin and setting it over a basin of hot water. This plan will keep the food hot and at the same time prevent it from drying.

It pays well to do the mending before the article goes into the wash, since the process to which it is there subjected, materially enlarges the holes, and it is better and more agreeable to wear if the washing follows the mending.

White Cake.—One cup heaping full of sugar, piece of butter size of an egg, rub to a cream; two thirds cup of sweet milk, two cups sifted flour, two teaspoons baking powder, whites of three eggs beaten to a stiff froth and add last.

Everyone knows, or should know, that there is no hair tonic equal to thorough brushing. A hundred strokes twice a day with a good clean brush will bring out more gloss and shimmer than can be gained by any compound from a druggist's shelf.

If a cellar has a damp smell and cannot be thoroughly ventilated, a few trays of charcoal set around on the floor, shelves and ledges will make the air pure and sweet. If a large basketful of charcoal be placed in a damp cellar where milk is kept, there will be no danger of its becoming tainted.

The right way to roll your umbrella is to take hold of the ends of the ribs and the stick with the same hand and hold them tightly enough to prevent them being twisted while you twirl the cover around with the other hand. It is twisting the ribs out of shape around the stick and fastening them there that spoils most umbrellas.

Brown Sauce for Beef.—Remove nearly all the fat from the gravy in the pan and add to it enough hot water to make the required quantity, add browned flour dry until it is thick enough, then strain it and add to each cupful of the gravy half a teaspoonful of Worcestershire sauce and one tablespoonful each of chopped pickles and capers.

Table-cloths and napkins should not be hemmed until they have first been shrunken, but before the shrinking process each one should be made into its proper length. If this is done they will always fold evenly when ironed, which is not the case if made up without shrinking, or if shrunken in the piece and then made into proper lengths.

Baked Halibut.—Take a piece of halibut weighing five or six pounds, or less, and soak in salt and water for 24 hours; wipe dry and score the outer skin; set in the baking pan in a tolerably hot oven and bake for an hour, basting often with butter and water heated together. When a fork will penetrate it easily it is done. It should be of a fine brown color. Take the gravy in the dripping pan, add a little boiling water, stir in a teaspoonful of walnut ketchup, the juice of a lemon, and thicken with brown flour; boil up once and put into a sauce boat.

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Vol. 25.

TORONTO, WEDNESDAY, FEBRUARY 5th, 1896.

No. 6.

Notes of the Week.

The Russian Navy still continues to be increased. It will soon have added to its active list three new ships—the Olyabya and Poresweit, steel battle-ships of about 11,000 tons displacement, and the protected cruiser Sveitlanda. All three names were a few years ago borne by large screw wooden frigates in the Baltic fleet.

Utah has entered the Union under the most auspicious circumstances. It has a greater population than the states of Delaware, or Nevada, or Montana, or Idaho, or Wyoming, or North Dakota. Its industrial wealth is greater than any of its surrounding sisters. The total export value of its mineral product in 1895 at the seaboard valuation was \$14,519,000. Heber M. Wells is the first governor of the State of Utah, and took his seat on Monday, Jan. 6th, at noon.

The following statistics from the report of the Postmaster-General, for the year ending June 30th, 1895, just to hand, will be read with interest:—Offices in operation July 1st, 1895, 8,832; number of miles of post route 65,325; annual travel thereon 30,351,115; letters 107,565,000; post cards 24,025,000; registered letters, 3,183,200; free letters, 4,441,000; transient newspapers and periodicals, book packets, packets, circulars, samples and patterns, etc., 22,730,000; packages of printers copy, photographs, deeds, insurance policies etc, 1,908,000; packets of fifth class matter, ordinary merchandise open to examination 945,000; parcels by parcel-post, 342,900; closed parcels for the United Kingdom and other countries 14,860.

Henry M. Stanley, in an article on the "Development of Africa," which is to appear in the February *Century*, recalls the fact that troubles with the Boers in Southern Africa first induced David Livingstone to travel to the north, and so led the way to the opening of Equatorial Africa. Livingstone, who was a missionary at Kolobeng, accused his Boer neighbors of cruelty to the natives. They resented his interference, and threatened to drive him from the country. He published their misdeeds in the Cape newspapers, and his house was burned in revenge. This led to his leaving southern Africa and going to a region where he could follow in peace his vocation as a missionary, unmolested by the Boer farmers.

We often hear the drinking of the light wines of France and other continental countries favorably spoken of and quoted as an evidence that they do not tend to drunkenness, and that the custom might be followed in this country. The action of the French Academy of Medicine does not sustain that favourable opinion. It recently adopted a series of resolutions declaring that the drink evil has become a permanent danger attacking "the very life and force of the country" and laying stress on the fact that even the purest alcohol is "always and fundamentally a poison." Speaking of legal restrictions M. Rochard, a member of the illustrious scientific body, said: "I know that this is difficult to accomplish. Alcohol is a terrible power. The professional hierarchy [the manufacturers and dealers] hold the country enlaced in the meshes of a net of unavoidable self-interest without pity"

Rev. Dr. Storrs, Brooklyn, New York, occupies a unique place in that city from his long pastorate of his church there, from his commanding position in the country, in the Congregational Church to which he belongs, and in his relation to the American Board of Commissioners for Foreign Missions, and as an author and public speaker. Though now well-advanced in years Editor McElway of the *Brooklyn Eagle* bears this testimony to an address which he recently heard him deliver: "I have heard Mr. Gladstone and other great English as well as American orators, but Dr. Storrs is to me the greatest living master of the English language on either side of the ocean."

The extent and urgency of the need for relief in Armenia are shown by the statement made by the *London Daily News* that satisfactory reports have been received of the relief work in thirteen centres of Anatolia. In the districts covered from these centres there are 120,000 persons depending upon the Anglo-American fund for their daily bread. *The Chronicle* advocates that, seeing the great powers owing to mutual jealousies and suspicions are powerless to do anything, at least are doing nothing, the United States be invited to send a fleet to force the passage of the Hellespont and compel the Sultan to stop the barbarism prevailing in Anatolia. The paper says it does not suppose that fighting would be necessary, but if it were it urges that a British fleet should co-operate with the American war ships.

A call to prayer has been issued, the *Presbyterian* of London, England, tells us, on behalf of the Armenians and is signed by, amongst other eminent ministers, the Bishops of Rochester, Hereford, and Southwark, Revs. J. Oswald Dykes, D.D., and J. Monro Gibson, D.D.:—"Christmas has gone," it says, "the New Year has come, and still the dreadful tragedy proceeds. An ancient Christian people is being plundered, starved, murdered, and martyred. This is happening in the sight of all Christendom; with its full knowledge; within the range of its public responsibility. Men are tortured, women are outraged, children are violated, homes are burnt. No one can doubt it; Consuls have reported it; Ambassadors have known it; eye-witnesses have placarded it; photographers have recorded the terrible proofs."

The following according to the *New York Journal of Commerce*, an independent paper, indicates the comfortable little bill which President Cleveland's Venezuela message may impose upon the United States; and let it be noticed that this is only a first instalment, it is merely the entering upon a course of which no one can see the end. Could there be any folly more infatuated than for that country to enter upon the path which is crushing with taxation the great powers of Europe, turning their countries more and more into armed camps, diverting the minds of the people from the peaceful pursuits of industry, and creating a spirit of militarism which looks to and craves for war as its justification, and the opportunity to show what it can do. "Increased appropriations by Congress for the army, the navy, and coast defenses of the United States may be expected as one result of the stir over Venezuela. Senator Chandler's bill calling for \$100,000,000 to strengthen the military armament, Senator Hale's bill for six battle-ships at \$4,000,000 each and 25 torpedo-boats at \$175,000 each, Senator Cullom's

bill for revenue cutters on the Pacific coast and the Great Lakes, Senator Squire's bill for \$87,000,000 for coast armament, Senator Sherman's bills for recognizing the army, Senator Hawley's bill for issuing Springfield rifles to the National Guard of the several States in exchange for the weapons now in use, and Representative Oummings's bill for the enrolment and further organization of the naval reserve, indicate that the question of national defences is to occupy considerable attention at Washington this session."

In its last issue the *Manitoba College Journal* says, and in this we doubt not it expresses the opinion of Manitobans generally: "As we go to press the authorities at Ottawa are about to introduced into the Federal Parliament, their scheme for presenting a better school system to a province which is thoroughly satisfied with the system which it already possesses. The result of the local elections has made the issue certain. The people of Manitoba will not accept any system of schools forced upon them by the partizan votes of the East, and the Provincial Government, with the full approval of the electors, will oppose federal legislation by all the constitutional means within their grasp. It is extremely doubtful if the Dominion Parliament can enforce or even frame an educational act, in all points *intra vires* under the British North America Act."

The Church at Home and Abroad, speaking of Madagascar, says:—"Recent authentic letters indicate that the French are intent not merely on establishing a protectorate, but upon an entire subjection of the island to the imperial domain of France." As to matters of religion it says: "If the tactics which have been followed in Tahiti and Ogowé are repeated in Madagascar it would look as if the London Missionary Society would have to withdraw. The English language so far as used must give place to the French, and French influence brought to a thorough dominion. The grand missionary history of the island will pass under an eclipse. It may well be a subject of prayer to all who love the cause of the world's evangelization, that the churches in Madagascar, which stood so firmly under the persecution of a heathen queen, may be equally faithful to their high trust under this new misfortune."

In view of the college interests of our Church in Manitoba the state and prospects of the University of the Province are of deep concern to us. The last *Journal* of Manitoba College says of it: "The University of Manitoba has already performed a noble work, a work out of all proportion to the means of a new and struggling Province. But the ideals of 1886 will not suffice for 1896. The Province is advancing by leaps and bounds and the higher education of our people must advance with the times. If the national school system is to endure and to fulfil the expectations of the people, the University must be strengthened. Weakness there means weakness throughout the entire system, and grave danger to the educational future of the West. The University and Colleges are doing good work, but their means are inadequate. The demands made upon them are constantly increasing. The burden is steadily growing heavier, and unless the Legislature and the people of the Province come to their assistance, they must fail under it. The safety of the schools depends upon the efficiency of the University."

PULPIT, PRESS AND PLATFORM.

Disraeli: The youth of a nation are the trustees of posterity.

Moody: It is a great deal better to live holy than to talk about it.

Carlyle. Religion cannot pass away. The burning of a little straw may hide the stars of the sky; but the stars are there, and will reappear.

Christian Leader: Poor Armenia has been lost sight of in our own troubles, and no other Power feels impelled to take the place of "selfish" Great Britain! If we forget this suffering people, it is plain that they have few friends besides.

United Presbyterian: Christian parents ought to patronize distinctively Christian institutions. A complete education takes in every part of man's being—body, soul, and spirit. If the spirit is left without culture, the development is unsymmetrical—the man is incomplete.

Joseph Chamberlain. The prospect of our discomfiture was regarded with hardly disguised satisfaction by our competitors, who must be forced to admit that we alone hold our possessions throughout the world in trust for them all and admit them to our markets as freely as our own selves.

Prof. Bonney: I have frequently found on becoming intimate with scientists, who are not usually regarded as men of faith, that their religious convictions are nearly as deep as my own. In fact, I should say the bulk of the scientific men I know were religious-minded and very many of them are sincere Christians.

The Presbyterian: There is a sense in which the Bible, as God's message to the soul, should belong to us as if there were no other but ourselves in the universe. The greatest things of all are universal property—air and light, truth and mercy, Divine life and eternity. And the Word of God belongs to these grand universals.

Evangelical Churchman: The defalcations of trusted employees, about which the daily press is constantly giving information, afford food for serious thought. The pressure of "fast living" seems to sap high traditions of commercial honour. Honesty must become to men something more than "the best policy"; it must be a principle.

The Christian Instructor: It is no work of piety to be faithless to one's trust or turn his back upon his profession in whole or in part. An honest man may be compelled to suffer, but never to worship contrary to the duties of his conscience. The three children could stand the fiery furnace, but they could not bear the worship of the golden image King Nebuchadnezzar had set up.

The Presbyterian: In all cases where any territory belongs to Great Britain, the Government should be carried on by agents of the Crown, receiving instructions direct from home, and not by companies of private adventurers. Had Jameson been in the service of the British Government, instead of a trading company, it is difficult to see how the late trouble would have occurred.

Our Contributors.

SKETCH OF THE LIFE OF THE LATE REV. WILLIAM REID, D.D.

BY PROFESSOR GREGG.

Dr. Reid was born in Kidrummie, Aberdeenshire, Scotland, on the 10th December, 1816, and died in Toronto on the 19th January of the present year in the 80th year of his age. He was the youngest son in a large family. His father died while he was yet a child; but it was his privilege during his boyhood years to enjoy the training in the ways of religion of his pious widowed mother. At the early age of thirteen he became a student in King's College, Aberdeen, and when only seventeen obtained the degree of A.M. After one or two years spent by him as a tutor, he entered upon and completed his Theological course, also in Aberdeen. During the whole of his college career, he was a very diligent and successful student. He was distinguished by exact and extensive knowledge of Hebrew, Greek and Latin, while in Theology he was thoroughly grounded in the articles of faith exhibited in the Westminster Confession and catechisms.

While he was a student in Aberdeen, there were carried on in Scotland great controversies, in which he must have taken a deep interest. There was the famous voluntary controversy regarding the relations between Church and State in which the Established Church was assailed by those who deemed it sinful on the part of the Church to receive pecuniary aid from the State. Then there were vehement controversies within the Established Church, known as the Non-Intrusion and Anti-Patronage controversies, which resulted in the Disruption of 1843. In these latter controversies Dr. Reid doubtless felt a special interest for his native county, Aberdeen was, in a manner, a storm centre in these stirring times. There, in the Presbytery of Strathbogie, was the parish of Marnoch, in which had been commenced those proceedings which terminated in the forced settlement of a minister in defiance of the protest of almost the entire congregation. This, along with other forced settlements, served to illustrate the evils of the System of Patronage which had been imposed on the Church by the British Parliament in violation of the terms of union between England and Scotland.

In the midst of all these controversies the Rev. Alex. Duff, D.D., who had been sent by the Established Church as its first missionary to India, returned to Scotland, and by his burning eloquence in the supreme and subordinate courts of the Church, and by addresses throughout the length and breadth of the land, aroused to an unprecedented degree a feeling of interest in the cause of Foreign Missions. Theological students were fired with a new enthusiasm. Among others Dr. Reid was inspired with a strong desire to devote his life to missionary work in some foreign field. He was willing to go wherever he was sent by the Church. At this time there was in existence a missionary society, known as the Glasgow Missionary Society, organized in 1825, under the patronage of the Earl of Dalhousie, Governor-General of British North America, of which Society Dr. Robert Parns, minister in Paisley, and afterwards minister of Knox Church and Professor in Knox College, Toronto, was the most active and energetic secretary. This Society consisted of ministers and members of the Church of Scotland and its main design was to send missionaries of that Church to the North American colonies. From this Society Dr. Reid received an appointment as a missionary to Canada, then consisting of only the two Provinces now known as Ontario and Quebec. He was specially appointed to labour in the congregation of Grafton and Colborne.

Having been licensed as a preacher of the Gospel, in May, 1839, Dr. Reid left Scotland and arrived in Canada in September of the same year. He was then strong, vigorous and active, with great capacity for work; his eye beaming with intelligence, his heart burning with love to souls and loyalty to Christ. Previous to his arrival efforts had been made by the Presbyterian Synod in connection with the Church of Scotland, which had been organized in 1831, to secure a professor of Theology in King's College, Toronto, but, in consequence of Prelatic influences, these efforts proved unavailing. The Synod therefore resolved to establish a college similar to the colleges in Scotland. A meeting of members and adherents of the Church was held for this purpose in Kingston, on the 18th December, 1837. In this meeting, among others who took part, were Mr. John Mowat, father of Professor Mowat and of Sir Oliver Mowat, Premier of Ontario, and Mr. John A. MacDonald afterwards Sir John A. MacDonald, Premier of the Dominion. Dr. Reid also took part in this meeting and this was the beginning of his Canadian college work, his interest in which never flagged throughout his long and laborious life.

On the 30th January 1840, Dr. Reid was ordained minister of the congregation of Grafton and Colborne, in the Presbytery of Kingston, which was one of the six Presbyteries of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland. The year in which he was ordained is memorable as that in which a union was effected between the Church of Scotland Synod, and another Synod, the United Synod of Upper Canada, which had been originally organized in 1818 as the Presbytery of the Canadas, and the most of whose ministers had come from the Secession Churches of Scotland and Ireland. There were at this time the names of 60 ministers on the roll of the Church of Scotland Synod, and on the roll of the United Synod the names of 17 ministers. Of all these ministers, so far as known to the writer, not one now survives. The last two who died were the Rev. Thomas Alexander, in the 51st, and Dr. Reid in the 80th year of his age. Mr. Alexander took part in Dr. Reid's ordination in 1840 and was then minister of Cobourg. He died at Mount Pleasant, near Brantford, last December.

The year in which Dr. Reid was ordained is further memorable as that in which a final settlement, as was supposed, was arrived at of the controversy respecting the Clergy Reserves, which had been carried on for many years, and with great earnestness, between the Church of England, headed by Bishop Strachan, and the Church of Scotland under the leadership of the Hon. William Morris. The Church of England Clergy claimed to be the Protestant Clergy to whom belonged the Clergy Reserves. The Church of Scotland claimed to have an equal right to them. It was enacted that the English Church should have two-thirds and the Scotch Church one-third of the proceeds. But the settlement did not prove to be final, in spite of the protests of both the English and Scotch Churches, the Clergy reserves were secularized in 1854.

While minister of the congregation of Grafton and Colborne Dr. Reid extended his labors to several neighboring stations. He usually travelled 50 miles and preached three times each Sabbath, and, moreover, did much laborious mission work during week days. In the year 1849, he was translated from Grafton and Colborne to the congregation of Picton, in which he ministered till 1853. In both congregations his ministry is still affectionately remembered as that of a faithful and effective preacher of the Gospel who, exemplified, in his walk and conversation, the sanctifying power of the doctrines he taught. In the year previous to that of his translation to Picton, he was united in marriage to Miss M. A. Harriet Street, who all through the remainder of his life was a true help mate, sharing in his joys

and sorrows and, as far as possible, assisting him in all Christian work.

During the thirteen years of Dr. Reid's pastorate other events of great importance besides these mentioned were occurring in the Presbyterian Synod to which he belonged. Chief among these was the disruption of the Synod. Reference has already been made to the non-intrusion and anti patronage controversies which led to the disruption of the Established Church of Scotland in 1843. In these controversies the Presbyterians of Canada took a deep interest; they very generally sympathized with those who struggled for the spiritual independence of the Church, and who became organized as the Free Protestant Church of Scotland. When tidings of the disruption in Scotland were brought across the Atlantic there was great excitement in Canada, and when the Church of Scotland Synod met in July, 1844, there were keen discussions as to the relations to be sustained to the Free and Established Churches. Sixty eight ministers resolved to retain their connection with the Established Church, as in former years. Twenty three resolved to organize an independent Synod, assuming the name of the Synod of the Presbyterian Church of Canada, but usually known as the Free Church because of its sympathy with the Free Church of Scotland. Dr. Reid felt it to be his duty to cast in his lot with the Free Church. It was with heartfelt sorrow that he and others parted from brethren for whom personally they felt sincere affection. On the other hand, there was deep regret on the part of those from whom they separated. This was pathetically expressed in the draft reply to the protest of the seceders. "Our brethren," they said, "have gone out from us. The parting has been sad, heart rendingly sad. With many of them we have taken sweet counsel. We have labored together, prayed together, and we have eaten of the same bread and drunk from the same cup at the sacred table. But now they have separated from us. We may still speak of each other as brethren, but alas! the name has not the meaning it once had."

After the disruption, Queen's College, in the establishment of which Dr. Reid had taken part in 1839, and which was opened for the reception of students in 1842, remained in possession of the Church of Scotland Synod. The Free Church then took steps to establish in Toronto what is now known as Knox College, which was opened for the reception of students on Nov. 1844, and in the whole history of which Dr. Reid took an active and influential part.

The Rev. William Rintoul, who was clerk of the Free Church Synod, resigned this office, and died in 1851. Dr. Reid, along with Mr. John Burns, was appointed to succeed him, but Mr. Burns died in 1853 and Dr. Reid then became sole Synod clerk. For the duties of this office he was peculiarly well fitted by his knowledge of Church law, by his sound judgment, accurate habits, and orbanity of manner. Mr. Burns had been not only joint clerk of the Synod but also General Agent of the Church and editor of the *Missionary Record*. Dr. Reid was appointed his successor in both offices. For the agency, he had no previous special training in business matters. But it was soon found and became more fully manifest as years advanced, and the duties of the office grew heavier and more complicated, that he was possessed of abilities qualifying him to take a high place as a merchant or a banker. For the office of editor he was also singularly well qualified by his wide and accurate knowledge, by his literary taste and skill, and by his sound judgment. He knew well not only what to publish, but also, what he ought not to publish. Both these qualifications, which are essential to good authorship or editorship, he possessed in a measure very seldom found. In consequence of his acceptance of the offices of editor and agent it became necessary that he should resign his pastoral charge which he accord-

ingly did in 1853. He then removed to Toronto where he resided till his death.

From the time of his entering upon his new work as agent and editor, the biography of Dr. Reid is, to a large extent, the history of Presbyterianism in Canada. But only a few particulars can now be given. After lengthened negotiations a union was effected, in 1861, between the Free Church Synod and the United Presbyterian Synod in Canada. The latter Synod was originally organized in 1834 as the Mission Presbytery of the Canadas in connection with the United Secession Church in Scotland. The United Church assumed the name of the Canada Presbyterian Church. With Dr. Reid was now associated as joint clerk of Synod, Dr. William Fraser, who had been clerk of the United Presbyterian Synod and who like Dr. Reid was distinguished by those high qualities which fitted him for the duties of his office. As the result of the union the colleges, missionary and other schemes of the two churches were amalgamated. The Divinity Hall of the one Synod was united with Knox College of the other. In addition to the missions formerly begun, new missionary operations were commenced and carried on with increasing vigour. Two new colleges were established, one in Montreal and another in Winnipeg. For all the colleges new buildings were erected and endowments secured. It is easy to understand how, in connection with these and other matters, the duties and responsibilities of Dr. Reid, who retained the offices of editor and agent, became more and more weighty and oppressive.

In the year 1875 was consummated the general Union of almost all the Presbyterians in the Dominion of Canada. At this time there were four leading branches of the Presbyterian Church in the Dominion. There were two in the Eastern Provinces—the Synod of the Lower Provinces constituted by the Union in 1860 and 1866 of what might be called the Free and United Presbyterian churches, and the Synod of the Maritime Provinces constituted in 1854 by the Union of the two churches in Nova Scotia and New Brunswick in connection with the Church of Scotland. In the Western Provinces were the Church of Scotland Synod and the Canada Presbyterian Assembly. The Supreme Courts of these four branches of the Presbyterian family were united under the name of the General Assembly of the Presbyterian Church in Canada. Of this Assembly, in addition to Drs. Fraser and Reid, the much beloved, and accomplished Professor Macerras, of Queen's College, was appointed joint clerk. Of the Eastern Section of the Church, Dr. P. McGregor was appointed general agent, while the agency of the Western Section was continued in the hands of Dr. Reid. When the general union was effected, there were, in addition to the colleges in Montreal, Toronto and Winnipeg already mentioned, the college of the Synod of the Lower Provinces in Halifax and two colleges of the Church of Scotland—Morin College in Quebec, and Queen's College in Kingston. Home and Foreign missionary operations were now as far as possible amalgamated and were carried on. In all departments remarkable progress was made. Within a period of sixteen years the number of communicants was doubled, extra congregational contributions were trebled, and contributions for all purposes rose from nearly one million to upwards of two million dollars. May it not be inferred from these external marks of progress that there has been a concurrent deepening of spiritual life?

During the years which have elapsed since the Union of 1875 Dr. Reid's cares and anxieties were greatly multiplied, and were felt pressing upon him more heavily, as old age and its infirmities were coming upon him, but still his mental vigour remained unabated, and his spiritual life unimpaired. It was truly said of him, in connection with the services at his funeral, by Professor McLaren, that what seemed to be secular

work did not secularize him or dull the keen edge of his spiritual life. On the contrary as his years and work increased he grew in piety. Amidst the sufferings of the closing weeks of his life he was sustained by the hope which maketh not ashamed and rejoiced in the near prospect of joining the higher fellowship of the spirits of the just made perfect, and above all of being in the immediate presence of the Saviour he so long and faithfully served. He died in a good old age and fell asleep in Jesus. His memory will long be cherished by the Presbyterian Church in which, at least as much as any other of its ministers or members, he wielded moulding, controlling and healthful influence. Nor by Presbyterians alone will his memory be cherished. He loved and took a deep interest in the whole Church of God in every land. His was a true Catholic spirit and his name will be honoured by all who knew him and who value genuine Christian worth.

THE CANADA REVUE JUDGMENT.

BY REV. JOHN LAING, D.D.

The public have had before them for more than a month Mr. Fillatreaults appeal for aid in bringing his suit by appeal against the judgment of the Superior Court of Quebec, before the Law-lords of the Imperial Privy Council. Surely the Protestants of Quebec and Ontario will readily find for him the two thousand dollars required, or even four thousand dollars should that be necessary. The question at stake concerns our civil liberty. As Mr. F. says, "This is the second time that our courts have proclaimed that there is something over and above civil law, and that such supreme power is the ecclesiastical power."

The Hon. Justice Archibald's judgment dissenting from the majority of the Supreme Court was published at length in the *Montreal Gazette*, of November 27th. It is long, and many of the grounds on which the judgment rests are given in French. The general public, therefore, will not find time to read the whole paper, important as it is, but the argument without the grounds may be useful in helping Mr. F. in his appeal. The following is, we think, a fair summary of it:

The plaintiff is the corporation of *La Canada Revue*, the defendant Monseigneur Fabre, Archbishop of Quebec. On 11th November, 1892, the Archbishop issued a "mandement," which was read in the churches of the Province, forbidding any one in any way to assist in printing, selling, circulating or reading the *Revue*. The consequence was that "the publication of this circular absolutely ruined the plaintiff." For the ruin thus inflicted damages are sought. The plea in defence is, that "it is the duty of the defendant to protect his 'dioceses' against the reading of books and periodicals, which he judges to contain doctrines contrary to the obligations and doctrines of the Roman Catholic Church; and that in this matter his jurisdiction is exclusive and independent of the civil tribunals." On this the judge remarks: "If this clause is to be interpreted to mean that the relations between the Church and its members are for the decision of ecclesiastical authority alone, I can not accept that doctrine. The Crown is the fountain of justice, and there is no matter concerning which the subject shall be denied judgment and referred for justice to any other than the sovereign has ordained to administer justice." But he adds "with respect to matters concerning faith and doctrine, or of a spiritual character the courts will not interfere to declare that wrong, which the proper ecclesiastical authority, acting both in matter and form, *intra vires*, has declared right, unless the act complained of be so much without colour of right as to induce the conviction of bad faith, or unless express malice be proved."

He next asks (1) was the mandement

intra vires; (2) if so, was it conformed to the requirements of Canon law necessary to give jurisdiction? He then says the intention of the mandement was to inflict punishment by the complete suppression of the journal. Now, "the publication of the journal is, as in itself, perfectly legal . . . and objectionable to the Church only because of certain articles which had appeared therein." Hence he contends "the defendant has imposed upon the plaintiff a temporal penalty, viz., cessation from his business, and all the pecuniary loss which that would involve," etc. Then comes the question: "Has the defendant the jurisdiction to do, as he has done, under the Canons of the Church?" The offence "was not against religion, or against faith or doctrine," but "the persistence of the plaintiff in publishing scandals relating to the members of the clergy." But "fair criticism of a person occupying a public position is not an offence against the civil law. . . . We have a free Church in a free State—not that the Church in any sense exercises a sovereign power. There is only one fountain of justice, that is the Sovereign; and when the ecclesiastical authority administers the laws of the Church . . . the law will assume that justice has been done, provided that there be no evidence of malice," that is, in questions of religion, men may "bind themselves to abide by the decisions of such persons as may be given authority in the matter in all questions of faith and doctrine. But as the civil authority will not infringe upon the province of the ecclesiastical, neither must the ecclesiastical be permitted to infringe on that of the temporal." Again a bishop is limited in the exercise of his power by Canon law. But there is no evidence that "Canon law prevailed in Canada before the cession of 1763, or that the Roman Catholics of the Province have agreed to be bound by any rule which would prohibit them . . . from publishing just and fair accounts concerning the conduct of a priest, as well as concerning any other citizen, within the limits allowed by the law of the land." Again "we have already seen that, under the "Canon law, as it exists in this Province, no such right" (as to issue the mandement) "exists in the bishop. He is administrator, not legislator." Again "The suppression of a journal is an expropriation without compensation, which is illegal both by the law of England and of Canada. It is a deprivation of a citizen of his property by administrative action, and without due course of law, and is a breach of one of the most constitutional guarantees which limits the sovereign power." To sum up, the conclusions are: "(1) Publication of fair reports of the immorality of priests not being against the civil law, and not being forbidden by any Canon law that governed the Gallican Church, or that has been proved to have been assented to by the Catholics of Lower Canada, cannot be made a sin or a cause for deprivation of sacraments by mere order of a bishop. (2) A bishop cannot under any Canon law in force in the Province of Quebec forbid the faithful to publish or to help in the publication of a journal under pain of the deprivation of sacraments. (3) The defendant has not complied with the formalities required by Canon law, or with such as are required as essential to the administration of justice." On thing more is argued, viz., that in 1763 according to the treaty, the profession of the worship of their religion was secured to the inhabitants of Canada "as far as the laws of England permit it." But the laws of England never did and do not now permit any interference with the liberty of the press. And both in France and England since A.D. 1881 and 1695 respectively the press has been free. The judgment thus concludes:

"But shall the Church have a wider right than the State? Shall the Church say that shall not be done which the State says may be done, and that in relation to temporal matters!

"It is trite to quote the very foundation of our constitutional system, and yet it appears to me to have been so clearly violated in this matter that I must refer to it: 'Nullus liber homo capiatur vel imprisonatur aut alio modo destruetur nisi per legale iudicium parium suorum vel per legem terrae.' Such are the words which the Sovereign addresses to his people in the great charter. Such are the positive assurances which he gives them. In this case the plaintiff has seen his property ruined, has been deprived of the right to continue a lawful business without any form of law whatever, without any charge, without any opportunity of being heard. And shall not the Sovereign—in fulfilment of that solemn pledge, acting by the judges whom she has appointed—cause the plaintiff to be indemnified for the wrong which he has suffered at the defendant's hands. But it is said that the only effect of the mandement is to prohibit Catholics from publishing the journal, and not to suppress it altogether. Even if that were so, the rights of Catholics to the protection of the civil law, concerning matters of a temporal nature, are just as strong as those of any other religion. Catholics cannot be deprived of their temporal rights by the exercise of ecclesiastical intimidation, nor can they be deprived of their rights, as members of the Catholic Church in consequence of having performed acts lawful under the law of the land, and not forbidden by the law of the Church. I am of opinion, then, that the judgment ought to be reversed, and that plaintiff ought to receive damages.

"As to the amount of damages, I would say that the damages proved are large, although I do not agree that they should amount to a capital which would produce an interest equal to the annual profit, which is proved at \$3,000, because that profit is not earned without labor, and it may be assumed that the labor, turned in some other direction, would, at least, partly recoup the loss. The capital stock of the company amounted to \$10,000. This investment seems to have been earning a fair profit, and it has been completely destroyed. I am of opinion to grant damages at \$10,000."

PRESBYTERY MEETINGS.

HAMILTON: Met on January 21st, steps were taken towards transferring the congregation of Delhi to the Presbytery of Paris. Rev. Dr. Denny, of Scotland, was nominated for the chair of Apologetics and Church History in Knox College, and Rev. Dr. Robinson, of Princeton, N. J., for that of Old Testament Literature. The Young People's Societies within the bounds were organized presbyterially. A proposal was considered to reunite Alberton with Ancaster in one charge. The remit from General Assembly anent reduced representation was disapproved. —JOHN LAING, Clerk.

STRATFORD: This Presbytery met at Stratford within Knox Church, on the 14th inst., Mr. W. W. Crow in the chair. Dr. Geo. L. Robinson, now of Orange, N. J., was nominated for the vacant chair of Old Testament Literature and Exegetics in Knox College; and Mr. Gandier, of Fort Massey Church, Halifax, was nominated for the chair of Apologetics and Church History, also vacant in Knox College. The Rev. Prof. Gordon was nominated to the moderatorship of the next General Assembly. The remit from Assembly anent reduction of the representation of Presbyteries in the Supreme Court was considered. The Presbytery agreed to recommend a reduction of the representation, from 1/4th, as now, to 1/8th, of the members on Presbytery rolls. Mr. Drumm, Convener of Committee Y. P. S. S., was left to arrange for a convention of Y. P. S. S. under the auspices of the Presbytery at what time should seem best to him. The constitution of Y. P. S. S. was ordered to be printed and circulated. W. M. McKIBBINS, Clerk.

The students of the Presbyterian College, Montreal, held a most enjoyable conversation on the 17th ult., about 700 guests being present. The guests were received by the Rev. Dr. and Mrs. Campbell and Rev. Dr. and Mrs. Warden. The college buildings presented a charming appearance, on every hand being graceful festoons of bunting, and, together with the beautiful oil paintings which adorned the walls, making a very picturesque scene. In the David Morrice Hall Ratto's orchestra discoursed sweet music, while solos were sung by Messrs. Rice, Duquette and Morrison, and Mrs. Emsley, entertained the company with a couple of readings. The whole of the buildings were thrown open for inspection and refreshments were served in the beautiful dining hall. Among those present were representatives of the leading Presbyterian families of the city and vicinity. The students are to be congratulated on the success of one of the best conversations ever held in Montreal.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Feb. 16th. | THE GREAT HELPER | Luke vii.

GOLDEN TEXT.—Luke vii. 16.

MEMORY VERSES.—14-16.

CATECHISM.—Q. 45, 46.

Home Readings.—*M. Mat.* viii. 5-13. *T. Luke* vii. 2-16. *W. Mat.* xi. 2-19. *T. Ps.* xxxiii. *F. Ps.* lxxxix. 1-29. *S. Ps.* lxxxix. 30-52. *3d. Heb.* iv. 14; v. 14.

There are times in every life when our need of a helper is very strongly realized. There is not a moment of our lives when we do not need a helper, even though we may not realize our need. Indeed, we learn from God's Word, and our experience confirms its truth, that it is only when we are weak that we are strong, only when knowing our weakness and helplessness, we seek our help in Him, whom God has given as our Great Helper. It was that He might be thoroughly qualified to help us in our every need, that Jesus was made like unto us. It is well for us then if we have learned that He is our helper, and to come with boldness unto the throne of grace, that we may receive grace for help in every time of need. In this seventh chapter Luke has grouped together a series of incidents, each independent of the other, and yet all alike illustrating Christ's power to help. The verses of our lesson cover two of these incidents, illustrating Christ's power to help, which are distinctly different in kind, one from the other, yet which, taken together, suggest a most important lesson for us to learn about our Helper. We see in the first incident that Jesus helped because He was asked to do so, or that "Jesus helps in answer to prayer," in the second, Jesus was not asked to help, but when He saw the widowed mother weeping alongside the bier of her son, He was moved through love for her to restore her son to life, from which we learn that "Jesus helps us because He loves us."

I. Jesus Helps in Answer to Prayer.—This Centurion was a Gentile by birth, but one who had come to know and to love the God of the Jews. He had shown his regard for the true God by building a house where His people could meet to worship. He was a man of faith. To convince us of this we do not need even the words of the Master—"I have not found so great faith, no, not in Israel." The act of the man in sending to Christ was a mark of faith. His humility in not daring to come himself, but in sending others to ask that as a matter of grace this wonderful healer will come and heal his servant his humility in striving to save Jesus all unnecessary trouble, his clear grasp of the fact that Jesus had power and authority over all the forces of the universe, even as he (the Centurion) had over the soldiers under his charge all these and other things show us the kind of prayer which calls forth the help of Jesus. If we have a consciousness of our need, a conviction that Jesus can and will help us, and the thought that of His help we are unworthy, but that it must come to us of grace, then we can ask with every confidence that Jesus will help us. It does not follow that Jesus will heal our sick friends, or even ourselves when sick, even though we ask Him to do so. Our asking should always recognize that He knows best, and that the very thing we ask for we are willing to have denied us if He in His wisdom sees that to deny our petition is the best thing for us.

II. Jesus Helps Because He Loves Us.—The widow was a stranger to Him as far as we know. But her grief, and the sadness of her lonely condition appealed to the heart of Jesus, and therefore He stopped the bier and called back the dead son to life. Now, besides showing us the omnipotence of Jesus' help—that He is King over death—and that all the more so that He has Himself continued under the power of death only to break that power forever—besides I say showing us the omnipotence of Jesus to help this second incident furnishes us with the strongest encouragement to ask Him to help us. Why should we ask Jesus to help us? What claim have we upon Him? What plea can we urge as a ground for our approaching Him? There is only one that will give us confidence and make us strong to draw near, and that is that He loves us. It is not for our worth, it is not in return for our services, it is not for anything that is in us but only because of the love that fills His heart for us that He is our Helper. With what boldness! with what confidence! with what full assurance of the help we need should we ask, then that He will help us in every circumstance, and that His mighty power may be put forth for the salvation of our dear ones, and the upbuilding of God's people.

Pastor and People.

THE SECRET OF A HAPPY DAY.

Just to let thy Father do
What he will ;
Just to know that he is true
And be still,
Just to follow hour by hour
As he leadeth ;
Just to draw the moment's power
As it needeth ;
Just to trust him—that is all,
Then the day will surely be
Peaceful, and whate'er befall,
Bright and blessed, calm and free.
Just to let him speak to thee
Through his Word ;
Watching that his voice may be
Clearly heard ;
Just to tell him everything
As it rises ;
And at once to him to bring
All surprises ;
Just to listen and to stay
Where you cannot miss his voice ;
That is all ! and thus to-day,
Communing, you shall rejoice.

—Forward.

Written for THE CANADA PRESBYTERIAN. PRESBYTERIAN CHURCH IN IRE- LAND: SOME LANDMARKS IN HER HISTORY.—II.

BY REV. SAMUEL HOUSTON, M.A.

Alexander Carson began his ministry in the Synod of Ulster. Becoming thoroughly imbued with the evangelical spirit that had its renaissance at that time, he reached the conviction that he must break from the trammels that appeared to him to be fatal to development of that life, he was carried away, as many thought needlessly, from the ecclesiastical associations of his early life. He adopted Congregational views as to the Church government and also became a Baptist. In his day he had no peer in the Baptist connexion as a scholar and a thinker. He was a master of the controversy of that subject ; he was at the same time a fervid and spiritual preacher, and he gathered around him a flock thoroughly built up in Divine truth. He wrote much and his works are still classics with Baptists. Many of his writings, indeed, are for the Church in general ; only portions of them are sectarian in their character and tendency. Able as his argument for immersion was it was fully met by Robert Wilson, who was for many years Professor of Exegetics in Belfast.

James Bryce on the other hand was a seceder, and while he founded a sect that still lives in Ireland he never changed an iota of the doctrine and polity in which he was brought up. His congregation was so small that he eked out a living for himself and his family by teaching classics and otherwise preparing young men for college. Here, as well as in his pastoral work, he was thorough as is evident in the career of his own children. In Belfast, in Glasgow, and in Edinburgh, his sons became famous teachers. They were perhaps no better than their father, but as they did their work more in the eye of the public, they were far more widely known. The father's ministerial and educational life was spent in a purely rural out-of-the-way corner of the county of Londonderry. The Seceders in Scotland in two or three generations became Voluntaries ; those in Ireland being in the receipt of Royal Bounty continued to hold the principle of an Establishment. It was because of a change in the administration of the Bounty that Mr. Bryce came to separate himself from his brethren. Unlike Dr. Carson, however, he did not abandon the form of polity or the mode in which ordinances were observed by his fathers. Here a few details are needful to make the picture complete.

Up to the beginning of the present century the Bounty was given in a lump sum to the supreme courts of the Presbyterian sections. It will be seen that as congregations increased in numbers the share of each decreased. The aggregates, it is true, had been increased at times. When the union

of Great Britain and Ireland was accomplished, the statesmen of the day began to entertain the idea of making another and much more considerable addition to the sum granted to the Presbyterian clergy. The two most powerful nobles of the north were then the Marquis of Londonderry and the Marquis of Downshire, both of them living in County Down. They were rivals in the County, and they were on different sides of politics. The great Lord Castlereagh was the son of the former Marquis, and afterwards succeeded to the title and the estates. The people under the care of the Synod of Ulster were in general supporters of the party to which Castlereagh belonged, while the Seceders supported the party of the Marquis of Downshire. It fell to Castlereagh to put his friends in a better position, and he did the work with a considerable measure of generosity. There was this change made however : henceforth each minister was to get a fixed sum yearly, instead of share and share alike in the lump sum. That was well enough, but there was another provision that was most obnoxious and that never was regarded with favour until it was swept away a generation later. The disagreeable provision was that while all got a fixed annual sum, all did not get the same ; some got £100, some £75, and some £50. A great outcry was made and the Seceding ministers who at present were left out in the cold, so far as increase was concerned, declaimed most vigorously against what was alleged as servility on the part of those that yielded to the system of classification. Soon after the Downshire party came into power, and now, the Seceders were to be dealt with, but here again the classification was persisted in, and what was worse the sums given were less, only £75, £50, and £40. It was a bitter pill to swallow, and all the more as such a handle had been made when the Synod of Ulster clergy were in question. It looked at first as if many of the Seceders would not agree to such terms, ultimately, however, all fell in except Mr. Bryce. He could not be induced to humble himself so far as to accept of a system he had joined with others in denouncing so strongly. For a time he and his congregation stood alone. The people in some parts of the Province sympathised with him, and at length several congregations were formed and a Presbytery was constituted. When the first ordination came to be performed Mr. Bryce did it himself. When nearly half a century passed away the Presbytery became a constituent part of the U.P. Church of Great Britain. The Right Hon. James Bryce, who was a cabinet minister under Mr. Gladstone, is a grandson and name sake of the Rev. James Bryce of whom we are speaking.

It was early in the present century that the great Henry Cook began his ministry. It was under his leadership that the Arians were expelled from the Church. As a matter of fact they were not formally driven out ; measures were taken that evidently would result in their gradual extinction, and they chose the alternative of going out of themselves. Dr. Cook will ever be remembered as the instrument in God's hands in bringing the Church back to that soundness in the faith that was the characteristic of the fathers and founders of Presbyterianism in Ireland, and of the Covenanters in Scotland from whom they sprang. Since the separation the Arians have not flourished. In many parts where they were strong and numerous two generations ago, they are hardly known now. Whole congregations have disappeared and the places of worship are closed up.

In little more than a decade after that separation the Synod of Ulster and the Secession Synod formed a union under the happiest auspices. It was in 1840 that this was done, and here is one of the most noted landmarks of the present century. Since that date much progress has been made both at home and abroad. It was then, more than ever before that the Irish Presbyterian Church became a missionary Church.

Besides the Home Mission which had been prosecuted before, there were founded in rapid succession the Foreign Mission, the Jewish Mission, the Colonial Mission, and that to the Continent of Europe, in all of which good and fruitful work has been done.

Written for THE CANADA PRESBYTERIAN.

FLESH AND SPIRIT.

[The following is a further contribution from addresses given by Rev. Dr. Pierson, at the Conference for Deepening the Spiritual Life held in Toronto, during the visit to the city of Rev. Andrew Murray. We commend this to the careful perusal and thoughtful, prayerful study of our readers.—EDITOR.]

The Holy Spirit is the one neglected and misunderstood Person of the Trinity. One reason is that He has never taken a bodily form. Romans viii. ix., "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. Now, if any man have not the Spirit of Christ, He is none of His." The remarkable contradiction of language is obvious. How can a man be in the Spirit and yet the Spirit be in him? The same paradox is found in other places. For instance, Paul says, "It is no more I that do it, but sin that dwelleth in me." Then again, he says, "How shall we that are dead to sin live any longer therein?" I in the Spirit, and the Spirit in me ! Possibly the understanding of the paradox will help very much with the understanding of the general subject. First let me read the whole passage and let me translate freely so as to keep up the word "flesh" and the word "spirit." Fourth verse,— "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit ; for they that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. For to be *fleshly* minded is death, but to be *Spirit* minded is life and peace ; because the *fleshly* mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So that they that are in the flesh—that is, they whose lives are lived in the flesh—cannot please God. But ye are not those whose lives are lived in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. Now, if any man hath not the Spirit of Christ, He is none of His." How shall we explain this paradox? I know of but one word in the English language that will explain it,—it is "element." We say that the water is the fish's element, and the air the bird's element, and the ancients believed there was such an animal as the salamander of which the fire was the element. When you speak of such an animal having an element, you mean that the air is in the bird and the bird in the air. To the true disciple, the Spirit of God is his element. He lives in the Spirit as the bird lives in the air, and the Spirit lives in him as the air is in the bird and becomes in the bird the breath of life. The element is always larger than the animal that lives in it. The Holy Ghost takes the believer into Himself, but it is impossible for the believer to take the Holy Spirit all into himself in the sense of absorbing the Spirit and engrossing the Spirit. The Spirit is too great for the believer to engross Him, and so He is like the element in which all believers live and move and have their being.

There are two elements in which you live. One is the element of the flesh and the other the element of the Spirit. If you are in the flesh, that is your element ; if you are in the Spirit, He is your element ; and the two are contrary the one to the other and they can never be reconciled. "They that are in the flesh"—whose element is the flesh—"cannot please God." If your mind is the mind of the flesh, it cannot be the mind of the Spirit ; and if it is the mind of the flesh it cannot be according to the mind of the spirit, which is the only mind that pleases God, and the man who lives in

the flesh cannot please God, for the mind of the flesh is not subject to the law of God, neither indeed can it be. The fish cannot live in the air—he dies ; the bird cannot live in the water—he dies. These things are contrary the one to the other. So we may say the bird cannot live in the water because its nature is not subject to the water as its element, and the fish cannot live in the air because its nature is not subject to the air as its element. The fleshly man cannot live in the Spirit, because he cannot be subject to the Spirit as his element, and the Spiritual man cannot live in the flesh because he cannot be subject to the flesh as his element. According to the measure in which you are living in the flesh as your element, it is utterly impossible that you should live in the Spirit and that the Spirit should dominate you ; and so far as you are living, according to the flesh and in the flesh, and according to the mind of the flesh you cannot be obedient to God because the mind of the flesh is not subject to the law of God, nor indeed can it be. So it is an awfully solemn thought that if I am disobedient to God it is because I am so far living in the flesh as my element and under the control of the fleshly mind, and if I am guilty of any sin against my God it goes to prove that I am living in the flesh as my element and the fleshly mind has in so far the mastery over me.

The Holy Ghost is the Spirit of life? What is the first thing the Spirit does? He gives life. Jesus Christ breathed on them and said, "Receive ye the Holy Spirit." They breathed in what He breathed out, and that was the reception of the Spirit to them. Of course that was only a metaphor, but it illustrates this great truth. Now, when breath comes into us it does three things : It energizes. I have spoken of it as first of all vitalizing, but it not only vitalizes but it energizes. It communicates to all parts of the body the quickening part of life. And then the Spirit of God comes into you to throw out from you that which is dead and ought to be discarded. "If ye through faith mortify the deeds of the body, ye shall live."

I have already said that there must be a surrender to the Holy Spirit. We must come to a definite transaction in which we recognize the Holy Spirit, receive the Holy Spirit, by a personal surrender to His power and grace, to His dominion and authority, and submit ourselves to Him as the Spirit of Life.

The Book of Joshua is the book of the wars of the Lord when the people took possession of the land in the name of the Lord ; and the Book of Acts is the book of the wars of the Lord when the people took possession of the whole world, went out into the whole world and took possession of it in the name of the Lord.

If you study the first twenty chapters of Acts, you will find there is some new revelation of the power of the Spirit : "He gave them utterance" ; "He filled them with the Spirit" ; "Made them mighty witnesses for God" ; "Shook the house where they were assembled" ; made them mighty to perform miracles, courageous before the Sanhedrim, united in their purpose, harmonious to dwell together in unity, He made them unselfish, and in various ways that cannot now stop to mention that book of the Acts is the book of the Acts of the Holy Ghost ; it is the story of the possession of the land under the guidance of the invisible Captain of the Lord's host so long as people were ready to loose the shoes from off their feet, listen to the commands of the Holy Spirit, follow the leadership of the invisible Captain and submit in everything, to His Divine guidance.

"Not good enough to die," did you say. I should think not. And let me add, ye never will be. The thief on the cross was not good enough to die, but he was saved enough to die ; and so are you, if you believe on the Lord Jesus Christ.—*Union Presbyterian.*

Missionary World.

NOTES FROM THE MISSION FIELD—SCHREIBER.

The following is condensed from a very interesting sketch written for the *Manitoba College Journal* by Mr. A.E. Camp:—

To begin with let us notice the size and extent of the field. Probably, to be as nearly correct as possible, one might say, it is 260 miles in length by four feet eight inches wide, being the width of the railway track. There are, as you will note by the C.P.R. time table, nineteen stations on this division, including flag stations. At the majority of these stations there are not more than from six to ten people and no human beings nearer than across the great Lake Superior, with the exception of perhaps a few scattered Indians. Of these nineteen stations there are six which are really considered of some importance by the people of this railway division. Beginning at the west end of the field the first place of importance is Nepigon, which can boast of men, women and children about 100, not including the Indian reserve near the town which must have at least 200 souls.

Nepigon is well known as the most noted fishing resort along the lakes, and in summer is thronged with tourists and pleasure seekers from every part of America. It is a pretty little place and almost every individual there will, if you talk long enough, impress you with the fact that they have not been brought up in the backwoods excluded from all society. The little town is situated almost in sight of the point at which the Nepigon river empties into the lake. There are three stores in the place including the Hudson Bay post. Outside of these the population consists of railway employees and fishermen. Nepigon is the only place I think, from Port Arthur to North Bay that can boast a telephone service, and of this also the townspeople are very proud. They have a comfortable little log school house here which is used by both Methodists and Presbyterians for religious services. It is fitted up very comfortably with a nice organ and makes a very pleasant place for worship. They also have a Woman's club which is affiliated with the National Council of Women, and which is doing some noble Christian and charitable work. The works on the whole such as to encourage us in this little summer resort at the mouth of the Nepigon river. We now proceed east to Gravel river. At this point only the station agent, section foreman, his family and men reside, but they have had occasion lately to keep a work train there owing to a breaking away of the rock over and under the track which runs very closely along the lake. The presence of some thirty or forty men who live in the car make it necessary to hold services there occasionally, as it has also at some other points of the road. Some of these men are pretty rough, and if there were any attempt on the part of the preacher to put it on a little, it would cost them but little thought to make it very uncomfortable for him. But one soon finds that under the rough exterior they have warm human hearts and are susceptible to the appeal of the simple truth of the love of God to men who are given capabilities of responding to its manifestation.

We pass on to Rocport. Here we find 60 to 70 people, about half of them Roman Catholics, and not of the least bigoted class either. Between the Methodists and Presbyterians we manage to hold services every Wednesday evening, in a building, which during the days of construction was erected for a jail. Since then, however, it has been fitted up for a school, which was maintained for a while, but which has lately fallen through, the people feeling themselves too few in number to support it. This is one of the greatest drawbacks to people in several of the places along this line, there being children that are growing up without any means of education on account of the lack of sufficient population to support schools.

On our way east we come next to Schreiber, a railway town of some 400 inhabitants, nestling in a little nook in the mountains and rocks, about a mile from the lake shore. Schreiber being a divisional point on the C. P. R., the shops are located at this place as also the residences of the divisional superintendent, road masters for the line both east and west, locomotive fore-

men, conductors, firemen, brakemen, etc. There are four churches at this point, Roman Catholic, Anglican, Methodist and Presbyterian, all but the last named having resident pastors, though the Presbyterians are the strongest numerically. We have a beautifully finished church, well furnished and with a good organ, etc., and a seating capacity of about 75.

As a monument to the memory of the Rev. Wm. Neely, whose sad death by drowning in Lake Superior will be still fresh in the minds of the Presbyterians of the West, there is a splendid public hall, with library, reading room, bath rooms and barber shop, for the convenience of railroad men; and the reading room is supplied with many of the leading papers and periodicals of the day. The library has a great many of the best books on science, philosophy and history as well as some of the very best fiction—books of a good healthy moral tone. The erection of this building was due solely to the hard work and earnest efforts of the Rev. Wm. Neely, a large oil painting of whom has been placed in the reading room of the Institute. I might say here that the people of Schreiber almost worship the memory of Mr. Neely, and I believe so far as is permissible to worship the memory of any, they may well do so. Several of the locomotive engineers owe it to the kindness of that noble man that they have sufficient education to enable them to take charge of the responsible duties that are committed to them.

As to spiritual matters I hardly know what to say. The people are anything but hypocritical, but it is almost impossible to get any expression as to their attitude to Christian truth, except that on Sabbath evenings the church is crowded with worshippers. The membership is very small compared with the numbers that declare themselves to be Presbyterians, but this may be partly accounted for by the fact that being railway men, many expect to be transferred to other places, and hesitate to unite with the church in any place at present. The Sabbaths are very much broken up here, and when men ought to be attending the house of God, as we believe, they have to be out on the road, and hence the attendance of the same individuals is very irregular. When will there be a better understanding as to Sabbath observance, or when will the Sabbath law which we claim to already have, be better enforced? I must say that there are some encouragements in the work here, and on the whole it is a quiet, moral place, and the people extremely kind-hearted. We hold services here fortnightly; twice on Sabbath, and I also take the Sunday school on the Sunday that services are held. On the alternate Sabbaths the Methodists and Anglicans hold service in their respective churches; and one of these Sabbaths we are conducting service at other points on the line of the C. P. R. whose officials are very kind in furnishing free transportation up and down the line on this division. Since coming here we have succeeded in organizing a Young People's Society which is getting along very nicely so far, though young people are not very plentiful; that is, the people are nearly all married. The public school at Schreiber is first class with an attendance of about fifty.

We now proceed east to Jack Fish, situated on Jack Fish Bay. Here are two gangs of section men, a station agent and half a dozen bridge carpenters who live in two cars and make this their headquarters. Here services are held fortnightly, generally in the station house.

The next halt is Middleton. Here are two families, one Anglican and one Presbyterian. Hold services here occasionally. The next is Port Caldwell, where are three families of fishermen besides several single men, a few families of railroad men, and another bridge gang. This is quite an important place and we manage to hold services here weekly though only once a month on the Sabbath.

Proceeding eastward we come to Peninsula, with two families, and Heron Bay, nearly all Roman Catholic. Trudeau with about three or four people. Montezambert, a Hudson's Bay post, with about twenty-five people. Bremner comes next. White River has a population of 80. C. P. R. Round House is here, also store, hotel, good school and church, built as a union, in which the Presbyterians are allowed to preach. Can only get here about once a month. They have a good school teacher, who is a Presbyterian and a considerable help to the cause here.

White River is the eastern terminus of the Schreiber division. People here are railway people and are extremely kind.

Now enough as to detail; many of the general characteristics of the field can be gained from this talk about some of the leading places; much more could be given did time permit.

Young People's Societies.

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

A YOUNG MAN'S FRIEND.

Forty generations of students will mourn the departure of the Rev. Dr. Reid. To how many of them was he their first friend when they came as strangers to the city. He knew them all, and by name. His home was wide open to them. In the distribution, for many a year, of Sabbath appointments, in counsel about their mission fields and work, and in those particularly memorable interviews in his office after the announcements of scholarships and bursaries, he took a fatherly pleasure. It was a benediction to have to do with him, so humble was he, so sincere and direct, so unselfish, so wholly given to his Master's work. The secret of that beautiful character and life is told in his favorite passages, read at his funeral. It is on such food that the young may hope to ripen after his sort:—Psalms xxiii. 51; Acts iv. 12; 1. Tim. i. 15; Joel ii. 32; 1. John i. 7.

THE NEW AGENT.

This Department extends a hearty welcome to Rev. Dr. Warden as Dr. Reid's successor. Dr. Warden is a thorough-going man of affairs. The Church's money and the Church's interests are safe in his hands. All that a keen business instinct, untiring energy, long experience, and thorough familiarity with the Church's work can do, will be done. We feel sure that he will be happy to make the acquaintance of the Young People's Societies by large contributions from them to the Schemes of the Church. We look confidently to the new Agent to aid in developing and systematizing the giving of the young people.

THE SPIRITUAL SIDE.

A Church Young People's Society is at its best when the strictly spiritual idea rules. Indeed, it is usually its one chance of more than a mere ephemeral existence. Such was the experience of the Society described by Rev. R. Haddow, B.A., in a recent *Knox College Monthly*. "We began as a literary society of the common type. Essays, readings, songs, and usually ineffective attempts at debates, formed the staple of our programmes. We had some idea that by this sort of thing we might improve the minds of our young people, provide a pleasant resort on one evening of the week for some who had no better place to go to, and, perhaps, attract and interest in the Church some whom we were anxious to influence for good. In regard to this last aim, we recognized that the Church connection formed through the intermediate link of a literary society would necessarily be somewhat loose and shaky, but we hoped that opportunity might be afforded of getting a firmer grip. Our expectations in these respects were not entirely, but in large measure, disappointed. If we had tried to maintain our association upon its original basis, it would have died on our hands; and, doubtless, it would have deserved its fate. Fortunately, we saw in time that, in order to preserve it alive, we must make it better worth preserving." By a "process of evolution" in which "much was gathered from the environment of the Christian Endeavor" it became, what it has been for the last four or five years, a Y.P.A., without a pledge, and with meetings of four sorts, literary, devotional, social and missionary. In this form it has worked well.

What better motto for the committees of our Societies than that of the *Christian Endeavor*, the British national organ of the Y.P.S.C.E., "In labors more abundant!"

LOYALTY TO OUR OWN CHURCH.

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

(A review of the history of our own denomination suggested.)
Feb. 16.—P. xxxiv. 1-12.

Dr. Gregg's "Short History of the Presbyterian Church in Canada" is so clear in its style, so concise in its presentation of facts, so methodical in its arrangement of them, so reliable in its description of scenes and events, so interesting in its narration of the changes through which the Church has passed since it was planted on these shores, that we cannot make a better use of this part of the column than to advise the young people of our denomination, in Canada, to make themselves familiar with it. Whatever has any real bearing upon the rise and progress of Presbyterianism in this Dominion can be found there and for that reason we shall not attempt to give a review of the history of our own Church.

The subject of loyalty to our own Church is very timely just now. In these days of interdenominational fellowship, when representatives of the various churches meet together to discuss objects which they have in common, there is a possibility of forgetting the very things which have made our own denomination what it is. We should not overlook the fact that we belong to a great Church, that it has certain articles of faith to which it has clung very tenaciously, and through which, under God, it has risen to the honored place which it occupies today.

But even if we are loyal to our own church it does not follow that we should belittle others, or that we should look with contempt upon the work that they are doing, or that we should regard them as ignorant because they do not interpret certain portions of the Bible as we do, or that we should think them prejudiced because they do not see the truth as we see it. There are people who appear to think that the best way of showing their loyalty to their own church is by sneering at others, but it need hardly be said that they are utterly mistaken.

Again we can be truly loyal to our own Church while we fraternize with others. There are many things in which the churches may, and should, co-operate. They should stand shoulder to shoulder in resisting encroachments upon the sanctity of the Sabbath; they should march side by side to meet the forces of the liquor traffic; they may meet together to deliberate upon the best methods of conducting Sabbath school work, and they may have sweet fellowship during the "week of prayer." But while we join with our brethren in these, and other ways, we do not consider that we are disloyal to our own.

What are some of the ways in which we can show our loyalty to our own church? It may be announced that a certain distinguished singer, whom we would like to hear, will sing in a certain church at a certain service. There is no such attraction, that day, in our own church—nothing but a plain service for the worship of Almighty God. If then we go to hear the renowned vocalist in another church can we claim that we are loyal to our own?

Again, if some of our friends should be so thoughtless as to make arrangements for a party on the night appointed for the prayer meeting and if they invited us to it, could we consider ourselves loyal to our church if we forsook the prayer meeting to attend the party? If we are members of a club or of one of the many fraternal societies, and if the meeting of the club or society should fall upon the same night as the annual business meeting of the congregation, could we claim to be loyal to our church if we set the club or the society above her?

Loyalty to our church demands that we give a cordial support to what may be devised by the General Assembly; that we study the things which make for the peace and edification of the church; that we recognize her claims as superior to those of any club, lodge or society, and that we work and pray for her progress and development. Less than this we should not wish to do, for we have pledged ourselves to "support our own church in every way."

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O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, FEBRUARY 5TH, 1896.

Wask the attention of Presbytery clerks and all others concerned to the notice of Rev. Dr. Campbell, of Montreal, which appears in our columns, regarding communications on business intended for the General Assembly.

SO many reports of congregational meetings are sent in to us for publication at this season, that we must ask the friends who kindly forward these to exercise a little patience. They will appear as soon and as rapidly as the limits of our space will allow.

ALL things considered the congregational meetings held in Toronto lately show that the Presbyterians of the city are holding their own and a little more. Business depression and a system of Church extension that came in with the "boom" have made it hard for some congregations, but on the whole the Church is doing fairly well considering the condition of the city.

SAYS the *Interior* :—

One thing we have discovered is that the Canadians are through and through Britishers. If all Her Majesty's colonies were as firm in their loyalty, she might smile serenely at the antics of her crippled and cranky little grandson.

She may do that anyway. If the young man had been trained to mind his own business as closely as the Queen has trained her sons he never would have sent that foolish telegram.

AT the "At Home" to be held in Knox College on the 7th inst., at 7.30 p.m., the following, among other decorations, have been promised for the occasion :—

I. Copies of 3 Covenanter flags—one the famous "Blue Banner" (full size).

II. The devices of our theological colleges at Winnipeg, Toronto, Kingston, Montreal, Quebec and Halifax.

III. The devices of the following Churches in the Presbyterian Alliance: Scotland, Ireland, France, Switzerland, Italy (Waldensian), Holland (Seal of the Synod of Dort), Bohemia and Moravia.

IV. The devices of the city of Derry, "The Good Regent," Murray, Calvin, Coligny and Zwingle.

All of these memorial devices are of a good size.

WRITING from Washington the commissioner of the London *Daily Chronicle* some time ago suggested the following way out of the Venezuela difficulty and says he knows the American government would agree to it and allow the commission to adjourn :—

If Lord Salisbury will say that although he must maintain his refusal to arbitrate on Venezuela by itself, he is prepared to conclude a treaty with the United States under which all questions failing of diplomatic settlement shall be submitted to arbitration, and that this, of course, would include Venezuela, as the greater includes the less, the American Government, I know, will receive his communication with warm sympathy. Herein is a dignified, and, indeed, the most simple and friendly escape from the deadlock. If Lord Salisbury is able to move diplomatically in the direction indicated, it is certain that the meeting of the Venezuelan Commission would be instantly adjourned until the time was ripe for common discussion of the question when the treaty should become law.

There does not seem to be any reason why the British government might not adopt this method of settlement. In fact the Venezuela question, like the Manitoba School question and dozens of other questions could easily be settled were the parties at the front anxious to make an amicable arrangement. Pride, stubbornness and false notions of dignity keep many sores open in both church and state.

THE following paragraph from the *Herald and Presbyter* will receive a hearty amen from every editor :—

Again and again we are called to mourn over the carelessness of some correspondents who will not write proper names with sufficient plainness. Care should be taken in the writing of every name in order to insure its correct insertion in the marriage notice, obituary, church news or elsewhere, and yet in regard to nothing is there more lack of care. Legibility is the supreme virtue in handwriting. That is old-fashioned doctrine. Illegibility seem to be considered a mark of genius at the present time especially when proper names are written. There should be a law compelling every man who cannot or will not write legibly to use a type-writer.

THESE are said to be hard times, and certainly business life is full of anxiety. When times are hard with business men generally, they are also likely to be hard with our great committees which require large sums to carry on their work. They have a side which is purely business, and must be looked at and provided for in a purely business way. The treasury of the French Evangelization Committee, is, we understand, far from being in the state which it should be in at this season of the year. The members of the Executive of the Board, were lately closeted for some hours considering how it was possible to meet a pressing obligation of eight thousand dollars with about two thousand dollars in the treasury, and how, in addition, they could meet by the first of February the salaries due their missionaries in the face of a falling off of receipts up to date of forty per cent. A falling off of forty per cent is a most serious state of things indeed for this Committee to face. Let the great work which this Committee is engaged in, in some respects of all our Home mission work, affecting most vitally the whole Dominion, be taken hold of in earnest by all our ministers, sessions and congregations, and its needs receive due consideration when allocating their funds. If pressing spiritual need, a past record of abundant blessing and success, and an outlook for the future the most encouraging, form claims to generous support, they all unite in calling upon the Church to uphold, to sustain and extend the work of this Committee.

ARMENIAN SUFFERERS' FUND.

Amount acknowledged to 27th Jan., 1896.....	\$468 54
Methodist and Episcopal Endeavor, Parry Sound	5 00
Inniskip Congregation.....	22 75
Inniskip Sabbath-school.....	8 00
Ratho Congregation.....	2 00
Mrs. Henderson, Toronto.....	10 00
Thos. G. King, Orillia.....	1 00
"A Tenth," London.....	2 00
Minnie Munro.....	1 00
St. Paul's Congregation, Ottawa.....	21 00
	\$541 29

The sum acknowledged from Woodbridge in a former issue should have been "per Rev. Thos. Fenwick," instead of simply "Rev. Thos. Fenwick." Five hundred and forty dollars have been forwarded to the treasurer of the A.B.C.F.M., and acknowledged. We shall still gladly take charge and forward any sums sent to us as the need is great.

ARMENIAN HORRORS.

WE have no desire to shock the sensibilities of our readers by anything like an overdose in all its unvarnished reality and all but inconceivable horror of what is actually taking place in Armenia. It is sometimes however necessary to put mere sensibility aside in order to subserve and secure something higher and better. We therefore turn again to Mr. Dillon's article and cull from it a few additional details, and that the more readily because this same "unspeakable Turk" has forbidden, according to an unauthenticated telegraph report, the distribution of any charitable contributions such as we have been gathering to alleviate even in the smallest degree the dire sufferings and desolation in the infliction of which he has been and is to all appearances the principal if not the exclusive cause. He can, it seems, provide for all the wants of his subjects without any outside interference. Besides we are assured that for any one to clothe the naked whom he has stripped or to feed the hungry whom he is pleased to starve is quite derogatory to his dignity as "an independent Sovereign!" So God help the poor Armenians for to all appearance vain is the help of man. And now let our readers be kind enough to note, mark

and inwardly digest the following additional tidbits of not very pleasant but we must think, in these days, very necessary reading :—

During all these last past seventeen years, written law, traditional custom, the fundamental maxims of human and divine justice have been suspended in favor of a Mohammedan Saturnalia. The Christians, by whose toil and thrift the empire was held together, were despoiled, beggared, chained, beaten and banished or butchered. First, their moveable wealth was seized, then their landed property was confiscated next the absolute necessities of life were wrested from them, and finally honour and liberty were taken with as little ado as if these Christian men and women were wasps or mosquitoes. Thousands of Armenians were thrown into prison by governors like Tahsin Pasha and Bahri Pasha and tortured and terrorized till they delivered up the savings of a life-time and the support of the helpless families to ruffianly parasites. Whole villages were attacked in broad day-light by the Imperial Kurdish cavalry without pretext or warning, the male inhabitants turned adrift or killed, and their wives and daughters transformed into instruments to glut the foul lusts of these bestial murderers. In a few years the Provinces were decimated, Alogherd, for instance, being almost entirely "purged" of Armenians. Over 20,000 woe-stricken wretches, once healthy and well-to-do fled to Russia or Persia in rags and misery, deformed, diseased, or dying; on the way they were seized over and over again by the soldiers of the Sultan who deprived them of the little money they possessed, nay of the clothes they were wearing, outraged the married women in the presence of their sons and daughters, deflowered the tender girls before the eyes of their mothers and brothers, and then drove them over the frontier to hunger and die. Those who remained behind for a time were no better off. Kurdish brigands lifted the last cows and goats of the peasants, carried away their carpets and valuables, raped their daughters and dishonoured their wives. Turkish tax gatherers followed these, gleaming what the brigands had left, and, lest anything should escape their avarice, bound the men, flogged them till their bodies were a bloody mangled mass, cicatrized the wounds with red hot iron rods, plucked out their beards hair by hair, tore the flesh from their limbs with pincers and often even then, dissatisfied with the financial results of their exertions hung the men whom they had thus beggared and maltreated from the rafters of the room and kept them there to witness with burning shame, impotent rage and in a great madness the dishonouring of their wives and the deflowering of their daughters, some of whom died miserably during the hellish outrage.

Isn't that frightfully bad? And yet bad as it is it is not the worst that is told, and that, let it be remarked not on mere hearsay, or from a diseased hysterical spirit of unheard of exaggeration.

History has set its seal upon them; diplomacy has slowly verified and reluctantly recognized them as established facts, and now religion and humanity are called upon to place their emphatic protest against them on record. The Turks, in their confidential moods have admitted these and worse acts of savagery; the Kurds glory in them at all times; trustworthy Europeans have witnessed and described them, and Armenians groan over them in blank despair.

Officers and nobles in the Sultan's own cavalry regiments tell with unpardonable pride the hideous story of the long series of rapes and murders which marked their official careers, and laugh to scorn the notion of being punished for robbing and killing the Armenians whom the Sublime Porte desires them to exterminate. In the meantime the Christian Emperor of Germany and the Presbyterian President of the United States, are so crowding Britain's hand to hold her own—the one in favour of the most inveterate and unscrupulous slave holders from the Mediterranean to the Cape, and the other by championing, as *The Argonaut* of San Francisco puts it, "a country mostly inhabited by greasers, niggers and monkeys"—that she is forced now whether she will or no to let the Armenians be starved, outraged and exterminated without the possibility of help, while she with unutterable reluctance, but without fear, does her best to give another confirmatory illustration of the old Scriptural aphorism which reads: "He that passeth by and meddleth with strife belonging not to him is like one that taketh a dog by the ears."

We close at present with this additional extract :—

Stories of this kind in connection with Turkish misrule in Armenia have grown familiar to English ears of late, and it is to be feared that people are now so much accustomed to them that they have lost the power of conveying corresponding, definite impressions to the mind. The more is the pity. It is only meet that we should make some effort to realize the sufferings that we have brought down upon inoffensive men and women, and to understand some what of the shame, the terror, the despair, that must take possession of the souls of Christians whose lives are a martyrdom of such unchronicled agonies, during which no ray of the life-giving light that plays about the throne of God ever pierces the mist of blood and tears that rises between the blue of heaven and the everlasting grey of the charnel house called Armenia.

As true, Mr. Dillon, of American as of British Christians. The priest and the Levite, pass quietly

by on their own concerns, and the good Samaritan among the nations, has no where as yet put in an effective appearance in behalf of those who have fallen among far worse thieves and murderers than ever infested and made hideous the dreary, dangerous road that leads to Jericho.

"For the oppression of the poor, for the sighing of the needy now will I arise, saith the Lord; I will set him in safety from him that puffeth at him."

STUDENT'S INTERNATIONAL MISSIONARY CONFERENCE.

THIS great conference which has been long looked forward to and for which great preparations were made, was held in Liverpool, England, from the first to the fifth of January. Its object was to emphasise the purpose, progress, and possibilities of the Volunteer movement, stimulate missionary enthusiasm among students generally, and arouse the whole Church to greater missionary effort. Arrangements were made for a very large and representative gathering and the expectations were fully realized. No more representative meeting of students as regards numbers has ever taken place in Europe. Of British delegates present there were 675, 60 foreign, 180 missionaries and representatives of missionary societies, 42 of which from all the leading evangelical associations were represented. There was a total of 915 students, of whom 213 were volunteer students for the mission field, and 134 were women. Twenty-four different nationalities were represented. "It was a most interesting sight," says the *Belfast Witness*, "to see students of so many types of thought, with such varied kinds of training and tradition, coming together for the purpose of exalting Christ as the only Lord and Saviour of men, and devising means of carrying His message of love to every land."

The conference opened with a conversation on Wednesday evening, and on the three following days the arrangement was, first a prayer meeting, next sectional meetings in the forenoon for the discussion of special phases of missionary work, then in the afternoons and evenings great public meetings held in the Philharmonic Hall capable of seating 2,500, which was usually filled and sometimes overflowing, though admission was by ticket and some parts of the hall had to be paid for. The interest and aid lent by the Y. M. C. A. of Liverpool is illustrated by the fact that every day the whole conference was invited to luncheon by some prominent member connected with it, Sir George Williams being one of them.

We can only mention some of the persons and subjects prominent in this great gathering and, in a word, the spirit of it. At the opening on Wednesday evening the Lord Bishop of Liverpool presided. On behalf of the University, Principal Rendall extended a welcome. The spread of colleges and universities in recent years, he said, was an old tale, but he thought it was a new and very startling tale to many, that these colleges and universities were becoming so much the forces and centres of Christian life and energy as that great gathering denoted.

Dr. Pierson, in the course of a powerful address, said that, whatever politicians might say, the great heart of the American people beat in sympathy with the hearts of the English people. If two such nations as these should be found embroiled in conflict there would be a jubilee nowhere but in hell. There could be no conflict between them without a shadow spreading over both countries, and another shadow darkening their prospective destiny. He went on to show that with regard to Christ's purpose of having the Gospel preached to the world, there were three features: (1) Universality, for all the world and addressed to all Christians; (2) celerity; and (3) spirituality. The particulars of evangelization in this generation are:—(a) Multiplication of facilities, such as inventions; and (b) multiplication of instruments—e.g., the sending out of women as missionaries, and the young men's movements, Y. M. C. A. and S. V. M. U.

Dr. Gillison, of Hang Kow, China, spoke of the "Intellectual Preparation of the Volunteer"—(1) general; (2) with regard to medical training. Mr. Eugene Stock, editorial secretary of the C. M. S. gave an address on the "Training of the Character of the Volunteer." Dr. Pierson spoke again and asked:

"What should the Church say in recognition of this mighty miracle of the nineteenth century? What new inspiration should she have in her marvellous march round the Jericho of heathenism? The Church must recognize the stamp of God upon the Students' Volunteer movement. He urged on all present to support this movement by impetuous, united and individual prayer."

Egerton Young, Wesleyan missionary to the North American Indians, spoke of work amongst them. Mrs. Duncan Maclaren, who had just returned from a tour among mission stations in the East, spoke on, "How the Nations Pray." Mr. T. C. Studd, one of the well-known "Cambridge seven," represented China and said:

"For the 400 millions of China there were 2,000 missionaries, half of them being women; whereas in England, there are 50,000 ordained ministers for forty millions. There is no love in China. Child-murder is everywhere. And yet God has done wonderful things among them, enabling Ohloamen to bear aggravated mental and physical suffering. He closed with an appeal for volunteers to go and work in China."

On Friday afternoon the subject was the Holy Spirit, and the speakers were Revs. S. H. C. Macgregor and F. B. Meyer, of London. In the evening Dr. George Smith, convener of the Free Church Foreign Missions, dealt with the historical aspect of missions in a masterly way, which showed a deep philosophic grasp of human history from the point of view of the kingdom of God. Other speakers were Miss Gollock, one of the secretaries of the C. M. S. and Dr. Pierson, who dealt with, "The relation of the Holy Spirit to the character and service of the missionary." On Saturday forenoon, Mr. Donald Fraser, of Glasgow University, chairman of the Conference, read the report which showed that there have been 1,086 Volunteers in Britain (of whom 208 were women) since the beginning of the movement, four years ago. Of these 212 have sailed. The result of the movement has been that there is a larger number of candidates offering themselves to missionary societies than ever before. This motto, "The evangelization of the world in this generation," is meant to lead on the Church to a more complete obedience to our Saviour's last command, which, they held, was meant to express the obligation of Christians in every age to preach the Gospel to the rest of the world.

The Saturday evening meeting was marked by two interesting events. One was a partial realization of one of the great aims of the leaders of the British S. V. M. U. to start the Volunteer movement among the large Continental universities, where at present there is so little aggressive missionary spirit. And now the foreign delegates, who had been greatly influenced by the meetings, after holding private meetings, solemnly agreed among themselves to draw up a declaration and form a S. V. M. U. in their respective countries of Scandinavia, Germany and France. Indications of similar awakenings in other countries were also evident. The other was in connection with the financial session. The expenses connected with so large a gathering are necessarily very considerable, and when the contributions for them were summed up after the meeting they were found to amount to over £1,600, a sum more than sufficient to cover all.

On Sabbath two meetings were held, afternoon and evening, after 8.30, the last being for gathering up the main ideas of the conference and pressing them on the students.

Other speakers at the Conference were: Mr. Eddy; Mr. Frazer; Rev. W. Park, convener of Foreign Missions in the Irish Presbyterian Church; Rev. J. Thompson, C.M.S., Travancore; Rev. Paton Begg, L.M.S., Calcutta; Miss Tulloch, L.B.M.M., Jaunpur; Miss Sharpe; Dr. Muirhead, of Shanghai; Dr. Harry Guinness, of Cayo Balolo; and Mr. Pilkington, of Uganda, Africa; Miss L. Guinness; Dr. Schor, of Jerusalem; Mr. Wilkinson.

"It would be premature," says the *Belfast Witness*, "to attempt to estimate the results of this Conference, but, in addition to those already referred to, there can be no question that by it the colleges will be greatly moved for Christ; the churches will come to see that the possibility of carrying the Gospel to the world is brought distinctly nearer, and will be led to back up the offers of men by the giving of money. All admit that the Conference has been of God and has shown Him independent of men and circumstances. One of those present summed up his impressions in these words: 'Is anything too hard for the Lord?'"

Books and Magazines.

OUR JOURNEY AROUND THE WORLD. By Francis E. Clark and Harriet E. Clark. A. D. Worthington & Co., Hartford, U.S.

Those who are interested in Foreign Missions will do well to read this book. In this tour around the world, the rrvant authors touched at the leading mission stations of Europe, Asia, and Australasia. They are open-eyed observers and have given a vivid account of the mode of life, habits and personal characteristics of the people of the countries visited. Though this tour was undertaken primarily in the interests of the Christian Endeavor movement, Foreign Missions, as a special and conspicuous feature of that movement, was kept distinctly in view all the way through. The volume is furnished with 220 illustrations and a well executed map of the world, showing the itinerary of the author. As a contribution to the more intimate acquaintance with these lands and their peoples it is an addition to Foreign Mission literature of rare value, and should have a place in every mission library.

The February *Arena* is probably the most attractive issue of this great reformatory and progressive review that has yet appeared. In it are found notable papers by Forbes Winslow, D.C.L., of the Royal College of Physicians in London, on "Madness as Portrayed by Shakespeare." "The Laud of the Noonday Sun," by Justice Walter Clark, L.L.D., of the Supreme Bench of North Carolina (profusely illustrated). "The Bond and the Dollar," by John Clark Ridpath, LL.D.; "The Government and the Telegraph Monopoly," by Prof. Frank Parsons of Boston University School of Law; "A Half Century of Progress," by Professor Mary Lowe Dickinson, President of the National Council of Women. "Utopia of Sir Thomas More" (Part II) by the editor of *The Arena*; concluding his series of papers on "The Century of Sir Thomas Moore." *The Arena's* two serials—"The Valley Path" and "Between Two Worlds" gain greatly in interest with each succeeding issue. The book reviews also are a strong feature of this issue, occupying twenty-seven pages. [The Arena Publishing Company, Copley Square, Boston, Mass.]

In the February number of *Harper's Magazine*, Caspar W. Whitney takes his readers, in the third paper of a series describing a recent trip through the North-West Territories, far beyond the pale of civilization into the unknown wilderness of the North. None of our readers desirous of gaining an accurate knowledge of this vast and comparatively unexplored region should fail to gain the means of securing access to these realistically descriptive articles, whetted as their appetites must have been by the few excerpts which we gave in these columns some time since. "A Mother in Israel" is an entertaining study by H. H. Boyesen, whose late lamented death left a considerable void in the realm of American letters. There are five other stories, all of which will be found, as usual, of the best quality. An article descriptive of "The New Baltimore," "Personal Recollections of Joan of Arc," and "The German Struggle for Liberty" are as informing as they are engrossing. [Harper & Bros., New York.]

"Endeavor Handbook" for 1896; The Christian Endeavor Herald Co., Toronto. "The Sunday School Times," portraits of editor, contributors and business staff, John D. Wattle & Co., Philadelphia, Pa. "Blessed be Drudgery," by William O. Bunnett; Chicago, Charles H. Ken & Co. "That Monster the Higher Critic," by Martin R. Vincent, D.D.; Anson D. F. Randolph & Co., 182 Fifth Ave., New York city, N.Y. "Rome and the Provinces," by William C. Morey, Ph.D., Professor of History in Rochester University; The University of Chicago Press, Chicago, Ill. "The Unseen Foundations of the Old Testament," by Rev. Wm. Deas Kerswill, M.A., B.D., Professor of Hebrew and Church History, Lincoln University, Lincoln, Pa., U.S.

The Montreal *Presbyterian College Journal* for last month contains a series of interesting articles on "Dr. Goldwin Smith's 'Christianity's M. I. Stone,'" by Rev. Prof. Campbell, LL.D., F.R.S.C.; "Christian Theology Spiritually Discerned," by Rev. Prof. Falconer, M.A., B.D.; "Theological Education in the United States," by Rev. Prof. Ross, M.A., B.D. Rev. Prnc p. l MacVicar writes on "Rise and Progress of the Presbyterian College, Montreal," and Rev. Prof. Scrimger continues his articles upon "Hard Sayings of Christ." The attractiveness and interest of this number is added to by likenesses of the professorial staff of the college. [Box 42 St. Catherine St. Centre, Montreal, Que.]

In addition to continued stories and articles *Scribner's Magazine* for February contains beautifully illustrated articles as follows:—"Life in the Altitudes—The Colorado Health Plateau," "Sevillana," "Design in Bookbinding," "The Ascent of Mount Ararat," "Hunting Musk Ox with the Dog Ribs." There are other articles also of interest not illustrated and poems:—"The Hermit and the Pilgrim," by Clifford Howard; "The Singer" and "Wood Songs." "The Point of View," "The Field of Art" and "About the World" deal with the usual variety of topics. [Charles Scribner's Sons, New York city, N. Y., U. S.]

The life of Napoleon is occupied in the February *Century* with Napoleon as the Western Emperor, and covers the events of Friedland, Tilsit, the meeting with Queen Louisa of Prussia, and the splendors of Paris and the unification of France. It is one of the most beautifully illustrated instalments of the history that have yet appeared. It includes among other pictures Meissonier's "Marshall Ney" and "Friendland" and Detaille's "Vive L'Empereur."

Ex-President Benjamin Harrison discusses "The Presidential Office" very comprehensively in his "This Country of Ours" series, in the February *Ladies' Home Journal*. He details the provisions and methods of electing a Chief Magistrate, and has much to say bearing upon the eligibility of a President for re-election.

The Family Circle.

FATHER AND SON.

"I must look to the sheep of the field,
See that the cat are fed and warm,
So, Jack, tell your mother to wrap you well,
You may go with me over the farm.
Though the snow is deep and the weather cold,
You are not a baby six years old."

Two feet of snow on the hillside lay,
But the sky was as blue as June,
And father and son came laughing home
When dinner was ready at noon—
Knocking the snow from their weary feet,
Rosy and hungry and ready to eat.

"The snow was so deep," the farmer said,
"That I feared I could scarcely get through."
The mother turned with a pleasant smile—
"Then what could a little boy do?"
"I trod in my father's steps," said Jack;
"Wherever he went I kept his track."

The mother looked in the father's face,
And a solemn thought was there;
The words had gone like a lightning flash
To the seat of a noble care;
"If he treads in my steps, then day by day
How carefully I must choose my way!"

"For the child will do as the father does,
And the track that I leave behind,
It will be firm, and clear, and straight.
The feet of my son will find;
I will tread in his father's steps and say,
'I'm right, for this is my father's way.'"

Oh! fathers, leading life's hard road,
Be sure of the steps you take;
Then the sons you love, when gray-haired men,
Will tread in them still for your sake;
When gray-haired men their sons will say,
"We tread in our father's steps to-day."

—Plank and Platform.

MORE THAN AN ORDINARY HERO.

He was a plain man with a plain name. Before William Tucker, Esq., became known to the world of men he had been a plain boy, very good, tender hearted, and very much in earnest about nothing in particular. Smaller boys checked him with impunity, and made sag for them, bigger boys simply ignored him. Grown to manhood, there was but little change in him. His juniors snubbed him, and voted him a fool; his seniors for the most part imposed on him. He submitted to it all with the best possible grace, glad only to be taken notice of in any way, and apparently considering that it was the only thing he could expect. Then, as the life itself, as it stood, did not hold sufficient bitterness for him, he fell in love.

He must have known from the very first that it was all hopeless, and that it could at the best only disturb his peace of mind. But he went on, nevertheless, in his own dull, stupid fashion, content only to touch her hand occasionally, to get a sort of second-rate smile from her. It is probable that there was no thought of any future in his mind.

He would turn up quite unexpectedly at any place to which he knew she would be going. He would linger about nervously and unhappily in corners, so that he might have the opportunity of looking at her. He seemed to ask for nothing more.

He would carry parcels and run messages for the pretty child—she was but little more—and considered himself well paid if he received only a smile in return.

Once she was ill, and he scarcely left the house in which she lay until she was well again. He haunted it by day; he lingered about aimlessly at night. He ruined himself by his lavish purchases of flowers and hot-house fruit.

When at last, one summer day, he was told that she was convalescent, and that she would see him, he felt that heaven was within sight.

He was shown out into a garden, where she was seated in a great chair, with all her delicate beauty thrown into stronger relief by the white bearskin rug against which she leaned.

She looked so pale and weak that, if anything could have increased his love for her, her appearance alone would have done it.

"You have been very kind, Mr. Tucker," she said, in a low voice, "and I am very grateful. You have done so much for me, and your flowers have been with me every day."

There were tears in her brown eyes as she finished speaking and held out her hand to him. Then it was that William Tucker made the one chief mistake of his life, and, in stammering utterances, tried to tell her of the emotion which possessed him. But she stayed him with a light hand upon his lips.

"I am more grateful even than before," she said slowly, "but you offer me a gift which I can not accept. I can not tell you how sorry I am, or how much I believe in all that you have told me. But I love another man, and I love him very dearly."

He was silent for a few moments, standing there with his eyes cast upon the ground like a scolded schoolboy. But he looked up at last, with something of a smile breaking across the whiteness of his face.

"I might have known it," he said slowly; "I might have known, above all things, that it is not for such a man as I am to snatch so great a prize. I might have known that it was the best and wisest thing for me to remain only your friend—only your faithful dog, who may try to be of service to you sometimes. Can you forgive me sufficiently to let me still hold that place in your thoughts?"

"I shall hope that you will be my very good friend always, Mr. Tucker," she said gently. "I am to marry Lieutenant Lacey. I should have told you before."

"Believe me, I am very glad," he replied. "I am only a dull dog, but I should be a poor sort of a fellow indeed if I did not appreciate your kindness and your confidence."

Thereafter the dull, stupid, commonplace man showed so delicate a tact, and was also so cheerfully generous to the man who had taken the place he had hoped to occupy, that she grew to have a regard for him that was almost like that of a younger sister for a brother in whom she implicitly believed and trusted. For his part, he was proud of the position, and would not have lost it for anything else that the world might offer. To all others beside herself he was the same dull, stupid fellow that he had ever been.

She came to him one day, weeping and in great distress, and told him that her lover had been ordered to Africa with his regiment. War was looming on the horizon, and the work there would be desperate.

"I know how brave he is," she sobbed, "and I know he will go there with no arm, save his own, to stand between him and death. I think I would give the world to know that there was some one with him, to watch over him, and bring him back to me at last."

The last words were carelessly spoken—said only in the agony of the moment. But her head was on the poor foolish fellow's breast—her hands were touching

his, and the words spoke to him trumpet-tongued, even as a command.

He had no thought in his simple heart but that he might be of service to her, and might help this man whom she loved. The next day William Tucker, Esq., left the world wherein men had laughed at him—and Private William Tucker entered the regiment which had been ordered to the front, and of which Lieut. Charles Lacey was one of the officers.

In the course of time Private William Tucker became merged as a mere unit in the regiment to which he belonged, and with a certain latent purpose in his mind, was glad to lose sight of the world he had left behind, and to take his place as one of the rank and file. The latent purpose was never known—at least until the end; but it became a tradition among the rough men among whom he served that, whenever the lithe, active form of Lieut. Charles Lacey was seen in the fight, there, close beside him, was one grim-faced Tommy Atkins, fighting with a fierceness unknown in the character of the William Tucker, Esq., who had disappeared.

As a matter of fact, Lacey knew nothing about who the man was or from whence he came. He had met him but seldom in those old days, and the face of Private William Tucker was scarcely one to be remembered.

There came a day when Lacey, with a mere handful of men, was sent on a forced march, in an endeavor to join forces with another camp. But the march was not a success, and they presently found that they were out off in the midst of the hills, with the day fast closing in, and the hostile, yelling warriors all around them. They closed up silently with a dim feeling upon them that there was but small hope, and fought there steadily and doggedly, while the light failed.

It was a certainty from the first of their being absolutely outnumbered, and they fell, one after another, with those horrible black faces swarming round them—with fiendish war-cries in their ears, and with only the determination in their hearts to fight to the last for the honor of the flag they served.

There was one gallant young figure standing there and cheering on his men, and overawing for a moment even those who swarmed about them. A spear thrust had reached him at last, and he staggered backward, with a score of weapons levelled at him. But there was another who sprang in there before him, with a clubbed rifle swung madly around his head—one who knew only that the man he had sworn in his heart to serve was lying there beneath him; one who saw only a woman's face in far-off England, as it had lain last on his breast; one who knew that they should not reach the figure at his feet while he had the power to stand and to fight.

"I have come back to you, my darling," Charles Lacey was saying. "When we were cut off there, with a mere handful of men, I little thought that I should ever see your face again. I—of all those who were with me—alone escaped, although my wound took a long time to heal."

"But how did you escape?" she asked, breathlessly, while she clung to him.

"There was a soldier there—a brave fellow who, for some unknown reason, had stuck to me through all the campaign. They found him lying across me, with a broken rifle in his hand, and they told me that his wounds were frightful—enough to have killed half-a-dozen men. I only found out afterward who he was. They called him Private William Tucker."

He wondered why she wore a black dress that night at dinner. When he asked her she said, with the tears shining in her eyes, that it was for the sake of the dead soldier who had sent him back to her.—Illustrated Bits.

CHINESE WILLS.

The *Perak Government Gazette* publishes a memorandum by Mr. Watters, British Consul at Canton, on wills among the Chinese, from which it appears that the Chinese Statute-book does not take any notice of wills. There is no law as to the formalities of making a will or the extent to which a man may deal with his property by it. Nevertheless, the owners of property among the Chinese constantly resort to this mode of distributing it. The Courts also take notice of all testamentary dispositions in cases of disputed succession or division of property. A will may be either oral or written. For the former a man has only to state in the presence of a witness how his property is to be dealt with after his death. A written will may have witnesses, but their presence is not necessary. As a matter of fact, the testator generally writes out his will privately, and then intrusts it to his wife or hides it away in some safe place. As a rule, the contents of the will are not known to more than one or two until after the testator's death. In theory a man in China may dispose of his property as he pleases, but this is based on the assumption that he will not do anything contrary to the dictates of reason and natural affection. Thus a man may will away his property from his sons, but the Court may set the will aside, unless sufficient reason is shown. The most common reason given is unfilial conduct. But as to this the unsupported statement of the father, or even of both parents is not proof. If, however, a brother of the mother testifies to the unfilial conduct of a son or sons, the testator's action in disinheriting them is sanctioned. A man may also name in his will the male relative who is to represent him as the ancestral worship and other great family affairs. This is a very important power; the representative generally gets a double share of the inheritance, and has very great influence in family matters. If a man has no sons, he must appoint as his representative a son of a brother, and, if there are no nephews, then some more remote descendant of the ancestor. If there is no one of the family, he may elect a stranger, one with a different surname. If this person is properly adopted into the family he shares the property with the others, and he must dispose of it according to the father's or testator's expressed commands. Chinese wills do not know anything of executor or administrators. If there are several sons, each with certain funds, or shares, or lands assigned to him, a copy of the will is made for each if desired. But the original, which is retained by the legal representative, is often sufficient. He, with the assistance of senior relatives and the elders of the district, carries out the

provisions of the will. In the interpretation of a will and in the carrying out of the arrangements, when there is any doubt or difficulty, it is the universal custom to consult with the elders of the place. The final appeal, however, is to the local authority. The Mandarin, as a rule, gives force to the desires of the testator, and orders the will to be obeyed, unless there is something in its provisions contrary to law or good morals.—*The Times*.

THE SULTAN AND HIS HAREM.

A distinguished lady, who has the entrée to the harem assures me that its present inmates dress more or less in European fashion, but almost invariably in the costliest conceivable tea gowns from Paris and Vienna. They wear magnificent diamonds and other jewels, and appear to lead a very happy life. It must not for a moment be concluded that because a woman is an inmate of the Serai she does not possess a legal husband of her own. Many of the ladies are the wives of Pashas, and, like our own Court ladies, have only a stated period of waiting in each year. But the majority of the married denizens of this world within a world, be they mistresses or maids, have husbands holding some palace appointment, and apartments and families within its walls. The harem ladies have a fair share of liberty. In the regulation yashmak and feridje they can go out driving and paying visit whenever they choose, and they haunt the bazaars, the Grande Rue de Pera, and other public promenades. They have, moreover, many entertainments among themselves. There is a very pretty theater in the gardens of the palace, where operas and ballets are frequently given for their entertainment. In summer they swarm up the Bosphorus to the Sweet Waters of Asia, and in spring and autumn to the Sweet Waters of Europe; but they are never seen on foot. As to the Sultan himself, his life is one of the simplest and most arduous. He rises at six o'clock and works with his secretaries till noon, when he breakfasts. After this he takes a drive or a row on the lake within his vast park. When he returns he gives audiences. At eight o'clock he dines, sometimes alone, not unfrequently in company of one of the ambassadors. Very often, in the evening, he plays duets on the piano with his younger children. He is very fond of light music, and his favorite score is that of "La Fille de Mme. Angot." He dresses like an ordinary European gentleman, always wearing a frock coat, the breast of which no great occasions is richly embroidered and blazoned with decorations. He is the first Sultan who has done away with the diamond sigrettes, formerly attached to the imperial turban or fez. The President of the United States is no more informal than the Sultan in his manner of receiving guests. He places his visitor beside him on the sofa, and himself lights the cigarette he offers him. As the Padishah is supposed to speak no language but Turkish and Arabic, his Majesty, who is a perfect French scholar, carries on conversation through a dragoman.—*Fortnightly Review*.

Several Norwegian districts have, by popular vote of men and women over twenty-five years of age, decreed the suppression of the "samslag," or spirit companies, thus putting an end to the public-houses, as empowered by a recent Act.

Our Young Folks.

MOTHER'S ROOM.

'Tis the cheeriest room in the household
With window-seat battered and bruised:
Where the carpets, the chairs, and the table
Are never too good to be used.

Here little ones come with their sorrows,
Or bubble with laughter and noise;
Bring sweetest caresses and kisses,
And scatter their books with their toys.

There's an unceasing patter of small feet,
An opening and shutting of doors:
And the room that was swept and garnished
Is covered with spoils and stores.

In the dawn of a summer morning
There's a scampering down the stairs,
And every one knows they are coming,
They whisper so loud their affairs.

And when the day's lesson is over,
They come with their chatter and song,
To the sunniest room, where dear mother
And all that is lovely, belong.

If the threads of their life get tangled,
She quietly straightens them out,
And gathers them sweetly united,
Her little low rocker about.

Dear mother, o'er all presiding,
O! honored and beautiful queen,
You gather your loving subjects
With a grace that is rarely seen.

Then who to keep spotless and tidy
The carpets and windows and doors,
Would lose the sweet laughter of childhood,
And love from such beautiful stores?
—Selected.

THE BOYS' BRIGADE.

Both Lord and Lady Aberdeen are noted for the interest they take in every movement having for its object the advancement of the highest well-being of society, and they never show to better advantage, and their words are never wiser or nobler than when spoken in behalf of some movement or cause having for its object the promotion of the moral, intellectual or spiritual interests of the people. The following, which is the substance of an address made by His Excellency when in British Columbia lately, to a Boy's Brigade which he inspected, furnishes a good illustration in point, and is excellent in itself:—

Capt. Johnson and Officers and Boys of the Vancouver Companies of the Boys' Brigade,—I am very pleased to have this opportunity of inspecting you and of meeting you. For a great many years I have had a very strong feeling about the usefulness and advantage of the Boys' Brigade and I think it will be some satisfaction to you to feel that you form part not of a small unimportant body of a very large and far-reaching organization. If anyone were to ask us what is the Boys' Brigade for, we might truly answer, it is for the purpose of showing what boys can be and what they can do—it is for the purpose of making boys truly manly in the best sense of the word. Now I suppose all you boys would like to be manly. I suppose all the boys here think it a fine thing and a right thing to be manly. Well now the question is what is manliness? It is easier sometimes to say what it is not. It is not a manly thing, for instance, to throw stones at people—to do damage—to bully those who are smaller than ourselves, or to interfere with the comfort of others. These are not manly things. But the trouble is that sometimes we have some sort of a notion that some of these things, or something like them, are in some way manly. Well we shall make a great mistake if we try to be manly in that way. Some time since a person many thousand miles away from Vancouver told me that some boys got into his house and broke the furniture and made a general mess of the place. Now

that was a mean thing to do. You observe they didn't come when he was at home, they waited till he was away from home and I think you will agree with me that that was a poor sort of thing to do. I merely mention that as a specimen of what is not manly, smart or clever. There is no need for me to tell you what the Boys' Brigade can do. There is an old saying that the proof of the pudding is the eating of it, and I can assure all who are interested in this movement that the proof of the Boys' Brigade being a good thing is in the results which will surely come if it is kept up in a sensible and active manner (applause). Sometimes the beginning of a movement like this of the Boys' Brigade is easier than the continuance. Now I want to urge you to be very persevering in this movement. We have sometimes heard of a Boys' Brigade being started and falling off. Don't let that be the case with you (Applause). The whole public of Vancouver will, I am sure, watch with interest this movement. Some will say what is the good of it? They will say it is all very well for the Governor-General to come down here and make speeches—sometimes, I am afraid, rather too long (laughter)—but what is to come of it? Well they will see what is to come of it if you show what mettle you are made of. If you show that you have the right stuff in you, that you have the virtue of perseverance, as well as other good qualities, and depend upon it, if you do this, if you go on with it in that spirit, you will never regret having joined the Boys' Brigade. The Boys' Brigade is established on the one true foundation, a religious foundation. It is a Christian organization and it affords opportunity for that which we all want, union, harmony and co-operation between different religious bodies. Each company is connected with some religious community, but all can unite in harmonious co-operation (applause). And lastly I say to you, officers and boys, that you will be doing something which you will always be pleased to have done (hear, hear) if you throw yourselves heartily into this movement and don't get "weary in well-doing." You cannot get proficient in drill or anything else without trouble, but depend upon it you will never regret it if you take the pains.

FEARLESS AND HONEST.

"Well, Sandy," said a fellow-passenger who had befriended him during the voyage from Glasgow, "don't you wish that you were safe now with your mother in the old country?"

"No," said the boy; "I promised her when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."

"Well, laddie, what can you do?" asked a kind voice behind him.

"I can be loyal and true to anybody who will give me something to do," was the quick response.

A well known lawyer, whose experience with applicants for clerkships in his office had been unfavorable, had taken a stroll down Broadway to ascertain whether he could find a boy to his liking. A canny Scotchman himself, he had noticed the arrival of the Glasgow steamer, and had fancied that he might be able to get a trustworthy clerk from his own country. Sandy's fearless face caught his eye. The honest, manly ring in

Sandy's voice touched his faithful Scotch heart. "Tell your story," he said, kindly.

It was soon told. Sandy's mother had been left a widow with little money and a child to bring up. She had worked for him as long as she could, but when her health failed she had bought his passage to America, and given him what little money she could spare.

"Go and make your fortune," she had said. "Be fearless and honest, and don't forget your mother, who cannot work for you any longer."

"I'll give you a chance," he said, "to show what there is in you. Write to your mother to-day that you have found a friend who will stand by you as long as you are fearless and honest."

Sandy became a favorite at once in the office. Clients seldom left the office without pausing to have a word with him. He attended night school and became an expert penman and accountant. He was rapidly promoted until he was his patron's confidential clerk. After sharing his earnings with his mother, he went to Scotland and brought her back with him.

"You have made my fortune," he said; "and I cannot have luck without you."

He was right. When he had studied law and began to practice at the bar, his fearlessness commanded respect and his honesty inspired confidence. Juries liked to hear him speak. They instinctively trusted him. His mother had impressed her high courage and sincerity upon him. His success was mainly her work.—*The Household*.

THE AWFUL AVALANCHE.

A touching story comes from Turin. In a narrow valley, near the celebrated Therna di Vinedio, there is a little hamlet which, every winter, is almost completely separated from the rest of the world by the snow. Some time ago an avalanche rolled into the valley, and reaching some of the houses, carried off the roof of one and completely crushed and buried another, in which were two peasants and their child.

The neighbors immediately proceeded to dig them out, making a tunnel through the snow, but found the mother and father dead. The baby, however, was found in its cradle, under two tables which had fallen one against the other, forming a kind of roof. A dog was also in the cradle with the child.—*American*.

TRUE BRAVERY.

Between fifty and sixty years ago, three little boys were amusing themselves together in a wood lodge one summer forenoon. Soon one of them looked grave and let off playing. "I have forgotten something," he said. "I forgot to say my prayers this morning you must wait for me." He went quietly into a corner of the place they were in, and knelt down and reverently repeated his morning prayer. Then he returned to the others, and was soon merrily engaged in play again. This brave boy grew up to be a man. He was the gallant Captain Hammond who nobly served Queen and country till he fell headlong leading on his men to the attack on the Redan at the siege of Sebastopol. He was a faithful soldier to his earthly sovereign but better still, a good soldier of Jesus Christ, never ashamed of His service, ever ready to fight His battle.

Woman's Realm.

MAKE THE HOME A BLESSING.

The Love of Children is Innate in the Heart of every True Man and Woman.

All that is beautiful and lovely in woman, finds its climax in motherhood. How often we find among our American women that longing for the prattling voice, the idol of their waiting hearts. It is a natural instinct, this yearning of the heart for offspring, yet the wife hesitates to talk with the family physician on this delicate subject. A good way to do is to send for a medical book on "Woman and Her Diseases," (168 pages) sent, sealed in a plain envelope, on receipt of 10 cents in stamps, for postage, if you address the World's Dispensary Medical Association, Buffalo, N. Y.

The reflections of a married woman are not pleasant if she be delicate, run-down, or debilitated. She feels "played out." Her smile and her good spirits have taken flight. It worries her husband as well as herself.

This is the time to build up her strength and cure those weaknesses or ailments which are the cause of her trouble. Dr. Pierce's Favorite Prescription regulates and promotes all the proper functions of womanhood, improves digestion, enriches the blood, dispels aches and pains, melancholy and nervousness, brings refreshing sleep, and restores perfect health and strength.

It's a safe remedial agent, an invigorating tonic and nerve which cures all those disorders, weaknesses and derangements incident to womanhood.

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Ministers and Churches.

Collingwood Presbyterians have re-opened their church after having it thoroughly re-modelled.

The choir of the Presbyterian Church, Tweed, are preparing for a grand concert to be given about the middle of February.

Rev. B. Canfield Jones, formerly pastor of the First Presbyterian Church Port Hope, was installed pastor of the Park Presbyterian Church, Erie, Pa., on Thursday, Dec. 12th.

Mr. D. J. Craig, a member of the Bristol, Qu., congregation, on the eve of his leaving that village to engage in evangelistic work, was presented with a purse of money and his wife with a dressing-case.

On Thursday evening, Jan. 30th, Rev. Dr. Fraser delivered in the Presbyterian Church, Christie, his lecture on "Palestine, how we reached it and what we saw." The proceeds were devoted to the manse repair fund.

James Brown, Woodbine Crescent, and Alex. Mitchell, druggist, having been duly elected by the congregation of Erskine Church, Hamilton, to the eldership will be ordained at the morning service in that Church on Sunday, the 9th February.

A probationer who preaches in Gaelic and English is wanted for the united charge of Lingwick and Scotstown. Salary not less than \$800 and manse. Could give two months continuous supply at once. Address, Rev. A. T. Love, Quebec.

South Side Presbyterian Church, Toronto, intend celebrating their sixth anniversary with two Sabbaths special services by distinguished ministers. The Rev. Dr. Jackson, of Galt, occupies the pulpit on February 9th, and the Rev. Dr. Mungo Fraser, of Hamilton, on the 10th.

Rev. G. L. Robinson, D.D., a distinguished graduate of Princeton Theological Seminary, New Jersey, U.S., whose name has been proposed for the chair of Old Testament Literature in Knox College, preached last Sabbath in the city to large congregations—in the morning in Knox Church, and in the evening in Bloor Street Church.

A course of lectures is now being given in the lecture room of the Toronto Bible Training School at Walmer Road Church, Lowther Avenue, on the Epistle to the Romans by the Rev. Dr. Stiffler, of Crizer Theological Seminary, Chester, Pa. He will also lecture to the evening classes on Tuesday and Thursday. His first lecture was given on the evening of the 4th inst. Morning lectures at 10.45; evening at 8 o'clock. All made welcome.

The annual missionary meeting of St. James Square Church was held on the evening of the 20th inst. Special circumstances made the attendance smaller than otherwise it would have been and should have been. Rev. Dr. Smith, returned missionary from Honan, gave interesting sketches of work in China, and Rev. Wm. Patterson, of Cooke's Church, told his experiences of mission work in Manitoba. The sums collected during the year for missionary and benevolent purposes were allocated.

Knox College, Toronto, sent two men to Montreal to take part in a debate in the Presbyterian College there, on Jan. 31st. The subject of the debate was "Resolved, that free thought has benefited rather than injured the Christian Church." Mr. T. Bell, B.A., and Mr. Wilson, B.A., LL.D., were the Toronto gentlemen and Mr. A. A. Graham, B.A., and Mr. H. McIntosh, B.A., represented the Presbyterian College, Montreal. The judges were Dr. Barclay, Dr. Mackay and Dr. R. Campbell.

The Rev. Wm. Graham, of St. Andrew's Church, St. John's, Newfoundland, preached on the Sabbath before last in St. James Square Church, Toronto, to a large congregation, and presented the claims for assistance of his congregation, owing to the fire which destroyed their church and the commercial collapse, rendering them unable of themselves to rebuild. A very favourable response, is, we understand, being given to his appeal, sanctioned especially as it is by the General Assembly.

A special meeting of the London Presbytery was held in London on Jan. 25th to consider a call from Thamesford, to the Rev. G. H. Smith, M.A., B.D., who has recently returned from Europe. The call was signed by one hundred and fifty-nine members and one hundred and seventy-five adherents. The stipend guaranteed was \$1,000, with four week's holidays and a free manse. The call was sustained, and in the event of acceptance it was arranged to hold the induction at Thamesford on Thursday, Feb. 20th.

The anniversary services of St. Paul's Church, Smith's Falls (Rev. Thomas Nixon, pastor), were conducted on the 19th of January by the Rev. W. G. Herridge, B.D. Large congregations were present at both services. Mr. Herridge preached two able and instructive discourses appropriate to the occasion. Rev. Mr. Nixon preached in St. Andrew's, Ottawa. On the 20th January, the usual soiree was held. Addresses were delivered by Rev. A. A. Scott, Carleton Place; Rev. E. Asten, Merrickville; and Rev. D. Currie, Perth. Excellent music was furnished by the choir under the able leadership of Mr. G. W. Fluker, choir-master. The proceeds amounted to about \$200.

ANNUAL CONGREGATIONAL MEETINGS, TORONTO.

Erskine Church's annual meeting was held on a recent evening. Rev. W. A. Hunter occupied the chair. The financial statement for the past year was, on the whole, considered very satisfactory, regard being had to the prevailing depression. The total expenditure amounted to \$5,254.90, and the receipts fell \$32.09 short of that sum. The reports of the Session, Board of Management, William Street Mission, Bible class, Ladies' Aid Association, C.E.S., choir and Boys' Brigade were presented and adopted.

The annual meeting of Chalmer's Church was held recently, the pastor, Rev. J. Mutch, presiding. The Session report showed an increased activity in the various departments of church work. Of new members 105 were added to the congregation during the year, making a net gain of 42. The total membership is now 547. The average Sunday School attendance was 558. The receipts from all sources amounted to \$5,425, and there is at present a balance to the good of about \$156. The reports of the various organizations connected with the church all showed them to be in a highly satisfactory condition. There was a large attendance at the meeting.

The annual meeting of the Toronto Junction Presbyterian Church was held recently. Rev. John Mutch, interim Moderator of the Session, presiding. The Session reported seventeen members added during the past year, whilst, owing to death and removal, 51 had been lost. The total membership is now 240. The receipts for the year amounted to \$2,157 and the disbursements came to about the same sum. There is a mortgage debt of \$25,585, the rate of interest on which has lately been reduced from 5½ to 4 per cent. The reports of the Sunday School, W. F. M. S., Women's Aid and Young People's Society of Christian Endeavor all indicated that the affairs of the church were in a satisfactory and flourishing condition.

The annual congregational meeting of Erskine Church, Montreal, was held on a recent Wednesday evening. The report was a most encouraging one. The weekly Sabbath envelopes amounted to \$8,644.61 and the open plate collections to \$1,845.47, a total of \$10,490.08. This was sufficient to meet all expenditures and to leave a balance in the treasury of \$150.64. Mr. R. A. Dunton was elected president of the Board of Managers for the current year. The annual meeting of the Missionary Society of the congregation takes place next week, when it is expected that some \$6,000 or \$7,000 will be allocated to the missionary and benevolent schemes of the Church. This amount is of course in addition to the \$10,490 raised for congregational purposes.

St. Paul's Church held the largest and most encouraging annual meeting it has ever held on the evening of the 16th ult. The pastor was called to the chair, and reports from all the organizations showed in every case an advance over 1894. The income for all purposes amounted to \$2,188 or \$500 more than last year. The communion roll stands at 170, a net increase of 12. The contributions for missionary and benevolent objects were over \$250. The greatest need of the congregation at present is a more favorable location, and it is believed that circumstances will soon allow this to be attained. The congregation is thoroughly united and hopeful, and decided to do without any support from the Augmentation Fund after April next.

Bonar Church held its sixth annual meeting on the evening of Jan. 16th. There was a good attendance of members and adherents. After devotional exercises the Session reported showing a membership of 158. The additions for the year were 43, removals 29, net gain 14. The report spoke hopefully of the future of the Church. The treasurer's report showed receipts of \$3,258.32; expenditure of 3,095.07, with a balance on hand of \$163.25. The mortgage debt was reduced \$200, and the floating debt consolidated with interest at 4 3/5 per cent. The school shows an attendance of 275 scholars, and 31 teachers and officers, with revenue for the year of \$184.49. The Woman's Aid Society reports a membership of 26, and \$256.71 were realized by offerings, sales and the talent scheme. The Y.P. Society reports a membership of over 50, and a revenue of \$68.85. The choir has a membership of 29. The total revenue of the congregation from all sources for 1895 is \$3,529.07.

Bracebridge congregation held its annual meeting on the evening of the 16th inst. There was a fairly full attendance of members and adherents. The usual reports from Session, Board of Management, Sabbath School, Ladies' Aid, W. F. M. S. Auxiliary, Young People's Society, etc., were presented and adopted. And these were all of a satisfactory character, considering the size and circumstances of the congregation. The usual annual appointments were also made. A delightful spirit of heartiness, of lively interest in the affairs of the congregation, and of entire harmony and unanimity prevailed. And one distinct manifestation of this was given, when, at the suggestion of one of the elders who has been longest in office, an impromptu subscription was taken up, and a payment on church property—tithed two months for lack of funds in the treasury—was provided for in a few minutes by voluntary offerings of one dollar each. Without exception the meeting was highly satisfactory and pleasant one. And, at its close, there was heard, on all hands, "The best annual meeting ever held in this Church," or words to that effect.

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Kents'

Westminster Presbyterian Church recently held its twenty-seventh annual business meeting. There was a large number of the congregation present. The report of the Session stated that the total membership on the roll numbered 710, showing a gross increase of 117 and a net increase of 47 during the year. The money collected during the year from all sources, except that devoted to missionary work, was \$10,500. All expenses were paid, and a small balance was deposited in the bank. Reports were read by the Secretaries of the Westminster Auxiliary of the W. F. M. S., the Sunday School, the choir, the Mission Board, and of the Young People's Society of Christian Endeavor showing that they were in a prosperous condition. The report of the Board of Trustees announced that the deficits which had occurred in the annual statements for a number of years past had been entirely wiped out, and that in the total receipts there had been an average increase of \$7 per Sabbath, the average per Sabbath for 1894 being \$133.71, as compared with \$140.69 for 1895.

Bloor Street Church held its eighth annual meeting on the evening of Jan. 16th, the pastor, Rev. W. G. Wallace, in the chair. The reports showed a highly successful year in all the departments of the church. The Session's report showed 739 names on the roll as against 687 in 1894, an increase of 52. The total number added were 127, and withdrawals 75. The total of receipts, including balances from 1894 were \$15,866.29, and expenditures of \$14,942.20, leaving a balance of \$924.09 on hand. The receipts included \$8,695 in collections and offerings, \$3,017 for missionary purposes, and \$2,889 in subscriptions to

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Horsford's Acid Phosphate

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

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

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

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You have suffered much in the past. Many of your days have undoubtedly been darkened by the shadow of sickness and ill health. You have oftentimes felt gloomy and despondent. At the present moment you may not be feeling just as well as you ought to feel. Perhaps you are experiencing the first symptoms of some serious ailment which is lurking in your system. Unless it is promptly checked there may be a long siege of illness in store for you. Now is the time to

STOP AND THINK

about the actual state of your health.

If you are suffering from tired feelings, headaches, backaches, biliousness, debility and other symptoms, remember that your present and future are in your own hands. You can get that most precious blessing of sound health, as others have done, by the aid of Warner's Safe Cure. Volumes could be filled in telling what it has done for men and women who were completely run down in health. Its splendid tonic effects give new life and energy to those who are weary and worn out.

If you are in need of help, you should make your present and future happier by putting your system in sound condition. Get a new stock of health and strength by using the great safe cure which builds up the body, purifies the blood and makes the eye brighten with the sparkle of fresh life

ward the building fund. The expenditures included a payment of \$3,000 on mortgage account. Five years ago the total debt of the church was \$73,000, at present it is \$57,000, a reduction, therefore, of \$16,000 in five years. The salary of Mr. H. M. Blight, the choirmaster, was increased by \$100. The school report showed a roll of 564, including 69 officers and teachers. Liberal grants were voted to the various schemes of the Church, and the meeting closed by votes of thanks to the ladies and others.

Leslieville Church annual congregational meeting was held on the evening of the 16th ult., when there was a large attendance. Rev. W. Frizzell presided. The various reports for the year all gave indications that the past one had been the most satisfactory in the church's history. The Session report showed a membership of 279. Thirty-three new members were received during the year, sixteen were disjoined and four removed by death. The treasurer's report showed the receipts to have been \$2,361.67 and disbursements \$2,098.12. The Sabbath School report 400, with an average attendance of 305, receipts for the year \$198.45 and disbursements for school supplies and missions to the same amount. There is a staff of teachers and officers numbering 44. The C. E. S. has 50 active and twelve associate members and collected \$118.58 during the year, all of which was spent on home mission work. The Coal and Clothing Society collected in six months \$177.31 and expended for the relief of the needy \$154.02. The W. F. M. S. collected \$43.40 and has a membership of 30, and from Mrs. Frizzell's Bible class \$7 to this scheme, making \$50.40. The general Missionary Society collected \$85.36. The total amount received from all sources reached \$2,683.77.

St. John's Church recently held the most encouraging annual meeting in the history of the church. The reports all showed substantial progress, and the fact that larger church premises are a necessity in the near future speaks well for the advance made. The congregation supports all departments by purely voluntary giving, and the record that follows is one that they may be encouraged by. The pastor, Rev. Mr. Scott, occupied the chair. The Session report, read by Rev. Mr. Scott, showed larger congregations, a deepening of spiritual life and a net increase of 50 in the membership for the year. The total membership is now 292. The manager's report showed total contributions of \$1,903.70, an increase of \$267.12 over 1894. All liabilities have been met and \$150 put aside for the proposed enlargement of the building, still leaving a balance of \$12.60. The contributions of the congregation for missions and benevolent purposes amount to \$1,002.31, which is an increase of \$282.77 over 1894. The total givings by the congregation for the year \$3,100.72. The Sabbath School report showed 364 scholars and 47 teachers. The Y. P. S. C. E., 79 members and the giving of \$100 to missions. The W. F. M. S., Ladies' Aid and junior and senior mission bands have all advanced and the reports were most encouraging. The Poor Fund and Session Fund were shown to be in a healthy condition.

The annual congregational meeting of Old St. Andrew's Church was held lately. A large proportion of the congregation attended the meeting, which was in every respect very successful and harmonious. The membership which in 1876 was

48 is now 521, a more than ten fold increase. Last year 48 new members were added and 23 dismissed. The average attendance at the Sabbath School was 234, and the library contains 206 volumes. The meeting was opened by Rev. Dr. Milligan, who briefly reviewed the work of the church during the past two decades. After the reports of the Session and the Sunday School had been read and adopted, the chair, was taken by Dr. Preece Brown, Chairman of the Board of Managers, and the reports of the Board of Managers and other organizations were read and adopted, all of them being very satisfactory. The financial statement showed that the general receipts for the past year were \$7,615.02 and the total expenditure to \$7,605.42, leaving a surplus of \$9.60. The contributions came, in all, to \$10,382.98, which with further sums that will later be paid in for missions will increase it to between \$11,000 and \$12,000. After the singing of the Doxology, those present adjourned to the school room, where refreshments were served.

College Street Church held its annual meeting on a recent evening, Rev. Mr. Gilray presiding. A large number of members and adherents was present. The general tone of the statements presented showed progress, and was encouraging. The report of Session showed a total membership of 844, as against 826 a year ago. During the year 77 members were added by certificate, and 28 by profession of faith; 80 were disjoined, and 7 removed by death. There had been an increased attendance at communion, 600 having been present at the last celebration. The Board of Managers reported average collections for 1895, \$93.74 per Sabbath, an increase of \$3.97 from 1894. Yet the income had failed to meet the year's expenditure by \$199.64, and to wipe out the deficit a series of special monthly collections was suggested. The financial statement showed an expenditure during the year of \$6,174.32, and an income of \$5,975.68. The liabilities amounted to \$44,383.06, including a 35,000 mortgage and \$7,825 floating debt. The total contributions, including those of the Woman's Association, Y.P.S.C.E., Sunday School Association, etc., were \$7,220.61. The Y.P.S.C.E. Society reported an excellent and prosperous work, the total membership being now 128, an increase of 28, and the financial showing being very good. The school report showed an average attendance of 49 teachers and 458 scholars, as against 45 teachers and 424 scholars last year. Encouraging reports from the other organizations of the church were also presented.

St. James' Square Church held its annual meeting a short time ago. The pastor, Rev. Louis H. Jordan, presiding. A large number of members and adherents were present, and the reports presented were of a most gratifying character. The managers' report showed revenue from all sources \$7,670.61, or \$403 more than last year. This had been sufficient to pay all current expenses, to wipe out the adverse balance with which the year was begun, and it leaves a balance on hand of \$29.15. The pastor, reporting for the Session, said that during the year there had been a gratifying increase, both in the membership and in attendance at the services. They began the year, he said, with 520 members, 77 were added during the year, and they had lost 56, leaving the present membership at 541. The attendance at the communion services had been most satisfactory. In addition to the amounts shown in the managers' report, the different organizations connected with the church had collected over \$5,929 for missionary purposes, and reports were presented by a representative from each society. The Missionary Association had contributed the large sum of \$4,200. The Murray-Mitchell Auxiliary had given \$460, the Hopeful Gleaners' Mission Band reported \$227, the Sunday school had given \$210, the Wayside Gatherers reported \$45, the C.E.S. contributed \$240. These amounts were all for missionary purposes. The reports from each organization also showed most satisfactory increases, both in membership and attendance. Before closing the meeting the chairman invited all present to partake of coffee and refreshments, which had been provided through the kindness of the ladies of the church.

St. Paul's Church, Smiths Falls, held its annual congregational meeting on the evening of Jan. 13th. After devotional exercises the first report read was that of the Session. Nineteen were added to the roll, making the membership now 301. Treasurer's report show-



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

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

Terrible Condition.

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

**Hood's Sarsaparilla
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True Blood Purifier

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

Hood's Pills the after-dinner pill and family cathartic. 25c.

ed the revenue of the church to be in a most flourishing condition. The total receipts for the year, from all sources, was \$5,074.69. Of this amount \$657.00 goes to missions. The average attendance at the Sunday School has been good. The amount raised by the School and Bible class is \$387.79. The Christian Endeavor Society has been productive of much mutual help and Christian edification. It contributed \$74.59. The W. F. M. S. and the Ladies' Association have each in its own sphere stimulated the interest of the members and adherents of the congregation in various departments of religious work. The entire work of the congregation in its different branches is in a most flourishing condition. Every member has endeavored to contribute something in the way of time, strength and sacrifice towards the work of the Master. The debt on the church has been reduced during the year by \$1,300, leaving a balance of \$2,300 to be yet paid. Votes of thanks were cordially tendered to all who in any way contributed to the successful work of the congregation during 1895, special reference being made to the efficient work of the choir, and the organist, Miss Lila Carrs. By a unanimous and hearty vote the Rev. Mr. Nixon's salary was increased to \$1,200 per annum. (In all the years of Mr. Nixon's pastorate, peace, harmony and prosperity have prevailed. The membership has more than doubled, the church has been improved at a large cost, the congregations are larger than ever before, and the revenue has grown from about \$2,000 to \$5,000 per annum. In closing Mr. Nixon very feelingly thanked the congregation for their kind words and renewed expressions of confidence and support.

St. Andrew's West held its annual meeting recently. In the enforced absence of the pastor, Rev. D. J. Macdonnell, through illness Mr. Justice MacLennan took the chair. After devotional exercises, the report of the managers was presented. The chief receipts were—open collections, \$1,508, by envelopes,

\$3,783; and by pew rents, \$2,839. The principal expenditures were—pastor's salary, \$4,500; organist, \$1,000; janitor, \$750, interest on debt, \$1,814; pulpit supply, \$605; sundries, \$1,104. The net result of the year's financial operations was that the expenditures were \$3,110 over the receipts from revenue. The managers strongly advised consolidation of the floating and mortgage debt, and urged that St. Mark's Church be asked to assume the mortgage charges on St. Mark's, amounting to \$852 yearly, now carried by St. Andrew's, from which St. Mark's hived off. After debate the report was adopted, and a formal resolution passed on motion to request the session to arrange for the assumption by St. Mark's congregation of that church and its indebtedness. On motion it was agreed to consolidate the mortgage of \$19,000 and the floating debt of \$8,000 in a new mortgage for \$27,000, at 4 1/2 per cent., for seven years or less. Mr. A. F. McLean, secretary of the meeting, read a letter from Mr. F. D. Mitchell, of St. Mark's board, to the effect that the church had all it could do to carry its floating debt. Reports of the Sunday and Night School work at St. Andrew's Institute, showed that the institute is church, school and club room for the poor lads of the section in which it is located, and drew forth very warm words of praise from the chairman. The other departments of work are holding their own well. During the evening many kindly references were made to the absent pastor.

Knox Church, Toronto, annual meeting was extremely harmonious and, all things considered, a thoroughly satisfactory one. Rev. Dr. Parsons, the pastor, occupied the chair. The lecture hall in which the meeting was held was well filled, and the closest attention was given to the business of the evening. The trustees' report showed that the receipts from ground rents for the current year, after deducting taxes, etc., amounted to \$2,878.28. As the rents under the new leases, as agreed by arbitration between the tenants and the trustees, amounted to \$6,267.53, the difference would show the falling off in revenue from this source to be \$3,389.25, caused by the failure of several of the lessees to fulfil their obligations. The trustees hoped that with the revival of business and the completion of the new City Hall, tenants for the vacant property would be secured. In addition to the loss of revenue from rents, taxes that would otherwise have been paid by the tenants fell on the general revenue of the congregation. The mortgage debt on the Church property remained the same as last year, namely, \$18,000, bearing interest at 5 per cent. In addition to the mortgage the amount of unpaid liabilities was \$2,360.40. The treasurer's statement showed total receipts for the year had been \$11,272.39. There was a deficit for the year of \$540.06, which, together with the deficit of 1894, made a total deficit of \$2,360.40. The Session reported 622 members on the roll on December 31st, 1895. The departure of Rev. R. H. Mitchell and Miss Anna McKenzie as missionaries to China was noted. They will be supported there by the societies of the Church. The report stated that there had been much activity in the Duchess Street Mission. Much credit was given for good work and untiring activity to the various auxiliary societies of the Church. These reports were all passed as read. Reports were received from the Sunday school, Duchess Street school, Topp Auxiliary, Honan Mission and the Woman's Mission Band. These reports all showed a flourishing condition of affairs.

The annual meeting of Cooke's Church was held on the evening of the 5th ult. After devotional exercises, Mr. P. G. Close, chairman of the Board of Trustees, presided. Mr. James Alison, treasurer, presented the financial statement, Mr. S. Wallace, session clerk, the report of the Session, and that of the Sabbath School and Bible class was presented by the Superintendent Mr. Caswell. Reports from all the societies in connection with the congregation were read, received and adopted. At the year's close the congregation had \$1,284 to the good, which amount was applied to the church debt. Votes of thanks were passed to Messrs. James Alison, treasurer; P. G. Close, chairman; Mr. Martin, secretary; and to the Ladies' Aid Society for the great interest which they have taken in the congregation during the year. The Session at the beginning of the year reported 1,333 on the roll, and that during it there had been added by certificate 68, by profession of faith 103, restored to the roll 2, making in all 1,506 members. Removed by certificate 81, by death 7, and struck off the roll 45, leaving a membership of 1,373. Received from other city churches 15, joined other city churches 46, which shows that Cooke's Church is not being built up at the expense of other city congregations. The financial statement showed the receipts and expenditure for ordinary purposes. The Sabbath School, which consists of 45 officers and teachers, and 390 scholars, raised \$371.24. The Bible class has 300 members, and raised \$199.71. Total \$570.95. The Y. P. S. C. E. has a membership of 450; of these 360 are active members and 90 are associated. From \$323.87 which they raised during the year, \$100 was contributed to the Building Fund, \$100 to mission work in Formosa. The W. F. M. S. has a membership of 74, and raised \$229.04. The Mission Band with a membership of 46 raised \$80, besides sending clothing to the North West Indians valued at \$90. The junior Christian Endeavor Society raised \$9.05, the Dorcas Society \$42, and the young men's Prayer meeting \$37.62. The amount raised by the congregation, apart from that contributed for the schemes of the Church, amounted to \$10,947.72 not including a thanksgiving collection of \$862.15. The amount raised towards the schemes of the Church, will probably be about \$1,000.

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The Oldest and Largest Manufacturers of

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Thoroughly practical Decorators and Designers employed, with broad experience in church work.

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"ST. AUGUSTINE" Sacramental Wine.

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

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

WM. COCHRANE.

St. Augustine in cases, 1 dozen quarts, \$4.50.
Unfermented Grape Juice, 1 doz. qts., \$2.50

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The Peer Of the Best American Pianos

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CLINTON H. MENEELY, - General Manager,
TRON, N. Y. AND NEW YORK CITY,
MANUFACTURE SUPERIOR CHURCH BELLS

MONUMENTS.

D. McINTOSH & SONS,

Manufacturers and Importers of GRANITE and MARBLE MONUMENTS. Best Designs and Lowest Prices in Ontario. Write us before buying elsewhere.
Works—YONGE ST., DENY PARK.
Office and Show-rooms—524 YONGE ST. (Opposite Mall and St.)
TELEPHONE 4249.
Please Mention this Paper

British and Foreign.

There are 1,235 ordained female preachers in the United States; four years ago there were 720.

The health of Dr. Farrar, Dean of Canterbury, which has caused considerable anxiety to his friends, continues to improve.

It is said that in Tokio, the chief city of Japan, there are issued no less than one hundred and twenty newspapers and magazines.

On a recent Sunday the Rev. Dr. Casar preached his 45th annual sermon in Trapani Parish Church, it being forty-five years since he was appointed to the charge.

It is now arranged that the visit of the Queen to Sheffield, to open the New Town Hall, will take place in the third week in May, on Her Majesty's journey to Scotland.

His Grace the Most Rev. Dr. Gregg, Archbishop of Armagh, Primate of the Protestant Episcopal Church in Ireland, died on Friday night at his residence in Armagh.

In the approaching break-up of the Turkish Empire the future of Palestine, says a writer in the *Speaker*, will be one of the most interesting and difficult questions that will arise.

The *Boston Daily Standard* lately resolved to no longer insert liquor advertisements in its columns. This is both interesting news and a good example to other respectable newspapers.

The basement of the new Minneapolis public library is open for children under twelve. The children also are free to make their own selections of books, but must report them to those in charge.

At a late meeting of the Free Presbytery of Glasgow, it was stated that the Sustentation Fund amounted to £11,105 2s. 3d. for seven months, as against £11,034 5s. 5d. for a corresponding period last year.

The Students' Missionary Society of the English Presbyterian Church has resolved to adopt as its scheme for the present year the raising at least £400 to build a mission-house at Thai-pu, Hakka-land, China.

Rev. J. J. Lampe, of Christ Presbyterian Church, New York, has accepted the call received by him some time since to the chair of O'd Testament Literature and Exegesis in the Presbyterian Theological Seminary at Omaha, Neb.

The Rev. Dr. Thornton, of London Presbytery, North, reported that the Foreign Mission Fund had closed with an adverse balance of £4,900, and that the critical state of the fund was causing great anxiety to the Advisory Committee.

The life of the late Cardinal Manning has just been published. The author, Edmund Sheridan Parcell, has proved himself too honest a historian for the purposes of the Papacy, and the revelations made are terribly damaging to Manning's character for sincerity.

The oldest building in the world that has been uninterruptedly used for Church purposes is St. Martin's Cathedral at Canterbury. The building was originally erected for a church, and has been regularly used as a place for religious gatherings for more than 1,500 years.

By the decease of Robert Burns, who died at Blackhall, near Edinburgh, on Thursday, January 2nd, the direct male line of the poet has come to an end. The deceased was a descendent in the fourth degree of Robert Burns, the national poet of Scotland. He was the son of Robert Burns, third, and of his spouse, Mary Campbell, and was born in Dumfries in the year 1844. He has no surviving children.

A LIGHT KEEPER'S STORY.

HIS WIFE WAS A PEARFUL SUFFERER FROM RHEUMATISM.

Her Joints Were Swollen and Distorted Her Nights Almost Sleepless and Her Appetite Gone—Suffered for Several Years Before Relief was Found.

From the Kingston News.

Mr. Hugh McLaren, lighthouse keeper on Wolfe Island, is one of the best known men in this section, and to his vigilance in the performance of his duties is due the safety of the many crafts sailing in that part of the St. Lawrence. Mrs McLaren, his wife, has been an invalid for a number of years, and in conversation with a reporter recently, Mr. McLaren stated that she was rapidly regaining her old-time health under the treatment of that most marvellous of modern medicines—Dr. Williams' Pink Pills. Asked if he had any objections to giving the particulars, Mr. McLaren replied that emphatically he had not if such publication was likely to benefit any other sufferer. He said: "A number of years ago my wife contracted rheumatism, and for a



considerable time was a helpless invalid. Her joints were swollen and distorted; her nights were sleepless and her appetite poor and very fickle. During those years she experienced excruciating tortures, the pain never ceasing day or night. She had the benefit of skilled medical advice but the treatment afforded no relief, and we began to fear that her trouble had gone beyond human aid. On a number of occasions I had read in the papers of cases of rheumatism being cured by the use of Dr. Williams' Pink Pills, and this at last determined us to give them a trial. She had used some three boxes before any improvement was noticed: and then we began to note that she slept better and that her appetite was improved. Then the pains gradually began to subside, and after using about a dozen boxes she was able to get up and walk about. She continued the use of the pills for a while longer, and although occasionally she feels twinges of the trouble in changeable weather, she now enjoys better health than she has done for years, and can sleep as soundly as ever she did in her life, while her appetite never was better. I look upon Dr. Williams' Pink Pills as a wonderful medicine, for I know they have done wonders in my wife's case, and I feel certain that if any who are afflicted as she was will give them a good trial, equally happy results will follow, and I therefore give this testimony freely, hoping it will benefit some other sufferer."

Mr. McLaren's strong testimony proves the claim made that Dr. Williams' Pink Pills cure when other medicines fail, and that they deserve to rank as the greatest discovery of modern medical science. The public should always be on their guard against imitations and substitutes, which some unscrupulous dealers for the sake of extra profit, urge upon purchasers. There is no other remedy "just the same as" or "just as good" as Dr. Williams' Pink Pills and the genuine always have the full trade mark, "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box.

At the annual meeting of the Toronto Board of Trade on Tuesday Mr. Stapleton Caldecott, the retiring president, reviewed the condition of trade in Canada during the past year. He alluded to the gradual recovery from the depression of the years 1893 and 1894, and congratulated the Board on the better business outlook for the current year. The new president, Mr. E. B. Osler, made a hopeful address on assuming office.

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WALTER BAKER & Co., LIMITED, DORCHESTER, MASS., the well-known manufacturers of Breakfast Cocoa and other Cocoa and Chocolate preparations, have an extraordinary collection of medals and diplomas awarded at the great international and other exhibitions in Europe and America. The house has had uninterrupted prosperity for nearly a century and a quarter, and is now not only the oldest but the largest establishment of the kind on this continent. The high degree of perfection which the Company has attained in its manufactured products is the result of long experience combined with an intelligent use of the new forces which are constantly being introduced to increase the power and improve the quality of production, and cheapen the cost to the consumer.

The full strength and the exquisite natural flavor of the raw material are preserved unimpaired in all of WALTER BAKER & COMPANY'S preparations; so that their products may truly be said to form the standard for purity and excellence.

In view of the many imitations of the name, labels and wrappers on their goods consumers should ask for and be sure that they get the genuine articles made at DORCHESTER, MASS.

The largest amount of aid given the English Presbyterian Sustentation Fund in 1895 was contributed by the St. John's Wood congregation, London (Rev. Dr. Monro Gibson), viz., £628. The second largest amount is £600, and it comes from Sefton-park Church, Liverpool (Rev. John Watson).

"I AM A CURED MAN."

Kidney Disease Vanquished by South American Kidney Cure — The Remedy Which Relieves in Six Hours.

Adam Soper, Burk's Falls, Ont.: "I suffered much pain for months from kidney and bladder disease. I received skilled medical treatment, and tried all kinds of medicines, to no purpose; in fact, I did not obtain any relief until South American Kidney Cure was used. It seemed to fit my case exactly, giving me immediate relief. I have now used six bottles, and can say positively that I am a cured man. I believe one bottle of the remedy will convince anyone of its great worth."



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It's on the bottom of the best Chocolates only, the most delicious. Look for the G. B.

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Why not try WYETH'S MALT EXTRACT?

Doctors highly recommend it to those

- Who are run down;
- Who have lost appetite;
- Who have difficulty after eating;
- Who suffer from nervous exhaustion;
- And to Nursing Mothers,

as it increases quantity and improves quality of milk.

PRICE, 40 CENTS PER BOTTLE.

MISCELLANEOUS.

Mr Ruskin is in better health than for months past. He is able to walk seven or eight miles a day, and still converses brilliantly, although he can no longer write. He is at his residence, Brantwood, near Coniston.

Catarrh can be successfully treated only by purifying the blood, and the one true blood purifier is Hood's Sarsaparilla.

No young man is safe who is not a decided Christian. This is a matter in which all compromises are dangerous. We are called to be entirely separate from the world. Daniel and Joseph were sorely tried, yet we do not doubt that their lives were smoother and more free from trouble than they would have been if they had shown less decision of character.

For Clearing the Voice Brown's BRONCHIAL TROCHES are highly esteemed by clergymen. "Pre-eminently the best."—*Rev. Henry Ward Beecher*. "I recommend their use to public speakers."—*Rev. E. H. Chapin*. "Of great service in subduing hoarseness."—*Rev. Daniel Wise, New York*. "An invaluable medicine."—*Rev. C. S. Vedder, Charleston, S.C.*

They surpass all other preparations in removing hoarseness and allaying irritation of the throat. Sold only in boxes. Price 25 cts.

It is said of Rev. Peter M'Kenzie, the eccentric Methodist preacher, that on one occasion he prayed: "Lord, save the Methodists, for they are running after the Independents; Lord, save the Independents, for they are running after the Church of England; Lord, save the Church of England, for she is running after the Church of Rome; Lord, save the Church of Rome, for she is running after the devil."

RHEUMATISM RUNS RIOT

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

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

When Jesus was on earth, he could not let evil alone. His holiness forbade it. His love for men made it impossible. We are not able to understand how men who bear the name of Christ, and are supposed to be filled with his Spirit, can neglect an opportunity to oppose or destroy existing evils. Yet the policy of even the majority of professing Christians, with respect to the great evils of the day, seems to be "Hands off."

IT'S A CURIOUS WOMAN

who can't have confidence in Dr. Pierce's Favorite Prescription. Here is a tonic for tired-out womanhood, a remedy for all its peculiar ills and ailments—and if it doesn't help you, there's nothing to pay.

What more can you ask for, in a medicine?

The "Prescription" will build up, strengthen, and invigorate the entire female system. It regulates and promotes all the proper functions, improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health and vigor. In "female complaints" of every kind and in all chronic weaknesses and derangements, it's the surest remedy.

Nothing urged in its place by a dealer, though it may be better for him to sell, can be "just as good" for you to buy. Send for a free pamphlet. Address, World's Dispensary Medical Association, Buffalo, N.Y.

Dr. Pierce's Pellets cure constipation, piles, biliousness, indigestion and headaches.

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 87—Six handsome Quadruple Silver Plated Egg Casters, Gold-lined.
- 88 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 43—Five Dozen Desert Knives, extra finish, valued at \$7.00
- 44 to 147—One hundred Testaments, handsomely finished, Morocco bound.
- 148 to 162—Twenty complete copies Chambers' Journal.
- 163 to 173—Ten dozen Desert Knives, Superior quality, valued at \$6.00.
- 174 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 25—Twenty 1-2 dozen Fabric Spoons, superior quality
- 26 to 30—Five handsome Gold Lockets.
- 31 to 35—Five handsome Silver Thimbles.
- 36 to 39—Five Paris Individual Salt Casters.
- 40 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 123—Three Sewing Machines, complete attachments.
- 124 to 127—Four dozen Dinner Knives, extra quality, valued at \$6.00.
- 128 to 160—Thirty-three 1-2 dozen Silver Plated Forks.
- 161 to 199—Thirty-nine Testaments, Morocco bound.
- No. 200—A handsomely finished Upright Piano valued at four hundred dollars.

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

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

A SILVER TEA SET OF FOUR PIECES

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

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

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

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

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

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

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

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Grate.....	\$5.25 per ton	Best Hardwood,	\$5.50 per cord
Stove, Nut and Egg.....	5.35 "	No. 2 Wood, long.....	4.00 "
No. 2 Nut or Pea Coal	4.00 "	No. 3 Wood, cut and split.....	4.50 "
Best Hardwood, long	5.00 per cord	Slabs, good, long and dry	3.50 "

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Mrs. Boulanger, of St. Henry, Montreal, saved her daughter's life by having her use Paine's Celery Compound at a most critical time. The young lady is now one of the healthiest, brightest and most attractive girls of the town. Her mother writes thus about the wonderful cure:

"My daughter, aged 17 years, has for a long time been in a weak state of health, so much so, that she was not able to do any work about the house, and often was unable to comb her own hair; this has been the case for some years, and I feared she would never be strong.

"I was induced to have her use Paine's Celery Compound. She has used two bottles, and is now a different girl. She is not only able to wait on herself, but often does the whole of the housework, and promises to be as strong as a girl of her age should be."

A Well-known Roman Catholic Priest of Hamilton, Rev. Father John J. Hinchey, Pastor of St. Joseph's Church, Hamilton, Bears Testimony to the Undisputed Worth of Dr. Agnew's Catarrhal Powder.

In the person of the Rev. John J. Hinchey, of St. Joseph's Church (R.C.), Hamilton, is one who does the highest credit to the self-sacrificing work in which he is engaged. His kindly heart constantly prompts to deeds of love and goodness, and in the city of Hamilton all who know him are ready to bear testimony to his high character and active generosity. As a result of neglect, thinking more of others than himself, he has been a sufferer from cold in the head and its almost certain associate, catarrh. Recently he made use of Dr. Agnew's Catarrhal Powder, and has found in it so great relief that he deems it a pleasure to tell others of the good it has done him.

One short puff of the breath through the blower supplied with each bottle of Dr. Agnew's Catarrhal Powder diffuses this powder over the surface of the nasal passages. Painless and delightful to use, it relieves in ten minutes, and permanently cures catarrh, hay fever, colds, headache, sore throat, tonsillitis and deafness. 60c. Sample bottle and blower sent on receipt of 10 cents in stamps or silver. S. G. DETCHON, 44 Church St., Toronto.

The January issue of the *North American Review* contains the first of a series of articles from the pen of Mr. Gladstone on "The Future Life, and the condition of Man Therein." The article is in a measure a review of the writings of Bishop Butler with respect to a life beyond the grave.

The death has taken place in Edinburgh of Hugh Millar, the young and only surviving son of the famous geologist. He was born in 1850. Mr. Millar's only brother, who was a colonel in the Indian army, died about a couple of years ago. His sister who survives him is the wife of the Rev. Mr. MacKay, Free Church minister of Lochlaver.

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

Plans and specifications can be seen at the Department of Public Works, Ottawa, at the offices of the Clerks of Public Works in the Post offices of Montreal and Quebec and at the office of the Engineer in charge, Mr. H. A. Gray, Confederation Life Building, Toronto, on and after Tuesday, 23rd January, instant, and tenders will not be considered unless made on form supplied, and signed with the actual signatures of tenderers.

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

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

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

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



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

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Miscellaneous.

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Miscellaneous.

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Webbwood, in March, 1896.
BRUCE.—At Chesley, on March 10th, at 1.30 p.m.
BROCKVILLE.—At Winchester, on February 24th, at 7.30 p.m.
BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon.
CHATHAM.—In St. Andrew's Church, Chatham, on Feb. 25th, at 10 a.m.
CALGARY.—At Calgary, in Knox Church, on first Friday, in March, 1896, at 8 p.m.
GUELPH.—At Berlin, in St. Andrew's Church, on March 17th, at 9 a.m. To meet in conference in the same place, the evening previous, at 7.30 p.m.
KAMLOOPS.—At Kamloops, on March 4th.
LINDSAY.—At Uxbridge, on Feb. 18th, at 11 a.m.
MONTREAL.—At Montreal, in Knox Church, on March 7th, at 10 a.m.
MONTREAL.—At Ripley, in Knox Church, on March 16th, at 7.30 p.m., and at Lucknow, on March 17th, at 1.30 p.m.
OWEN SOUND.—At Owen Sound, in Division St. Hall, on Tuesday, March 17th, at 10 a.m.

DEATH.

At 740 Spadina avenue, on the 27th January, 1896, Mary Eleanor Gregg, wife of John Wanless, Jr., in the 34th year of her age.

GUELPH: This Presbytery met in Knox Church, Guelph, on the 21st inst. The committee appointed to consider and report as to who might preside at the ordination and induction of ministers, whether the stated moderator, or another appointed for the purpose, gave in their report embracing the two following resolutions: 1. That the act of licensing or ordaining, or the act of inducting is a radical function of Presbytery which can be performed only through and by the Moderator of the Presbytery, while it is regularly constituted. 2. That in the absence or constitutional disability of the stated Moderator the Presbytery shall appoint some other ministerial member of the court as Moderator *pro tempore* to perform these functions. After a lengthened discussion of each of these resolutions, the report as a whole was adopted on a vote of 14 to 9. From this decision Dr. Torrance dissented, and was joined by Dr. Dickson, Mr. Mulvan, Mr. Hamilton, Mr. Blair, ministers, and Messrs. Webster and Hagar, ruling elders, for the following reasons: First, That it is in harmony with the fundamental principles of Presbyterian Church government for a Presbytery to appoint any one of the ministers on its roll to preside at the settlement of a minister or licentiate over a vacancy to which he has been regularly called; second, That the Presbyterian Church generally has recognized this principle as appears from the forms of procedure which they have adopted, and by which they have been governed in cases of settlement, and by their common practice founded thereon; third, That this is in accordance with the rules and forms of procedure of the Presbyterian Church in Canada, and has been the practice of this Presbytery, so that the adoption and carrying out of the principle that it belongs exclusively to the stated Moderator to preside on such occasions is out of harmony with said forms and is a novelty in its procedure. A committee was appointed to arrange for the usual annual conferences in March next, and St. Andrew's Church, Berlin, was chosen as the place of meeting. The conference to begin on the evening of Monday, 16th March, and the Presbytery to meet for ordinary business at 9 o'clock in the forenoon of the following day. An extract minute from the Presbytery of Huron was submitted, setting forth the action of that court in declining to grant the translation of Mr. Anderson, Goderich, who had been called to the congregation of Knox Church, Guelph. On application now made, leave was granted to this congregation to have a call moderated in when they found it convenient. The Presbytery called for the report of its committee on filling the two chairs now vacant in Knox College, Toronto, and the same was given in and read by Mr. Horne, secretary of the committee. After a very careful and able representation and discussion, it was resolved to forward the Board of Management of Knox College the name of Mr. Hogg now engaged in Oxford, for the chair of Old Testament literature, embracing all Old Testament studies, and that of the Rev. Mr. Martin, M.A., of Morningside Free Church, Edinburgh, for that of Apologetics and Church History. Obituary notices were submitted and adopted on the death of the late Mr. Porteous, who had been a resident in the bounds, although his name was not on the roll, and of the late Rev. Dr. Reid, so long the able and esteemed agent of the Church, and senior clerk of the General Assembly.

I Was Cured of Rheumatism in Twenty-four Hours.

I, George English, shipbuilder, have lived in Chatham, N.S., over forty years. Last spring I took severe pains in my knee, which, combined with swelling, laid me up for six weeks, during which time I endured great suffering. I saw South American Rheumatic Cure advertised in the Chatham World, and procured a bottle. Within twenty-four hours I was absolutely free from rheumatism, and have not been troubled with it since.

Notice to Presbytery Clerks.

PRESBYTERY Clerks and others, having communications to make regarding the business of the General Assembly, are asked to forward their correspondence to the undersigned, at 63 St. Famille Street, Montreal.

ROBERT CAMPBELL,
Clerk of Assembly.

Miscellaneous.

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