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Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintendent's Office, Peterboro', where forms of tender can be obtained on and after Thursday, 13th February, 1896.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence, and of each member of the same, and further, an accepted bank cheque for the sum of \$7,500 must accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted. The lowest or any tender not necessarily accepted.

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Celery Salad.—Cut off the roots of the celery clean, and cut the stalks into inch-long pieces. Make a plain mayonnaise. Pour over celery when just ready to serve.

Jenny Lind Tea Take.—Take four cupfuls flour, two-thirds of a cup of sugar, one egg, one tablespoonful butter and two heaping teaspoonfuls of baking powder; mix with sweet milk the usual thickness for cake. To be eaten hot with butter.

Cream Pie.—Take one pint of milk, one heaping tablespoonful of flour, three tablespoonfuls of sugar, one tablespoonful of butter, two eggs, and flavor to taste. Bake with one crust, the same as a custard pie. Beat the whites of the eggs to a stiff froth, spread over the pie after it is baked, and brown in the oven.

Almond Frosting.—Almond frosting makes a delicious addition to a loaf of white cakes. Beat the whites of two eggs to a stiff froth, stir in half a pound of powdered sugar and a quarter of a pound of almonds, blanched and powdered to a paste. Flavor with orange flower water, and, if you choose, a few drops of almond extract.

How to Cook Peas.—Peas should be carefully picked over but not washed, as in washing them that little sweet stem that connects the pea to pod is lost. Put them into fresh boiling water and boil them thirty minutes. Then drain them in a colander, put them into a hot dish and season with plenty of sweet, fresh butter, a little salt, and if you choose, a little pepper, and put the dish of peas in the oven for not over two minutes.

Apple Dessert.—An elegant way to use apples for a dinner desert or a luncheon is to remove the cores, steam them until tender, and then fill the hollow left by taking out the core with candied fruit. Select apples that are large and tart and have red skins. For the filling in of eight apples some use four ounces of candied cherries and two of candied pineapples. Chop the fruits and simmer in a half cupful of sugar and a cupful of water. Arrange the apples when cooked on an ice cream dish or a chop plate; fill the centres heaping full of the fruit, draining it free from the syrup. Boil the syrup until thick as honey, flavor with vanilla or good cherry, and baste the apples with it. Serve cold with whipped cream heaped around the apples just before serving.

About the Pulse.—Every intelligent person should know how to ascertain the state of the pulse in health; then, by comparing it with what it is when he is ailing, he may have some idea of the urgency of his case. Parents should know the healthy pulse of each child—as now and then a person is born with a peculiarly slow or fast pulse, and the case in hand may be of that peculiarity. An infant's pulse is 140; a child of seven, about 80; and from twenty to sixty years, it is seventy beats a minute, declining to sixty at fourscore. A healthful grown person's pulse beats seventy times a minute; there may be good health down to sixty; but, if the pulse always exceeds seventy, there is a disease; the machine is working itself out, there is a fever or inflammation somewhere, and the body is feeding on itself; as in consumption, when the pulse is quick—that is over seventy—gradually increasing with decreased chances of cure, until it reaches 110 or 120, when death comes before many days. When the pulse is over seventy for months, and there is a slight cough, the lungs are affected.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, MARCH 18th, 1896.

No. 12.

Notes of the Week.

France is following England's lead. There temperance lesson books have been adopted by many School Boards, and in the Colonies the same thing has been done. No doubt it is one of the best of plans for furthering what Mr. Morley called "the greatest movement since the anti-slavery time."

The *Christian Leader* is responsible for the following: "Another Blue Book on Armenia just published makes terrible reading. It is quite clear that our inaction will leave a frightful blot on the name of Britain when the story comes to be written. It now appears that other Governments were prepared for active interference but that ours held back. The British Ambassador at Vienna telegraphed to Lord Salisbury: "Count Goluchowski desired me to give your lordship to understand that he considers instant action to be necessary, as it is impossible to exaggerate the gravity of the whole situation."

The Armenians possess the most ancient of all the State Churches in the world. They have a tradition that Thaddeus and Bartholomew, of the twelve apostles, preached to them. In authentic history, we know that their Church was founded by St. Gregory, who became bishop of Armenia at Cæsaria, 302 A. D. He founded a church whose plan of government is Episcopal, and whose forms of worship are like the Greek Church of Greece and Russia. It possesses, it is said, a very beautiful liturgy. In the sixteenth century the Jesuits won many converts, and these Catholic Armenians have instituted a separate Church.

Dr. Jameson and the officers who were under him in the Transvaal raid are up for trial in Bow Street Police Court, London. Very eminent and able legal gentlemen are engaged in the trial on both sides. Sir Richard Webster, Attorney General, and R. B. Finlay, Solicitor General, conduct the prosecution, and for the defence there are engaged, Sir Edward Clark, E. H. Carson, M. Paul, Sir Frank Lockwood. Sir John Bridge is the presiding magistrate. The trial and its outcome will be of national importance in some respects, and will be followed with great interest over the whole empire and especially in England and South Africa.

President Harper, of the University of Chicago, is well known as being one of the so-called advanced thinkers on biblical subjects, and a distinguished "Higher Critic." He is responsible for the statement that "a large amount of the theological training of our day is incompatible with any real culture or scholarship," one of those sweeping generalities which it is always well to accept with a good deal of caution. Who is the judge and what is the standard by which it is to be tried? what constitutes "real culture and scholarship"? It is just possible that a good many might not be willing to accept even President Harper as the ultimate authority in this matter, and that there are others quite as competent to judge who may hold a very different opinion which would materially affect the value of his dictum.

The Russians have made a singular discovery in Turkestan—in a chain of rocky hills, an underground city, built apparently long before the Christian era. According to effigies, inscriptions and designs upon the gold and silver money unearthed from among the ruins, the existence of the town dates back to some two centuries before the birth of Christ. This underground Bokharan city is composed of an enormous labyrinth of corridors, streets, and squares, surrounded by houses and other buildings two or three stories high. The edifices contain all kinds of domestic utensils—pots, urns, vases, etc. The high degree of civilization attained by the inhabitants of the city is shown by the fact that they built in several stories, by the symmetry of the streets and squares, and by the beauty of the baked clay and metal utensils, and of the ornaments and coins which have been found.

What the long-continued and keen, not to say fierce contention in the Dominion over the Manitoba School question may eventually lead to is indicated by a statement by Dr. Carman in a sermon preached lately in this city. Speaking as a Methodist, he said, he would be glad if there were harmony enough in this country between the various religious sects to permit of the giving of religious instruction in the schools. Were he a politician he would say to those who are clamouring for religion in the schools, "Go away and agree upon some system of religious instruction, satisfactory to all, which could be introduced." Under the state of things which at present existed, he thought a man might well say, "Give us National schools, where there is no religious instruction, and let the home and the Church take care of the religious training of the youth of the country." It was a poor comment on both the Church and the home to say that they could not provide all religious training necessary without looking to the schools.

The *Interior*, Chicago, having indulged in a good deal of lofty talk and displayed a very unamiable, not to speak of an unchristian spirit towards Britain in the late Venezuela matter, has now got loaded up on the other side. After confessing that in their dealings with weaker people the United States have shown the spirit of the bully as much as England has, and noticing the debts of the latter to America, and also that she had paid them, it turns to look at what they owe to Britain and thus sums up:—"Our liberties, our law, our literature, our learning, our enterprising spirit, the land we stand upon was won for us by England. Wolfe won for us, on the Heights of Abraham, every foot of land between the Alleghanies and the Mississippi. But for that most decisive victory this would now be an appanage of France—and we would not be here at all. Mexico, with its peculiar Spanish and Indian population, would now extend up to Alaska. Do we hate England on account of Blackstone's commentaries, Shakespeare, Walter Scott, Robby Burns, Tennyson, or because she stuck to Napoleon, the butcher of Europe, sparing neither blood nor money till she stopped him? By the way, where would Germany be, but for England? What made the difference between Jena and Waterloo? Emperor William hates England. Where would he be but for Wellington?"

We have lately seen in the evangelistic meetings held in this city by Rev. Mr. Grubb, how the simple preaching of the gospel night after night can, as nothing else, draw out thousands to hear. In meetings of the same kind recently held by the Rev. John McNeil in Leeds, England, the midday meetings grew from 600 to about 3,000, and the Coliseum, holding about 4,000, was crowded to overflowing almost every night. On the last few days thousands were turned away and hundreds have professed to have been blessed.

As the question of prohibition of the liquor traffic is again up, and will be, we hope, until the battle is won, the following results of its operation in Maine are well worthy of consideration at the present time:—"Before the Maine Law there was no savings bank in the state. There had been a little penny one, but it failed; the people had no savings to deposit there; they spent all in drink. Now there are fifty such banks with deposits of \$56,833,416. There are also fifteen trust companies, with deposits of \$5,835,807." As to the way in which this happy result through the operation of Prohibition was prepared for, Neil Dow says: "Our first movement was to enlighten public opinion as to the intimate and inevitable connection of the liquor traffic with the poverty, pauperism, misery, wretchedness, and ruin of our people, and state at the same time that no benefit came from it to any public or private interest. We carried on a free missionary work everywhere through the state, winter and summer, heat and cold, wet and dry, for ten years, taking special pains to reach our farmers and working men."

We have hitherto refrained from any remark upon the change of view of the Rev. Dr. Pierson, on the subject of baptism, and his immersion at Croyden, Eng., a short time ago. Reports of this change have been circulating for the past three or four years and their truth has always been denied. From the intimate connection of Dr. Pierson with the late Mr. Spurgeon and Rev. Dr. Gordon it was not unnatural that such reports should arise and gain credence. No one can object to Dr. Pierson changing his view on any subject for what appears to him adequate reason. There are features, however, about this change that unhappily leave a most painful impression. Four years ago the Doctor affirmed he was a Baptist, then why such long delay? Why be baptised in private? Why go to Croyden, England, to have it done? His address on the occasion was a most extraordinary performance. It reads like the mystical religious ravings of a man who hardly knew what he was saying or wanted to say. Without for a moment impugning his motives or even suggesting any motive, Dr. Pierson has only himself to blame if his most effusive professions of love for every Spurgeon, his protestations that protest too much of interest in the Tabernacle and its dear people and its dear pastor, what he might have done for them had he only had such a blessing when he preached to them as he has since had, and what he could and would do for them now, if he "could only get a chance at them," make people ask, What does the man mean? What is his object? What motive can he have for talking in that way? The Doctor's course for some time to come will be watched very closely.

PULPIT, PRESS AND PLATFORM.

United Presbyterian: The world always honours the man who represents success, but it does not always honour him who in his humble sphere achieves success. Christian citizenship means, or ought to mean, being a Christian first, and a citizen afterwards.

Boston Watchman: We have had our just grievances against England, but the attitude of the leaders of both parties in England toward this country is one of the best illustrations in international relations the world has ever seen of the spirit that seeks peace and pursues it.

Presbyterian Witness: In the experience of the Presbyterian churches it is generally found that a measure which has the sanction of the General Assembly, then of a majority of Presbyteries, and then again the sanction of the General Assembly is sure to be in accord with the mind of the Church.

Canadian Baptist: We hold there can be no real religious service that is not perfectly voluntary in all respects. Hence our objections would be just as strong to State-aided denominational schools belonging to any other body as to those belonging to Roman Catholics. The wrong principle involved is the same.

Ram's Horn: Wine is a mocker! Men drink it in hot weather to get cool, and in cold weather to get warm; to make them well until they get sick; to forget their woes and to multiply them; for "their oft-repeated infirmities;" increasing their recurrence and virulence; to show their liberty by slavery to drink; to quicken their wits until stupid; to prove their moderation until immoderate.

Rev. Dr. Walter O. Smith: The secret of the growth of Christianity lies in the fact that not only were the Apostles exhorted to go and teach the Word, but every member of the Church was made a missionary, to scatter abroad the seed in all places, wherever his work might take him. The whole Church was a missionary Church, and the duty of spreading the glad tidings belonged to every member of it.

Miss Francis E. Willard: An ancient nation is being slowly slaughtered at the foot of Mount Ararat, fifty thousand victims stretched but under God's sky in the slow circle of a year; women, pure, devout and comely, suffering two deaths, a living and a dying death: little children poised on the bayonets of Moslem soldiers, burned and starvation the common lot. The Turk is a savage, while the statesmen are over civilized; he is a tyrant, while they are craven cowards.

Dr. W. H. Roberts: The Presbyterian system may be defined as that body of religious truths and laws of which the sovereignty of God is the germ and nexus, the life and soul. The famous five points of Calvinism are simply the affirmation of the sovereignty of God in its relation to the salvation of the individual. Arranged in an order determined by man's lost estate in sin, the five points of Calvinism start with man's inability, owing to sin, to save himself, and then describe the four steps in salvation, predestination, redemption, conversion, and sanctification, culminating in glorification.

Our Contributors.

SOME SELF-EXAMINATION PAPERS.

BY KNOXONIAN.

The time for examining theological students is at hand. Of course there will be the usual amount of talk about the training given in our theological colleges, the attainments of the young men, the value of degrees, college and university honors, full courses, medals and other college matters that never fail to crop up about the first of April. That is right, provided the men who do the talking made a reasonable contribution to the colleges in money before they began the criticism.

June will bring great opportunities for discussing the qualifications of theological professors. The election of two good men for Knox College will afford scope and occasion for criticism more ample than may ever come again to this generation of Presbyterians. The occasion will be improved, or at all events used.

Before examining students and professors might it not be well for the examiners to have a brief diet of self-examination. A short preliminary canter for warming-up purposes might be a good thing. It is so much easier to criticise others than do good work ourselves, so much easier to ask questions than to answer them that a warming-up exercise is always in order. How would this examination paper do for some of the brethren who are absolutely certain they know the right kind of material for a first-class professor:—

1. Give the full title of the book popularly known as Butler's analogy. (Now don't go to the shelf and look at the book.)
2. Write brief notes on the words *apt*, *liable* and *likely*, and state the idea you wish to express by the use of each of them.
3. Explain the difference between *bring* and *fetch*.
4. Give a rough estimate of the number of times you have misplaced the word *only* during the last ten years.
5. Do you ever allow the much over-worked little word *it* to become lonesome for want of an antecedent.
6. When you use pronouns that refer to some person or thing are you always ready to make an affidavit that there is a person or thing there for them to refer to.
7. When the reporter tells you that an unfortunate man has been *executed* do you always consider his English quite correct. May it not have been that the sentence was executed?
8. Do you ever in an outburst of eloquence speak about a congregation or mission station *growing* smaller. Of course you would never speak in cold blood about anything *growing* smaller.
9. Write brief notes on "*In our midst*," and give an approximate estimate of the number of times you have used that expression during the last five years.
9. Do you ever use "*at least*," "*at all events*," and similar qualifying phrases in a free and easy sort of way without asking whether they work backward or forward?
10. Pronounce the words *Beaconsfield* and *Sebastopol*. Would you laugh at anybody who said *Be-a-consfield*—not *Bek*—and who put the accent on the second last syllable of *Sebastopol*.

Any clerical member of the class who cannot make seventy-five per cent. on the fore-going paper in one hour without rising from his desk or consulting books should not be allowed to make long speeches about the qualifications of a theological professor. Those who fail may have a *post mortem* examination the week before the Assembly meets. Those who pass on this paper may write for honors at an early date.

Orders have been sent to London for 5,000 Bibles, 5,000 hymn books, and 5,000 catechisms, to be sold in the Fiji Islands. The Fiji Islanders gave nearly £5,000 to foreign missions last year.

BROAD EVANGELICALISM.*

BY REV. JOHN BURTON, B.D.

The reformers in their interpretation of Scripture indulged in a freedom that would be characterized now as rationalism—e.g., on Matthew ii. 23, Calvin writes, *Tantum est allusio*—"a play upon words." Luther taught "that which does not teach Christ is not apostolic even if a Peter or a Paul taught it"; and so far from confining revelations to the Scriptures he said "God does not speak grammatical vocables, but true essential things. Thus, sun and moon, Peter and Paul, thou and I, are nothing but words of God." Many such instances could readily be given were any doubt existing on that point. Nevertheless the Word of God was held by these men as contained in the Scripture, by which Word they were led to the Head, even Christ. Their intense realization of the Holy Spirit working through the Scriptures, and in themselves raised them above all mere literalism, and led them to toss aside rabbinical methods, from which even modern exegetes are not free, with the single word *nugae*—"trifles." These memories have been vividly recalled by reading Dr. Stinson's "Questions of Modern Inquiry," which is the reproduction of Sunday evening lectures in the Broadway Tabernacle, New York, to his congregation.

Dr. Stinson's views on the authority of Scripture, if we read him aright, may be expressed in the lines of Robert Browning:

"It were to be wished the flaws were fewer
In the earthen vessels holding treasure,
Which lies as safe as in a golden ewer,
—The main thing is—Does it hold good measure?
Heaven soon sets right all other matter."

It were better, however, to let our author himself speak: "But were not the original writings absolutely correct? If so, God seems to have set small value upon that fact as He suffered them so soon to be lost. What, then, is the Bible to us? It is God's own book, because it has been God's voice to man through all these centuries; and it is infinitely better to us than any other voice we can listen to." Bold words, but not more bold than the Evangelical messages given. "Jesus alone has access to the throne of grace; He alone has the right to secure redemption to those who are under the bondage of sin; and that not without blood, for His own blood was offered freely—and with this as a witness to His right to be the redeemer, he draws near to God—and this is the authentic record. 'As many as received Him to them gave He power to become the sons of God!'"

Very many ask how one who recognizes very decidedly a human element in the Scriptures can hold fast evangelical doctrines and the resurrection from the dead. They who read these lectures may not have the "How?" answered; it is not answered in the most common facts of life, but they will find the fact evidences even as in the case of the reformers of whom we have spoken. The truth is, that the logic of the schools is cold. Mediæval Europe corrupted and languished under scholasticism; and thoughtful scepticism to-day has grown under the dry dogmatism of unsympathetic systematizing of religious truths. No success has attended attempts to work out into a system the teaching of Jesus. They scorn our logic as they launch winged thunderbolts against all pride and shams and touch tenderly, as with a fond mother's hand and heart, the woes of humanity. There is such a thing as a glorious inconsistency. The fulness of life is not to be contained within mathematical lines or controlled by the syllogism. Criticism—even the Higher—can find in these pages—on every one—work even unto weariness; but there is an honest, and, in large measure, a successful endeavor to meet the difficulties that perplex the multitude on gospel themes and to speak to the heart by an awakened

* "Questions of Modern Inquiry." By Henry A. Stinson, D.D. Toronto: Fleming H. Revell Co.

conscience and through quickened intelligence. The themes discussed are such as—God; The Bible; Miracles; The Manliness of Being Persuaded; Prayer; A Saviour from Sin; After Death—What?; The Judgement.

We have noticed this work somewhat at length, because, like the recent work by Dr. Harper on Deuteronomy, it makes manifest how an evangelical faith may live and grow, not only along with, but by a bold free acceptance of what is sober in the researches of honest criticism; and this notice cannot be better concluded than by Dr. Stinson's closing paragraph on "What is faith?"

"If any man to-day asks, What must I do to be saved? the answer of the Church to him, the answer every Christian soul out of the fulness and gladness of its own personal experience is not, First try to make yourself better; not, Search for Christian evidences; but simply, Believe on the Lord Jesus Christ. Lift up your heart and your hands to Him. Cry out to Him for pardon, and for peace and grace and strength, and it is given; and then go on your way to live for Him. And none that ever so came to Him was cast out."

Gravenhurst.

QUEEN'S COLLEGE ALUMNI CONFERENCE.*

The Conference began Tuesday evening, the 11th ult., and was a great success. About forty visitors were in attendance, and the place of meeting nearly always well filled. The papers read were of unusual merit, and the discussions were most brilliant, and always keen and to the point.

The Rev. Principal Grant opened the Conference with a paper on "Present Day Problems of Canadian Preaching." He dwelt with great force and eloquence on the necessity of ministers applying the principles of Christ to the life of the people in their social and political relations. Every man was a member of a community and a citizen of a State, and the Principal was of the opinion that the Christian at present does not deeply realize that his Christian life must manifest itself largely in those relations. The individual soul in its relation to God is, of course, the first and main consideration of the ministry; but seeing that we are a self-governing people, and the work of each individual has its due effect on social and political conditions, the man having a new life in Christ, must go out into the world with his new power and new light, and there work as a servant of Jesus Christ. It is the minister's duty to lead and guide such efforts, so far as he can.

An interesting feature of the Conference was a series of lectures by Rev. Dr. Begg, of Nova Scotia, on "The New Life in Christ." Dr. Begg dealt with the subject in a fresh, vivid, and scholarly manner. The lectures were an attempt to restate in modern terms, and with reference to modern theological thought, the old formulated doctrine respecting justification and sanctification.

The first lecture was introductory. The second dealt with the pre-suppositions of the new life, which are sin, redemption, and union with Christ. In Dr. Begg's view the necessity for regeneration existed apart from the fact of sin; that is to say, it existed in the fact that the natural man is of the earth, and is incapable of knowing God. Therefore Adam in his innocence, if he was to be a son in the Johannine sense was under the necessity of being born again. The incarnation and regeneration are necessary, not only for atonement and salvation, but for the completion of manhood.

The third lecture, "Union with Christ," insisted on the reality and vital nature of the union which is much more than a union of thought and sympathy, however close.

The fourth lecture on "The Nature of the New Life" was the most original and subtle. Though admitting that there is in

* These notes have been unavoidably delayed.—ED-1702.

all men the potentiality of sonship, Dr. Begg contends in opposition to some modern teaching that the relation of sonship exists only between the regenerate and God. The rest of mankind are not God's sons in the Johannine sense, nor is God their Father, and further, the "Life Eternal" was a new thing brought into the world by the Son of God.

Prof. McNaughton's brilliant lectures on "The Teaching of Jesus" were listened to with the greatest interest. Much interest also was manifested in Prof. Watson's review of Mr. Balfour's notable work, "The Foundations of Belief." Prof. Watson, though he acknowledges the brilliancy and dialectic skill exhibited in this work, does not consider it a contribution to philosophic thought. It is indeed impossible, the Professor said, at the outset, for one man to be at once a philosopher and a king.

Rev. Mr. Bennett, in connection with the subject "Present Day, Problems of Canadian Preaching," in two papers reviewed Dr. Sanday's well-known Bampton lectures on "Inspiration." The papers were expository, and the book is too well-known to require further remark.

Perhaps the most interesting (and certainly the most enlivening) part of the programme, were the discussions on social problems, which occupied the evenings of Wednesday, Thursday and Friday. Thoughtful papers were read by Rev. Salem Bland, B.A., "The Modern Industrial System," (Toynbee); by Rev. J. J. Wright, B.D., "Problems of Poverty" (Hobson); by Rev. John Hay, B.D., "General View of Socialistic Schemes" (Rae); and Rev. M. MacGillivray, M.A., on "Problems of Today" (R. T. Ely). These papers formed the basis for much discussion in which Prof. Shortt took a prominent part. His masterly treatment of all the questions involved have made these evenings most profitable to the conference, while the lively and often humorous discussions have been, not only profitable, but highly entertaining.

Socialism pure and simple does not find much favour, and single tax has so much weight of authority against it, that few dare to speak on its behalf. Rev. Mr. Bland, however, advocated it on Wednesday, with Prof. Shortt as his opponent.

Much dispute has arisen over the definition of socialism. Mr. Bland claims the name for all those who are in favor of the extension of State interference and control.

The Rev. Principal Grant, with his customary clearness and force, has contributed much to the debates. He won't hear of being called a Socialist thought he sees the necessity from time to time, as occasions come, and as circumstances render wise, of the extension of governmental oversight and control. Each proposal in that direction, he contends, must be judged on its own merits, after full consideration of all the circumstances.

Rev. Dr. Milligan's two lectures on "The Old Testament Conception of God" occasioned a great deal of discussion. It is needless to say that the lectures were full of good thoughts and very suggestive. Dr. Milligan deals with the Old Testament in the modern spirit and finds it a rich storehouse of religious teaching, and the basis of the New. Prof. Goldwin Smith's recent article, "Christianity's Millstone," was declared to be "the poorest thing seen for a long time."

A notable feature of the conference was a series of lectures on Browning by Prof. Cappon. These lectures were largely attended. The Principal continued on Wednesday afternoon his talk on "Present Day Problems of Canadian Preaching." He dealt mainly with the effect on preaching for good and evil of the critical views regarding the literary structure of the Bible. He considers that, on the whole, they help the preacher very much, and that ministers ought to treat Old Testament subjects in the historical spirit. Great prudence was required, however, and the ministers should avoid anything that would cause division or misunderstanding. He urged ministers to study

more the lives of our modern missionaries to tell their congregations about them. The views expressed seemed to meet with general assent. The conference closed Thursday at noon, Prof. Watson giving the last lecture in the form of answers to questions put in.

Mention should be made of the debate on the single tax held Wednesday evening. Rev. Salem Bland, and Rev. M. Craig, of Oakville, supported single tax, and Prof. Shortt replied. The audience was decidedly against the single tax theory.

The alumni before leaving settled the next year's programme. It is a very satisfactory one, and the members are already looking forward to it with interest. Mr. Begg continued his lectures on "The New Life in Christ" for the benefit of the students.

OF PRAYER ON PUBLIC WORSHIP.*

One of the greatest defects in our form of worship lies in the excessive length of the prayers generally offered. The express command of our Saviour, regarding the length of prayer, seems to be wholly disregarded, and the words not being few, are too frequently not well chosen. Instead of consisting of ascription of praise to God, confession of sin, and the offering of petitions, they become diffusive, discursive, and often times sermonizing. The attention of the worshipper is sometimes called to watch, with something of apprehension, whether the leader of his devotions will be ably successfully to escape from the entanglements of some long and involved sentence, or will fail in the attempt. Ordinary worshippers complain greatly of the undue length of our public prayer, and confess to inability to maintain due attention, while strangers to our forms are, to say the least, not attracted by this feature in our service. The remedy is simple, and if our prayers were shorter, more numerous and more specifically confined to special subjects, the advantage to minister and people alike would be very great.

The question is sometimes asked whether it might not be expedient to have some liturgical form of prayer. This is a wide subject and gives rise to a diversity of opinion. Any suggestion even of such a thing is usually met with the cry that it is not Presbyterian. Those who raise this objection forget, what is often overlooked, that Presbyterianism is neither an order of service nor a system of doctrine, but a form of government. They display ignorance of the fact that the use of liturgies is a very ancient custom, so ancient indeed that expressions from some of them have found their way into the received text of the Scriptures, and that in Scotland, for upwards of 100 years, a liturgy was in daily use. They seem unaware that Knox had much to do with its preparation, and that many godly men were much attached to it. It must be remembered that the historical opposition in Scotland was not to a liturgy but to a particular one. The Scottish liturgy, or Book of Common Order, permitted, or indeed expressly enjoined, extempore prayers, or "conceived" prayers, as they were then quaintly called, to be offered by the minister at certain places in the service. That several churches holding the Presbyterian system use liturgies to this day seems to be unknown to many Presbyterians, and while they allege that the use of any set form of prayer is unscriptural, they condemn such churches as the Waldensian, the Moravian and the Dutch Reformed. One thing is certain, that if we want of a liturgy has lost thousands of members to the Presbyterian Church. Our service is too much dependant on the gifts of one man, and our people, confessedly, have too little part in public worship. When a church is provided with a liturgy its members can meet together for worship, at home or abroad, in the absence of a minister, and many who would not venture to offer extempore prayer could yet use

a liturgical service with propriety and advantage. In many places and at many times, public worship is celebrated by means of the use of the liturgy of the English Church when otherwise it would never be performed, and many Presbyterians who have lived abroad or been in foreign service by land or sea, have thus become familiarized with it, and on their return home have not renewed their connection with our Church. Those who have travelled somewhat can bear testimony to the truth of this, and to the fact that a continual drain on our members is thus going on. So much is this realized that the Presbyterian churches in Britain have unitedly established services on the Continent of Europe, during the season of travel, at points most frequented by tourists. Some of the older Presbyterian divines suggested the propriety of ministers sometimes writing out prayers and reading them. It is to be presumed that our ministers premeditate the subject and order of their public prayers, and to some extent commit them to memory. Such being the case, it is difficult to understand what objection can be raised to any minister preparing special prayers and reading them. The duty of a minister is to conduct the prayers of others, and it is submitted that the use of a carefully prepared manuscript prayer would be greatly for the benefit of the congregation. An avoidance of repetition, of an irreverent use of God's name, and the insertion of dogmatic statement, sometimes of a questionable accuracy, would be secured, and probably the fact that prayer is petition might be more likely to be remembered.

It must be regarded as unfortunate that the antipathy of Presbyterians against prelacy and popery, should have led them to deprive themselves of these rich stores of devotional assistance which are found in many of the ancient and modern liturgies, and which have no necessary connection with one or the other. The conclusion arrived at by many thoughtful persons in liturgical and non-liturgical churches is that, a union of the dignified and reverential forms of ancient prayer, with the use of free prayer, would be superior to any existing methods.

APPROPRIATING MISSIONARY CONTRIBUTIONS.

MR. EDITOR,—Writing in a recent number of THE CANADA PRESBYTERIAN, it is asserted by "One of the King's Children," that it is "high time that the question of dividing the funds collected in the different congregations for schemes of the church were discussed." It is very doubtful if any practical good would result from the discussion of this question. What is needed is not discussion, but the practical application of missionary principles, and the prayerful cultivation of the spirit of missionary giving in all our congregations.

It is evident that feelings somewhat strained do at present exist in certain quarters touching the respective claims of missions especially home and foreign. This ought not to be, and is unworthy of any of the members of the great Presbyterian Church. On the one hand, the needs and claims of Home Missions are clearly and forcibly presented by pen and voice from time to time, by the Rev. Dr. Robertson, the energetic and unwearied superintendent of missions for the North-west. On the other hand, the claims of Foreign Missions are in a most interesting and inspiring manner brought before the Church by our highly esteemed Foreign Mission secretary, the Rev. R. P. McKay. As an illustration of this I only need refer to his "Leaflet series for Young People's Societies," issued in catechetical form, three numbers of which have been issued. They are simply charming and highly instructive. Why should the superintendent of missions for the North-west, and the Foreign Mission secretary be held up by some as if they were antagonistic to each other, when they are honestly seek-

ing to accomplish in the very best possible manner the work assigned them by the General Assembly of our Church? Would that more of us did our work as faithfully and diligently as these honored servants, then there would be less of the spirit of fault-finding. Whatever misgivings may prevail, certain it is, the blame does not rest either with the superintendent of missions for the North-west, or with the Foreign Mission secretary. Probably a study of the reports of the Assembly's Blue Book may throw a little light on this subject. Not a few of the congregations are reported as paying from \$1,000 to \$1,700 towards stipends. That they are paying too much, I do not for a single moment wish to be regarded as thinking; what I desire to direct attention to is, that these same congregations are reported as contributing from \$125 to \$400 towards all the other schemes of the Church. What is the inference drawn? One of two things: the amount paid towards stipend indicates wealth in these congregations capable of much more being done for missions than is being done; or if not, the amount paid for stipend is altogether out of proportion to the amount paid to the other schemes. When one of the King's Children declares that, "No congregation is doing the right thing that does not send for the definite spread of the gospel in heathen lands dollar for dollar that they spend on self to maintain gospel ordinances," the fact that the claim made for Foreign Missions, holds equally good for Home Missions is lost sight of. And to speak of "this piece of humbug in theory" and that congregations sending nothing to Foreign Missions have no right to sing, "Jesus shall reign," etc., breathes, to my mind at least, rather of the Pharisee than the Christian spirit. What is specially needed is that we who are ministers should see that the claims of the various schemes are faithfully presented to our respective congregations, and seek at the same time to impress upon the members of churches that all their givings should be made a matter of prayer and conscience.

JAMES A. BROWN.

FOREIGN MISSION FUNDS.

MR. EDITOR,—Will you allow me to draw the attention of your readers to a few facts:

1st. That the General Assembly's estimates are, for this year, \$71,118 for the General Fund and \$44,273, for W.F.M. Society work.

2nd. That the funds of the W.F.M. Society cannot be applied to the work carried on by the General Fund. It is for women and children.

3rd. That if congregations in making their appropriations lean upon what the W.F.M. Society are doing and do not deal generously with Foreign missions, we shall certainly have a deficit and serious embarrassment.

4th. That last year we were saved from a deficit by a legacy amounting to nearly \$12,000. No such legacy has come this year and we have by new appointments largely increased our responsibilities.

5th. That the work in our mission fields is steadily growing, and if we are to gather in the fruits of our own labors, we must increase the staff from year to year. To go back and withdraw missionaries would certainly not be creditable—would be an intolerable reproach to the Church. These points are often repeated, but are not yet recognized by many congregations. We simply ask an equitable distribution of funds, having due regard to every other scheme of the Church.

R. P. MACKAY.

Sitting room was at a premium last Sunday night in Chalmer's Church, Woodstock, when Dr. Mackay gave the second of his addresses to young men on the subject "The Young Man Who is in Demand." "I look," said Dr. Mackay, "for a time when our young men will be all consecrated, our business purified, our politics Christianized, our poor made to feel that they dwell among brethren, righteousness in our streets, peace in our homes, and an altar at every fireside—I look for this because I believe in the power of the Holy Ghost."

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Mar. 20th, 1896. REVIEW. (Luke i. Luke xii.)

CATECHISM—Q. 30-32.

GOLDEN TEXT.—Luke xii 8.

MEMORY VERSES.—Ps. 2.

HOME READINGS.—M. Luke i. 1-80. T. Luke ii. 1-3, 38. W. Luke iv. 1. v 39. Th. Luke vi. 1, vii. 50. F. Luke viii. 1, ix. 50. S. Luke ix. 51, x. 42. Sab. Luke xi. 1, xii. 59.

As usual it seems that the line of reviewing to be followed with most profit is that suggested by our golden text. We remember what the man born blind, whose sight had been restored by Jesus, said in answer to the question "Dost thou believe on the Son of God?" "Who is He, Lord, that I might believe on Him?" So when we are called to confess Jesus before men, the most natural thing is to ask, Who is He? In the twelve lessons of the quarter we have twelve "cartoons," each presenting this Jesus to us in some striking and instructive aspect. The first lesson shows us that this Jesus is the fore-announced of God. From the gates of Eden onward we find Him promised; all the Prophets spoke of Him and were in some measure forerunners of Him, and their "going before" found its culmination in John Baptist, the Divinely prepared forerunner. This Jesus must be some great one indeed come with a mighty purpose to be so heralded. The second lesson shows us that this Jesus is one who has passed through all the stages of development and experiences incident to human life from childhood up to full manhood. He is thus fitted both to be an example and a helper to us. The third lesson shows us that Jesus far transcends in excellence and power all His forerunners. In His presence John forgot everything save that before him stood the "Lamb of God which taketh away the sin of the world." So should we never forget the peculiar excellence and glory of this man Christ Jesus. The fourth lesson presents us with Jesus' own estimate of the work assigned Him by God. He was anointed to preach the glad tidings of deliverance and eternal life, and to show men the foundation upon which his proclamation is founded, viz: His self-offering. Lesson five gives us an illustration of the power of this Jesus to forgive sins and to heal of all infirmities. Thus we see in Him the one fitted to do for man everything man requires for restoration to God. In lesson sixth Jesus claim as to the authority of His word and the importance to men of His receiving and acting upon it is plainly set forth. A mere lip profession can avail nothing, it must reach to the heart and the life. Lesson seventh shows Jesus again as Lord over all things, for even disease and death in obedience to His command let go their victims. The eighth lesson shows us Jesus tender and compassionate and earnest to give the very best gifts within His power to them who sought Him. The poor woman and the ruler of the synagogue both came for a temporal blessing, but were led on step by step both to desire something better and to believe to the saving of their souls. Lesson nine exhibits Jesus as intent on not merely finishing His own work, but laying strong and firm the foundations upon which His disciples could proceed, that through them the work might be carried on to completion. Lesson tenth shows us this Jesus loyal to the Word of God, and making that Word glow again with new life and new meaning. The word of the truth had long been known but its spirit was first made clear by Jesus. "Thou shalt love thy neighbor as thyself." He showed to be a command whose observance is not conditioned upon who is our neighbor, but upon a heart filled with neighborliness. Then what encouragement do we find in lesson eleven, as Jesus appears before us with those promises of blessing to be bestowed in answer to prayer. And what comfort and incentive to earnestness and faithfulness do we derive as we regard Jesus as the coming one. Thus we see Jesus as the long promised of God, as the example and helper of man, as the preacher of good tidings, as the healer of diseases, as the Saviour of souls, as the interpreter of truth, as the answerer of prayer, as the returning Lord—as the One dominated through all by the intense desire to accomplish the Father's purpose. Shall we not then confess that he is our Lord?

The Rev. Alexander McMillan, of St. Enoch's Church, Toronto, lectured in the South Side Presbyterian Church, Toronto, on Tuesday, March 11th. The lecturer gave a minute and very fascinating description of the origin and development of religious life in Scotland, and in a specially interesting manner spoke of the important facts to be gleaned from the ruins and relics of buildings and places in the historic town of St. Andrews. There was a very large attendance, and every one greatly appreciated the lecture.

* Extract from a paper on Public Worship, prepared at the request of the Toronto Presbyterian Council by Mr. Wm. Mortimer Clark, Q.C., chairman of the Board of Management of Knox College.

Pastor and People.

THE MASTER AND THE CHISEL.

'Tis the Master who holds the chisel ;
He knows just where
Its edge should be driven sharpest,
To fashion there
The semblance that he is carving ;
Nor will He let
One delicate stroke too many,
Or few, be set
On forehead, or cheek, where only
He sees how all
Is tending—and where the hardest
The blow should fall
Which crumbles away whatever
Superfluous line
Would hinder His hand from making
The work divine.

With tools of Thy choosing, Master,
We pray Thee, then,
Strike just as Thou wilt ; as often,
And where, and when
The vehement stroke is needed,
I will not mind,
If only Thy chipping chisel
Shall leave behind
Such marks of Thy wondrous working
And loving skill
Clear carven on aspect, stature,
And face as will,
When discipline's ends are over,
Have all sufficed
To mold me into the likeness
And form of Christ.

—Margaret F. Preston, in the Advance.

Written for THE CANADA PRESBYTERIAN.

REVEALED BY TRIAL.

C. H. WETHERBE.

If there could be found a man who never had any trials we should see a man whose knowledge of himself was exceedingly limited. He might hold very high opinions of himself. He would naturally be very likely to. He would fancy that he was very strong in moral virtue. He would pride himself on his freedom from great weaknesses. But let him become subject to trial, in one form or another ; let his virtue be put to sharp tests ; let his supposed honesty be tried ; let disease fasten itself on him, year after year, trying his patience ; then see what these things reveal to himself and to others. They will disclose his real qualities. They will reveal his real strength of character. Peter once thought that he knew himself so well that he could safely say that he would not forsake his Lord, though every other disciple should. Soon the right sort of trial came to him which revealed to him the humbling fact that he did not know half as much of his real self as he had supposed he did. That trial revealed to him an astonishing degree of weakness. He had thought himself very brave, but he found under trial that he was very much of a coward. David's trials revealed his real self to himself and to others. Afterwards he said : "Thy soul shall make her boast in the Lord" ; and again, "In God we boast." He quit self-boasting. Trial had revealed to him the folly of self-boasting.

Written for THE CANADA PRESBYTERIAN.

"TRANSLATED."

BY WARFLECK.

A little work with the above title has fallen into my hands which is so truly a gem in its way that I feel a great desire to make it more widely known, believing that there are great possibilities of usefulness in it. In an unpretentious pamphlet of 88 pages, we have here "A Memorial of Eustace G. D. Maxwell," by his mother. I sat down to read it with a prejudice born of the disappointment so often experienced in connection with the biographies of pious young people. Never was prejudice more completely dispelled. There is no effort here to picture impossible juvenile saintship, no claim set up of precocity in intellectual or spiritual attainment, and no attempt to put an old head on young shoulders. A more natural portraiture of youthful piety was never drawn, and a more beautiful model to place before the young and rising generation could not be desired.

In brief the subject of this sketch was born at Birmingham, England, February

12th, 1876. His childhood was just the happy, healthy, loving childhood, which is so general and so beautiful, in English Christian homes. At eleven years of age his religious decision became clearly marked and he made profession of it in the way usually practised in the Church of England, to which his parents belonged, and of which his father was a minister. In 1893 he gave himself to God, to be trained and used, as he hoped, for a medical missionary among the Jews at Damascus, and was pursuing his preparatory studies with that object in view, when, on his way home to spend the Christmas holidays of 1894, he was killed in a railway accident near Manchester. There is reason to believe that he was sleeping when the accident occurred, and that he was entirely unconscious of what had happened until he awoke in the unseen world. This suggested the title of the biography, "Translated," from the text concerning Enoch, "He was translated that he should not see death."

I desire to give a few glimpses—there is not space for more—of this young Christian life, so bright with promise and, yet, in the mysterious providence of God, so abruptly terminated. The first is as to the thoroughness of his consecration. This was evinced in many ways. In the fly-leaf of his Bible there was gummed a full, formal, deliberate expression of this consecration, including a hymn of which one verse may be quoted as a sample of the rest :—

"Just as I am—young, strong, and free,
To be the best that I can be,
For truth and righteousness, and Thee,
Lord of my life, I come."

His conscientiousness in little things, his supreme regard to the Divine will, and his daily aim to bring every thought into submission to the obedience of Christ, attested the completeness of his surrender to the Saviour who had won his heart. Many incidents narrated by his mother go to prove in a most interesting manner what God can do with a life wholly yielded to Him.

A second glimpse I would like to give is that of his college life. At the preparatory school, and in Cambridge University, he was no recluse, assumed no Pharisaic airs, and did not keep himself aloof from his fellow students. He was one of the foremost in all sports and athletic exercises, believed in what has been called "muscular Christianity," and showed his faith by his works. His piety, though not obtrusive, was decided. When he went to Cambridge he was commended to the attention of an earnest Christian friend, who wrote about him some weeks later as follows :—"You asked me to look up Maxwell, but he doesn't need looking up. He has come out for Christ grandly, and every one knows that he is a servant of the Lord, for he is 'tackling' non-Christian men right and left." There was nothing stiff or constrained about his way of doing this. He often expressed himself in words to this effect, "Oh, if we could make fellows see what a happy thing it is to belong to and to serve Jesus!"

Another glimpse of rare excellence is in regard to the practice of smoking. Like most boys he had from boyhood an ambition to smoke when he got old enough. His father had a very decided opinion that as smoking was prohibited at school, his boys should not smoke at home during the holidays. But he always said that when they left school, and were old enough to judge for themselves, they might do as they wished in the matter. During the interval between the preparatory school and the university Eustace was reading the autobiography of that splendid old missionary in the New Hebrides, the Rev. J. G. Paton. He came into his father's study, where the family were gathered, bringing the book in his hand, and he said :—"After all, I believe I shall have to give up all thought of smoking. If that dear old fellow in the New Hebrides felt he must give it up, it would be strange for a youngster like me to take to it." And still, for some months, there was the old feeling he would so like to smoke and that there was no harm in it. Yet conscience

told him it was a form of self-indulgence and extravagance. A friend narrates a conversation had with him about some of the doubtful habits and pleasures Christians sometimes indulge in. His words on this occasion were characteristic of the spirit of consecration which ran through his whole life :—"If you are in doubt about a pleasure or a habit, let it go, give it up for Jesus' sake. On this principle, having some doubts about the propriety of smoking, he resolved not to smoke.

Yet another glimpse in regard to his premature death, as it seems to us. Though there was nothing of premonition about the matter, he seems to have cultivated the spirit of constant readiness. The motto, "Ready for Either," illustrated by a bullock standing between an altar and a plow, Eustace often said was the language of his heart and he adopted as a life motto the text which expresses this sentiment, "That in nothing I shall be ashamed ; but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death." His mother says :—"The last song he sang in his earthly home was his favorite one,—"Crossing the Bar ;" and still the strain lingers in our ears of that voice so precious to us, singing from his very heart the prayer.

"And may there be no sadness of farewell
When I embark."

"And God granted him that which he requested."

I am strongly inclined to the opinion that there is no need of special juvenile books for children. A thing that is thoroughly natural and true to life suits both young and old. This is what makes the Bible what it is—the book of books. I, a septuagenarian, have read this little memoir with an interest and appreciation I cannot put into words. It has done me more good than many a big volume of religious biography. I cannot too strongly commend the work of the maternal author. There is a fine delicacy about it, a wise reserve, a golden silence at times, which shows her to be no ordinary woman. Had we more mothers like Amy Maxwell, there would be more sons like Eustace. The florid ambitions of the "new woman" look utterly insignificant and unattractive beside the mental, moral, and spiritual worth of such a woman as this, who chronicling the brief career and tragic end of a dearly loved son makes this the dedication of her book :—"TO THE GLORY OF GOD, IN MEMORY OF HIS GREAT GOODNESS."

THE SABBATH-SCHOOL TEACHER IN THE CLASS.—II.

In our last issue we gave some hints to Sabbath school teachers for the preparation of the lessons for the class. We now wish to follow this up by making some suggestions to the teacher as how to best conduct the work of the class itself. It is for this that all the careful preparation on which we insist is intended, and it is in the class that the seed is to be carefully planted in the soil of youthful hearts. Hence the half hour of the teacher with the class is very precious time, and should be spent to the best possible purpose.

Having the lesson well prepared, the teacher should be on hand early, so as to be able to greet the members of the class as they come in. It is a good rule for the teacher to be in place ten minutes before the hour for opening, so as to avoid the confusion of a late arrival, and to prevent any disorder in the class, as well as to have the opportunity to make kindly inquiries of each member of the class on arrival. Rushing hurriedly into the school ten minutes late is hurtful both to the teacher and the scholar, and ought to be avoided.

Then the teacher should appear in the class with a copy of the Bible, and no lesson aids of any kind save some notes, if necessary, in the teacher's own writing. This will do much to give the class confidence in the teacher, and assurance that the lesson has been mastered for the class. In turn,

the teacher should see to it that each scholar has also a copy of the Scriptures, and that the lesson is studied out of the Bible and not from the lesson help, no matter how good that may be. Teachers who insist on this will in the end find it to be a great advantage, and it is only by handling the Bible frequently that our young people will become familiar with its contents. It is a serious misuse of the lesson aids to make them take the place of the whole Bible in the class.

After the marking of the roll, with kindly inquiries for any who may be absent, and the taking of the class offering and other preliminaries, it is well to hear, first of all, the recitations which the class is required to make. The lesson title, the golden text, and the Catechism should be heard from each member of the class in such a way as to give assurance that each one will commit these things carefully to memory. It is well also to encourage the class to commit other passages of Scripture to memory, and to bring Scripture proof of some topic in the lesson.

The ideal of memorizing Scripture would be to secure from the class the whole lesson text committed to memory. The value of committing to memory connected portions of the Scriptures, as well as of single isolated texts, is very great, and no one can overestimate the lasting benefit which arises in having the mind stored in early years with the words of truth and life which in after years may guide the feet and cheer the heart of the pilgrim on his heavenward way. One aim of the class work should be to make the scholars skilful in the use of the sword of the Spirit, which is the Word of God.

Then when the lesson proper is taken up the teacher should bend every energy upon its plain and affectionate presentation. The connection, in a sentence or two, with the preceding lesson or lessons, should be made plain, and the circumstances of the lesson itself should be briefly explained. As speedily as possible the lesson itself should be entered on, according to some carefully prepared plan made and well studied out. The method of question and answer should be largely followed. This, however, should not be done by asking difficult questions, or raising unnecessary problems in the minds of the scholars, but by such gentle, suggestive questions as will elicit the interest and draw out the class, and lead it on step by step through the several parts of the lesson.

Opportunity should also be given for the scholars to ask any proper questions, although the teacher should be very careful not to allow precious time to be wasted by idle questions.

It is also a good thing at times to set before the class, in a clear, simple way, two or more views of any passage, and then ask the scholars one by one which they take to be the best view, and lead them on to give their reasons for what they say. The teacher, however, should always be able to give good reasons for any view advanced in the class, and this can only be done by careful thought and study beforehand. Words and phrases which are important should be carefully explained, and names and places should not be ignored.

It is well, in such lessons as permit it, for the teacher to seek by vivid representation of the Scripture narrative of the lesson to make it as real and natural as possible before the class. This alone is often all that is needed to secure the attention of the class, and to give interest to the work of teaching. Abstract discussion should be avoided, especially with the younger classes, and the concrete should be made at least as prominent as it is in Scripture.

Views differ as to the best way and place to introduce the practical application of the truths taught in the lesson. Two plans are suggested. One is to mingle this application with the explanation all through, and the other is to reserve the applications to the close of the lesson. There are some advantages in both methods, but we are inclined to think that as a rule the former will be found the most serviceable. It gives variety, and secures directness to the teaching ; and when time is limited there is often little opportunity at the close for practical application. In any case, practical and loving application of the truth to the hearts and consciences of the scholars should never be omitted. As the great aim of the teacher should be to lead the scholars to Christ, every lesson should seek to reach that aim. This is the goal and the glory of the teaching.

We close with the final suggestion that the teacher should pray earnestly that the work of each lesson may be blessed to the salvation of the members of the class. Names will neglect this.—Rev. Francis R. Beattie, Christian Observer.

Missionary World.

A NEW DEPARTURE.

We have previously affirmed the need of a new departure in missionary policy and missionary givings. In regard to the latter point, What should be the character and direction of the new departure?

1. It should be systematic. To give from impulse is better than not to give at all, but it is not the ideal way. As regards our earthly substance we are stewards, not proprietors. We are administrators of a trust, and if we desire to be found faithful stewards, there should be no hap-hazard work. Even in the collection of missionary funds the systematic plan is the best. To appeal to a congregation once a year, and take what may be spontaneously given, is to trifle with a solemn duty. Every Christian should first find an answer to the question, "How much owest thou unto thy Lord?" and then he should decide in what way the trust fund can be best administered—that is, how he ought to divide it among the various religious and benevolent objects within his reach, so much for missions, so much for the church, so much for the poor, and so on. To go upon the principle of giving something to a good cause "if we happen to have it" is not the right way of dealing with the Lord's money.

In the collection of funds the systematic way is by far the best. A simple illustration will make this plain. Some years ago what is known as the "Blake system" of collecting was introduced into some of our Sunday Schools. This system consists in giving to a scholar a small book, with space for ten names. The scholar is expected to find among his acquaintances ten persons who will give two cents a week or upwards as called upon. If one of the contributors, for any cause, drops off the list, the collector is expected to find another, so as to keep the list full. In one of our schools some thirty or forty dollars a year was collected by the old system of Christmas cards. When the Blake system was introduced, the sum went up in one year to over \$300, as the result of systematic collecting. It should be said that the superintendent of the school gave special attention to the matter, and it is probable that without his careful oversight very much less would have been accomplished; but it serves to show what can be done by systematic effort.

2. The new departure in regard to giving should be steadily in the direction of the Lord's tenth. This is, each one should, according to apostolic precept, "lay by him in store as God hath prospered him," and the minimum thus set aside should be at least one-tenth of the entire income. One-tenth for the Lord's service was the rule under the Old Testament dispensation, and if the same rule is not repeated under the New, it is not that we should give less, but that we should give more. In olden time the law prescribed the rule, but now "the love of Christ constraineth us" to a willing service, and to a more complete consecration. In talking over this matter with a minister a short time ago, he said: "I was taught, as a child, to give a part of all that I received to the Lord, and since I became a man I have always laid by a tenth of my income, and said, 'Now, that is not mine; that is the Lord's, to be used for His work.' In doing this I do not consider that I am giving anything; it is not mine to give; but whatever else I take from my remaining income, for religious or charitable uses, that is giving." In some respects it was a new view of the subject, and yet the brother was right. Up to the measure of a tenth we do not give anything, because the tenth is not ours to give; it is the Lord's.

A universal, or even a general, recognition of the principle that a tenth is the Lord's would revolutionize our whole church work, so far as finances are concerned. But it would do more, it would teach us the truth and the measure of the promise in

Malachi, "Bring ye the whole tith into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." If there be truth in this statement—and surely no Christian can doubt it—we have here in a nutshell the true remedy for hard times. Business is depressed and money is scarce because men have robbed God; but hard times will disappear when God is acknowledged and receives His own.—*The Missionary Outlook.*

We have received an account of the noble work carried on by Miss Reed, one of the missionaries to lepers in India, and the East. It is surprising to hear how much she can accomplish single-handed. The asylum stands on about one hundred acres of land, and there are also a few houses for less advanced cases, a hospital and dispensary, and a row of rooms for families, also a chapel, two caretakers' houses, and some houses for servants. It is altogether a splendid institution. At present she has several needs, comparatively small, which it is hoped will be supplied at once. The old call, however, is heard from many parts, "Come over and help us," Miss Harvey, of the Zenana Bible and Medical Mission, writes: "There is no home for lepers in Nasik, as there is in some places, where they can have the gospel preached daily, and have all the care and attention they need. We hope some day there will be one; the need is very great." To our sister's hope we add a heartfelt "Amen."

Out of 186 pupils attending the Waldensian schools in Florence, 114 are boys and 72 girls. There are 62 little children in the kindergarten, 50 in the first class, 34 in the second, 19 in the third, 10 in the fourth, and 11 in the fifth. Of the 186 pupils, 150 are Roman Catholics and 39 Evangelicals; in all 110 families are represented in the schools and are under the sanctifying influence of the gospel. The Sunday school continues to be the necessary complement of the daily schools. On week days Bible history is taught after a progressive method adapted to the various classes; at the Sunday school an appeal to the heart and conscience of our scholars is made, and from facts which they already know historically are drawn those grand moral lessons which must inspire all the actions of our life. Strong Roman Catholic opposition, and at the same time the difficulties of the financial position, render the work more arduous than it should be.

Some new illustrations of the friendly spirit manifested by the Russian Government towards the Bible Society, says a contemporary, has just been made public. An agent visiting the constructor of the West Siberian Railway at once received free railway passes for himself and a colporteur. He was warmly welcomed, too, by the Bishop of Omakives, who wrote for him a commendatory letter. The Holy Synod has, moreover, announced that it proposes henceforward to allow the Bible Society a discount of 20 per cent. on Scriptures purchased from it. This means, it is stated, a rebate of £450 on a recent order.

A missionary, writing from Hiroshima, Japan, says that there is increased attendance at the churches and a considerable religious awakening. Another missionary, writing from Kobe, says that there seems to be a general looking up in evangelistic work. Many who have been keeping their membership letters in their pockets are bringing them out, and uniting with some church. Some lapsed Christians are coming back, and a few inquirers are reported from nearly every part of his field.

Some missionaries have planted themselves in Bhut in the Himalayas, at a height of 11,000 feet, in the hope that by winning the Bhutiyas for Christ they may also win the Tibetans.

Young People's Societies.

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

A GRAND BEGINNING.

Well done Lanark and Renfrew! \$1,006 for the schemes from its Young People's Societies this year, and the Convener of the Presbytery's Committee hopes for \$2,000 next year. A Presbyterian Young People's Home Missionary Society was organized last spring and is thus bearing fruit. Some of the societies embraced in it have been contributing for years, but they are feeling the stimulus of co-operation. The Presbytery reports 30 Young People's Societies, in all of which 18 are Christian Endeavor, 4 Junior Christian Endeavor, and the remainder Young People's Home Mission. The membership comprises 437 young men, 877 young women, 58 boys and 76 girls. Christian Endeavor Societies affiliate with the Presbytery's Young People's Home Missionary Society by adopting the clause providing for a contribution to Home Missions.

A TREE AND ITS FRUITS.

Rev. Wm. Patterson, of Cooke's Church, Toronto, says, in the current *Knox College Monthly*, of his Young People's Society of Christian Endeavor, which is probably the largest in our Church, if not in Canada, having a present membership of 469, of whom 373 are active and 96 associate and which has been in operation since 1889: "The meetings of the society are distinctively religious, and the interest in them has never flagged, though they are held summer and winter. I suppose a society, like a tree, should be judged by its fruits, and the question may now be asked, 'What has the society done, and what is it doing?' The answer given embraces (a) an increased interest in Bible study; (b) the development of efficient Christian workers; (c) the recruiting of the ministry—five who were members of our society are now Presbyterian ministers in Canada, one of our members is a missionary in Africa, and twelve others are studying for the ministry; (d) a deeper interest in missions, with larger contributions thereto; (e) practical Christian work in the city; (f) help within the congregation, "the society has always been loyal to the Church and willing to assist the pastor and session in every way that they could—I may say that seven of the members have been elected to the eldership; (g) through the earnest work of the active members many of the associate members have been brought into the Church and into active membership in the society."

WHAT A FARCE!

The greatest farce to be seen anywhere in Canada takes place every day at the O.P.R. crossing on Richmond Street, London. The Forest City has recently introduced a very fine electric car service, but the old regulations with the railway companies provide that the tracks are to be crossed by "horse car." The dignity of the law is upheld by stationing a horse at the crossing. Whenever a trolley comes along, this faithful animal is attached, and trots in front of it across the railway track. He is then unhitched, and waits for the next electric car, when the edifying spectacle is repeated. His entire work for the day is to jog up and down in front of trolley cars, but he never draws a pound.

Many a similar farce take place from week to week in certain Young People's Societies. All the forms are regularly observed, the regulations of the Constitution are apparently attended to; the members at stated intervals go the rounds of attendance upon the services, but nothing is accomplished. Minds are not quickened, social natures are not developed, and souls are not saved. About all that can be said of such organizations is that the routine is faithfully attended to. There certainly is a more excellent way.—*Rev. A. C. Crews, General Secretary Epworth Leagues.*

THINGS THAT KEEP US FROM GOD.

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

March 29—Prq. vi. 16 19; viii. 13-17.

There was a time in our lives when we said to Christ, "All of self and none of Thee." There was a time when, like lost sheep, wandering away, we loved not the fold, nor would we listen to the voice of the Good Shepherd. He invited us through His Word, by the ministrations of His servants who preached it, by the teachers who lovingly taught it, and yet His tender invitations were slighted as if unworthy of consideration. What kept us from God? Possibly no two of us were actuated by precisely the same motives, but in all likelihood, some one or other of the following things prevented us from taking that step which would have brought us into the right relation to our Heavenly Father.—

I. We were afraid we would have to give up all our pleasures. We came to this conclusion because our conceptions of the Christian life were all false and utterly unscriptural. We wrongly supposed that if we accepted Christ as a Saviour and openly declared our allegiance to Him, we would have to bid a sorrowful farewell to our joys and amusements. We regarded Christianity as a cold, gloomy, unavailing thing—something which we might accept when the joys of earth were growing dim, and when we were almost trembling upon the brink of the grave. We did not dream that religion was intended to give the fullest measure of enjoyment to her votaries, or that it enhanced our pleasures. It did not occur to us that religion tended to develop all that was worthy of development, and repressed only what was unbecoming and unattractive. We did not know then that if God closed up certain channels. He opened up others which brought sweeter and more satisfying supplies.

Are not multitudes to-day making the same mistake as we once made? Be it ours to show them that religion is a joyous thing, that it curbs what is base and unlovely, it develops what is noble and manly; that if it dries up streams which carry filth into the soul, it sends in their stead, streams of joy which are neither dried up in summer, frozen in winter, nor scummy with putrefaction.

II. Possibly some of us were kept back from God by the fear of ridicule. How foolish that was! We looked only at the one side, and so we thought only of the sneering of some careless companion, or the jeering of some thoughtless schoolmate, or the mocking laugh of some older persons who constituted themselves public censors. How much better, however, had we only looked at the other side! How much more wisdom we would have shown had we thought that good men and angels and God all approved of our taking a stand on the side of Christ! We should have remembered that though evil companions might laugh, their laugh would one day turn to a moan, though they might sneer, their sneer would turn to a groan, and though they might deride, their derision would turn to weeping and wailing and gnashing of teeth.

III. Possibly some of us were kept back from God because we held mistaken views of the plan of salvation. In common with many others, we had an idea that we would have to wait till we made ourselves better before we could be saved. We had not then learned the words, "If you tarry till you are better, you may never come at all."

In looking around us to-day we sometimes wonder why men are kept back from God, but when we look back and recall what kept us from Him we may well cease to wonder at others. Let us learn, therefore, to be very patient with the unsaved, and let us labor persistently to break down the barriers which keep men away from the loving Saviour.

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TORONTO, WEDNESDAY, MARCH 18TH, 1896.

IT is well to hold optimistic opinions in regard to our own country, but when one reads a speech delivered by Lord Salisbury or Balfour or Rosebery, or Campbell-Bannerman, or John Morley, or any British Statesman of first, or even second rank and then looks at Ottawa, optimism in Canadian politics is a hard thing to cultivate.

THE Hon. Mr. Foster said in his great effort on the Remedial Bill that the school question if stripped of outside issues and prejudices might be settled by a dozen reasonable men in half an hour. THE CANADA PRESBYTERIAN has been saying that for a long time, but we got no salary nor sessional allowance for our work.

HOW many Sabbath schools and Christian Endeavor Societies have helped the Augmentation Fund this year? Why should not all of these help this scheme, which is Home Mission work in its advanced stage? There is urgent need of help now. How many schools and Endeavor Societies will take the matter up and forward a contribution in the next three weeks?

AT the recent Home Mission "Rally" in New York Talmage delivered himself in this way: Germany for scholarship. England for manufactories. France for manners, Egypt for antiquities, Italy for pictures; but America for God! The howl that went up from Maine to Oregon last Christmas for war with England showed that there must be a good many people in America who are not thinking in that way.

THE agitation on the Manitoba School Bill might teach politicians and others some important lessons not specially connected with Manitoba. Every day we see pronounced Conservatives quoting from Edward Blake, George Brown, Alexander Mackenzie and Sir Oliver Mowat and quoting from them as high authority on difficult questions. We also see Liberals quoting from Sir John Macdonald, Sir John Thompson and other distinguished Conservatives. Gentlemen, if a man is worth quoting from when his opinions suit you, don't disparage, belittle and abuse him when his opinions don't happen to suit.

THE ability of many people who are willing to give liberally to the schemes of the Church, and who in past years have given liberally, is sadly impaired. Deficits can be avoided in only one way. Let the hundreds whenever gave anything begin now and let those who have accumulated capital draw on it a little more heavily. Most business men, and they are usually the most liberal givers, cannot stand any more strain. But why should there be hundreds of members in the communion of the Church who don't give a farthing to support the Church as a whole, yes, some who never give anything to support the congregation in which they worship?

IT is said that only one book reviewer in fifteen knows what he is talking about. Well if one in fifteen does know that, the proportion is high compared with many other classes of the human family.

THE Church year closes in a few weeks. Has your congregation sent forward its contributions to the various schemes? What of Augmentation? Some 250 congregations have not yet sent anything towards this fund. Is your congregation one of the 250? If so, there is yet time to have the matter attended to and thus enable the Committee to keep faith with the one hundred and fifty ministers who depend on receiving their grant in full at the close of this month.

BETWEEN thirty and forty speeches have so far been delivered in Parliament on the Remedial Bill. Of these perhaps half a dozen would compare favorably with high class British Parliamentary efforts. Sir Richard Cartwright's speech comes nearest the British model. Sir Richard is a literary man—a student of Shakespeare—and when he leaves out his old-time thrusts at individuals, as he largely did in this debate, his style does not suffer by comparison with that of Balfour or Chamberlain.

THE great Home Mission "rally" in New York the other day, with President Cleveland in the chair, and speakers of continental reputation on the platform, contributed only \$6,000 to the Home Mission Fund. That was not a large sum for a representative meeting of New York Presbyterians to give for Home Missions. St. Andrew's Church, West, in this city once gave over \$2,000 for Augmentation after an earnest appeal from Mr. Macdonnell. The fact is Presbyterians seldom appear to good advantage at a "rally." They usually do their best work quietly. They are not experts at the rallying business.

FROM this time on until the meeting of the General Assembly in June will be a time of much anxiety and hard work for the conveners and secretaries of all the large committees of the church. The Home Mission Committee is announced to meet in this city on the 23rd inst. (Rev. Dr. Cochrane, convener) in St. Andrew's Church, King Street. This meeting is one of great importance, as all claims for the half-year are considered at it, and students' and other appointments made to the Home Mission field for the ensuing six months or longer. The General Assembly's Sabbath School Committee is also notified to meet on April 1st in Central Church, Toronto. The work of these and all other committees, and of their conveners can be helped very greatly if all documents and reports necessary to enable them to do their work are sent promptly in time and in proper shape to the right quarter. Let all concerned take notice and be up to the mark as respects time and everything else.

THE Interior takes a praiseworthy interest in Canadian affairs and exercises itself in this way on our School question:

If there were any Canadian Annexation sentiment in the States, the question now disturbing the Dominion would quench it. Under our Constitution public moneys can not be appropriated for sectarian purposes, nor can any religious test be applied. But this is a national restriction. It does not control the individual states. If we had the French-Canadian Provinces in the Union we should have an anomaly which is in antagonism to the whole spirit of our institutions. We should see a colga of advantage in the hands of the enemies of our most cherished interest, the education of the young. We should see the coming voters systematically warped, and intellectually deformed by a Latin priesthood, and thus unfitted for the duties of American citizenship.

Don't give yourself any worry about annexation. The French-Canadian has no idea of annexing himself to the United States, and if he did he would be a much better citizen than many of the people he would be annexed to. Compared with the hoodlers who govern New York and Chicago our French Canadian is an apostle. Compared with the Southern gentlemen who lynch their neighbours, or burn some of them over a slow fire, he is ready for translation. Our French-Canadian is a sober, frugal, industrious, peaceable citizen. His main fault is that he bows too readily to his spiritual adviser, and that fault is not so common in the United States or Canada that we can afford to dispise it.

"AS Toronto goes so goes Ontario," said one of the speakers at the Massey Hall meeting on the Manitoba school question. The same statement is often made and the making of it illustrates two things—the tendency of some townspeople to assume that Toronto is Ontario, and the tendency of people to talk nonsense when they are excited. As a matter of fact Ontario does not usually go with Toronto. Not one meeting so far as we know followed on the lines of the Massey Hall demonstration. Toronto has gone dead against Sir Oliver Mowat's Government for a quarter of a century, and Ontario has kept him in power in spite of Toronto. As Toronto goes so does not Ontario go in most things.

TO this Province of Ontario may yet belong the honour of practically solving the liquor problem without a prohibitory law. According to the statement made last week in the Legislature by Treasurer Harcourt the number of licenses to sell liquors is steadily decreasing. In four years the decrease has been nearly four hundred. Out of a total of 820 municipalities, 190, or about one-fourth of the whole, issue no-licenses. Were it not for the cities and towns comparatively little drinking would be done in Ontario. The old roadside tavern is gone from most places. The Privy Council may decide any day that the Province has no authority to pass a prohibitory law. Temperance men should not be discouraged even if the wires should announce that decision. Public opinion, if wisely and steadily directed against the traffic, will soon reduce it to a minimum in Ontario. God speed the day. One-fourth of the Province has no licenses now, and that is something to be thankful for.

CHURCH FUNDS—WILL THEY FALL SHORT?

THIS is a question in which those in the Church entrusted with the management of her great committees and our colleges keep an interested watch during the year. As the Church year draws to a close this watch deepens into anxiety, and this more especially after the New Year and the time when the great majority of churches hold their annual meetings, and make their apportionments to the different Church schemes. The reasons for this are very obvious. The effective prosecution of the work which the Church is engaged in depends very largely, if not altogether, upon the means supplied to carry it on with. Then, too, the comfort of those doing the work at home and abroad, both as regards their maintenance, and the spirit of hope and confidence with which they engage in it, are all materially affected by the heartiness and liberality which the Church shows in supporting the work in which they are engaged. It must be noticed also that the hope and possibility of extension of the cause of Christ, as represented by our Church, depend upon the ability and willingness displayed by the Church to provide the means for extension. It is the law of all healthy and useful work, and especially of that which may be called distinctively Christian, to grow in extent and spread out on all hands into new and varied forms. The history of our own Church illustrates and confirms this in a very striking manner.

Some of our committees have gone on the principle, and it is one which all aim at, not, if by any means it can be avoided, to go into debt. This aim, it may be added, is becoming more and more a fixed one, and as a general principle all will agree that it is a wise course to pursue. So, then, not only the maintenance of the work as it now is, but its extension in the future, depend upon the willingness shown by the Church to provide the means for it. The Church, which has a proper sense of its high calling, will regard continual extension, not only as a duty, but as a privilege and honor, and so will seek to provide the means for this. Since our Church entered upon her great home and foreign mission undertakings for example, their history has been one of constant and also of rapid growth, and the call for still further extension is as urgent now, and the need is as great as at any period in the past. The field is widening on every hand, doors are opening, and the cry of every true missionary is for more men and more women, whether native or foreign, to enter into wide-open doors and fields white unto the

Books and Magazines.

The first two articles of *Knox College Monthly* are devoted to the late Rev. Dr. Reid, and are by Rev. Prof. Gregg, D.D., and R.J.V. John Neil, B.A. "The Great Temptation" is the fourth of a series of articles by the Rev. James Middlemiss, D.D. There appears in this number a reprint of a valuable paper on "The Origin of the Truths Found in Ancient Hinduism," etc., by Rev. K. S. Macdonald, M.A., D.D., read before the last Calcutta Missionary Conference. "Some Young People's Societies" (III.) is by the popular pastor of Ooke's Church in this city, Rev. Wm. Patterson; and Rev. Dr. Armstrong, of Ottawa, contributes "Counsels to Ministers in View of Modern Thought." The missionary department is taken up with a paper read by Rev. R. P. Mackay at a Conference of officers of Mission Boards held in January last in New York, and is on the important subject "How to Increase the Efficiency of Missionaries in the Field." "Our College," "Bible Study," and "Literature," containing notices of new books, bring up the rear. Accompanying this number, in conclusion, we may say, is a very excellent likeness of the late Rev. Dr. Reid, which will be highly prized by all whom it reaches. [F. N. W. Brown, Toronto.]

The March *Atlantic Monthly*—besides the continued articles, "The Country of the Pointed Firs"; "Pirate Gold," and "Some Memories of Hawthorne"—contains a large number of interesting and valuable articles. We may mention the following as likely to be of greatest general interest: "The Irish in American Life"; "A Seminary of Sedition," a story of colony-founding, the scene of which is Virginia; "A Holy Island Pilgrimage," an account of Lindosfarne as a retreat for the weary brain-worker; "Two New Social Departures," being the foundation of an Industrial Union of Employers and Employed, and the holding in London of the first International Co-operative Congress; "The Case of the Public Schools—I, The Witness of the Teacher"; "A Chapter in Huguenot History"; "Comments on New Books," and "The Contributor's Club," are varied and interesting as usual. [Houghton, Mifflin & Company, Boston, U.S.]

In *Scribner's* March number, as President Andrews' great History serial draws to a conclusion, the very entertaining quality of it, which has been generally acclaimed, is intensified. The March instalment contains a pictorial record also that is unique in magazine illustration, giving thirty-five pictures in one article. The third instalment is given of Barrie's extraordinary serial, "Sentimental Tommy." The scene from this point for a long time will be laid in the now immortal "Thrums." An important article by Richard Whiteing, of the *London Daily News*, is "British Opinion of America." "Carnations" is the subject of an article which makes a feature of this number; while three papers give an unusual artistic interest to it. In short fiction we may mention the stories: "The Lost Child," and "A Chameleon," an amusing character sketch. The three closing departments are full of timely matter. [Scribner's Magazine, New York City, N.Y., U.S.]

The March number of *Harper's Magazine* contains, as usual, several features of special interest, and fully and tastefully illustrated. "On Snow-Shoes to the Barren Grounds" (fifteen illustrations); "Arcadian Bee-Ranching" (five illustrations); "Colonel Washington"; "The German Struggle for Liberty"; and "The Nerves of a War-Ship." Fiction includes an instalment of "The Personal Recollections of Joan of Arc"; and other tales and sketches are "Where Fancy Was Bred"; "The Boss of Ling Foo"; "James Hubbs's Salvation," a Salvation Army Story. Junius Henri Browne contributes a study of "Money Borrowers." Charles Dudley Warner, in the Editor's Study, pictures "A Dream Republic," and discusses "The Strong Story"; and the "Editor's Drawer" contains a variety of humorous anecdotes, verses and pictures. [Harper & Brothers, New York City, N.Y., U.S.]

In "The Progress of the World" department of the *Review of Reviews* for March, South Africa, Armenta and Venezuela occupy a large amount of attention with many other matters of world-wide interest. "Current History in Canada" contains some very good things. Woman's affairs bulk largely under the heading of "The General Federation of Women's Clubs," and "Household Economics as a University Movement." Roentgen's X Rays naturally have an article devoted to them. Several pages are devoted to "A Review of Canadian Affairs," by J. W. Russell. The now famed Cecil Rhodes, of South Africa, is the subject of the month's "Character Sketch." There follow after this the usual comprehensive notices of the "Leading Articles of the Month," "Periodicals Reviewed," and notices and reviews of new books, English and American. [Review of Reviews Co., 13 Astor Place, New York, N.Y.]

The *Montreal Presbyterian College Journal*, for February, is attractive both in its mechanical make up and its contents, which are as follows: "The Hidden Life," a sermon by Rev. W. M. Tufts, M.A., B.D., Hawkesbury, Ont.; "An Institutional Church," by Rev. D. J. Fraser, M.A., B.D.; "Honor," by Rev. K. MacLennan, B.D.; "Theological Education in the United States," by Rev. Professor Ross, B.D.; "Hard Sayings of Christ"—No. VIII., by Rev. Professor Scrimger, D.D.; "Higher Criticism and the Pulpit," by Rev. Thos. C. Hall, I.D., Chicago, U.S.; "College Note Book"; "Partie Française"; "Talks on Books"; "Inter-Collegiate Debate," and "Editorial," among which the Book-Talks are interesting and very helpful, close an excellent number. [George D. Ireland, B.A., Box 42-St. Catherine St. Centre, Montreal, Quebec.]

"A Doubting Disciple, or Thomas Didymus," by the Rev. Edward W. Gilman, D.D., Secretary of the American Bible Society, is an interesting study of the character of the doubting disciple. The writer is the author of a series of excellent tracts of which this is one. Price 10 cts. [Thos. Whitaker Bible House, New York.]

harvest. To stand still, if that were possible, would be a dishonour, would be disobedience and unfaithfulness to Christ. To extend therefore into regions beyond, to enter into new forms of Christian service is not only a duty, it is the very condition of the Church's life; for to stand still is to begin to die.

In view of this necessity of extension laid upon the Church in the providence of God, and of this law of her life, the question of funds is one of prime importance. We presented, therefore, for the Church's information, in our last issue, a statement prepared by the Rev. Dr. Warden, which would enable all at a glance to see how the funds of the Church stand, which schemes are most in need, and what prospect there is both of the efficient maintenance of the work which we have now in hand, and of the extension of it as the call may be made and opportunities for it offer whether at home or abroad, and in connection with any one of its various branches.

The statement referred to reveals a state of things as to the funds which calls for serious attention, and also for prompt action on the part of all congregations or individual members who have not yet contributed their aid to these schemes. There was, it will be noticed, a deficiency in every fund except that of Home Missions on March first of this year, as compared with the same date last year, amounting to \$9,520. It may be hoped, and it is most devoutly to be desired, that before the books are closed in only a few weeks now, what is lacking may be made up, and every committee enabled to report to the General Assembly a balance on the right side.

CHILDREN'S PROTECTION ACT REPORT.

Of all dry reading, the driest for the most part to the majority of people are parliamentary reports. To some even this one would be no exception, but to all humane and philanthropic people it will be the very opposite. It is not often we fancy, the Hon. Mr. Gibson, Provincial Secretary, has a report presented to him beginning in this style:

"They are such little hands.
Be kind. Things are so new, and life but stands
A step beyond the doorway. All around
Each day has found
Such tempting things to shine upon, and so
The hands are tempted hard, you know."

A subject more important to the interests of society at large could hardly be reported upon than that of Neglected and Dependent Children, which is the name given to the one before us. Society has been learning for a long time—and by what a slow and toilsome process!—the secret of taking care of itself and how to cure or avoid the many ills which it is heir to. One would think it is a thing so obvious that it could not escape discovery, that the way to cleanse society and keep it pure and clean, is to cleanse the fountain—that is, to begin with children and youth; and yet it is only of comparatively recent years that this has been attempted according to any large and systematic method. In the time during which this method has been tried, while great progress has been made, yet, to quote from this report: "We stand to-day only on the threshold of human progress and Christian advancement." It is only by long and painful experience and effort that society rises to that sense of its own dignity and importance as an organism, as to turn its attention towards the discovery and carrying into effect of those means by which it can be truly improved and carried forward step by step in the path of advancement.

To discover these means requires not only much wise thought, but a great deal of heart, and in addition, to obtain the best results, very much of the spirit, and heart, and conduct of which we have the highest and only perfect example in Him who came "to seek and to save that which is lost." This report leads us to hope much from the official, Mr. J. J. Kelso, superintendent, who chiefly has charge of this most important work, because he recognises and seeks to act upon these foundation truths and principles in all child-saving, as well as in saving youth and manhood. He lays down these as fundamental principles:—

"There is one great preventive of crime, one great antidote to instincts inherited from the past, and that is education and cultivation of the whole nature of the child."
To this he adds what we profoundly believe:

"We may give to dependent and delinquent children education and industrial training, yet if their moral nature is neglected, if they are not taught their responsibility to man and their accountability to God, our efforts will be very unsuccessful. 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself,' is the divine command, given by one who knew all that was in the heart of man. Just in proportion as our efforts reach and control the moral nature, they will be productive of permanent good."

It is two and a half years since the Act for the Protection of Neglected Children was introduced into this Province through the enlightened views on this subject of the Hon. Mr. Gibson, M.P.P., Provincial Secretary, and although the work among us is still in its infancy, it is gratifying to know that "substantial progress has been made, and the desirability and practicability of the Children's Act has been fully demonstrated." A great amount of the work, and perhaps that part of it which in future years will be most fruitful of good, is of a kind that cannot be tabulated and shown in statistics, "the great silent influences for good, the moulding, we might almost say the creating of a new public sentiment upon this subject, the bringing about of a better observance of the laws designed for the protection of the young." While this is the case it is encouraging to note that while at the beginning of the year over which this report extends there were but—

"Thirteen Children Aid Societies organized, at the present date there are twenty-nine societies for this object, some of them engaged in large and effective work in their particular districts. The placing of homeless, dependent children in foster homes, which is one of the main features of this law, has made admirable progress, the total number of children recorded as having been placed in families under the Act during the period of two years, being one hundred and eighty-six. Of this number one hundred and fifteen have been placed out during the past year, and the indications are that as the public are beginning to understand the object of the societies, much greater progress will hereafter be made in this respect."

From a humane point of view simply, this cannot but be rejoiced in as a most beneficent and encouraging result.

There are many utilitarians who, not valuing so highly the moral and humane aspects of this work, will estimate its worth chiefly in dollars and cents. Even in this aspect of it, this divine work of child-rescue can be shown to be most economical, as well as most merciful. When we think of the cost to the State of one person who, owing to the circumstances of his birth and upbringing, has grown up a criminal, all in the least degree competent to judge will agree with Mr. Kelso when he says:

"Many boys and girls who might have drifted into a hopeless and aimless existence, if not into a career of aggressive crime, have been rescued and permanently removed from the ranks of the dependent class, and the expense of caring for them in public institutions rendered unnecessary by rapid placing out in adoptive homes. Had even a small proportion of the total number mentioned as provided with homes been sent to or retained in public institutions, the cost of their maintenance until able to support themselves would have amounted to many thousands of dollars. This is so evident that it requires no demonstration."

During the two and a half years of the operation of this law, the report goes on to say, in vindication of the economy to society of this way of protecting and keeping itself wholesome and pure, both in the present and the future:

"From an examination of the work done in other places, I am satisfied that in no country in the world can the same results be shown for so small an expenditure. The intricate work of developing a new system has been carried on; societies have been organized; ill-treated children have been protected; many children have been provided with permanent homes and at the same time removed permanently from a condition of public dependency; literature issued on all phases of the work, in addition to three extensive parliamentary reports; and yet the entire amount expended by the Province for this work during over two years has only been about \$6,000. The work has more than justified the wisdom of the measure, and has amply demonstrated its great economy—with probably a past and future saving to the various municipalities of not less than \$25,000."

Many other points of great interest and of public importance are suggested by this report, which is packed full with valuable information on a subject which is bound, as society improves in intelligence and morality, to occupy more and more of its thought and attention, and which we hope to notice from time to time, and thus help on one of the most wise, humane and Christian efforts for human well-being. Meanwhile, sufficient has been said to awaken consideration, and we hope call forth practical help and co-operation on behalf of those who, under the government, have in charge this noble work.

The Family Circle.

ARMENIA TO THE QUEEN.

BY REV. CHARLES DUFF, M.A.

Victoria, Queen! greatest, best Christian
Monarch of the world! Whose rule benign doth
England's light o'er nations shed; whose dire
wrath

In war strikes to earth the cruel foe-man,
And brings the renewing forces that can
Uproot the wrong a will establish right.
Hear'st thou not th' cry, in darkest night
Of outraged sister hosts, Armenian,
For help thou hold'st from God in sacred trust?
Shall pity longer move thy heart toward him
Of Ildiz; while the burning cup of lust,
Rapine and murder, filled up to the brim,
Thou see'st him press to pure Christian lips?

Must
Deaf thine ear be to cries in death so grim?
Toronto.

THE THREE MAISTER PETER SLEES, MINISTERS IN THE PARISH OF COUTHY.

REPORTED VERBATIM FROM THE CONVERSA-
TION OF WILLIAM M'KIE, GRAVEDIGGER
AND MINISTER'S MAN

It was a still summer evening in the
slack between hay and harvest on the
farm of Drumquhat. The Galloway moors
rose in long purple ridges to the West.
The sun had set, and in the hollows pools
of mist were gathering, islanded with
clumps of willow. The "maister" had
made his nightly rounds and was now
meditatively taking his smoke, leaning on
the gate at the head of the loaning, and
looking over a green cornfield, through
the raw color of which the first yellow
was beginning to glimmer. From the
village half a mile away he could hear the
clink of the smith's anvil. There came
into his mind a slow thought of the good
crack going on there, and he erected him-
self as far as a habitual stoop would allow
him, as if he proposed "daunerin'" over
to the village to make one of the company
in the heartsome "smiddy."

For a moment he stood undecided,
and then deliberately resumed his former
position with his elbows on the "yeit."
Saunders MaWhurr had remembered his
wife. To do him justice, it was seldom
that he forgot her. But in his single per-
pendicular moment Saunders had been able
to see over the stone dike which hid from
him the broken and deceptive path which
led from the farm along the burnside and
over the meadows to the village of Whun-
nyliggat. What he saw would have as-
tonished a stranger, but it did not even
induce Saunders to take a second look.
A man was approaching up the loaning,
apparently on all fours. The farmer knew
instinctively that the stranger was no
stranger to him. He only saw William
Kie, gravedigger and minister's man,
walking as he had walked any time these
forty years. (William's name was strict-
ly, no doubt, M'Kie, but the Mac was as
hopelessly lost as the Books of Manetho).
He even remembered William when he
was a dashing young hedger and ditcher,
with a red plush waistcoat for the lassies
to look at on Sabbath as they walked
modestly from the churchyard gate to the
door of Couthy Kirk.

That was before William got his hurt
by being thrown off a hearse in the famous
South country snow-storm of the 1st of
May. William Kie had never married.
Why, you shall hear some day if you care,
for once in a mellow mood William told
me the story in his white-washed bachelor's
house, that stood with its gable end to the
street, opposite the Free Kirk School.
The hairs vexed his soul by playing
"Antony Over" against the end of his

house, and running into his garden-for the
ball when, at every third throw, it went
among the beadle's kale. Had they been
the pupils of the authorized parochial
dominie at the other end of the village,
William might have borne it with some
degree of equal mind; but, as he said, a
beadle for forty years in the parish kirk
is bound to have his feelings about the
Free Kirk.

The farmer of Drumquhat did not turn
round in reply to the greeting of the
minister's man. He, too, had his feelings,
for he was a "Free" and an elder.

He said; "Thank ye, Weelum, I canna
compleen. Hoo's yersel'?"

"No' that weel, Drumquhat; things
are awfu' drug (slow). I hanna buried
but yin since Martinmas—no' a sowl for
fowar months, and the last but a tramp
body that drowned himself in the Dee—a
three-fit grave that I made ower narrow
an' had to widen in the sweat o' my broo
—never a bawbee extra for't frae the
parish, but a grummel from that thrawn
stick o' a registrar!"

"Manalive!" said Saunders MaWhurr
indifferently, his thoughts being arithmet-
ically with his calves as he watched Jo,
his farm boy, turn them out into the field.
The gravedigger knew that the farmer's
attention was perfunctory, but he was not
offended, for Saunders kept three pair of
horses and a gig. Instinctively, however,
he took up a subject that was bound to
interest a Free Kirk elder.

He said, "Did you hear what we got
at the Hie Kirk yesterday? I dare say
no'. Yer plooman was there, I ken, to
see Jess Coupland; but him—he didna ken
a sermon frae an exposition, let alone
bringing awa' the fine points o' sic a dis-
course as we gat yesterday."

"He was oot a' nicht, and I havna
seen him since he lowsed," said Saunders
in his non-committal manner.

"But what did ye get to mak' ye craw
sae croose? No' a new sermon, I see war-
rant!"

"Weel, na, he didna exactly gang that
length; but, dod, it was better than that
—it was a new yin o' his granfaithers!
Whaur he had fa'en on wi't is mair than
I can say, but the manse lass tells me
that he was howkin' up in the garret twa
afternoons last week, an' a bonny sicht
he made o' himself!"

In a moment the farmer of Drumqu-
hat was quite a different man; he even
offered William Kie a share of the gate
to lean upon by silently stepping aside,
which was a great deal for a man in his
position. William acknowledged his kind-
ness by silently seating himself on a
broken gate-post lying at the dike-back.
This was what is known in learned circles
as a compromise.

The beadle took up his parable: "As
sune as he steppit oot o' the manse, I
could see that there was something un-
usual in the wund. First, I thocht that
it might be clean bands that the mis-
tress had gotten for him; for Mistrees
Slee was in gey guid fettle last week, an'
I didna ken what she nichtna ha dunc;
but when I saw him tak' oot o' his case
the same auld pair that he has worn since
the Sacrament afore last—ye can juist
tell them frae the color o' the goon—I
kennd that it bood be something else that
was makkin' him sae brisk. Men, Saun-
ders," said William, forgetting to say
"Drumquhat," as he had intended, which
was counted more polite from a man like
him, "Man, Saunders, I didna ken whaur

my een could ha been, for I oven gat a
glisk o' the sermon as it ged intil the
Buik, yet never for a minute did I jalooose
what was comin'."

"Ah, man Weelum, an' what was't
ava?" said Saunders, now thoroughly
awake to a congenial-topic. He was glad
that he had not gone down to the
"smiddy" now, for Saunders was not in
the habit of opening out there before so
many.

"Well, Saunders, as I am tellin' you,
it was a new sermon o' his granfaither's
dæcent man, him that lies aneath the big
thruich stane in the wast corner o' the
kirk-yard. It's maistly covered wi'
dockens an' soorooks noo for the Maister
Slee that we ha the noo is mair fameoliar
wi' his forebears' han' o' write than wi'
the bit stanics that haud them dæcently
doon till Gawbriel's trump bids them rise!"

"Haun o' write!" quoth Saunders;
"what can the craitur mean?"

"Saunders MaWhurr," said the min-
ister's man solemnly, "therty year an'
mair ha I carried the Buik, an' howkit
the yaird, an' dibbled the cabbage for
Maister Sles, faither and son. Ay, an'
I mind brawly o' the granfaither—a graun'
figure o' a man him, sax fit two in his
buckled shoon. Saunders, I'm no' an'
upsettin' man, an' quate-spoken even on
Setterday nicht, but ye will aloo that I'm
bun' to ken something about the three
Peter Sles, ministers o' the parish o'
Couthy."

"Ga on," said Saunders.

"Weel, it's no' onkennd to you that
the twa first Maister Sles wraite their
sermons, for they were self-respecktin'
men, an' na ranters haiverin' oot o' their
heids! Na—"

"What about the granfaither, Wee-
lum?" put in Saunders, quickly, avoiding
in the interests of history, contentious
matter upon which at another time he
would gladly have accepted gage of battle.

"Weel, the granfaither was, as I ha
said, a graun', solit man, wi' a reed face
on him like the mune in hairst, an' sic a
bonny heid o' hair, it was hardly consid-
ered dæcent in the parish o' Couthy. Fowk
used to think he wore a wig till they saw
him on horseback, for he wad ride wi' his
hat in his haun', an' his hair blawin' oot
in the wund like Absalom's. He was a
raie fine moral preacher, reared in the
hinder end o' the last century, but neyther
to hand nor to bind if onybody ca'd him
a Moderate. In deed an' truth, onybody
that saw him wi' the laird when the twa-
some had been ha'in' danner thegither,
could see that was a lee an' a big yin!"

"Juist that," said the farmer of Drum-
quhat.

"But when he preached on the Sabbath
he gied the fowk no Gospel to ca' Gospel, but
he did mak' them scunner with the Law;
an' when he preached on justice, temperance,
an' judgment to come, there wasna a shut
oe in a Couthy Kirk! Fine I mind o't,
though I was but a callant, an' hoo I
wussed that he wad ha dunc an' let me
hame to mak' pyowes o' poother for the
fair on Monday.

"The faither o' oor present Maister
Slee ye'll mind yersel'. He was a strong
Non-Insurrection man afore the 'forty-
three,' as strong as it was in the craitur to
be. A' fowk thocht that he wad ha
comed oot wi' the lave, an' sae I believe he
wad but for the wife, wha lockit him in
the garret for three dys, an' gied him his
meals through the sky-light!

"His sermons were like himself, like
peace brose made o' half a pun o' peas to

the boilerfu' o' water—raie evangelica
ye ken, but meat for babes, hardly to
grow fowk.

"I needna tell ye eyther, about young
Maister Sles; weel, he's no' young noo
ony mair than oorso's."

"Humph!" said Saunders.

"He preaches about the lillies o' the
field, hoo bonny they are, an' about the
birds o' the air, an' the mowdies in the
yaird—the very craws he canna let alone.
He said the ither Sabbath day that fowk
that wraite guid resolutions in their note-
books to keep oot the de'il war like the
farmer that shut the yetts o' his cornfields
to keep oot the craws!"

"That's nane sae stupit!" said Saun-
ders.

"Na; he's a graun' naiteralist, the
body," said the minister's man, an' when
the big Ebra' societies come doon here to
glower an' wunner at the bit whurles an'
holes in the rooks, he's the very man to
tak' them to the bit; an' whan the Crech-
ton Aylum fowk cam' doon to a picnic,
as they ca'ed it, it was Maister Sles that
gied them a lectur' on the bonny benches
o' Couthy. An' faith, I couldna tell ye
what yin o' the twa companies was the
mair sensible.

"Weel, to mak' a lang story short, if
I get a fair guid look at the paper when
he pits it intil the Buik, I can tell by the
yellanness o't whether it's his ain, or his
faither's, or his granfaither's; but I maist-
ly forgot to look, for he generally gies us
them day about, beginnin' on the Sacra-
ment wi' his faither's famous discourse,
'As a nail in a sure place,' that we had
every sax months, till the Glencairn joiner,
a terrible outspoken body, tellt him that
that nail wadna haud in that hole ony
langer!

"But when he begins to preach, we
sune ken wha's barrel he has been in, for
if we hear o' oor duty to the laird, an' the
State, an' them in authority ower us, we
say, 'If the wast wunda was open, an'
the auld man wad cock his lug, he wud
hear something that he wad ken.' On
the ither haun', if we hear about these
present sad troubles, an' speeritual inde-
pendence, an' effectual calling, we ken
he's been howkin' in the big beef-barrell
whaur the Pre-Disruption sermons o' his
daddy lie in pickle.

"Sae yesterday he gied us a terrible
startle wi' a new yin o' his granfaither's
that na man leevin' had ever heard."

"An' what was his text?" said practi-
cal Saunders:

"'Deed, an' I'm no sae guid at mindin'
texts as I yince was; but the drift o' it
was that we war to be thankfu' for the
recent maist remarkable preservation o'
oor land in the great victory that the
Duke of Wellington an' oor noble army
had won ower the usurper Bonyparty on
the plains o' Waterloo!"

"That man had been a treat!" said
Saunders.—*Rev. S. R. Crockett.*

THE BLESSINGS OF A COUCH.

A room without a couch of some sort
is only half-furnished. Life is full of ups
and downs, and all that saves the sanity
of the mentally jaded and physically ex-
hausted fortune-fighter is the periodical
good cry and momentary loss of conscien-
ness on the upstairs lounge or the old sofa
in the sitting-room.

There are times when so many of the
things that distract us could be straight-
ened out and the way made clear if one
only had a long, comfortable couch on

whose soft bosom he could throw himself, boots and brains, stretch his weary frame, unmindful of tidies and tapestry, close his tired eyes, relax the tension of his muscles, and give his harassed mind a chance. Ten minutes of this soothing narcotic, when the head throbs, the soul yearns for endless, dreamless, eternal rest, would make the vision clear, the nerves steady, the heart light and the star of hope shine again.

There is no doubt that the longing to dis is mistaken for the need of a nap. Business men and working women want regular and systematic doses of dozing, and, after a mossy bank in the shade of an old oak that succeeding seasons have converted into a tenement of song birds, there is nothing that can approach a big soft, or a low, long couch placed in the corner, where tired nature can turn her face to the wall and sleep and doze away the gloom.—*The Family Doctor.*

WHAT THE TRAMP EATS AND WEARS.

As a rule the "poke-out" beggar has but one meal a day, and it is usually breakfast. This is the main meal with all vagabonds, and even the lazy tramp makes frantic efforts to find it. Its quantity as well as its quality depends largely on the kind of house he visits. His usual breakfast, if he is fairly lucky, consists of coffee, a little meat, some potatoes, and "punk an' plaster," as he calls bread and butter. Coffee, more than anything else, is what every man of his kind wants eat in the morning.

The clothes of the "poke-out" beggar are not much, if any, better than his food. In summer he seldom has more than a shirt, a pair of trousers, a coat, some old shoes, and a battered hat. Even in winter he wears little more, especially if he goes South.

While I lived with him I wore these same "togs." I shall never forget my first tramp suit of clothes. The coat was patched in a dozen places, and was nearly three sizes too large for me; the vest was torn in the back, and had but two buttons; the trousers were out at the knees, and had to be turned up in London fashion at the bottom to keep me from tripping; the hat was an old Derby with the crown dented in numerous places; and the only decent thing I had was a flannel shirt. I purchased this rig of an old Jew, and thought that it would be just the thing for the road, and so it was, but only for the "poke-out" tramp's road. The hoboes laughed at me and called me "hoodoo," and I never got in with them in any such garb. Nevertheless, I wore it for nearly two months, and so long as I associated with lazy beggars only, it was all right.

It is by no means uncommon to see a "poke-out" vagabond wearing some sort of garment which belongs to a woman's wardrobe. He is so indifferent that he will wear anything that will shield his nakedness, and I have known him to be so lazy that he did not even do that. One old fellow I remember particularly. He had lost his shirt somehow, and for almost a week went about with only a coat between his body and the world at large. Some of his pals, although they were of his own class, told him that he ought to find another one, and the more he delayed it the more they labored with him. One night they were all gathered together at a "hang-out" not far from Lima, Ohio, and

the old fellow was told that unless he found a shirt that night they would take away his coat also. He begged and begged, but they were determined, and as he did not show any intention of doing as he was bidden, they relieved him of his jacket. And all that night and the following day he was actually so lazy and stubborn that he would not yield, and would probably be there still, in some form or other, had his pals not relented and returned him the coat. As I said, he went for nearly a week without finding a shirt, and not once did he show the least shame or embarrassment. Just at present I understand that he is in limbo, wearing the famous "zebra"—the penitentiary dress. It is not popular among tramps, and they seldom wear it, but I feel that that old rascal, in spite of the disgrace and inconvenience that his confinement brings upon him, is tickled indeed that he is not bound to find his own clothes.—*Harper's Weekly.*

SAVED THROUGH A PICTURE.

A striking example of how art may become the handmaid of religion is afforded in a Scotch story related by some one thus:—

"I was 'way down with the drink, when one night I went into a 'public,' and there hung His picture. I was sober then, and I said to the bartender, 'Sell me that picture; this is no place for the Saviour.' I gave him all the money I had for it and took it home. Then as I looked at it, the words of my mother came back to me. I dropped on my knees and cried, 'O Lord Jesus, will you pick me up again and take me out of all my sin?'"

"No such prayer is ever unanswered. To-day that fisherman is the grandest man in that little Scotch village. He was asked if he had no struggle to give up liquor. Such a look of exultation came over his face as he answered:—

"When the heart is thus opened to the Saviour, he takes the love of drink right out of it."

THE DOCTOR'S REPLY.

Dr. Chalmers, the eminent divine, was fond of telling the following story:

Lady Betty Cunningham, having had some difference of opinion with the parish minister, instead of putting her usual contribution in the collecting plate, merely gave a stately bow. This having occurred several Sundays in succession, the elder in charge of the plate at last lost patience, and blurted out: "We cud dae wi' less o' yer manners, and mair o' yer siller, ma leddy."

Dining on one occasion at the house of a nobleman he happened to repeat the anecdote, whereupon the host, in a not overwell pleased tone, said:

"Are you aware, Dr. Chalmers, that Lady Betty is a relative of mine?"

"I was not aware, my lord," replied the doctor; "but, with your permission, I shall mention the fact the next time I tell the story."

Our dear brother Weak-knees is in a spasm of fear lest the destructive critics prove the whole Bible a lie, "and leave us nothing but the Lord to depend upon." Alas, dear brother, when that time comes we will have nothing to depend upon at all.

Our Young Folks.

SKATING SONG.

Hurrah for the wind that is keen and chill,
As it skirts the meadows and sweeps the hill!
Hurrah for the pulses of swift delight
That tingle and beat in the winter's night,
When over the crystal lake we glide,
Flying like birds o'er the frozen tide!

Hurrah for the lad with the sparkling eye,
For the joyous laugh and the courage high!
Hurrah for the health that is glad and strong,
So that life is gay as a merry song;
For the motion fearless, smooth and fleet,
When skates are wings to the flying feet!

Hurrah for the landscape broad and fair
Preced boldly out in the brilliant air!
Hurrah for the folds of the sheeted snow,
On the mountains high, in the valleys low!
Hurrah for the track where the skaters glide,
Fearless as over a highway tried!

Who chooses may boast of the summer-tide;
Hurrah, we cry, for the frost and time,
For the icicles pendant from roof and eaves,
For snow that covers the next year's sheaves!
Hurrah for the gleaming, glassy lake,
Where the skaters hold their pleasure take!

A TRUE STORY.

Inasmuch as ye did it unto one of the least of these my creatures ye did it also unto me.
ONLY A DOG.

Oh, how tired he was, the poor dog! Day was waning. Up and down Tremont Street throngs of people all busied with themselves, all careless of the poor creature who lagged and stumbled and at last dropped down at their feet just where he was sure to be most in the way of those who were coming up Temple Place, as well as of those who were on the broader pavement of Tremont Street.

On they went, these hustling people, swaying aside in two varying currents as they found that some one must yield the way and that the dog would not.

And there he crouched till one came who was hurried as the swiftest walker there, but who stopped instantly to respond to the silent appeal for sympathy.

She stroked his poor head until the dim eyes were raised to her and then she tried to coax him to get up and go with her to the office of the S.P.C.A., on Milk Street, where he could be housed and sheltered.

Ah, no! He was spent. Perhaps he did not believe in anybody just then. Had he not run hither and yon in search of some last friend and been repulsed, and bidden "to get on," and heard only strange voices when he craved a loving tone, until he was too cowered to ask more? He would not commune with her. No. He was so tired.

She, who always thinks of a wise expedient, did not tarry longer, but went straightway to Dooling's dainty restaurant, and walking up to the counter asked for a saucer of raw meat.

This was quite amazing—the attendant of a man who does not cater for ghouls nor cannibals; so all traditional store manners were not equal to the strain and the girl said: "What do you want raw meat for?"

"There is such a tired dog on the corner. I can't make him get up. Of course I must not leave him out there all night. If I can get him to eat something perhaps he will go with me then down to the Dumb Animal Society, where his owner may find him."

The girl gave the very unusual order through the speaking tube for a saucer of raw meat cut up fine. When it came up, she passed it over the counter to the lady whose purse was open. "We don't take pay for such service," she said, smilingly. The lady knew the kindly will that

prompted this and took the saucer without another word.

Bit by bit the hungry dog ate what she brought and then laid his head down again; no persuasion could move him to any action.

Finding herself powerless away hied the gentle lady down to the Society rooms in Milk Street, and asked them to send up for the dog.

The gentleman sitting in the office said:

"Our man has gone to the home in Brighton; he will not come in again until to-morrow morning. If you can only keep the animal this one night, I will telephone for a cab which shall carry you to the place where the dog is, and take you both to your house, at our expense. In the morning we will send for him and try to find his master."

The lady consented. But while she was speaking there were sounds in the hall, and some one spoke of a stray dog. The gentleman sprang up with, "I should not wonder if that were your dog." Even as he spoke a gentleman came in, half leading, half carrying the very creature for whom she had been pleading.

He, too, had stopped as he was running "to catch his train," and, unwilling to leave the dog, with a more persuasive force than the tender lady could use, had brought it with him.

The Society took charge of the lost animal and the gentle lady sped away happy in the consciousness of the kind act she had done.—*E. J., in Our Dumb Animals.*

"IF YE LOVE ME KEEP MY COMMANDMENTS."

One day there was wood and water to bring home, and mother was tired and ill, and John said, "I love you, mother,"—and then he on with his cap and away out to the swing under the tree. And Nell said, "I love you, mother,"—and then teased and sulked till mother was glad when she went out to play. After that Fan said, "I love you, mother; there is no school to-day, and I shall help you all I can." Then she rocked the baby to sleep, and swept the floor, and tidied the room, and was busy and happy all day. Three children that night were going to bed, and all of them said, while mother tucked them in, "I love you, mother." But now tell me which of them did mother think loved her best?

If you love the Saviour, you will not forget him. Some of you tell Him in your hymns and prayers from morning to night all Sunday that you love Him. And then you go out all the week, and never seem to think of Him again till the Sunday after. You just live as if there were no Saviour at all. We shall meet Him some day, by and by, and He is going to say to some of us, "I never knew you. You sung My hymns, but you forgot My commandments."—*Rev. John F. Dempster.*

A shepherd once left his dog to watch a part of his sheep while he drove the others to a fair. While there he forgot about the flock at home, and did not return until the third day. He at once inquired about the dog. No one had seen him. "Then," said he, "I know that he is dead, for he is too faithful to desert his charge." He hurried to the fold and found his dog just able to crawl. With a look of joy it crouched at his feet and almost immediately died.



THE BARS OF HEALTH

once down, disease finds an easy entrance. If there is a weak spot in the body, disease-germs will find it. They will lodge right in that spot and unless they are driven out at once, will increase and multiply and grow into seriousness. Weakness is a predisposition to disease. Whether the weakness be local or general, it is dangerous. Good healthy strength all over the body is the best safeguard against disease. Debility of any kind is a direct invitation to serious sickness. The reason that Dr. Pierce's Golden Medical Discovery cures 98 per cent of all cases of consumption if taken in the early stages of the disease, is that it puts the whole body into a hearty, healthy condition. The poisonous tubercular matter is thrown off by the lungs, and the pure, rich blood coursing through them, quickly stops the inflammation, heals the broken membranes and makes the lungs perfectly strong and sound. Consumption is marked by wasting away of the bodily tissues and vice versa. A wasting of the flesh brings on consumption. Doctor Pierce's Golden Medical Discovery induces the accumulation of sound, hard, healthy flesh. It increases the appetite and the capacity of the digestive organs for the assimilation of food. It is a purifier, a tonic and a powerful curative remedy, all in one bottle. All who will send their addresses, this notice and six cents in stamps, to World's Dispensary Medical Association, Buffalo, N. Y., will receive by return mail a large book of 160 pages, which tells all about the "Golden Medical Discovery."

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Ministers and Churches.

Rev. Mr. Craigie, Hanover, recently occupied the Presbyterian pulpit at Durham.

Stratford Presbytery elected Rev. A. McLaughlin, of Harrington, as Moderator.

The Christian Endeavor Society of Belhaven took up a collection in aid of the Armenians.

Rev. John Hay, B.A., Cobourg, is announced to deliver a lecture on "Socialism" on the 27th inst.

Two new members were enrolled at the last Communion in the Presbyterian Church, Craig-hurst.

Rev. Dr. Grant, of Orillia, lately conducted preparatory service in the Presbyter-ian Church, Barrie.

Last Sunday evening Rev. J. A. Anderson, of Goderich, preached a special sermon to sailors and fisherman in Knox Church.

At St. Andrew's Church, Belleville, one evening last week Mr. A. McGinnis gave an address on "Olden Times in Canada."

The Christian Endeavor Society of First Pres-byterian Church, Chatham, give an Irish concert on the evening of St. Patrick's Day.

Rev. Mr. Dodds delivered a lecture in the Mansfield Presbyterian Church, last Monday. He was dressed in Mexican costume.

Rev. M. N. Bethune, of Knox Church, Beau-erton, occupied the pulpit of the Methodist Church at Biechin, a week ago Sunday.

The West Williams Presbyterian Church (Rev. Mr. McKinnon, pastor) contributed on a recent Sabbath \$22 for the Armenian sufferers fund.

Rev. A. Grant, B.A., St. Mary's, delivered an interesting address on Missions at a late meet-ing of Knox Church's Christian Endeavor Society, Stratford.

The Christian Endeavor Society of Brooklin recently held its meeting at the house of Mr William Smith, instead of at the church as is usually the case.

The Presbyterians of Westport are making ar-rangements for rebuilding their church almost im-mediately on the old site which is the finest build-ing site in town.

Rev. Dr. Lucas is announced to preach on the coming Sabbath in the Presbyterian Church, Hastings. A collection will be taken up in aid of the Armenian fund.

Rev. D. R. Drummond, M.A., of Ramsay, who is filling the pulpit of New St. Andrew's, this city, preached an exceptionally able sermon on Sunday morning last.

The Ottawa Presbytery has nominated Rev. James Ballantyne, pastor of Knox Church, Ottawa, for the chair of Old Testament Literature in Knox College, Toronto.

The topic at the last meeting of the Keene Christian Endeavor Society was taken by Miss M. Laing. A large collection was taken up in aid of the Armenian fund.

Rev. J. A. Macfarlane, of the New Edinburgh Presbyterian Church, Ottawa, who has been un-well lately, was able to take charge of the church services last Sabbath as usual.

Rev. J. S. Conning, editor of the *Endeavor Herald*, delivered an effective address recently at the anniversary service of the Knox Church Christian Endeavor Society, Brooklin.

Rev. Dr. Milligan, of Toronto, took charge of a week-night meeting recently, in First Pres-byterian lecture hall. Rev. W. J. Clark, pastor of the congregation who has been unwell, is improv-ing.

Rev. R. Johnston, of St. Andrew's Church, London, took part in the anniversary tea meeting of Central Church, Hamilton, on Monday night. The Hamilton papers say his address was most inter-esting.

Rev. Dr. Somerville, who was nominated by the London Presbytery for one of the vacant pro-fessor's chairs in Knox College, is a brother-in-law of Dr. Arnott, a well-known physician of London.

Rev. Mr. Hamilton, of Winterbourne, ad-dressed a large audience at a special service in St. Andrew's Church, Guelph, last week on "Sub-jects and Means of Reconciliation." The theme was carefully treated.

The Galt Ministerial Association lately held their regular meeting at the residence of Rev. Mr. Milli-can. Rev. Mr. Waas, of Preston, read a well pre-pared paper on "The Ministry of the Spirit," which elicited much interesting comment.

Rev. Donald McLean preached a special ser-mon on Sunday morning week, the occasion being the twenty-fifth anniversary of his coming to Annaprior. On the previous evening he was presented with a purse of \$200 and an address. Since Mr. McLean removed from Middleville to Annaprior in 1871, the church has had a gallery put in; then there was an addition to the main building and five years ago the present edifice was erected. The money collected now is over three times what it was in 1871. ●

A collection was taken up in the Presbyter-ian Church, Ormstown, Que., on Saturday week, to help the persecuted Armenians and the sum of seventy-one dollars was received.

The Smith Scholarship of \$50, open to 2nd and 3rd year students of Theology at Knox College, has been awarded to Mr. Ed. W. Mac-kay, B.A., of the 3rd year, for an essay on "The Testimony of Nature to the Love of God."

The Ladies' Aid of St. Andrew's Church, Guelph, gave a very pleasant At Home last week at the residence of Mrs. Thomas Hayes. Re-freshments were served during the evening, and a choice programme of music and readings was given.

Rev. A. Waddell, one of the pioneers of Pres-byterianism in Western Ontario, died at his home in Blenheim, recently. Deceased became pastor of Harwich in 1854, and continued until 1890, when he had to resign owing to his enfeebled condition.

Rev. R. P. Mackay spent the night, a week ago Saturday, in the Midland train which was stuck in a snowbank between Blackwater and Lorneville, and reached Orillia at 5 o'clock on Sunday morning. He preached for Dr. Grant that day.

The "Pathos and Poetry of the Family Circle" is the subject of a lecture to be given in College Street Church (Rev. Alex. Gilray's) by Mr. John Imrie, the Scottish-Canadian poet, on the evening of the 23rd inst. Collection to be taken up.

At the recent celebration of the communion in the Robertson Presbyterian Church, at Kaslo, B.C. where Mr. W. M. MacKeracher, B.A., is in charge as student missionary, fourteen persons were added to the church, twelve of them on pro-fession of faith.

The officers of the Christian Endeavor Society at Baltimore, for the current six months are as follows:—President, Mr. W. H. Mann; Vice-President, Miss Gilchrist; Recording Secretary, Miss Peters; Corresponding Secretary, Miss Jennie Kelley; Treasurer, Mr. R. Mann.

Rev. Dr. Moment, of Brooklyn, N.Y., de-livered a lecture on the Armenian question in the First Presbyterian Church, Port Hope, re-cently. Dr. Moment has just returned from an extended tour in the East and was consequent-ly well able to deal with this interesting ques-tion.

The address by the Rev. Dr. Smith at the prayer-meeting in the Presbyterian Church, New-market, last week, was so full of interest regard-ing mission work in China that the services on Sunday were more largely attended than usual. He also addressed the Christian Endeavor Soci-eties on Monday.

Rev. J. Carswell, of Bond Head, preached in the Presbyterian Church, Bradford, on Sabbath evening week. His discourse was much appreciated. Rev. F. Smith was unable to keep his engagement with Rev. Mr. Carswell on account of the condition of the roads, hence there was no preaching at Bond Head and Dunkerton.

The Katrine Presbyterians gave a very suc-cessful social recently, in which the following took part in the programme: Mesdames Lamb, Needham and Sim; the Misses Burk, Don-nally, White (Chetwynd), Partridge (Elmsdale), and Garrioch; and Messrs. Rev. Egan (Elms-gale), Rev. J. Garrioch and R. Garrioch.

Rev. J. M. McLean, of Rosebank, exchanged pulpits with Rev. E. S. Logie, Packenham, a week ago Sabbath. "Mr. McLean is a ready speaker, and if he gives the people of Rosebank such masterly sermons as he delivered in Packen-ham there is every reason to think that they would not be willing to lose their pastor," remarks the local paper.

One of the oldest residents of Winterbourne, Mrs. Pirie, ninety years of age, died at the home of her daughter, Mrs. Atchison, Listowel, on Wednesday 11th inst. The Presbyterian Church of which she was a consistent member has thus lost one of its most worthy adherents. The fun-eral took place on Friday from the home of her son, Mr. John Pirie, Winterbourne.

The opening of each service with the unan-nounced singing of some selection is being largely adopted by the congregations of the Church. The First Presbyterian Church, London (Rev. W. J. Clark), for instance, has long followed this plan. It is to be noted that the Sterling congregation (Rev. D. A. Thompson) has just adopted a similar order of proceeding.

The Rev. J. W. Macmillan preached at both services in St. Andrew's Church, Lindsay, a week ago Sunday. The sacrament was dispensed at the close of the morning service to a large con-gregation. At the close of the evening service Mr. Geo. Buskin, missionary among the lumber-men on the north shore, gave a short but interest-ing account of his work in that district.

Special Evangelistic services have recently been held in Puslinch. In Duff's Church, East Pus-linch, the meetings continued for a fortnight. The pastor, the Rev. W. Robertson was assisted the first week by the Rev. John Little, of Dornoch, and the second by the Rev. John Match of Chal-mer's Church, Toronto. At Knox Church, West Puslinch, the meetings were held one week. The Rev. P. M. McEachern, of Waterdown, assisted the pastor there. Large congregations attended in both churches and the meetings were charac-terized by intense earnestness and deep solemnity. The addresses were powerfully earnest, direct, and practical, and it is believed that much permanent good has been accomplished.

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Kents'

Sign of the Big Clock.

The Ladies' Aid of St. Andrews Church, Carleton Place, gave a novel entertainment last evening—an Irish social. The programme was principally in the Celtic tongue, whilst the refreshments, styled a Mystic Tea, were served from a bill of fare listed on the European plan, only a trifle more mysterious.

The Rev. Mr. Sutherland, of Warkworth, preached an able and instructive sermon at the pre-paratory service in the Hastings Church recently. Nineteen persons were added to the membership. The Rev. D. A. Thomson, pastor of the congrega-tion, preached an appropriated sermon on Sacramental Sunday, which was subsequently published in the local paper.

The anniversary services at Knox Church, Leamington, on Sunday week were well attend-ed. The church was crowded to excess, and many were unable to gain admittance. Rev. Dr. Battisby, of Chatham, gave two excellent addresses. "He is a very fluent and thoughtful speaker and will always be welcome to our town," remarks the local paper.

The annual meeting of St. Andrew's congrega-tion, Fenelon Falls, was held recently, when very satisfactory reports were received from all the organizations of the Church. The S.S. reported great increase in attendance since they occupied their new comfortable quarters. The Ladies' Auxiliary contributed \$500 towards the furnishings of the new church. The W.F.M. Society al-though busy with home work contributed \$100 to the Foreign missionary work of the Church. All the funds were reported to be in a healthy condi-tion. The sum of \$2,500 was raised for all pur-poses, \$1,500 of which amount went towards the new building. By his earnest Christian work in this parish the Rev. Mr. McKinnon has won for himself a high reputation.

Headache

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

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Miniature fac-simile.

Napanee congregation is growing under the ministrations of Rev. W. W. Peck; attendance at the services and interest in all the work of the congregation is increasing. At the last sacramental services held recently, twenty-two names were added to the communion roll, ten by certificate and twelve on profession of faith. In all, thirty-five have been added to the roll of church membership under the present pastor since his settlement in October last.

The choir of the First Presbyterian Church, Port Hope, gave a concert last week, in aid of the Y.M.C.A. The programme was well rendered. Those who took part were: Mrs. Gaudrie and Mrs. C. M. McCarthy, Misses Nicholls, Sketch, Cameron, and A. Roche, and Messrs. R. Dingwall, G. L. Anderson, Oliver, J. D. Smith, Bruce Lawrie, E. Trawin, L. Byron Randall, and G. L. Edmunds. The concerted selections by the choir were much appreciated.

Mrs. Alex. Mann, of Baltimore, who died on the 2nd inst., was the mother of two Presbyterian ministers—Rev. J. R. Mann, Scotchtown, N. Y., and Rev. A. J. Mann, Smithville, Ont. The deceased was for over forty years a member of this communion, and ever took a lively interest in all departments of church work. The funeral was largely attended; Rev. J. R. Gilchrist performing the last sad rites. The casket was borne by six sons of the deceased, viz.: Rev. J. R. and A. J. Mann, and Messrs. William, Robert, George and John Mann. The sympathy of this community is extended to the bereaved family.

St. Paul's Church, Warton, held its anniversary on Sabbath, 8th March, and the usual tea on the Monday evening. It was the fifth anniversary of the opening of their new church and the second of the settlement of their pastor, Rev. Stuart Acheson, M.A. The Moderator of the Synod, Rev. J. B. Mullan, of Fergus, conducted these services. The sermons on the Sabbath were rich and full of spiritual power, and coming after the revival services so recently held in the church were much enjoyed, as well as his popular address on his "Rambles in Britain." The offering on Sabbath was \$500, and that at the lecture \$100.60, making a total of \$600.60. Everybody was pleased with the services rendered by the Moderator of the Synod. He was pleased himself with his visit. One hundred and eight members have been added to the church during the past two years, and the pastor and people are to be congratulated on the success of their fifth anniversary.

The anniversary services of Knox Church, Palmerston, were conducted by the Rev. W. A. Mackay, M.A., D.D., on February 23rd, and were of a very solemn nature. The church which had been erected just a year ago, was burned down on Sabbath morning and the services had to be conducted in the Methodist Church, which was kindly offered to the Presbyterians. There were three services during the day and all of these were largely attended. Dr. Mackay gave two most appropriate and eloquent sermons from the words, "Our Beautiful House is burned up with fire," and "Have Faith in God." These sermons were a source of strength and comfort to the people. On the Monday evening a tea-meeting was held and was a decided success. Dr. Mackay acted as chairman in a most efficient manner, and as a result a subscription list was started for rebuilding and now amounts to over \$4,000. The church was insured for \$6,000. The proceeds of the anniversary amounted to \$300. The Harrison ministers and others were present to express their sympathy with the congregation, for which the people are grateful and feel encouraged to go forward. The pastor, Mr. Aull, was in Woodstock when the fire took place, having for the occasion exchanged pulpits with Rev. Dr. Mackay.

The Temperance Mass meeting in the Presbyterian Church, Thamesville, on Sunday evening, 8th inst., was so well attended that many who came could not get in. Owing to the illness of Miss Reddick's father she was unable to be present according to announcement. Rev. Mr. Becket gave a short address; Miss Dolly Causgrove a reading; whilst solos were sung by Mrs. Eberle, Mr. Hopkins and Miss Lewis. There was also music by the choir. Mrs. Ashwin occupied the chair.

PRESBYTERY MEETINGS.

TORONTO: This Presbytery held its regular meeting on the 3rd inst., Mr. Robt. Thynne, of Markham, Moderator, presiding. It was reported that the proposed rearrangement of charges affecting Norval and Union in this Presbytery was not desirable, and it was decided to drop the matter. Mr. Joseph Hamilton accepted the call addressed to him by the Mimico congregation, and Presbytery will meet at Mimico on the 17th inst., for his induction. Dovercourt congregation extended a call to Mr. Samuel Caruthers, who has been laboring there as missionary in charge for some time. Mr. Caruthers signified his acceptance of the call, and Presbytery will meet on the 19th inst., at Dovercourt, for his induction. The congregation at Toronto Junction presented a call addressed to Mr. James A. Rae, of Acton, and the call was sustained and ordered to be transmitted to the Presbytery of Guelph, of which Mr. Rae is a member. The Presbytery, by an almost unanimous vote decided not to adopt the remittance a reduction in representation at the General Assembly. A motion was introduced to the effect that the travelling expenses of commissioners to the General Assembly be paid out of the Presbytery and Synod Fund, but the matter was referred to a committee with instructions to report at a later meeting. Mr. Hossack reported that St. Paul's congregation, Toronto, which he had been appointed to visit in the interests of the Augmentation Fund, has decided to stand without any further assistance from the fund. The Presbytery expressed its satisfaction with the report presented. The following commissioners were elected to represent the Presbytery at the next General Assembly, viz. Principal Caven, Dr. MacLaren, R. P. MacLay, J. W. H. Milne, H. E. A. Reid, J. A. Brown, W. Burns, J. A. Grant, W. A. Hunter, J. R. Johnston, J. H. White, W. Patterson, J. McP. Scott, W. A. Martin, and A. R. Linton, Ministers; and Messrs. Alex. Marsh, John Barclay, Captain S. Sylvester, Hon. Justice MacLennan, John Anthony, Thomas Yellowless, John Henry, Hamilton Cassels, W. B. McMurch, James Turnbull, J. K. Macdonald, George Keith, John A. Paterson, J. L. Noble, and W. Mortimer Clark.—R. C. TIBB, Clerk.

THE LATE REV. DR. REID AND REV. D. J. MACDONNELL.

At the last meeting of the Presbytery of Toronto, the following motions were passed and tributes paid to the character, worth and services to Church and cause of Christ of the Rev. Dr. Reid and Rev. D. J. Macdonnell respectively:—"The

Presbytery, realizing the great loss it has sustained in the removal by death of our venerable father, Dr. Reid, wishes to place on record its high appreciation of him, and of his work. As a man Dr. Reid endeared himself to all by his many amiable qualities of head and heart. We not only highly esteemed the man, we loved him. As a minister of Christ he was faithful and earnest in the discharge of every duty pertaining to his sacred calling; and those who knew him in the strength of his youth, when he was not the old man, leaning on his staff, speak in very high terms of his pulpit ministrations. As a member of our Church Courts he was simply invaluable, sage in council, cautious, well read in Church Law, and forms of procedure. As agent of the Church, for many years he guarded its temporal interests so wisely and so well, that we all felt the finances of the Church were safe so long as the hand of Dr. Reid was on the helm. He lived through the stormy days of the disruption, and through the halcyon days of reunion, one-and-thirty years thereafter. The Presbytery would express its heartfelt thanks to Almighty God for the gift of such a man as Dr. Reid, and for sparing him with us so long. The Presbytery also rejoices to know that his last days were days of peace and trust in the Saviour whom he had loved so long, and followed so fully. His gain is our loss, but we bow our heads in loving, if sorrowful submission to the will of Him who orders all things in the life of each one of us, wisely and well."

"The Presbytery record, with deepest sorrow the death, on the 19th of February last, of the Rev. D. J. Macdonnell, B. D., for four years minister of St. Andrew's Church, Peterboro, and for twenty-five years minister of St. Andrew's Church, Toronto. Mr. Macdonnell was a man of superior judgment, rare business capacity, ripe scholarship, and unwearied devotion to the interests of religion and humanity. He served the Presbytery regularly as a representative to the General Assembly, where his pleadings and labors conferred lasting benefits upon the whole Church. As convener of the Assembly's Augmentation Committee it will be difficult to fill his place. His large experience and fine taste proved of great service also to the Assembly's Hymnal Committee. Notwithstanding his devotion to the general work of the Church, few of our members were so abundant as he in labors within the bounds of the Presbytery. We commend his family to the protection and guidance of God, assured that such parental care and training as they have received will not be in vain in gracious results. We deeply sympathize with St. Andrew's Church in their great loss. We pray that the ministry of their late pastor may prove to them all a 'savor of life unto life.' May the Head of the Church be with them, especially at this time and guide them to the choice of one who will continue God's work among them with the same spirit and harmony in the future as in the past. May the earnest piety, unflinching courtesy, untiring zeal, loving, frank, and thoughtful spirit of our departed brother be so remembered by us all as to render our lives richer, holier, more influential for good during the days that remain to us, until our change comes."



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BIRTH.

At Chu Wang, Honan, on the 10th of January, the wife of the Rev. K. MacLennan, of a daughter.

MARRIAGE.

At Morewood, March 11th, by the Rev. John M. Kellogg, M.A., Malcolm Hollister, of Williamsburg, to Ellen Wagner, of Osnabruck, Ont.

It will be a sincere pleasure to the strong Presbyterian element in Ottawa if the nomination which the Ottawa Presbytery has made of Rev. Dr. Moore for Moderator of the General Assembly, should prove successful. That the supreme position in the gift of the Presbyterian church in Canada, a church embracing three-quarters of a million of representative and respected people among us, should come to Ottawa would be a matter of gratification to all classes here, irrespective of the personality of the Moderator. But it is the feeling here, and most so among those who know Dr. Moore best, that he would do honor to the high office; he is esteemed and respected equally for sincerity, ability and modesty, and there will be undoubtedly great pleasure felt in many circles if the General Assembly declares in favor of the Ottawa name.—Ottawa Free Press.

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British and Foreign.

The annual meeting of the National Prison Association of the U.S. is to be held at Milwaukee, September 26th to 30th inclusive.

The recent Committee on the Condition of Children, after examining 100,000 children, states that defective development is more frequent in boys than in girls.

Some eighty expeditions have set out under the control of various nations, to explore the Arctic regions, dating from the days of Sebastian Cabot to the present time.

Washington sermons were preached in most of the Chicago pulpits on a recent Sabbath, many of the pastors paying particular attention to the work of the Civic Federation.

At a meeting of Lockerbie Presbytery, the Rev. James Barr, B.D., intimated his acceptance of the call to be colleague and successor to the Rev. Dr. Stewart of Denistoun, Glasgow.

For thirty years Dr. Barnardo's Homes have now been engaged in their philanthropic labors, and their rescues average up to close upon 1,000 children for every year of their existence.

A great discovery of manuscripts by the two Wesleys has just been made. The accidental opening of an old volume brought to light a number of prose writings and poems by Charles and John Wesley.

The resignation of President Coulter, of Lake Forest University, is deeply regretted by the friends of the institution. Dr. Coulter will be at the head of the botanical department in the Chicago University.

The second International Congress of Practical Chemistry will be held in Paris about the close of next July. It will be divided into ten sections, of which five will be devoted to the industries of agriculture.

At least six women are honorary colonels in the German army. These are the Empress, the Dowager Empress Frederick, the Queen of the Netherlands, Princess Frederick Charles, the Duchess of Connaught, and our own Queen Victoria.

On the invitation of Edinburgh University Mr. R. B. Haldane, Q.C., M.P., will stand as Liberal candidate for the Lord Rectorship. It is understood that the present Lord Rector, the Lord Justice-General, will not on this occasion seek re-election.

As an instance of her decidedly English tastes, the Empress of Russia has ordained that ladies, on presentation at Court, shall kiss her hand, instead of the Russian form of handshaking, this coming as somewhat a blow to Russian ladies, who prefer the friendly shake.

Of the seventy thousand breweries in the world, thirty thousand are in Germany, Great Britain has eighteen thousand, and the United States five thousand. Each country uses nearly all its own product except Germany, which manufactures more than it consumes.

The British colony in Constantinople, especially the commercial portion of it, are greatly inconvenienced by the order of the Sultan prohibiting the circulation of British newspapers. A memorial to Sir Phillip Currie has been met with the statement that no action can at present be taken in the matter.

The race for land in the tropics of Africa has terminated at present in England possessing, roughly, 2,000,000 square miles, France 1,000,000 square miles, and Germany, whose hunger for African soil has only been strikingly noticeable during the past ten years, acquiring 900,000 square miles of the continent.

THE WISDOM OF GRAY HAIRS.

Rev. John Scott, D.D., of Hamilton, Ont., a Well-known Retired Presbyterian Minister, Has Used Dr. Agnew's Catarrhal Powder, and Testifies of its Benefits.

The cautious conversation that is characteristic of Presbyterians, and especially of those who have seen years of service in the Church, gives weight and influence to any recommendation that they may make on almost any matter. When we find a clergyman of the years of the Rev. John Scott, D.D., of Hamilton, one of the Church's most esteemed ministers, speaking favorably of a proprietary medicine, we may rest assured that it possesses genuine merit. Mr. Scott tells of the benefits that have come to him from the use of this medicine, because he is able to speak from an experimental knowledge, having used the medicine himself. Of its benefits he has testified over his own signature.

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. 60 cents.

It is well to be afraid of hypocrisy, but it should be remembered that the greatest hypocrites usually manifest the greatest horror at the very mention of it.

The theory that a preacher full of the Holy Ghost can work wonders anywhere needs to be tempered by keeping in mind the fact that in his own country Jesus could do no mighty works because of their unbelief.

Religion cannot pass away. Be not disturbed by infidelity. Religion cannot pass away. The burning of a little straw may hide the stars, but the stars are there and will reappear.—Thomas Carlyle.

DANGEROUS RESULTS SURE TO FOLLOW.

Neglect of Kidney Trouble—South American Kidney Cure is a Remedy that Quickly Eradicates Kidney Trouble in Any of its Stages.

It is an unfortunate blunder to allow disease of the kidneys to obtain a hold in the system. The disease is of that character that leads to many serious complications which too often end fatally. The strong point of South American Kidney Cure is that it drives this disease out of the system, whether taken in its incipient stages or after it has more nearly approached a chronic condition. The medicine is a radical one, easy to take, yet thoroughly effective, and what is encouraging to the patient the results of its use are made manifest almost immediately. As a matter of fact this medicine will relieve distressing kidney and bladder disease in six hours.

Luther's Bible, which he used in his study, is in possession of a Berlin museum. Its margins are covered with notes in Luther's handwriting. It was printed at Bale in 1509, and is excellently preserved.

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Home Mission Committee.

The regular half-yearly meeting of the Home Mission Committee, will be held in St. Andrew's Church Lecture room on Monday, the 23rd March, at 7.30 p.m.

All claims for the past half-year should be forwarded to the Secretary, Rev. Dr. Warden, not later than 15th March.

Ministers, Licentiate Students, and Catechists, desiring appointment during the ensuing summer months or for longer periods, must have their applications in the hands of the Secretary by the same date. Blank forms may be had on application to the Secretary. This is absolutely necessary, in order that a complete list of applicants, may be prepared and printed before the date of meeting.

Presbyteries and congregations are again reminded to forward without delay their contributions to the Home Mission Fund, that the Committee may know exactly, before the day of meeting, what funds are available to meet the claims for the past half-year.

In the appointment of Missionaries, preference will be given to Theological students offering their services for a period of 18 months.

WM. COCHRANE, Convener,

Home Mission Committee.

Brantford, Feb. 22nd, 1896.

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Is it right to call a mail steamer "she"?

Ardent Lover: "If you could see my heart, Belinda, you would know how fondly"—Up-to-date girl (producing camera): "I intend to see it, Hiram. Sit still, please."

Tested by Time.—For throat diseases, Colds and Coughs, Brown's Bronchial Troches have proved their efficacy by a test of many years. The good effects resulting from the use of the Troches have brought out many worthless imitations. Obtain only Brown's Bronchial Troches. 25 cts. a box.

Eli Siland: "How long do a man have to be in this country before he can vote?" O'Toole: "That depends; if he come late in November he may have to wait nearly a year."

"You," said the carworn individual, "are the man who told me the right way to succeed politically was to trust the people." "I am," admitted the theoretical philosopher. "Well, I done it. And not one of 'em will pay up. And the sheriff's got my saloon. And I'm goin' to lick you." And brute force once more triumphed over philosophy.

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

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

The only transcontinental railway in America, that is in fact transcontinental, is the Canadian Pacific. It reaches literally, with its own unbroken line, from ocean to ocean. In the States they talk about transcontinental lines, but they have none except in theory.

A BOOK FOR YOUNG MEN.

An immeasurable amount of suffering and injury to the human race is due to the ignorant violation of physiological laws by the youth of our land. Ruinous practices are indulged in, through ignorance of the inevitable injury to constitution and health which surely follows. By every young man the divine injunction, "Know Thyself," should be well heeded. To assist such in acquiring a knowledge of themselves and of how to preserve health, and to shun those pernicious and most destructive practices, to which so many fall victims, as well as to reclaim and point out the means of relief and cure to any who may unwittingly have violated Nature's laws, and are already suffering the dire consequences, an association of medical gentlemen have carefully prepared a little book which is replete with useful information to every young man. It will be sent to any address, securely sealed from observation in a plain envelope, by the World's Dispensary Medical Association of 663 Main Street, Buffalo, N.Y., on receipt of ten cents in stamps (for postage), if enclosed with this notice.

The very first lesson which an Arab baby learns, when he begins to talk, is to keep facts to himself. It does not sound very friendly, put in that way, but it saves a deal of trouble. Foreigners do not understand Arabs. They ask them pointed questions and receive peculiar answers. They construe the answers to please themselves, and come away to tell the world that the Arabs are a nation of liars. Perhaps, if they should tell the foreigners to mind their own affairs, and let them and theirs alone, the foreigners would understand them better.—["Yamoud," by Henry Willard French, in November St. Nicholas.

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 39—Twenty pairs Silver Sugar Tongs.
- 50 to 57—Twenty Souvenir Spoons of Toronto. Silver Plated—(Gold bowl).
- 78 to 81—Six handsome Quadruple Silver Plated Egg Casters, Gold-lined.
- 84 to 92—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 Gem's handsome Hunting Case Gold Watch.
- 3 to 17—Fifteen Silver Tea Services, Quadruple Plate (Four pieces).
- 18 to 37—Twenty 1-2 doz. Forks, Silver Plated, (Superior quality).
- 38 to 42—Five dozen Desert Knives, extra finish, valued at \$7.00.
- 43 to 142—One hundred Testaments, handsomely finished, Morocco bound.
- 143 to 152—Twenty complete copies Chambers' Journal.
- 163 to 169—Ten dozen Desert Knives, Superior quality, valued at \$6.00.
- 173 to 184—Twenty 1-2 dozen Nickel Plated Tea Spoons, extra quality for common use.
- 185 to 191—Ten Ladies' pretty Gold Brooches, latest design.
- 195 to 200—Six Ladies' Open Face Gold Watches.

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

THE LAST LIST.

- 1 to 20—Twenty 1-2 dozen Table Spoons, superior quality
- 21 to 25—Five handsome Gold Lockets.
- 26 to 30—Five handsome Silver Thimbles.
- 31 to 35—Five Paris Individual Salt Casters.
- 36 to 60—Twenty-five Testaments. Morocco bound.
- 61 to 65—Five dozen Nickel Plated Tea Spoons.
- 66 to 75—Ten complete Volumes Chambers' Journal.
- 76 to 100—Twenty-five handsome Souvenir Spoons of Toronto.
- 101 to 110—Ten Boys' Nickel Watches.
- 111 to 120—Ten handsomely Bound Volumes, History of the Bible.
- 121 to 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 therefore the middle and last lists of rewards in which they stand equal to anyone. Address: The Ladies' Journal, Toronto, Can.

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\$3 A DAY SURE. SEND your address and we will show you how to make \$3 a day absolutely sure... U. T. MORGAN, MANAGER. BOX E 6. WINDSOR, ONT.

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DR. C. P. COBBAN, L.D.S., Dentist, 337 Shoreham Street, between Earl and Isabella Sts.

Miscellaneous.

Scott's Emulsion

Has been endorsed by the medical profession for twenty years. (Ask your Doctor.) This is because it is always palatable—always uniform—always contains the purest Norwegian Cod-Liver Oil and Hypophosphites. Insist on Scott's Emulsion with trade-mark of man and fish.



Put up in 50 cent and \$1.00 sizes. The small size may be enough to cure your cough or help your baby.

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ON A BICYCLE TOUR.

A CLERGYMAN'S EXPERIENCE WITH LONG, HARD RIDING.

Has Travelled Fully 3,000 Miles On His Wheel — He Makes Some Reflections on the Benefits of the Sport, and Tells of the Dangers.

From the Utica, N.Y., Press.

The Rev. Wm. P. F. Ferguson, Presbyterian Minister at Whitesboro, whose picture we give below, will not be unfamiliar by sight to many readers. A young man, he has still had an extended experience as foreign missionary, teacher, editor, lecturer and pastor that has given him a wide acquaintance in many parts of the country.

In an interview a few days ago, he said: "In the early summer of '94 I went upon a tour through a part of Ontario on my wheel. My route was from Utica to Cape Vincent, thence by steam to Kingston, and from there along the north shore of the lake to Toronto and around to Niagara Falls. I arrived at Cape Vincent at 5 o'clock, having ridden against a strong head wind all day.

"After a delightful sail through the Thousand Islands, I stepped on shore in that quaint old city of Kingston. A shower had fallen and the streets were damp, so that wisdom would have dictated that I, leg-weary as I was, should have kept in doors, but so anxious was I to see the old city that I spent the whole evening in the streets.



"Five o'clock the next morning brought a very unwelcome discovery. I was lame in both ankles and knees. The head wind and the damp streets had proved an unfortunate combination. I gave, however, little thought to it, supposing it would wear off in a few hours, and the first flush of sunlight saw me speeding out the splendid road that leads toward Napanee.

"Night overtook me at a little village near Port Hope, but found me still lame. I rested the next day, and the next, but it was too late; the mischief was done. I rode a good many miles during the rest of the season, but never a day and seldom a mile without pain.

"The winter came and I put away my wheel, saying 'Now I shall get well,' but to my disappointment I grew worse. Some days my knees almost forbade walking and my ankles would not permit me to wear shoes. At times I suffered severe pain, so severe as to make study a practical impossibility, yet it must be understood that I concealed the condition of affairs as far as possible.

"From being local the trouble began to spread slightly and my anxiety increased. I consulted two physicians and followed their excellent advice, but without result. So the winter passed. One day in March I happened to take in my hand a newspaper in which a good deal of space was taken by an article in relation to Dr. Williams' Pink Pills. I did not at that time know what they were supposed to cure. I should have paid no attention to the article had I not caught the name of a lady whom I knew. Reading, I found that she, has been greatly benefited by the use of Pink Pills, and knowing her as I did I had no doubt of the truth of the statement that she had authorized.

"The first box was not gone before I saw a change, and the third had not been finished before all signs of my rheumatic troubles were gone to stay.

"I say 'gone to stay,' for though there has been every opportunity for a return of the trouble, I have not felt the first twinge of it. I have wheeled thousands of miles and never before with so little discomfort. I have had some of the most severe tests of strength and endurance, and have come through them without an ache. For example, one afternoon I rode seventy miles, preached that night, and made fifty miles of the hardest kind of road before noon the next day. Another instance was a 'Century run,' the last forty miles of which were made in a downpour of rain through mud and slush.

"You should think I would recommend them to others? Well, I have, and have had the pleasure of seeing very good results in a number of instances. Yes, I should feel that I was neglecting a duty if I failed to suggest Pink Pills to any friend whom I knew to be suffering from rheumatism."

"No, that is not the only disease they cure. I personally know of a number of cures from other troubles, but I have needed them only for that, though it would be but fair to add that my general health has been better this summer than ever before in my life.

Miscellaneous.

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Notice to Presbytery Clerks.

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

ROBERT CAMPBELL, Clerk of Assembly.



FREE TO BALD HEADS.

We will mail on application, free information how to grow hair upon a bald head; stop falling hair and remove scalp diseases. Address, Altheim Med. Dispensary, 127 East Third Street, Cincinnati, O.

Dr. Williams' Pink Pills contain all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are sold in boxes (never in loose form, by the dozen or hundred) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or directly by mail from Dr. Williams' Medicine Company, Brockville, Ont.

CONCERNING THE BAILEY REFLECTOR.

Monroe, Ia., February 17, 1896.

Bailey Reflector Co., Pittsburg, Pa.

Dear Sirs:—I have been intending to write you for some time in regard to the Bailey Reflector (42 in., ten burner, prismatic and extra finish oil), which you shipped us about the first of the year to light our new church, but our dedicatory services were followed by a series of meetings lasting four weeks and my time was so fully occupied that I had not time to write sooner. The "Reflector" is a perfect beauty and lights the church completely to the farthest corner. Our Baptist brethren put in a cone reflector made in New York to light their new church, larger and costlier than ours—but not near so pretty—and their room the same size as ours is not nearly so well lighted. Our people are all enthusiastic over it and think they have the best light made. I have seen Reflectors and Reflectors, but I have never yet seen any Reflector equal to the Bailey for beauty or light giving power. I offer you this recommendation without your asking for it and will gladly speak good words for you. Yours truly, F. GIBSON.