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A dirty sponge is easily cleaned by soaking it in a pint of hot water in which has been dissolved a teaspoon of salts of lemon.

White zephyr articles may be nicely cleaned by using flowers of magnesia; when clean shake thoroughly and hang out-of-doors.

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Black wool goods may be cleaned by sponging with tepid water in which ammonia has been put, say one teaspoonful of ammonia to a quart of water.

Cream Custards.—To one quart of cream add six eggs, slightly beaten. Strain the cream and eggs into a double boiler, add six tablespoonfuls of sugar and boil ten minutes. When nearly cold add flavoring.

Lunch Cake.—One egg, one cupful of sugar, one cupful of milk, one tablespoonful of butter, one pint of flour, two teaspoonfuls of baking powder; separate the yolk from the white of the egg, and add the beaten white last; bake in a good oven until a straw can be inserted.

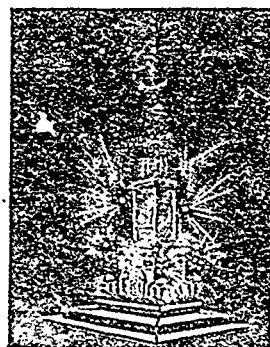
Scalloped Cheese.—Remove the crust from four or five slices of bread and butter. Arrange in a buttered baking pan and sprinkle with some good sharp cheese. Beat four eggs, add three cups of new milk and season with salt and pepper. Pour the mixture over the bread and bake in a hot oven.

Mulligatawny Soup.—Cut three small onions, a carrot, a turnip and a head of celery into two quarts of cold stock, bring to boiling, then let it simmer half an hour. Beat smoothly two tablespoons of flour with a little cooled liquid, stir into the soup and boil three minutes. Strain through a coarse sieve; serve with it boiled rice in a separate dish.

Rich Coffee Cake.—Two cups of butter, three of sugar, one of molasses, one of very strong coffee, one of cream or rich milk, the yolks of eight eggs, one pound each of raisins and currants, one-half pound of citron, the same of figs and five cups of brown sugar after it is stirred. Pat the flour in the oven until a rich brown, being careful not to burn it. When cold sift with it three tablespoonfuls of good baking powder and a little salt. Cut the figs in long strips, dredge all the fruit with flour, beat the cake well up and bake in a moderate oven from four to five hours.

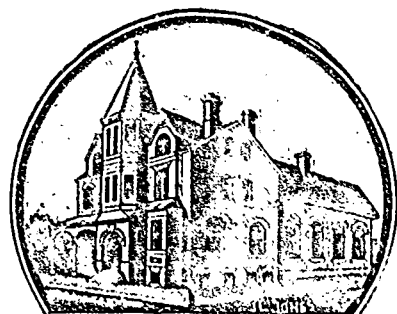
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# THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, JANUARY 22nd, 1896.

No. 4.

## Notes of the Week.

It is quite the thing amongst our rushing American cousins to vote the British slow in everything. They are not so very slow. It is by the British War Department that for the first time in the history of warfare a typewriter is to be brought into play on the battlefield. It has ordered a Remington for the use of the Ashantee expedition now about setting out. The value of the machine for such purposes was first demonstrated some two years ago at the Royal Military Tournament, at the Agricultural Hall in London.

Boundary disputes on this side the Atlantic are not confined to Venezuela and Britain. A dispute between France and Brazil over the boundary of French Guiana has many features similar to those of the Venezuela dispute. If the Monroe doctrine is involved in the one case, many journals think, it is inevitably involved in the other, and that the United States must lay down the law not to England alone but to France as well. The territory in dispute contains some 155,000 square miles, or about equal to all New England. In this case it is the French who have demanded arbitration, which the Brazilians refuse. As France is a European power and Brazil an American republic, Mr. Olney's doctrine will compel the States, it would seem, to take Brazil's side and fight France to prevent arbitration at the same time that they are fighting England to compel it.

In England, Presbyterians are joining very heartily in the protests now being made against further grants of money for Denominational as against Board schools, that is, undenominational schools, equivalent in the main to our commonschools, and against any disturbance of the compromise of 1870. At a meeting of Presbytery of Carlisle Rev. J. Christie denounced the attempt to destroy, or impair, the efficiency of Board schools and supply their place with denominational schools as a "gigantic conspiracy against light, liberty and progress, and he trusted ministers, elders and people in their several districts would hurry up to the front." In this connection attention may be drawn to the fact that Dr. Monro Gibson has accepted the Presidency of the Council of the English Free Churches, that is the non-established, which has been formed, among other objects, to watch, and, if necessary, take action on the education question.

The International Missionary Alliance of New York City was founded and is superintended by Rev. A. B. Simpson, formerly a minister of our Church in Hamilton. It is carried on on the same principle as the China Inland Mission, and was founded eight years ago. Three hundred missionaries have now gone out under its auspices, of whom one hundred are in China. Work is carried on in Africa, on the Congo and in the Soudan. Seventy are to be found in India, and it has representatives in Brazil, Venezuela, the West Indies, Bulgaria and Palestine. In connection with the Alliance a series of meetings were held in this city last week and on Monday of this week in connection with the leaving for South China of Mr. Robert Jaffray, a son of our own Church, and of Mr. George Shield to go to Tibet. The home work of this organization is known as the Christian Alliance and its branches are scattered throughout the United States and this country.

On January 14th here in Canada we had our snow, and sleighing, our frozen rivers and lakes, skating and curling, our ice-harvest and go wrapped up in furs. In Sydney, New South Wales, the weather on the self-same day was the hottest on record and there were many deaths from sunstroke.

The visit two years ago to this city of Dr. Grenfel, the modest, but active and efficient superintendent of the Labrador branch of the Deep Sea Mission will be well remembered. He lately arrived at Montreal from Newfoundland and gave some most interesting statistics of his most useful work. Two hospitals are kept up for the treatment of diseases and accidents at Battle Harbor and Indian Harbor in winter removed to Rigolette. Cases of all kinds to the number 4,860 had been treated, a real blessing to the inhabitants of those bleak and desolate shores. Among the good work done by the Deep Sea Mission is the distributing of clothes, etc., to the scantily clad and poor fisher folk. This has been supplied through the efforts of some kind ladies in Montreal, and Sir Donald Smith, of that city, presented the mission with a steam vessel which has been of great service. Dr. Grenfel gives the Eskimos a good character, saying that "they are an honest, lovable people."

President Baker, of the Civic Federation of Chicago, has been criticising the administration of Mayor Swift. The latter has replied in a speech charging a large share of municipal corruption upon the wealthier and more "respectable" classes. We fancy the same thing is not unknown here. The Mayor said some things which will bear repeating: "The remedy is to send men to the city council who will not pass corrupt ordinances. Who are responsible for the present state of affairs? Not the common people. Who tempt assessors? Not the small property owners on the North, South, or West sides. Who knock at the door of the council, asking for illegal franchises? The representative citizens—the high-toned people. Go among the business people and teach them their duty. Not until you do your duty should you criticize an administration that does its best. It won't do to go to your clubs or churches and talk about matters. If you love the city and are interested in its progress and future you will elect good men to manage its affairs."

Cuba has been so often in revolt against Spain that the outside world is slow to attach much importance to such things. But the present one is longer continued than many previous ones have been and has apparently better prospect of final success. The country has been oppressively taxed and should Spain fail to hold it, it will only add another to the already long list of her losses in the New World of lands she has been unable and it also seems unworthy to hold. Should the island establish its independence it will take considerable time to replace the havoc and losses of war, but it may be hoped that it will inaugurate a new and prosperous era under a firm, well-established, and self-governing independent republic. It is thought that should it come to the worst with Spain, France and Italy will unite to help her. This would be a condition of things, in which the Monroe doctrine would come into play. The rebels hold more than half the island, and are well established in the southern part of the province of Matanzas. Both the Spanish and insurgent generals are confident of a successful issue in six months, but of an entirely opposite kind. Time only can tell.

Rev. Dr. Newman Smyth in a sermon preached on a recent Sunday in New Haven took a position which all sensible and humane people will readily support. He declared that "the Venezuela question ought to be postponed for the Armonian question, and that it is the clear and paramount duty of Americans to support England in any action that she may take for the purpose of restoring order throughout Turkey. The question of an unsettled boundary is of small importance compared with the lives of two and a half millions of Christian people who will be exterminated unless they are protected by the Christian world." The two things can easily be carried on at the same time, and nothing would help the speedy and amicable settlement of the boundary question more than England and the United States working hand in hand, and side by side in the cause of a people oppressed and slaughtered for their Christian faith, against a government whose characteristics have always been hypocrisy, falsehood and fanatic cruelty and intolerance.

An enlargement of the scope of the Evangelical Alliance is proposed through its corresponding secretary, Dr. Josiah Strong, consisting chiefly in the Church recognizing and accepting to a larger degree than formerly its mission as a social reformer and benefactor. The salvation of Christ is not only for the individual but for society, and the object of this new movement of the Alliance is to aid in every possible way all organizations laboring for this end. At the same time, to quote from a circular on the subject, "the Alliance shall stand in the name of Christ on the side of practical religion, good citizenship, the enforcement of law, the promotion of sobriety, the prevention of cruelty, the alleviation of suffering, the correction of injustice, the rescue of the unfortunate, the reformation of the depraved, and for such kindred ends as pertain to the true social mission of the Church; it being understood that all activities of the Alliance shall be subservient to spiritual results, which must always be the supreme object of the Churches." This proposal meets with the approval of such well-known public men as Bishop Vincent, Dr. Francis E. Clark, Dr. Barrows and Dr. Parkhurst.

The municipal affairs of Philadelphia have been discovered to be in scarcely any better condition than those of New York city. At a reform mass meeting held in the Quaker city, attended in large number, it is said, by representative business men, Mr. Roosevelt made an address. He narrated how a Congressman, a State Senator, and two assemblymen tried to influence a police court in New York city to let off saloon-keeper Callahan, arrested for knocking down a policeman who tried to make him keep his saloon closed on Sunday according to law. "You would be astonished," he said, "if I should tell you the names of men, standing high in New York city, who came to me for some of the worst people that there were in the police department because it was a department in which money could accomplish almost anything; any man who had money, whether he was a law-abiding citizen or criminal, could buy protection and the services of the police if it was necessary for him to have them, and naturally he got efficient services for which he paid, and he was not willing to receive merely the protection that would be meted out to him exactly as to other citizens, rich or poor. He did not want the change which would deprive him of the advantage his money gave him in getting police protection."

## PULPIT, PRESS AND PLATFORM.

Ram's Horn: There is joy in heaven over the sinner that repents, even though he may have been a member of the Church for years.

Luthardt. Heathenism was the seeking religion; Judaism the hoping religion; Christianity is what heathenism sought and Judaism hoped for.

Cumberland Presbyterian: A prayerless pew is nearly always either a careless or a carping pew, and either is as undesirable as an empty pew.

Rev. J. Cumming Smith, M.A.: This age lies in the atmosphere of sociology and sociology is deeper, manlier, more heroic than socialism. Brainless benevolence and dishwater almsgiving are almost back numbers. It is the duty of the Church to bend its best thought to the problem of poverty.

Presbyterian Witness: Amusements, entertainments,—what are they in this very earnest and awful life of ours, with its tragedies, rebellious, wars, disasters, cruelties! It becomes us to clothe ourselves with the whole armor of faith; with perfect loyalty to God and to our highest convictions. God should be in all our thoughts.

Hamilton Spectator: If Ian MacLaren can lecture as well as he writes, his appearance as a lecturer in Canada and the United States will be something good to look forward to. Ian MacLaren (or, to give him his real name and title, the Rev. John Watson) is one of the very few persons of genuine genius who are using the English language as a vehicle of expression.

Theodore L. Cuyler, D.D.: Keep your heart's window always open toward heaven. Let the blessed light of Jesus' countenance shine in. It will turn tears to rainbows. This last receipt is the best one. It is all very well to say, "Do right, and you'll be happy;" but there is something more than that needed. We must let the spring of our lives be in Christ, letting His Spirit guide us in all we do.

Advance: Teaching the Gospel narrative without earnest spiritual effort, or without keeping prominent its tremendous truths in regard to sin and redemption, and the destiny of the soul, is to leave out that which most of all gives reality and reason to the miraculous element. The Divine purpose was that the Church itself should be a continuous miracle, an ever living reason for faith in the past and hope in the promises of the future.

Philadelphia Presbyterian: There is much lamentation in many churches, not that their pastors are unfaithful in their work, or that they are unworthy in character, but that they "do not draw." They will not stoop to the use of carnal methods to fill the pews and to enrich the church coffers. It is not their business to popularize the house of God. They are to work for spiritual results. Applauding crowds are for the platform, not for the pulpit. The Church is for the edification of saints and the salvation of sinners. He who is faithful to his God-given mission deserves the approval, not the criticism, of his people.



## Our Contributors.

### CONCERNING POOR SERMONS.

BY KNOXONIAN.

Henry Ward Beecher once said that he had as good a right to preach a poor sermon as any other man. No doubt he had and he sometimes exercised the right. All preachers exercise that inalienable right. The very best of preachers may go below zero sometimes in their pulpit efforts. The only preacher who is absolutely certain never to go below his own standard is the man who always preaches so poorly that he never can get any worse. He is always sure to be himself.

We once heard a youthful pastor say that his highest ambition was to make his people think that he never could preach a poor sermon. He didn't make them feel that way very long. Had he not been possessed of the maximum of conceit and the minimum of sense he never would have tried to make them feel that way at all. Any sensible, intelligent congregation knows that its pastor can and must preach poor sermons occasionally. The conditions under which sermons are prepared and delivered are so various and often so trying that so long as preachers are human their pulpit efforts must vary in merit. It is easy to say that the message is always the same. True; but the human channel through which the message comes is far from being always the same, and in spite of all we can do the message will more or less take its tone from the messenger.

Sermons come to congregations through a human organism. It was to men that our ascending Lord gave the commission, "Preach the gospel to every creature." No doubt there are people in the Church now who would have improved on that standing order had they been at Mount Olivet that day, but they were not there and the Master did not enjoy the benefit of their advice. The people who can make things perfect are very seldom present when they are needed. As matters now stand preaching must be done by men, and so long as the best of men are merely human and work under varying and often trying conditions sermons will vary in merit.

But do they vary any more than the work done by other men with voice or pen? Is there more difference between the best and poorest work of a fairly good preacher than between the best and poorest work of a lawyer, or of a political speaker, or of a writer of any kind of literature? Is there a man in the public life of Canada to-day who does not vary in his speeches from his best down to zero? Is there anything more common than to see people come home utterly disappointed from a political meeting at which some distinguished man spoke? Two factors usually cause the disappointment. They expected too much and the man was not himself. He was not up to his own mark. He was perhaps overworked and underslept. His physique was not in good form, or perhaps he was worried and out of sorts generally. Anyway he made a poor appearance and his expectant admirers went home asking the painfully suggestive question, "Is that all?"

Those who are familiar with the courts know that the efforts of lawyers who speak, often vary greatly in point of merit. Of course if a counsel speaks only once or twice in a month he has ample opportunity to keep himself up to his best, but the men who are on their feet nearly every day with little time for special preparation must go up and down the scale from the best forensic eloquence down to mere talk. One of the most bitterly disappointed men we ever met was a litigant who had just been served by one of Ontario's greatest jurists. The great jurist was not himself. As Spurgeon said after he failed partially before an Edinburgh audience, his "chariot wheels were clogged." Any man's chariot wheels may get clogged

at the Bar, on the platform, in parliament or in the pulpit. Railway trains don't always run sixty miles an hour. No clock strikes twelve every time. Perhaps Dr. John Hall is the best all-round preacher in America, and even John Hall is a long way from being up to his own mark all the time. Like lesser men he is human.

Is there any more difference between the best and poorest in sermons than between the best and poorest in any kind of literature. Shakespeare varies and even Homer nods. The greatest historians have written some sentences that are now chiefly used as illustrations of bad syntax. Writers on style set up these long turgid sentences as terrible examples of the way English ought not to be written. There is a mighty difference between the best and the poorest work of any poet. Perhaps Macaulay comes nearer uniform excellence than any other writer, but even Macaulay goes up and down the scale of excellence.

Is the Bible all the same? Is there no difference between the 17th chapter of John and the 2nd chapter of Ezra. Are the sermon on the mount and the 1st chapter of 1st Chronicles the same?

Leaving for a moment the realm of the mind and coming to the material arena, might we not well ask do men who work with their hands as well as with their brains always display uniform excellence. Is there anything more notorious than that the best mechanic sometimes does poor work? Is there anything better known than that the best business men are sometimes caught napping? Does anybody need to be told that the shrewdest politicians sometimes make the most stupid moves?

If every other kind of a man, editors, of course, always excepted, varies in his work, why in the name of fairplay should a preacher be blamed if he does not always come up to high-water mark. Perhaps under his conditions he is working far harder when he preaches poorly than when he preaches well.

After all is any sermon poor that has gospel enough in it to save a sinner.

### FIFTY YEARS OF WITNESSING FOR CHRIST IN EUROPE.—III.

BY REV. THOMAS SIMS, D.D.

We have frequently met with the assertion that the Theology of Canada and the United States is fifty years behind the times. Germany is a full half century in advance of us. Our estimate of the scriptures, our conception of the person of Christ, our doctrine of the Atonement, and our views of Eschatology are all antiquated, and need to be radically revised.

If German Rationalism is to set the pace in Theological thinking we are lagging in the race. So much we freely admit. But Theology is easily improved into Neology, and in the light of Dr. Craig's reminiscences we may see what is the practical value of many German improvements. On page after page the Rationalistic spirit is exhibited as tending to intolerance, to social disintegration, to irreligion, and to ecclesiastical stagnation.

In the city of Hamburg between the years 1800 and 1865 population trebled but the number of churches decreased by ten, and with an Erastian and Rationalistic ministry and tendency the accommodation was quite ample for the worshippers. In the city of Berlin conditions were not greatly dissimilar. Wherever there was religious improvement in a community, any quickening of religious life and effort, it was certain to be associated with a return to a more Evangelical faith.

During the last twenty years a "Wind from the Holy Spirit" has been sweeping over Sweden and religious life there has greatly changed, but up to that time the spiritual stagnation was appalling, and may be attributed largely to German Rationalism.

When the present Crown Prince of

Sweden was ready for his course in the High School, taking which was compulsory to the heir to the throne, his mother was deeply anxious he should be under the tuition of a master who revered the scriptures. No High School in the capital had such a man at its head. The Princess and her husband found it necessary to secure the establishing of a new school, and guide the appointment of its principal, in order to place the future king under the instruction of a master who believed the Bible to be the Word of God. And closely associated with this rationalistic tendency was spiritual stagnation in Stockholm as in Hamburg and other German centres.

A theological student named Routenberg who had attended lectures in Berlin and paid more attention to his Bible than to what his professors said about it, became joyously converted. He appeared later for examination and licensure to preach in Hamburg. His examiner was an old divine, who, among other questions, asked him, "What do you think of Christ?" He replied: "I believe that Jesus Christ, true God, begotten of the Father from all eternity; and true man born of the Virgin Mary, is my Lord, who has redeemed me when lost and lying under the curse, and has delivered me from sin—from death and from Satan's power—not with gold or silver but with His holy and precious blood and His unmerited suffering and death, that I may be His property, may live subject to Him in His kingdom and serve Him in righteousness, purity, and happiness, being made like Him, who being raised from the dead, lives and reigns for ever. And all this is most certainly true." He had only repeated the form of words every Lutheran child must repeat in preparing for confirmation, but he uttered them with such animation and evident conviction that the old examiner was startled. Looking Routenberg full in the eyes while a tear glistened in his own, he said, "Do you really believe that my son?" The candidate replied that he most certainly did. "Well," said the old man, "for many years have I examined students for admission to the office of the holy ministry, and you are the first who has told me that this doctrine of our Church was his own hope."

Rationalism, and such a hope as this, are antagonistic to each other. A joyous confidence of sin forgiven and a hope blooming with immortality are fruits of an Evangelical faith. German Theology could show no such products, as Examiner Rambach could testify out of a long experience. A scriptural experience only blossoms when there is a scriptural theology, and a scriptural theology is very apt to blossom.

As Rationalism undermines the personal hopes of the Christian, so, also, does it cut the nerve of missionary enterprise. Dr. Craig's observations illustrate this in a variety of ways. In the Presbytery of Hamburg, when pastors had learned to disbelieve "in a personal God, or in Jesus Christ as a Savior, or in the Scriptures as the word of God, or in the atonement, the resurrection, and a final judgement," it required the advent of an Evangelical pastor like Routenberg to introduce Sunday Schools into the city. In the Duchies of Schleswig and Holstein, with four hundred parishes and a million parishoners, the only pastors really active in seeking to bring souls to Christ were Sommer of Husum, and Broderson of Rendsburg, two men of evangelical views and evangelical experience, and the last of them was so persecuted on account of his orthodoxy that it was with great difficulty he obtained a settlement. Not until an Evangelical revival came to the Duchy of Nassau, throwing off the icy bonds of Rationalism in which she was long held, was it possible to arouse any interest in Home Missions there. Earnest Evangelical pastors in Hanover and Hesse Cassel, who had been appointed to charges where Rationalists had preceded them declared they had not a single earnest Christian in the whole of their respective

parishes, and consequently to get any Christian work done was a task beset with great difficulties and discouragements.

Since we are being assured so solemnly that our Evangelical theology is behind the times, and are being urged to cut loose from our moorings and get into the German drift, it may not be unprofitable to remind ourselves that this drift has a history. Call it by whatever name we will,—Deism, Rationalism, Liberal-Christianity,—its tendency is the same always and everywhere. It devitalizes Christian experience, lowers the ideal of Christian conduct, relaxes Christian effort, and arrests Christianity's progress.

Infallibility of interpretation does not belong to the Protestant Churches and they will do a sorry day's work when they claim it, but there are facts of the Christian revelation which we can never surrender or even qualify without opening the door to confusion and irreparable loss. Prominent among these are the special divine inspiration of Holy Scripture, the Deity of Jesus Christ, redemption through his death, regeneration continued and confirmed into sanctification by the Holy Spirit, and the guarantee of a future life supplied in the actual resurrection of Jesus Christ from the dead. The sad results which everywhere ensue from a failure to maintain fundamental Evangelical truth should surely serve to steady any wavering mind and stimulate the churches to hold fast "the faith once delivered to the saints."

### THE CHRISTIAN CONSCIOUSNESS.\*

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

The writer of this book might lead one to expect the presentation of an elaborate theory as to the nature of "Christian consciousness" and a detailed application of that theory to the various departments of doctrine and morality; the strength of the book is however not in any completeness of philosophical or theological discussion, but rather in its suggestiveness, in the fact that it starts so many questions, and opens out so many subjects which need careful and thorough treatment. To do full justice to a subject so deep in its nature and wide in its range would require a very large volume, or even a series of volumes, and as the present book is of moderate size the author has to content himself with a brief statement of his leading thought and the application of it to a few lines of doctrinal controversy and moral development. But even this leads him incidentally to touch on questions of philosophy, theology, Biblical criticism, sociology, Church history and ethics. In this way the whole realm of modern thought and action is opened out before us, and that not simply as a present manifestation, but also as having its roots in the remote past. The question will at once arise, from what standpoint do we in the present discussion view all this changeful life, and what principle do we seek to illustrate in our selection of facts. The answer is "Christian consciousness" and "evolution." These are the two great watchwords of the book, whether they are clearly defined and brought into logical relation is somewhat doubtful. With the spirit of the book we are in full sympathy; it is throughout bright and hopeful, and contains many noble sayings. The writer has a sincere admiration for aggressive Christian work of every kind and scorns the conventionalism which so often deadens the life of congregations, or causes them to degenerate into clubs of self-complacent unsympathetic people. His denunciations of drinking and gambling are very vigorous, but he can at the same time speak kindly of manly sport and wholesome recreation. He will have the Church to be strongly on the side of temperance and purity, but he sees clearly that the rights of

\* The Christian Consciousness, its Relation to Evolution in Morals and Doctrine. By J. S. Black. Boston: Lee and Shepherd.

Teacher and Scholar.

By REV. A. J. MARTIN, TORONTO.

Feb. 2nd, 1896. THE POWER OF JESUS { Luke v 17-26

GOLDEN TEXT.—Luke v. 24.

MEMORY VERSE.—1:24.

CATECHISM.—Q. 43.

Home Readings.—M. Matt. viii 1-17. T. Mat. ix. 1-17. W. Ma. xii 1-14 Th. Mark i. 16-45 F. Mark ii. 1-22. S. Luke v. 17-26. St. Ps. li.

Our lesson for this week brings before us one of the most dramatic incidents in our Lord's career. It was at Capernaum and within some house there, perhaps the one which He reckoned "home," that our Lord was preaching when this event occurred. The fame of the young prophet of Nazareth was spreading, so that the place was crowded. And not only the house itself, but the doors and all avenues of approach were filled with an eager multitude. Various were the motives which had brought the people together: some had come through real desire to hear the truth, others from mere curiosity; some to enquire and others to condemn. If only that advance had been in a right frame of mind toward God, not one would have gone away unblessed, for the "power of the Lord was present to heal them." Is it not too often the case that even while the Lord is waiting to be gracious, wrong dispositions and a wrong attitude toward God on our part hinder us from receiving the "healing." One, however, was brought who had come in faith expecting a blessing. He received all, and more than he expected, for upon him was shown our Lord's "power over sickness" and His "power over sin."

I. Jesus' Power Over Sickness.—Doubtless Jesus had shown this power many times before this day. Luke gives us quite a group of miraculous doings in which Jesus had been active about this time. Learning of this the poor paralytic eagerly awaited His coming to Capernaum, and then induced four friends to share in his confidence that this Jesus could do for him what He had done for others. Willingly, therefore, they took the place of bearers and brought their helpless friend to where the Master was teaching. Their faith was one which would not be turned aside by difficulties. Thoroughly seized of the need this poor man had of healing, and thoroughly convinced that Jesus could cure him, all five were determined to secure the healing if possible. That is alone the right kind of faith, which embraces these two elements. We must have a consciousness of our need and a conviction that Jesus Christ can satisfy that need before we will come to Him in spite of every hindrance. It is unnecessary to dwell upon their efforts to bring the needy one to Jesus. The story is plain enough, and in these days when our knowledge of the structure of houses in these Eastern lands is so full there are no difficulties to explain. When Jesus discerned the faith of those who had sought Him, He said to the paralytic: "Son, thy sins are forgiven thee." We cannot tell for certain, but it seems quite plausible that a life of sinful debauchery had been the cause of this young man's paralysis, and that during the time of his helplessness he had had plenty of time to reflect upon this, and had in his heart longing for recovery, but second in intensity to his longing for freedom from sin. There can be no question that the young man was forgiven, just as a few minutes afterwards he was healed of his disease in obedience to the command, "Rise take up thy bed and walk." The power to heal, thus unquestionably shown, proved:

II. Jesus' Power Over Sin.—How these critics stared when Jesus said, "Son, thy sins are forgiven thee." Two thoughts filled their minds: First, that this man blasphemed God in claiming a Divine prerogative. Only the one against whom we have sinned can forgive the sin. Second, that this was a clumsy attempt to deceive; for if Jesus had the power He claimed He should assert it in a sphere where His truth could be put to the test. Jesus read these thoughts at once, and that all doubt might be dispelled from their minds as to His Divine power, He gave the proof which in heart they had been demanding. In obedience to the command, the helpless man arose and wrapped up his bed, and bearing it upon his arm departed to his home. Still the people did not perceive the truth. They glorified God that He had given such power to man. Instead of being satisfied that this Man was Divine and looking to Him in faith for their own forgiveness and cleansing, they were simply filled with an ecstasy of joy that such things were manifested. Let us not be as foolish as these blinded Jews. Let us rather rejoice that the Son of God became man, and that now it is He and He alone who forgives sins and heals diseases. And that by and by He will receive His forgiven ones into that home where there is neither sickness nor sin.

in the transaction of ecclesiastical business. The concluding sentence of the prefatory note in the last edition, confirms this view of the scope of the book as the correct one. "The Book of Forms having been thus carefully prepared, will, it is hoped, be found to exhibit in a satisfactory manner the ordinary practice of this Church in the transaction of business." "Ordinary practice" is not statutory enactment. If a Presbytery, or other Church court, departs from the "ordinary practice" it may be called on by a superior court to "show cause," to explain or justify its action, but should surely not be condemned if neither the principles of Presbyterianism nor the constitution of the Church has been violated.

Your correspondent is greatly concerned lest the acts of Presbytery may be declared void by the civil courts, on account of having an Elder-moderator, and in the very next paragraph he censures the last Assembly for not proceeding precipitately in an unconstitutional way to add a clause to the constitution of the Church by a Declaratory Act. If the principle of ministerial monopoly of the chief seat in the synagogue is to be embodied in the constitution of the Church it should surely be done in a constitutional way in terms of the Barrier Act. Until that is done, and a majority of the Presbyteries approve, and the Assembly enacts, the constitution of the Church will leave to Church courts the liberty they have hitherto enjoyed in reference to this and other details of procedure. It might be worth while to make sure that the principle is scriptural before it is legislated into the constitution. If those who contend so strenuously for its adoption could only do that they would find the rest of their self-imposed task easy. Hoping to see the question in all its aspects fully discussed in your columns before next Assembly, I am, A. N. T. PRESBYTERIAN.

ANOTHER NAME FOR PROFESSOR.

Among others the name of the Rev. Hope W. Hogg is being mentioned in connection with the vacant Chair of Old Testament Introduction in Knox College. The qualifications of Mr. Hogg for such a position are being brought under the notice of many of the brethren. He is a man of earnest evangelical spirit and great scholarship. Born over thirty years ago in the East he is the son of the Rev. Dr. Hogg, long a missionary in Egypt under the American U.P. Church. After spending his youth in that country, where he acquired a most intimate knowledge of both colloquial and classical Arabic, he came to Edinburgh and entered upon a most distinguished career as a student at the University there, taking his M.A. degree in 1884. He studied Syriac at the University and took a full theological course at the Scottish U.P. Hall in the same city. He took the highest honors of his year and was beyond all competitors in Hebrew. He took the B.D. degree at the University in 1887. Becoming an ordained missionary of that most conservative of churches the American U.P. Church, for over six years he was Professor in their training college at Assiout, Egypt, teaching Old Testament literature and History of Religions. All his leisure time was devoted to the acquisition of an intimate acquaintance with Semitic languages and dialects in which he attained the height of proficiency, and to original research in Archaeology and Ancient History, the results of which, we believe, will, ere very long, be given to the public. Recently Mr. Hogg has sought professional work and was a candidate for the Hebrew Chair in Edinburgh University, which, however, in accordance with a time honored rule, was given to an Auld Kirk minister.

In German Mr. Hogg is a proficient, and is familiar with the most recent thought of the Teutonic schools. Lately by a well-known publishing house he has been entrusted with the translation of Keiler's "Geschichte der Hebräer."

Of Mr. Hogg, Professor Orr, of U.P. Hall, Edinburgh, says: "He has an excellent knowledge of Arabic and Hebrew and would make a good teacher." Professor Geo. Adam Smith, of F.O. College, Glasgow, says: He "has knowledge and experience of a kind extremely rare. In the present state of Oriental study Mr. Hogg's work will prove of the highest value." Sir Wm. Muir, Principal of Edinburgh University, and Dr. Watson, Principal of the American College, Cairo, both eminent Orientalists, warmly praise Mr. Hogg's character and learning. COM.

one thing evident in contradistinction to Schleiermacher. it is not feeling but knowledge, or at any rate the element of knowledge in it is predominate. We must not stay to enquire whether Schleiermacher's "feeling" has not much knowledge involved in it or whether it is correct to speak of Schleiermacher's philosophy as "sensationalism." Neither can we follow Mr. Black in his slight treatment of consciousness in general or in his quotations from, or criticisms of, sacred philosophers. We turn over to page 15 where we learn "that religious consciousness is consciousness plus the theistic conception;" that statement would of course admit of much explanation but as we seem to have entered upon a synthetic process we do not pause but look for a conception which is to transform religious consciousness into Christian consciousness—"Christian consciousness is religious consciousness with certain notable additions." These additions are five in number, we cannot recapitulate them now or examine them in detail, they are simply stated and not deduced from any common principles. On page 15 some questions are given which are said to be its "imperative categories" and "its touchstones." These references may be useful as showing the philosophic basis of Christian consciousness "as it appears to Mr. Black. We are here in the presence of subtle questions which are not to be settled in a few sentences. Having already taken up so much space we cannot review the "evolution" side of the book; it does not seem to be closely reasoned so far as its connection with the main subject is concerned, although the general idea of development through the growth of personal conviction and the advance of social sentiment is well illustrated. When we are informed that the satan of the book of Job is "first and greatest of utilitarians" that "Wigglesworth's God is a sort of gloomy and glorified Oliver Cromwell," and that a doubtful story about David Hume "ought to be true if it is not," we are in the atmosphere of popular rhetoric rather than of philosophic discussion. We could wish also that when the sentence from Tennyson on "honest doubt" is quoted, the whole passage might be given so that the poet in the same breath might tell us of the man who fought his doubts and gathered strength, etc." We regret not being able to deal with Mr. Black's treatment of the "consciousness of the heathen," but we must close with the hope that this book may be the means of stimulating thought upon the many important subjects that come within its range.

ELDER-MODERATORS.

MR. EDITOR,—I am glad to see that the Elder-moderator question is attracting so much attention. "Another Elder," in your issue of Dec. 25th, seems to think that the General Assembly adopted the book of "Rules and Forms of Procedure," as the constitution of the Church, instead of "as a useful guide."

There is certainly no ambiguity about the expression, "The Moderator is a minister." It states, simply, what was, up to that time, the practice of the Church. It does not affirm that there has ever been any legislation on the point in question. Can your correspondent refer to any Act of a Canadian Presbyterian General Assembly affirming the principle, that a ministerial Moderator is essential to the valid constitution of a Church court. The principle is not essentially Presbyterian, and the Church seems simply to have been "captured by the clergy" to that extent. This is clearly one of the clerical or prelatical developments away from the sound and consistent Presbyterianism of the Primitive Church.

The "Rules and Forms of Procedure," though a most excellent and useful manual, is not "the constitution and by-laws" of the Church, as some suppose; but simply, as the Assembly explicitly affirmed in sanctioning its publication, "a useful guide . . .

the individual conscience must be carefully guarded and the personal life must have fair play. We welcome his timely protest against the attempt which some would make to turn the Church into a kind of club or society based upon a number of petty regulations. On the subjects of slavery, intemperance and gambling, Mr. Black writes with a fresh interest, and brings in many apt quotations and appropriate anecdotes. The work of Young Men's Christian Associations, Christian Endeavor Societies, Salvation Army, and various women's societies is discussed with cordial appreciation and is regarded as a manifold manifestation in modern times of the "Christian consciousness." Were these chapters simply regarded as a series of earnest remarks our work would be done when we had thus pointed out their scope and admired the love of liberty, and the demand for high principle which breathes through all of them. But as the heading of each chapter shows they are to be regarded as the sub-divisions of a large subject of which the leading thoughts are "Christian consciousness" and "evolution." The question then returns as to the author's views on the nature of "Christian consciousness," and "evolution," and also as to the relationship between these two factors in his scheme of thought. A full statement and criticism of this part of the subject would require a small volume and is consequently impossible in the present article. We can merely indicate some difficulties which may serve to show that the subject is far from being an easy one. We have heard of the Bible, the Church and reason as competing authorities in the realm of Christian thought, and we are familiar with discussions as to which of the three is the final court of appeal. Mr. Black on page 13 tells us that "the holy Scriptures are the supreme authority in doctrine and in life," but immediately afterwards he says that Christian consciousness "is a co-ordinate authority." "There is a trinity of illumination, the light of revelation, the light of the religious consciousness, and the light of nature" (page 23). When Mr. Black comes to discuss the "the destiny of man" we are informed that "while theoretically an argument might be made for the infallibility of the Christian consciousness, the doctrine is of little or no practical utility" (page 47). "The Christian consciousness puts great honor on man" (page 48). Speaking of the longing for immortality, and the desires by which it is supported he says: "All these natural, reasonable and moral desires are part of our Christian consciousness." The Salvation Army's convert, and the "transformed" cannibals have Christian consciousness; in the 18th century there was no Christian consciousness (page 24); and chivalry had no Christian consciousness in it (page 200). We are again called to note the fact "that the Christian consciousness has asserted its sway and brought positive convictions and moral certainty where from the standpoint of biblical exegesis and criticism there was room for diversity of opinion" (p 210). Further statements are that "the doctrine of the Christian consciousness solves past difficulties and promises a future of generous possibilities" (p 243), and "the Christ in us struggles in vain for fullest expression until we hail the Christian consciousness." We do not wish to do any injustice in thus quoting these scattered sentences but we have been endeavoring to find out what the "Christian consciousness" is by a survey of what it does. Along with all this "it is also desirable to bear in mind that the common Christian consciousness is that consensus concerning doctrine, morals, or ethics, which is held by each and every Christian." These statements do not help us very much in our attempt to find out exactly what this "Christian consciousness" is; it is not, of course, a mere abstraction, it is a power at work in the individual spirit and there is also in some way a collective consciousness of the community. There is

## Pastor and People.

Written for THE CANADA PRESBYTERIAN

### WELCOME TO A PASTOR

BY GEORGE W. ARMSTRONG.

Servant of Christ we welcome thee,  
Ambassador of heaven above;  
Bearer of messages of peace,  
Of faith and hope and purest love.

Thy glory be the cross of Christ,  
Sign to a lost and ruined race,  
That God's redemption deep and vast  
Bestows on men rich, sovereign grace

Exalting Christ thy chief employ,  
Man's pattern and his sacrifice;  
Walk in the paths His feet have trod,  
Struggling 'gainst sin, and wrong, and vice.

His works and teachings imitate;  
Speak words of truth and soberness;  
Stand strong in God, nor fear to fight  
For purity and righteousness.

Thus shall thy ministry of grace,  
Be crowned with honour and success;  
And men shall be reclaimed from sin  
And the great name of Christ confess  
London.

Written for THE CANADA PRESBYTERIAN

### THE LATE REV. THOS. ALEX- ANDER, M.A.

BY THE REV. W. M. COCHRANE, D.D.

It was with feelings of relief and thankfulness that we recently heard of the removal of this aged servant of God to another and a better world. For more than a year past he had been in a state of great helplessness. He had reached his ninety-first year. His powers both of body and mind had failed, and he needed to be waited on and cared for even as a little child. He had no relatives of his own to minister to him in his old age; and the services which he required were received from the hands of strangers. One could not help wondering that the old veteran, disabled and broken by his long warfare, should be kept waiting so long outside, before getting admittance to the palace of the King. He seemed like one whom the Master had overlooked and quite forgotten to call. But at last the call came.

Mr. Alexander has, for not a few years, been the Father of the Presbyterian Church in Canada. No one in our Church, perhaps no one in any Protestant Church in the Dominion at this time, had been so long in the office of the ministry. It seems only fair that more than a mere passing notice should be taken of his life and work.

He was born in Aberdeen, Scotland, on August 23rd, 1805. After attending the grammar school there, he (when only fourteen years of age) obtained by competition a bursary or scholarship at Marischal College; and passed through the arts' course, graduating as M.A. in 1824. He attended the divinity classes, also, at Aberdeen; and was licensed to preach the gospel by the Dundee Presbytery on 15th December, 1830. His death occurred on 19th December last; so that for over sixty-five years he had been a minister of the Presbyterian Church. It is interesting to see the Licence granted to him by the Church. It is written on stamped paper; and beneath the crown has the inscription "Two Pounds"; so that a fee, equal to ten dollars, seems to have been then exacted by the Government, before allowing a candidate to enter on the work of preaching the gospel in the Established Church of Scotland. Mr. Alexander preached his first sermon at Montith on December 26th, 1830, on the theme of which for sixty years he never wearied. "Jesus Christ and Him Crucified."

After preaching, as occasion offered, for over three years without prospect of settlement (these were the days of patronage), Mr. Alexander offered his services to the Colonial Committee, and was appointed as a missionary to Upper Canada. He was married to Miss Soutar, of Perth, on 17th

July, 1834; and, four days after, the young couple sailed from Dundee, reaching Montreal in September.

The congregation at Cobourg was then vacant. The Cobourg people, hearing of Mr. Alexander's arrival, invited him to give them supply. Mr. and Mrs. Alexander on their way up had a narrow escape from drowning in the Bay of Quinte in which Mr. Miller had perished a few months before.

A call was very soon extended by the Cobourg congregation to Mr. Alexander to become their pastor. The document is also among the papers he has left behind, and bears date 5th December, 1834. It is worthy of note that among the subscribers not even one woman's name is to be found. Men, to the number of sixty-three, and men only, seem to have been allowed to sign the call. To those acquainted with the past history of the district, it is interesting to read the names of men whose grandchildren and great grandchildren are now full grown men and women, and scattered far and wide. Beside the names of Jeffrey, Burnet, Pringle, McCallum, etc., it is touching to see the name of "Walter Riddell," who yet survives, and is, we believe, an honoured elder in the church of Cobourg still.

Mr. Alexander, after his settlement, labored with untiring energy, preaching and visiting not only in Cobourg, but in the whole country around. Stations formed by him afterwards developed into flourishing congregations. At first, we believe, that he and that devout man of God, the Rev. Mr. Roger, of Peterborough, were the only Presbyterian ministers between Kingston and Toronto. The Rev. W. Reid—now the venerated Clerk of Assembly—was settled in Grafton in 1838; and for over eight years was Mr. Alexander's nearest ministerial neighbor. They were much attached to each other, and were often associated in long and sometimes perilous journeys, while carrying on their ministerial and missionary work. It was very delightful forty or fifty years after to hear those who had been pioneers in the service of the Church, and who had grown grey in that service, tell of their early experiences and adventures. Mr. Alexander had much to tell, not only of himself and his early neighbors in Canada, but of men whose praise is in all the churches, and has spread over all the world.

All who knew Mr. Alexander testify to his earnest evangelical spirit, and his faithful discharge of all the duties of the ministry. He was a very popular and effective preacher. He prepared his sermons with great care, and delivered them in a ringing voice, and with great animation. He was not troubled with the nervousness which so fetters and obscures the powers of many; and was always able to "put his best foot foremost." He was endowed with a remarkably healthy and vigorous constitution. No amount of labor could suppress his abounding vitality. Even after long protracted and exhausting labors and journeyings, such was the recuperative force within him that he was easily and soon refreshed. We never heard him complain of feeling "Mondayish" after the Sabbath's work. When he was nearly seventy years of age we have heard him say, that, except for an occasional passing headache, he had never, in his own person, known what sickness was; or spent a day in bed, on that account, all his life. Even at that time he would leap from his buggy to the ground, without touching the step, with a bound as nimble and elastic as that of a boy at school. He thought nothing of riding on horseback twenty miles to a soiree or missionary meeting, and back again the same way next morning. Endowed with such mental and physical powers, and possessed of an eager desire to do all the good in his power, one can easily understand how unsparing of himself he would be in the early days of his ministry. One who had been engaged as a servant in his house, still remembers vividly how Mr. Alexander and Mr. Reid would often return from their long journeys on horseback over

the shocking roads, with top-boots and great coats all splashed with mud; which it was her painful duty afterwards to remove. It should be specially noted that in these early days—and, indeed, all through his ministry—Mr. Alexander gave unusual attention to the instruction of the young. His Bible-classes are still remembered gratefully in every place where he labored; and his lively manner and buoyant spirit combined with his earnest fervour to give him a wonderful influence over the young people in his charge.

After thirteen years of faithful labor in Cobourg, Mr. Alexander, with his wife and family of three sons, returned to Scotland. There he spent the next ten years of his life preaching in various congregations of the Free Church; especially in Towie and Leochel-Cushnie, in Aberdeenshire, where he was settled for seven years.

He returned to Canada in 1857, and was soon called to Percy and Campbellford; where he continued as actively as ever, making full proof of his ministry, till 1872. Indeed, many of the younger ministers, who were then his neighbors, felt themselves outstripped and rebuked by his active diligence and insensibility to fatigue. He was then, as all through his life, fond of a good horse, and an admirable driver. The sight of the old man with his white hair, his keen eye, and jubilant expression, sitting, as erect as a soldier, on his high seated buggy, and holding in, with tight rein, his fiery horse as it rattled along, formed a picture which still stands out vividly in the memory of those who knew him; and often reminded us of the description which dear John Brown gives of his father, in the inimitable sketch attached to the memoir by Dr. Cairns. While in Percy, Mrs. Alexander met with two severe and painful accidents; by being thrown from her carriage while out driving. She was nursed with most tender and chivalrous devotion by her husband; and though she lost the sight of one eye, and was never able to move about as freely as before, she regained for several years a fair measure of health and strength.

In 1872, Mr. Alexander was called to Mount Pleasant, in the Presbytery of Paris, where, until his final retirement from the active duties of the ministry in 1884, he laboured with all the vigor and earnestness of earlier days. It was just such a charge as suited him in many ways: not large but at the same time sufficient to tax his energies, and among a people simple in their tastes, who valued plain gospel preaching and showed much sympathy for him in his unwearied efforts to promote their spiritual good. The place was also only five miles distant from Brantford, and frequent visits to the larger place served to relieve the routine and quietness of country or village life. He was anything but a recluse, and loved Christian society, nor was he averse to a hearty laugh in the company of friends, when they met to call up memories of old times, in Scotland or Western Canada. Indeed, until a year ago or so, when he began to lose all interest in the outside world, he was one of the most cheerful, sunshiny Christians that could be found. He never murmured at his lot or complained of the dealings of God's providence. The burden of four score years and ten sat lightly upon him and he never seemed to realize that he was growing old or unequal to perform labour that appalled young men.

To the pastoral care of his congregation at Mount Pleasant, there was added the long and severe illness of Mrs. Alexander, who from the time of his settlement there until her death, was almost wholly confined to her room or bed. His fond attention to her was very marked, and nothing that affection could provide was withheld. After her death he had erected over her remains a neat marble monument, with date and place of her birth and death. There his remains also now lie, side by side with her, who was the sharer of his joys and sorrows for over half a century, awaiting the same

glorious resurrection. The stone now has added to it another name—their reunion is complete.

While pastor at Mount Pleasant, Mr. Alexander had another church erected at Bishopgate, Burford, where a few of his congregation resided. The distance to Mount Pleasant he felt was too great, and so he preferred to go to them, Sabbath after Sabbath, although his separate charge and a travel of sixteen miles every Lord's day, added considerably to his labors. Whether this was a wise step was to many of his friends and co-Presbyters a question which there was room for difference of opinion. But he was so determined and sanguine of results that the Presbytery assented to his proposal, and it is only fair to say that the little band of Presbyterians that he drew around him have proved their attachment to our Church.

In 1884, when he had reached the age of eighty-three, he realized that his day of constant work was done, and after resigning his charge, and boarding for a time at Mount Pleasant, he removed to Brantford. His last days were spent happily there among old and new found friends, for as he had little else to do, he gave a good deal of time to visiting in homes, where he was always welcome. No figure on the streets of Brantford was more familiar than his to old and young, by all of whom he was respected and revered. After resigning his charge at Mount Pleasant he made another visit of three months to Scotland, and for a time entertained the idea of remaining in his native land. But finally he determined to spend his last days in Canada where he had so many friends.

In Brantford he was a regular attendant at Zion Church, and at sacramental seasons took part with the pastor in the solemn ordinance, but latterly he could do nothing more than pronounce the benediction. His mind gradually weakened, and not unfrequently at religious meetings, when he felt wearied, and did not, perhaps, comprehend fully the nature of the business, he would stand up and bluntly tell the presiding chairman or speaker that "it was time to go home." He was greatly delighted to meet with the General Assembly in 1893, and see once more such old and tried friends as Dr. Reid. It carried him back fifty years, when he was an interested and by no means silent member of Church courts, and held his own views and opinions firmly against all comers.

For the past two years he was hardly out of his home, or, indeed, his room. If he ventured farther alone he was apt to lose his way, and liable to accident. He lived almost wholly in the past, the little consciousness that remained being of people he had known in early days. At times he spoke of his wife and mother, not realizing that they were dead. He was going after them to Toronto, or somewhere else, to bring them to Brantford. Even the Saviour whom he had loved and served so long became an indistinct person. On a kind lady friend speaking to him a few weeks before his death of the wonderful love that the Lord Jesus Christ had for him, and of the assurance that He would never leave him, he replied: "That must be a very fine person that you speak about; I would like much to make his acquaintance." Up to the last he was ministered to by loving hands, and his every want supplied. The help given by the Aged and Infirm Minister's Fund and timely gifts of friends in Brantford and elsewhere, enabled those interested in his welfare, to provide for his increasing necessities and helplessness. Finally, on the morning of the 19th December he peacefully slept away, to possess again the intelligence and consciousness that had been lost to him for so many months, and begin the higher studies and praise of the heavenly world.

On the Saturday following, his remains were taken from Brantford to Mount Pleasant, the services at the house and grave being conducted by Dr. Cochrane. Three members of Zion Church, Brantford, and three from Mount Pleasant congregation acted as pall bearers. Within sight of the church where his voice was heard for so many years, and surrounded by graves at whose mouths he stood speaking words of comfort to mourners, all that is mortal of this aged man of God now rests until the sound of the trumpet, when he shall be clothed with immortality.

\* For the portion of this sketch relating to Mr. Alexander's earlier ministry in Cobourg and the surrounding district Dr. Cochrane desires to acknowledge his indebtedness to Rev. Wm. McWilliam, LL.B.



**Missionary World.**

**CHEAP MISSIONARIES.**

The following furnished for the *Independent* by Mrs. Geo. S. Hays, a missionary of the Presbyterian Board in China, will serve to correct a gross misjudgment:—

Never before to-day have the advocates of cheap missionary labor clamored so loudly. Hardly a week passes in which one does not see or hear harsh criticisms of missionaries for keeping so many servants, for living in such palatial residences, for doing so little work, for settling such luxurious tables, or for traveling at such expense. Hardly any thoughtful person would advocate a well-educated missionary, who had spent much time and money in making a long trip to a foreign field, and several years of hard study acquiring a difficult language, devoting her valuable time to household duties, when she can hire labor as cheaply as it can be done in most Eastern countries.

After many trials and tribulations in the matter of training green servants, I finally succeeded in getting a Chinaman who made an excellent cook. He was faithful, honest, hard-working, cleanly and a good cook; and I paid him—at the present rate of exchange—the equivalent of \$2 a month; and he boarded himself. I venture to say nine out of ten of the readers of this article would hire such a cook themselves if they could get the chance. With four little children in our home, I found it necessary to keep a nurse. She did most of the bathing, dressing and hair-combing of the little ones, the mending of tiny garments and cleaning of bed-rooms. She watched the children at play and took good care of them while I was engaged in mission work; she helped nurse them and me in sickness, and I gave her \$1.50 a month; and she boarded herself.

Before I came home for my furlough, I had a great deal of extra sewing to do. The question arose, should I do it all myself leaving no time for visiting among the women, or should I hire a sewing woman at five cents a day? It is hardly necessary to say what was my decision. After hearing of the low wages paid in China, a gentleman laughingly said to me: "Well, I think you missionaries are mighty mean to jew down the poor Chinaman in that style." I hastened to assure him that the wages we give are high in comparison with that given by the natives themselves, and that employment by a missionary is considered a privilege by a Chinaman.

The missionary wife and mother will have plenty to do in overseeing and guiding these servants, and in training and teaching her children, in addition to her mission work, without doing any actual manual labor. If her own mere pleasure were consulted, she would certainly prefer working in her own home to visiting dirty Chinese homes, infested with vermin and offensive odors. "Oh, of course," says Madam Critic, who probably has hot and cold water, steam heat, and electric light in her house, and rides in a carriage or street car, while the poor missionary to China provokes her indignation by being obliged to hire coolies to carry her sedan chair when she goes abroad—"of course, a missionary might keep two servants, but she can give no satisfactory reason for keeping four or five."

It seems a little strange that the missionary who pays her servants out of her own salary, asking help from no one, and who has to adapt herself to the country in which she lives, is so much blamed for what she would gladly help if she could. She would, of course, prefer doing without the extra expense and trouble of keeping a night watchman; but her household goods would quickly disappear without this extra precaution; and during her husband's annual absence of three or four months, while out itinerating, she is glad to know that one trusty servant is awake, on whom she can

call if necessary, to go for the nearest foreigner, perhaps a ten minutes' walk away. The missionary would gladly turn her cow into a good pasture field instead of hiring a cow-boy—not a wild and reckless rider of the West, but a meek, shoeless individual, who leads the cow gently by a rope to the hills or seashore and watches her all day long, lest she wander into fields unprotected by walls and fences. But pasture fields are unknown—in North China at least. Dr. Ellinwood told me that he had answered severe criticisms of a missionary's home in Chefu at least four different times.

Over thirty years ago a missionary and his young and delicate wife were shipwrecked off the coast of Chefu. After much trouble they found their way to Tungchow, the mission station to which they were assigned. They lived there for a few months, sharing an uncomfortable and filthy heathen temple with two other missionaries. Finding they could not get another house in Tungchow, they moved to a little Chinese house in a village forty miles away and lived there for about two years, the only foreigners in the place. From there they moved to Chefu and rented a house in the city. In that little dismal house, with mud walls and narrow windows, surrounded with cesspools and garbage heaps, with the nearest neighbor perhaps dying of small-pox or typhus fever, the first little child was born. Is it any wonder that when the missionary had the chance of buying land up on the hill above the filthy city, that he thought it a special dispensation of Providence.

The Board of Foreign Missions was unable at the time to provide money for building a home, so the missionary built a modest one-storied building of gray brick at his own expense. As the years rolled by, several rooms were added to the ends of the house to accommodate the increasing family, and as a protection from heat and storm, a veranda was built along one side of the house. Alas! it is this veranda which causes all the trouble. Arches of brick were found to be less expensive than pillars of wood, and when the rash missionary overlaid the brick with plaster and a coat of whitewash, there stood the "palace" with arches of "white marble gleaming in the sunlight!"

Many "globe-trotters" visit Chefu and spend several weeks in the spacious hotels on the seashore. The missionaries, a mile or two away, busy with their chapels and schools and hospitals, perhaps do not ever know of the presence of the distinguished visitors until they have gone away to publish to the world that "Missionaries must do very little work, for they had been weeks in the same city with them and did not see a sign of missionary labor."

How different from the average traveler is Mrs. Isabella Bird Bishop. Last summer she only spent a few days in Chefu, yet the second day after her arrival she came through the burning heat up to my home. She drank a cup of tea, and ate two slices of American chocolate cake (made by my aforementioned cook), and then met with us in our union prayer-meeting. She listened sympathetically to the remarks made by missionaries of different denominations, and then spoke herself of the troubles of missionaries in Manchuria, and asked our prayers for them.

I, for one, am sincerely thankful to the Presbyterian Board for the salary given the missionaries under its care, a salary, not large in the eyes of the world, but enough to free the missionary from anxiety about the support of himself and family; enough to enable him to live comfortably and long; to buy occasional books and papers to keep him in touch with the outside world; to help personally with important work when the cry is "cut down," to give his children the good education which all missionaries earnestly desire for them; enough, with economy, to enable him to send help to aged parents at home, or to lay up a little for future illness or old age.

I am glad that the Foreign Mission Boards of which I know most agree with Paul that "the laborer is worthy of his hire."—*The Occident*

**Young People's Societies.**

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

**THE MODERATOR AND MISSIONS.**

The Moderator of the General Assembly sets out in this lively style in his leaflet on Home Missions now being scattered throughout the Church: "For years, the Home Mission Fund (Western Section) has been in an unsatisfactory state. The first year after the union the Committee reported a debt of \$9,125, and ever since it has been wiping out and dreading deficits. Why? Because the pace of the work is faster than that of the revenue. A scrupled diet never satisfies a growing boy, and the Church has kept the Home Mission Committee on short rations." The "growing boy" has, since the union of 1875, "started 356 missions on the road to become self-supporting congregations (nearly 18 a year). Many of them have already reached their destination." Even in French Quebec there has been a gain in those 19 years of 40 per cent. in families and 72 per cent. in communicants. "No other Church has extended its work so widely as our own in the West, and no one has been more successful. Since the Union the families in the West have increased 20 fold and communicants more than 30 fold. In 1875 the West gave out about two-thirds of one per cent. of the revenue of the Church, and in 1894 about 12½ per cent." Dr. Robertson appeals strongly to Young People's Societies to take a hand in pressing forward this magnificent work. Can there be any higher patriotism than in helping to capture and hold our brave Dominion for Christ, the King of Kings?

**"TAKING PART"**

Says Rev. Dr. R. F. Horton, of London, Eng., in *Christian Endeavor*. "You know how in your society-meeting you are often quite indisposed to pray. Do you know why? It is because you have cut short your private prayers, and never through the week experienced any fervour or enlargement in them. Or perhaps you have nothing to say on the subject under discussion. Why? Because you have neglected to live it through the week.

"Or perhaps I am mistaken and uncharitable in my judgment. You have prayed, you have lived, and yet you are weak and motionless in your Assembly. Well, may I tell you what has happened? You have prayed and lived, but you have neglected to offer yourself on the altar as a living sacrifice, for your Lord to use you just as He chooses. Consequently a self-conscious shyness and a guilty reserve make it impossible for His word to come out of your life, or His thought to find suitable expression in your mind."

**A YOUNG PRESBYTERIAN PRESIDENT**

Mr. S. John Duncan-Clark, the newly elected President of the Toronto Christian Endeavor Union, is a young Presbyterian, (just in his 21st year), son of Mr. S. C. Duncan-Clark, long well-known for his zeal in Church work, and at present an active elder in the Church of the Covenant, Toronto. John was a child of Providence, having, when little more than an infant come safely through a dreadful scourge of sickness which carried off the other three children of the family. He is possessed of fine literary talent and is studying medicine, with a view to mission work in the foreign field.

The Christian Endeavor movement goes on with undiminished momentum. Mr. J. Willis Baer, the General Secretary, brings the statistics up to date as follows: "There are now 42,800 societies, with a membership of 2,568,000; 34,392 societies are in the United States, 3,184 in the Dominion of Canada, and 5,063 in foreign and missionary lands. In England there are over 3,000 societies, and in Australia over 1,600. The Junior Societies number nearly 10,000. There are 78 intermediate societies, about 40 societies for mothers, 24 senior, and 160 floating societies." The "floating" societies are not to be supposed "at sea" in regard to principles or methods. The term describes societies formed on ship-board, men-of-war, merchant vessels, etc.

**LABORERS TOGETHER WITH GOD.**

REV. W. S. MCTAVISH, B.D., DESERONIO.

(Christian Endeavor Day.)

Feb. 7.—I Con. iii.—37.

Christian Endeavor Day! As we look back over the sixteen years during which the Society has been carrying on its work we are constrained to exclaim, "What hath God wrought!" Less than a score of years, but how great the results have been! And yet what have we as Endeavorers done? Some of us have been planting seeds here and there; others have watered what was sown; God gave the increase. "Not unto us, oh Lord, not unto us, but unto Thy name give glory" (Ps. cxv. 1).

As we enter upon another year of service it is well to remember that we are laborers together with God. Without Him we can do nothing; with Him we are strong. Without Him our hardest work will be fruitless; with Him our labors will be crowned with success.

When we are laboring together with God we are engaged in a most honorable service. We have seen persons who seemed to think that because they labored with a great man, some of his honor was reflected upon them. Possibly they were right. Paul esteemed it a favor to be regarded as the bond-slave of Jesus Christ. From the frequency with which He used that expression one can see that He gloried in it.

When the Queen of Sheba came to visit Solomon, and when she had seen the splendor of his kingdom, the magnificence of his palace, and the character of his retinue, she said, "Happy are thy men, and happy are thy servants which stand continually before thee" (II Chron. ix. 7). But highly as earthly positions may be prized, and great as may be the honors or emoluments connected with them, they are not to be compared with the honor of being a laborer with God. This is the highest, the most honorable and the most inspiring of all work. If we are chosen to occupy an office in the Church we should be prepared to say, "I magnify mine office."

It is worthy of remark that the worker with God will always have his Master's presence. Some masters commit the work to underlings, and these underlings sometimes lord it over the servants; but God is always with His servants. In the person of His Holy Spirit God comes to cheer, to help, to instruct and to guide each one of His servants.

The laborer together with God will never labor in vain. He may not always see the results he desires to see, but then he has the satisfaction of knowing that his labors are not fruitless. "He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. God's word shall not return unto Him void, for it shall accomplish that whereunto He hath sent it (Is. lv. 11). Let us then be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labors are not in vain in the Lord.

The laborer together with God is given strength to bear whatever burdens may be imposed; to discharge whatever duties may be assigned and to prosecute whatever work may be placed under his charge. "As his day his strength shall be" (Deut. xxxiii. 25). "He can do all things through Christ Who strengthens him" (Phil. iv. 13).

The one who labors with God is sure of his reward. "Every man shall receive his own reward according to his own labor" (I Cor. iii. 8). But yet, what John said must not be forgotten, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." A traveller who had, after a considerable difficulty, climbed to the summit of a mountain, declared that one look back more than repaid him for all the trouble of the journey; and so we think that one day in heaven, one look at our glorified Redeemer will more than compensate us for the disappointments we have met with, all the tears we have shed, and all the trials we have endured.



## THE CANADA PRESBYTERIAN

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## The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JANUARY 22ND, 1896.

THE following telegram has just been received from Halifax from Rev. Dr. Robertson, Moderator of the Church: "The Rev. Dr. Warden has formally accepted the office of agent of the Presbyterian Church to which he was appointed by the last General Assembly and, in consequence of the death of the late lamented Dr. Reid, enters on the duties of his office at once. To Dr. Warden as Agent all contributions to the schemes of the Church are to be forwarded and all correspondence addressed at his office Confederation Life Buildings, Toronto, Ont."

WE must crave the indulgence of many valued contributors for delay, on account of great pressure on our columns, for non-publication as yet of valuable articles; also for the non-appearance this week of notices of congregational meetings crowded out by reason of the great number of such sent in to us at this season.

WE would very earnestly ask the attention of the whole Western Section of the Church to the circular of the Rev. Wm. Burns, agent of the Aged and Infirm Minister's Fund, respecting the claims and needs of that fund. Perhaps no part of the Church's benevolent work, except it be that for Widows and Orphans appeals more strongly and pleadingly to the sympathy and help of the Church, than that which, although its help is comparatively small, contributes so much to the comfort of the declining years of those who during a life of labour have been able to do little to provide in other ways for their old age. Let Mr. Burns' appeal receive a glad and liberal response.

WE are in a position to intimate that Rev. Louis H. Jordan, M.A., B.D., pastor of St. James Square Church in this city, is about to offer himself as a candidate for the chair of Church History and Apologetics in Knox College. Mr. Jordan has enjoyed exceptional advantages as a student, having read widely in both of these departments under distinguished instructors during prolonged studies abroad. It will be remembered that when he accepted the pastorate of his present charge, he did so on the express understanding (formally stated alike to the Presbytery and to the Session of St. James Square) that he looked forward to devoting himself to teaching when a suitable opening should offer.

SERVING the public in these modern days is a risky kind of business. The Premier of Canada risked his political life on a Remedial Bill; and, before he had gone far, found out that many of his friends did not want any such bill. Dr. Jamieson took his life in his hand ostensibly to help a number of people in the Transvaal; but when the critical moment came they refused to "rise" and left him to his fate. Grover Cleveland shook the financial concerns of his country by a threatening message to Congress; and his political opponents rewarded him by putting a tariff under his nose that the people had elected him to oppose. Salisbury and the youthful Emperor of Germany may come next. The moral seems to be that a public man should be very sure of his ground before he goes ahead.

## REV. DR. REID PASSES AWAY.

IT is with feelings of profound sorrow that we this week announce the sad tidings which have for some time been almost daily expected of the death of this venerable father and servant of the Church. His death will be felt throughout the whole Church to be a very great loss. Not only is the family whose head has been taken bereaved, the whole Presbyterian Church in Canada has been bereaved, and sympathises with the family in their sense of loss.

Only the briefest summary of the facts of his life can at present be given. Some one who has known our late father long and well, and loved him, will pay a fuller tribute to his memory than we can attempt.

He was born on Dec. 10th, 1816, in the parish of Kildrummy, Aberdeenshire, educated at King's College, Aberdeen, and took his degree of M.A. in 1833, and was licensed as a preacher of the gospel in May, 1839, by the Presbytery of Fordyce in connection with the Church of Scotland. Shortly after he left for Canada as a missionary of the Glasgow Colonial Society, then a mission field indeed and far away. In January, 1840, he was ordained and inducted into the pastoral charge of Grafton and Colborne, and in 1849 removed to Picton, Prince Edward County, where he had been called. Having been appointed General Agent of the Church and editor of the *Missionary Record* he removed to Toronto in 1853 where he has ever since continued to discharge the duties of agent, being some years ago relieved of the editorship of the *Record*. On February 7th, 1890, the jubilee of his ministry was held in St. Charles Street Church, now Westminster, on which occasion there was a large gathering including many representative ministers and laymen of the city and beyond it. Addresses were presented by the Presbytery of Toronto, and the congregation of which he had been long an elder, and congratulatory speeches made by leading ministers and members of the Church in the city. And now almost six years later the end has come and he has fallen asleep.

The death of Rev. Dr. Reid severs one more of the now few remaining links which bind the Church of the present day to that of a past generation. For over forty years he has been a conspicuous official figure in every annual Synod or Assembly, the Moderatorship of which he was honored with in 1879, meeting the Supreme Court with a regularity, a preparedness, and showing always a clearness and promptitude of judgment most rare indeed, and often most helpful to the business of the Church. No important movement has taken place in the Church during the last half century in which Dr. Reid has not taken a prominent part, and his judgment and opinions, ripened by long experience, always commanded respect, until weight of years and long service have commanded the veneration of the whole Church.

At last Assembly, feeling and showing the rapidly increasing infirmities of age, he asked to be relieved in part, or wholly of his work according as circumstances might require, and the Assembly, with many expressions of high esteem for his character, and of eulogium on the length and fidelity of his services, with every mark of sympathy and kindness, made provision for his relief from work, and for his physical comfort while his life was spared. It was an affecting scene, and few who witnessed it will ever forget it. And now the call has come and the honoured father has gone to his rest and reward. What he was as husband, father, friend, it is not for us to say; as a pastor he was beloved and honoured, and as agent for the Church, for the long and eventful period during which he has served it, there is only one opinion as to his zeal and diligence and fidelity and devotion, while his urbanity and courteousness toward all with whom he had occasion to transact business were so unflinching that he never made an enemy, a testimony which can be borne to very few indeed who have served so long, and so many, and such varied interests in the Church as Dr. Reid has done. We would respectfully join with the whole Church in tendering the most sincere sympathy to the family and more immediate relatives of the departed father.

IT now comes out that in 1885 Lord Granville, then British Foreign Minister, had the Venezuela dispute virtually settled and left a draft Treaty in the Foreign office ready for signature. Taking office after Granville Lord Salisbury opened the question anew and we all know the result. It is a suggestive fact, but a fact all the same, that Salisbury was scarcely in office when troubles between Great Britain and other countries began to arise in almost every part of the world. It may have been a mere coincidence, but we venture to say the British people will look into the matter. They take nothing for granted in politics over there.

## ARMENIAN SUFFERER'S FUND.

Amount previously acknowledged.....	\$375.25
J. I., Toronto.....	3.00
Miss Hepburn.....	5.00
J. L.....	1.00
John McA'one, Toronto.....	5.00
A Friend, London.....	5.00
A. C. Soam, Anan, per <i>Toronto Globe</i> .....	23.00
John P. Shipley, Denfield.....	2.00
Mrs. Geo. M. Rose, Fernhill.....	4.00
	\$423.25

For the information of the many friends who are interested in this fund we may mention that hitherto there have been two reliable channels through which funds have been forwarded to Armenia. The National Armenian Relief Fund and the American Board of Foreign Missions have had excellent means of supplying aid through missionaries, Foreign Consuls and English and American citizens residing in or near the distressed districts. Up to the present time over one hundred and thirty thousand dollars have been forwarded to Constantinople and from there distributed in the interior of Armenia through their agencies. Recently the Evangelical Alliance have issued a circular to its various branches asking funds for this cause, and Miss Clara Barton, the President of the Red Cross Society, has intimated her intention of sailing for Turkey in a few days to engage with an experienced band of helpers, in ministering to the pressing calls for assistance. The demand so far has been far in excess of the funds contributed; it will require, it is stated on good authority, at least \$3000,000 to meet the necessities of the multitudes of helpless fellow Christians in Armenia until next summer. Meantime we are forwarding the funds intrusted to us through the American Board of Foreign Missions, whose agent in Constantinople is in an excellent position to forward contributions promptly where they are most needed and where they will be most efficiently applied. Mr. Frank H. Wiggin, the assistant treasurer of the Board, reports that he has forwarded to Constantinople over \$30,000, much of it by cable, and that this amount has been sent forward promptly, some of it by telegraph, to interior cities and villages where massacres have occurred, and disbursements are being carefully and judiciously made for the aid of the survivors of the massacres by competent English and American residents. Every assurance can be given to contributors to the fund that their gifts will be faithfully forwarded and applied to the relief of the pressing wants of the suffering in Armenia.

## THE AUGMENTATION FUND.

THIS is the season for circulars, and the Augmentation Committee has just issued one whose arguments and appeals should be felt and responded to by every minister and congregation in the Church. Last year was felt to be one which should mark a turning point in its history, and through the well-directed and able efforts of its convener, Rev. D. J. Macdonnell, and of many who co-operated with him, and the response given by Presbyteries, Sessions and members of churches, his heart and the hearts of all who believe in and helped it were made glad by all claims being met. And now, what of the future? The inspiring voice and leadership of the beloved brother whose praise is in all the churches, and by whose efforts it has accomplished so much in the past, are, for the present, through his illness which all deplore, lost to this cause so dear to his heart. "The outlook is hopeful," says the committee. "A forward movement has begun, and the committee confidently ex-

CONGREGATIONAL MEETINGS.

pect that all old friends and many new friends will rally to the support of this branch of the Church's work." Let the Church now by its deeds justify this expectation. There is not a member of the Church but believes in Home Missions; well, this is Home Mission work, and every argument that can be urged on its behalf applies with equal weight on behalf of Augmentation. There can be no doubt on this point.

What does the Augmentation Committee do? Every year it takes off the hands of the Home Mission Committee proper, some fifteen or twenty mission fields that have been nursed up to the point of needing the entire services of a settled minister whom they are as yet unable to maintain alone. They are just coming to the birth as organized congregations, and now is their time of need. It is the work of this committee to come in at this critical point with words of cheer and strong arms to help. Hundreds of congregations because of assistance rendered them at this stage, are to-day strong and helping others, which, but for this assistance, would have died or been still poor, weak starvings. No one who knows the facts doubts this.

What are some of the facts? In 1883 this Committee took into its care 90 weak congregations; and since then 190 or 200 more. Since 1883 by the help of this fund 250 congregations at least have been helped to become self-sustaining. The 411 congregations which, during the past 12 years, have been or are still being helped by the Augmentation fund, are now returning to the Church in support of its schemes \$20,000 annually. On the simplest business principles, to say nothing of the Christian duty and privilege of the strong to help the weak, this fund is returning ample interest to the Church. In our great North-west and British Columbia, out of 60 congregations which since 1883 have been helped by this fund, 40 are now self-sustaining. Into the new settlements in Ontario, and among the few and scattered Protestant Christians in Quebec, all but submerged by Romanism, it carries the same beneficent ministry and lends its strong helping hand. The question naturally rises in the mind, how could our Church have done, what would it have been, without it? If we love our Church, if we love our Master and our Master's cause, and would have it advance in the future as in the past, let this fund have generous support.

Lukewarmness in its support, and even prejudice against it, have existed in some quarters because of alleged mistakes in its administration. Granted. The committee does not claim to be infallible. The difficulties in its working have been many, but be it observed they have been due chiefly to the action of Presbyteries. But is there a single fund of the Church, or a single member of it who, during the last twelve years, have made no mistakes? Then why withhold support from the Augmentation Fund on this ground. Increased experience has every year been lessening the danger and diminishing the number of what have been considered to be defects in its administration, and by calling in the help of Synods as well as Presbyteries to this end, they have been reduced, we believe, to a minimum.

The claims of this fund to support are, we think, both many, and obvious, and strong. There is at present an argument in its behalf of a personal kind which we do not feel it unbecoming in the circumstances to urge and urge strongly. The continued illness of the brother beloved by the whole Church, whose courageous heart and indefatigable labors have done so much for this fund, is to all a source of deep grief. His eloquent voice on its behalf and strong personality are much missed. It has been largely owing to his efforts and contagious enthusiasm that it has accomplished so much for the Church, that many congregations are now strong which would otherwise have been weak or dead. This scheme has for years been pre-eminently his own because it appears to us it is so like himself, generous, unselfish and helpful to the weak. Would it not be a becoming thing for the Church at large, a tribute of respect to him, of appreciation of his past labors, a mark of the Church's sympathy and love for him, so well deserved, to make this part of her work for his sake and his Master's sake, whom, in it, as in so many other ways, he has served so long and faithfully, a triumphant success, and so carry to him in his sick-room good cheer and to his heart great gladness?

THIS is the season at which most congregations make up their annual balance sheet, review the work of the past year and take an outlook upon the prospects for that which is to come. To many it is a season of much anxiety. Last Wednesday evening a large number of the city churches held their annual meetings, and the publication of their reports furnishes food for reflection and an occasion for remark.

The first thing which strikes the attention in the reports published is the deep and widespread interest, growing steadily it would appear, in congregational work and in the Church's work. This is evinced by the all but uniform statement made of a large attendance at these annual meetings. This is a most hopeful and encouraging sign. It is very gratifying also to observe that, in the case of almost every congregation, an increase of membership, and at the communion in some cases quite marked, is reported. The large membership of many of the city churches is a noticeable feature of the reports. It is all the more so because of the still depressed condition of the city in many respects. It indicates, we think, much faithful work being done by pastors, officebearers and parents by which this growth is brought about.

No one also can help noticing the many and varied forms of Christian work and philanthropy carried on in connection more or less with all the churches in the form of mission Sunday schools mission halls, visiting and relieving the poor. The man who charges the Church with indifference to or neglect of the poor speaks in ignorance of what is being done in this direction. We should like to know of any organization whose efforts in this respect can be compared with those of the Christian Church. Societies for the promotion of Christian life in all its aspects are a prominent feature of the churches and of our time. The very full reports on all these subjects placed before the congregations are most interesting. Their fulness leaves nothing to be desired; there is no concealment, no shirking of or shrinking from what may be unfavourable, or indicate decline or failure in any direction. The harmony in all the meetings also shows that the brethren in the various congregations are dwelling together in love and unity. Serving of simple refreshments at these meetings prevails in many churches and gives opportunity for showing and promoting Christian sociality and good feeling.

The financial aspect of these meetings is naturally a most important one. It is gratifying that, while in Toronto, as in many other cities, the past year has been one of depression in business of many kinds, and consequent slackness of work, the reports financially are so satisfactory. In many cases income has been equal to expenditure or left a balance on the right side, and where it has been on the wrong one, there has been generally a good reason to give for it, showing no falling off of interest or liberality. Even where indebtedness is quite large, there is no faint-heartedness or lack of courage and hope. Many have sought and been able to consolidate their debts at a low rate of increase and thus obtain relief. Many people to keep up the services of their respective churches must have shown a liberal spirit, and, in not a few cases, much self-denial. Even in cases where there are heavy mortgages and large accounts to meet for running expenses, the contributions to the benevolent and missionary schemes of the Church have either not fallen off or have increased. At the same time these large debts are found oppressive burdens, to be relieved of them would be a great deliverance, and but for them, how much more might and would these churches do for the spread and building up of the Church at home and abroad.

The training given to the young people of the Church in their various societies and Sabbath schools, in the grace of liberality, is beginning to tell and will tell more and more in the future. No one need be, no one that we know is discouraged by the outlook. Taking all things into consideration the close of the congregational year is hopeful and encouraging. Let us honour God with our substance, let all try to come nearer to the mark of which it can be said, "We have done what we could." The Lord hath done great things for us whereof we are glad; He hath blessed us; He will bless us still. Let all our congregations enter heartily upon another year of grateful loving service asking out of full hearts, "What shall we render unto the Lord for all His benefits?"

Books and Magazines.

AND PETER, and other sermons. By Rev. J. Wilbur, D.D., author of "The Ivory Palaces," etc. Fleming H. Revell Company, Toronto.

The writer of the little book with this quaint title is a well-known religious writer and worker. The title of the book is the subject of one of the sermons, and is given it because Peter is such a favorite with the author. It consists of eight sermons, all fresh in their treatment, full of suggestion and apt illustration, will be much enjoyed by all who read them, and especially helpful to ministers to keep them out of ruts.

THE BLESSING OF CHEERFULNESS. By J. R. Miller, D.D., author of "Secrets of Happy Home Life," "Silent Times," etc. Hodder & Stoughton, London; Fleming H. Revell Company, Toronto.

The name of Rev. Dr. Miller as a writer on subjects of practical religion is familiar to all who take interest in such subjects. This is a very neat, attractive booklet on an important subject, and this, the style of treatment and external appearance all commend it to the reader.

The new *Frank Leslie's Pleasant Hours for Boys and Girls* improves with every number. That for February is the best yet; it is full of good things for young people. An article that every reader of juvenile literature will enjoy is "Favorite Story-writers for Young People," in which are described the methods of work of Oliver Optic, Edward S. Ellis, Nora Perry, J. T. Towbridge and Susan Coolidge; finely illustrated with their latest portraits. It is the first of a series of papers on the subject. Then there is an article on "Costumes for a Fancy Dress Party"; an entertaining chat about chameleons; several short stories; the continuation of the two serials by Edward S. Ellis and Jeannette H. Walworth; a story for the little folks; the editor's talks about the new books for boys and girls; and a number of puzzles, for the solution of which a prize of \$5 is offered.

The late Dr. Jowett is reported to have once said to Mrs. Humphry Ward: "We shall come in the future to teach almost entirely by biography. We shall begin with the life that is most familiar to us, 'The Life of Christ,' and we shall more and more put before our children the great examples of persons' lives so that they shall have from the beginning heroes and friends in their thoughts." The editors of *McClure's Magazine* thoroughly agree with Dr. Jowett. It has been, for a long time, their great desire to publish a "Life of Christ" which shall be, to quote Mr. Hall Caine's words in the December issue, "as vivid and as personal from the standpoint of belief as Renan's was from the standpoint of unbelief." The publication of this departure in magazine literature will begin in the February number of *McClure's*.

*Queen's Quarterly* Vol. III. No. 3 contains many interesting papers. The first place is given to the beloved late Professor Williamson, LL.D., whose memory will be kept green in *Queen's* for many a year. A suggestive subject and article is "The Influence of Greece upon the Thought, Form and Development of the Jewish Religion." "Are our American Newspapers Degenerating?" is discussed by A. F. Drummond. "Vegetable Physiology;" "Keats, the Poet of beauty;" "The Gods of Greece;" "Classical Notes" by Professor Date; "Book Reviews;" and "Current Events," interestingly discussed by the well-known faculty of G conclude a very interesting number. [Box A., Queen's University, Kingston, Ont.]

*Massey's Magazine* is a new candidate and venture in the Canadian literary world. We wish it success. Its first article is by the well-known contributor Professor Wm. Clark, D.O.L., on "The Cathedral of Christ's Church, Canterbury" illustrated. Following it are "The Evolution of Two of my Pictures;" "The Singer of Tanjamar;" by Pauline Johnston, "Shakespeare's Tragedies—1. Macbeth" is a psychological study. An account is given of the "New Canadian Ship Canal at Sault Ste Marie" with illustrations. "Outing and Recreation," "Woman's Realm," and "The Literary Kingdom, with Current Comment are the leading features of this first number. [The Massey Press, Toronto, Canada.]

A poem by Arthur Sherborne Hardy, "The City of Dreams," opens the January *Cosmopolitan*. Its illustrations are as usual admirable in every way. Some of its leading articles are "Casting down some Great Mountains;" "Amateur Photography of To-day;" "Butterflies, a Tale of Nature;" "Submarine Boats;" "A Brief History of Altruria;" "A Tragedy of the Great North Road;" with a coloured frontispiece illustration, recalling the olden times. Other and lighter articles lend variety to this excellent and wonderfully cheap monthly. [The *Cosmopolitan*, Irvington-on-the-Hudson, New York, U.S.]

The Lee family of Virginia is the subject of a series of profusely illustrated articles which will constitute a leading feature in *Frank Leslie's Popular Monthly* during the current year. The February number of this magazine contains the initial article of the series, entitled "The Ancestors of General Robert E. Lee, and the Times in which They Lived." This number also contains beautifully illustrated articles upon "A Roman Festa," "The Social Settlement in America," "West Point," "Art Students in Paris," and stories, sketches and poems by popular contributors.

"A Mother's Book of Lullabies" is a collection of five songs by Eugene Field including: "Cornish Lullaby," "Medieval Eventide," "Dewdrops and the Rose," "Dutch Lullaby," "Old English Lullaby," set to music by D. B. Gillette, Jr. The book is from the press of Wm. A. Pond and Co., Music Publishers, 25 Union Square, New York.

## The Family Circle.

### THE GREAT AND STRONG.

That man is great, and he alone,  
Who serves a greatness not his own  
For neither praise nor self;  
Content to know and be unknown,  
Whole in himself.

Strong is that man, he only strong,  
To whose well-ordered will belong,  
For service and delight,  
All powers that do, in face of wrong,  
Establish right.

And free he is, and only he,  
Who, from his tyrant passion free,  
By fortune undismayed,  
Hath power upon himself to be  
By himself obeyed.

If such a man there be, where'er  
Beneath the sun and moon he fare,  
He cannot fare amiss;  
Great Nature hath him in her care,  
Her cause is his.

### THE "COWARDLY" HEROINE.

Minnie Leland was not a welcome guest when she made her appearance at Sweet Brier farm. The day the letter announcing her proposed visit was received, there was quite a commotion among the younger members of the Randolph family. It was her first visit since babyhood, and for some reason her cousins had gotten it into their heads that she would spoil the good times that they had enjoyed among themselves.

"I wish she would stay at home," George said, emphatically, after the letter was read in his hearing. "I hate these city people who make a convenience of their country relatives when they wish to shake the dust of the city from their feet for a short time."

"I agree with you exactly, George," affirmed Amy. "She will make sport of our old-fashioned house and home-spun ways, just as all city girls do."

"And go round with her nose in the air because she does not find city accommodations on the farm," muttered George. "I have seen girls from the big towns who thought it a mark of refinement not to know a cow when they saw one, and who boasted that they could not tell a sheep from a pig."

"She will laugh at our plain clothes and the way they are made, too," suggested Ellen. "Of course, she will bring half-a-dozen trunks packed with finery, and spend nine-tenths of her time before the looking-glass primping."

"I am sure I shall not draw an easy breath while she is here," grumbled Frank.

"Nor eat a good square meal in her presence," added George, with a knowing wink. "You will have to improve your table manners greatly if you do not offend her fastidious taste."

"Come, come, children! You must exercise more charity towards your cousin," remonstrated Mrs. Randolph. "You have not seen her since she was a very little girl, and it is both unfair and unkind to condemn her untried."

"We are only judging her by the average city girl," excused George. "They are all proud and stuck-up, and act as though they were made out of a better quality of clay than ordinary people."

"I do not think that my sister Mary's daughter can be the useless, disagreeable creature that you have described," said Mr. Randolph, reprovingly. "We always credited Mary with more than ordinary good common-sense, and I'll be surprised if her child resembles the picture you have photographed."

The expected guest arrived a day or two later; but instead of the half-a-dozen trunks packed with finery Ellen had predicted, she brought with her only an ordinary-sized telescope, which proved amply large for the modest wardrobe she carried. Her dresses, though bright and fresh, were as inexpensive and plainly made as either Amy's or Ellen's, and she was more unselfish and unassuming than either of them. She insisted upon making herself useful too; and the dainty way she kept her room proved conclusively that she was not being reared up in idleness, as her cousins had plainly intimated.

Still, regardless of her sweet temper and the helping-hand she was always ready to lend, the girls continued to look upon her with critical eyes, and more than once during the fortnight visit she was wounded deeply by the little home thrusts they seemed to delight to fling at her. The boys were more thoughtful, but they could not control their merriment when they saw her fleeing in affright from the harmless farm animals; and long before her visit was over they had made up their minds that she was a regular little coward.

One bright autumn afternoon Mr. and Mrs. Randolph went away, leaving the little ones and the house in charge of the older children. Everything passed off pleasantly until, just as they were sitting down to the tea-table, little Edna, in some way, while passing the stove, set fire to her cotton apron. In a moment she was enveloped in flames, and if it had not been for the presence of mind of the city cousin, she would have burned to death. Even George and Frank shared in the panic that a sight of the flames created, and, with their sisters, ran here and there shrieking for help.

In the midst of the confusion the "cowardly" cousin snatched up the heavy rug lying by the stove, and forcibly wrapping it round the screaming child, soon succeeded in smothering the flames. Then, calling for soda, she went to work to wrap up the little girl's burns in the way she had seen her mother do when the skin was not broken.

Her coolness in the face of danger gave her cousins confidence in her ability, and in a very short time quiet was restored, and children returned to their suppers with an exalted opinion of the cowardly cousin who had the presence of mind to act, while they ran about screaming for assistance that was out of reach.

A little later their parents returned to find no traces of the fire except Edna's bound up, but now painless burns, and the few blisters that Minnie carried, the result of her fight with the flames.

"Dear Minnie! I tremble to think what the result would have been but for her bravery!" said the mother as she pressed the baby to her heart.

"And to think that we refused her the welcome that she deserved, too," replied Amy, regretfully, thinking of all that had passed.

"We must try in some way to make amends for our unkindness," urged George. "I am sure I shall never think of her as a coward again; not even if I should see her running from good-natured, sober old Mooly."

"It would not be wise to do so, considering the shameful way we rushed around while she was risking her life to save Edna's," Frank remarked with em-

phasis. "She is a regular little heroine and I mean to tell her so."

And he did, much to Minnie's astonishment, for to a girl who always tried to do her best, it sounded like flattery to have her cousin compliment her for doing her plain, simple duty.

"I never thought of heroism in connection with my effort to save the baby," she protested. "I simply did what was right."

"Heroes always do the same," remarked her aunt. "That's what makes them such."—*Philadelphia Presbyterian*.

### NOTES ON OUR LAST ASSEMBLY.

The Rev. Dr. Waters, formerly an esteemed minister of our Church, and who still takes a lively interest in everything Canadian, spent a few weeks last summer in Ontario, and was a visitor to the General Assembly at London. From a very readable article, which recently appeared in the *New York Christian Intelligencer*, we make following extracts:—

After a very pleasant run by the Lehigh Valley Road, we landed safely in London without having occasion to change cars between Newark and London. This is one of the most thriving and wide-awake towns in Western Ontario, the centre of a splendid agricultural region, the junction of several branches of the Grand Trunk and Canadian Pacific Railroads. It is beautifully situated on the river Thames, and was known in the early days of the settlement of the country as "The Forks." It is now a city of some forty thousand people, the seat of the Western University and other educational institutions of a high order of excellence.

The General Assembly of the Presbyterian Church in Canada was in session, and it was no small pleasure to meet with old and well tried friends from all parts of the Dominion—from the Pacific Coast on the west to New Brunswick and Nova Scotia on the east.

On glancing over the Assembly I was very much struck with the marked contrast between the membership of the Assembly and that of our own General Synod. The theological colleges were well represented. These Canadian brethren seemed to have no fear of the influence which the principals and professors of the theological seminaries might exert on the legislation of the Church. There were present:—Principals King, of Manitoba College, Winnipeg; Caven, of Knox College, Toronto; Grant, of Queen's University, Kingston; McVicar, of the Presbyterian College, Montreal, and Pollock, of Halifax, Nova Scotia; Professor McLaren, of Toronto, and Professor Gregg, also of Knox College, Toronto; President Forrest, of Dalhousie University, Halifax. Among other prominent men who take a leading part in the work of the Assembly were the Rev. Dr. Cochrane, of Brantford, Ontario, who is chairman of the Committee of Bills and Overtures, convener of the board of Home Missions and governor of the Brantford Ladies' College, an excellent institution for the training of young ladies; the Rev. Dr. Laing, of Dundas, one of the ablest and most scholarly men in the Canadian Church and the chief editor of the Book of Forms and Process; Dr. Warden, of Montreal, the financial agent of the Montreal College, and an excellent business man; the Rev. John Thompson, D.D., of Sarnia, a

man of distinguished ability as a preacher, author and scholar. Among the elders were the Hon. George W. Ross, Minister of Education in Ontario, a wise administrator and able political speaker.

The speaking was generally of a high order of excellence—strong, straightforward business talk, and to the point. Very little speaking for mere oratorical effect. Of course there were one or two who acted as if they thought the melodious sound of their voices was something which ought to be heard in every discussion. But the Assembly was somewhat intolerant of mere talk. The Moderator, the Rev. Dr. Robertson, was a marked man—tall, imposing in appearance, ready with his decisions, which, I think, were never called in question, and prompt in the discharge of the business of the Assembly. He compelled every man who desired to address the Court to take his place on the platform beside himself, so that he and the Assembly might hear distinctly what was being said. He had a striking habit, when the speaker seemed to have said his say and still went on, of rising and looking calmly at the orator, just as much as if he had said: "My dear brother, you have really done very well, but don't you think you have said all you have to say on this subject, and that you might give yourself and the Assembly a little rest and just sit down?" Commonly the good brother sat down. The silent, calm gaze of that Moderator was far more effective than the bell which is rung in some Assemblies when "time is up."

Another thing which would strike a stranger was the promptness with which business was transacted. The Committee of Bills and Overtures is a very important part of the executive in this Church Court. All business must pass first through its hands. The regular business of the Church comes up first, as a matter of course. Occasionally men with fads try to foist in their pet schemes, but they must first pass the scrutiny of this committee, and sometimes they never get beyond the doors of the committee-room. Irrelevant matter is promptly disposed of, so that the time of the Assembly is not wasted as it is in some other courts, by some officious man springing up with his own little pet scheme for reforming the Church or the world.

The Manitoba School Question brought out an exceedingly able discussion. . . . It appeared that there was a very general consensus of opinion in favor of the Manitoba side of the question, but some difference existed as to the best method of expressing the opinion of the General Assembly. This elicited a vigorous discussion, in which the more prominent members of the Assembly took part. The general conclusion to which the Assembly came was an opinion pretty strongly expressed that the wisest thing for the Dominion Government would be to let the Manitoba school system very severely alone. Here is an ecclesiastical court touching the life of the Dominion in every quarter and exerting a widespread influence, very plainly expressing an opinion on an important public question which must tell in the long run upon the country at large.

The Rev. Dr. McKay, the ex-Moderator and veteran missionary, was present at this meeting, having preached the opening sermon. Towards the close of



the Assembly he bade good-bye to the assembled brethren in a brief but feeling address, remarking that it might be the last time, as he might not have an opportunity of ever again returning to Canada. Dr. McKay has done a wonderfully successful work in the island of Formosa, having endured great hardship so that the Gospel might not be hindered for lack of any sacrifice on his part. He was accompanied by one of his Chinese students, who addressed the Assembly on the Foreign Mission evening in an exceedingly effective and well constructed address which would not have disgraced a university trained man from one of our best colleges.

**THE DUTY OF THE STATE.**

Even during the hard financial strain of the past two years the great majority of those who have suffered have been those who have never been taught to do anything, or at least never been taught with a thoroughness that makes instruction convertible into terms of dollars and cents, bread and butter.

The generic problem of the race is to keep soul and body together, and the school problem is first of all to put the rising generation in the way of making the junction of the two possible. So long as the State assumes the care of paupers it is the duty of the State to use its best means to prevent the existence of paupers, and one of the most direct means to that end is to see to it that all the children in the State are thoroughly instructed in reading, writing and arithmetic, and are substantially trained in the practice of some form of remunerative handiwork, writes the Rev. Charles H. Parkhurst, D.D., in a vigorous article on "Compulsion in Child Training," in the September *Ladies' Home Journal*. There is work enough to be done in this big world by people who are willing to work and who know how. The idea of immense wealth secured by some process of financiallegerdemain has so pervaded the general atmosphere that a sufficiency has ceased to satisfy, and a young man resolves either to speculate his way to fortune, or to steal some one's else fortune, or if both these expedients fail, to turn professional idler and subsist on charity. The incentive to substantial equipment for the struggle of life is thus withdrawn. If I were the State I would compel every child to acquire the means of an honest livelihood, even at the risk of the whip, and then if, having acquired that means, he failed to avail of it to his own maintenance, I would commit him to the workhouse and keep him at hard labor there till he experienced a change of heart. There is no respectable consistency between State's care of the poor and State's neglect of stringent means for preventing the existence of the poor. If a government ought to be "paternal" to the extent of feeding paupers it ought to be "paternal" to the extent of obliging possible or intending paupers to be able to feed themselves. The root difficulty in all this matter is the indisposition of parents and other constituted authorities to make serious business of laying substantial foundations in the early years of our young people, boys and girls. One of the chief sources of misery among the working classes is the wife's ignorance of the duties that belong to her. She is ignorant of them because she has never been compelled to learn them. If we could split half of our pianos into kindling wood and pluck the strings out of three-quarters of our harps and banjos, and set our young girls to the practical task of becoming proficient in a self-sustaining way upon some line or other of remunerative industry, it would be a great benison to society in general. In whatever direction we look and whatever improvement we seek to effect, we come back to it again and again that the end is determined by the beginning, and that the foundations of all public betterment have to be laid in the children.

**Our Young Folks.**

**DO YOU KNOW HER.**

I have a little friend who doesn't like to mend,  
To dust, or set the table, or even make a bed;  
The very thought of sweeping nearly sets her off  
a weeping,  
And she always goes about it as though her feet  
were lead.

She "hates" to rock the baby, and says that  
some day, maybe,  
She'll go away and linger where they have no  
babies 'round  
To keep folks busy rocking—but really this is  
shocking,  
And she doesn't mean a word of what she says,  
I will be bound.

'Tis true she cannot bear to even walk a square  
To buy a spool of cotton, or stamps for ma-  
ma's mail,  
And it's much against her wishes that she's set  
to washing dishes,  
While to speak of darning stockings is  
enough to make her pale.

In fact, she wants to shirk everything resembling  
work,  
And the only thing she does enjoy, so far as I  
can say,  
Is to take her doll and book, and within some  
quiet nook  
To read of elves and fairies, and dream the  
hours away.

—Harper's Young People.

**POISON.**

Two dogs were in the barn; one, a large Newfoundland dog whose name was Growler; and a small rat-terrier pup, called Frisk.

Frisk was saying to Growler:

"I was just on the watch for a rat when I peeped through a crack in the barn floor, and saw a piece of the nicest, fresh beefsteak; and I know where there is a hole at the side of the barn large enough for me to crawl through and get it."

And little Frisk looked up at the wise old dog to see what he thought of such a piece of good fortune, and wondered if he didn't wish he was a small dog too, so he could have the advantage of crawling through small openings. But Growler looked down very seriously at the little dog, and said:

"Don't you know that meat has been put there for some purpose? And it may not be safe to touch it."

"Oh, no! I'm not afraid of it," said Frisk, and he wagged his tail hard. "I think it just happened there, and nobody put it there at all."

"Things don't happen in this world; there is design in everything," replied Growler, scowling down at the little dog.

"Well, I will just take another look at it anyhow," said Frisk, and he whisked away, wagging his tail so hard that it shook him all over. And in a little while he came trotting back.

"O Growler!" he said, "it is the most tempting bit of beefsteak I ever saw; and it has something white sprinkled all over it that looks like fine table salt."

"Maybe it is loaf sugar," said Growler, with a sneer that drew his upper lip up until he showed a whole row of white teeth.

Growler was disgusted with the pup that he had taken under his special care, and was trying to train up in the way he should go.

"Do you know why I am called Growler?" asked the big dog.

"I don't know," answered Frisk.

"It is not because I have a bad disposition, with the evil habit of perpetually growling, but because I can growl so furiously whenever growling is needed. I keep all thieves and robbers away from the premises just by giving a horrid growl

at the right time. And you can become as useful a dog as I, by keeping this barn clear of rats, if you will only behave yourself, and grow up right. I know something about that beefsteak!"

Frisk thought Growler knew a great deal, so he listened attentively to what he had to say.

"Last night I heard the master say that some wild animal was killing his chickens, and 'iding at night under the barn; and he was going to put some strychnine on some meat, and place it underneath the barn, and kill off the 'varmint.'"

"Oh! I'm so glad you told me, or I might have been a dead dog; for I was going to eat it," said Frisk.

"That's right," replied Growler, complacently; "always consult wiser heads than your own when you contemplate so desperate a thing as eating a bit of rare beefsteak that just happens to be somewhere; for remember that things never happen, but everything is done for some purpose."

"I'll remember," answered Frisk, as he frisked away, for he thought he heard a rat scratching in the loft. But it was only a boy climbing down from the hay-mow with a book in his hand, and rubbing his eyes, wondering if he had been asleep and dreamed he heard the dogs talking to each other, or if it could be really so that dogs did tell things to one another; for there were Growler and Frisk, and both dogs came up to him, ready for a frolic and run in the meadows. But their young master ordered the dogs to be quiet, and walked away as fast as he could to a neighbor's where a boy sat in a hammock reading.

"Here, Ned," he called, as he came near, "I've brought back your book. I won't read it, nor any book of that kind!"

"What's up now, Harry? It's an awfully interesting story about Indians and bandits,—enough to make your hair stand on end. And there's a thrilling love tale in it, too!"

"But you know it isn't the kind of a book my father would like me to read."

"Of course, I know that, and I didn't mean for you to show it to your father. But the book has lots of good in it, and there's a splendid moral at the end that makes you feel like you wanted to do great and noble things."

"There's lots of good in fresh beefsteak with a sprinkling of strychnine on it! But if I can't get beefsteak without strychnine, nor interesting books without poison in them, I want neither of them. My father is a sensible Christian man, and I won't read anything he disapproves of."

Then Harry handed the book to Ned, and returned homeward, thinking to himself, "I'm going to always consult my father about things. I ought to be willing to do as much as little Frisk when he consults wise old Growler. Maybe I only dreamed what the dogs said, but it is truth, anyhow. Some books and many other things have bad influences in them,—a poison mixed with the good just so as to make it take easier; they take it for the sake of the good, juicy meat, and because it tastes good; for, of course, no animal would care to lick up strychnine by itself, but they take the meat for the good that is in it, then they get all of the bad too."

"Father says a moral evil will kill the soul just as a poison will kill the body. I want to tell him about this, and then ask him to tell me about all the things that have a moral poison in them that

kills the soul, so I may keep away from them as Frisk does from the poisoned meat."—S. S. Times.

**WHAT ALL BOYS SHOULD KNOW.**

Don't be satisfied with your boy's education, until you are sure that he can—

Write a good legible hand.  
Spell all the words he knows how to use.

Speak and write good English.  
Write a good social letter.  
Write a good business letter.  
Add a column of figures rapidly.  
Make out an ordinary account.  
Deduct 16½ per cent. from the face of

it.

Receipt it when paid.  
Write an ordinary receipt.  
Write an advertisement for the local paper.

Write a notice or report of a public meeting.

Write an ordinary promissory note.  
Reckon the interest or discount on it for days, months or years.

Draw an ordinary bank check.  
Take it to the proper place in a bank to get the cash.

Make neat and correct entries in the day-book and the ledger.

Tell the number of yards of carpet required for your parlor.

Measure the pile of lumber in your shed.

Tell the number of bushels of wheat in your largest bin, and its value at current rates.

Tell something about the great authors and statesmen of the present day.

If he can do all this and more, it is likely he has sufficient education to enable him to make his own way in the world. If you have more money and time to spend upon him, all well and good; give him higher English, literature, science, and the various branches of a liberal or a technical education.

**A FRIEND IN NEED.**

An English boy wrote to the London *Times* an account of how he cared for some birds during the severe cold of last winter:

"I thought perhaps you would allow a school boy to tell you how very tame and fearless the cold and hunger have made the wild birds around our house.

"Of course, we feed them with bread and all sorts of odds and ends, and the ground is simply black with our hungry visitors. Even the suspicious rooks come quite close to the house for their share.

"A little blue-tit passes its day in our basement, heedless of sleepy pussy baking herself before the stove.

"Most of all, I wish to tell you about my strange bedroom companion, a little robin, which has taken up its residence in my bedroom; and though I leave my window open, he never goes out except to take a short fly. We pass the night together, and he makes his bed in one of my football boots.

"The other morning he woke me up by singing on a chair at the side of my bed. I suppose he thought I ought to be at my lessons."

Girls should be like daisies, nice and white; making the ground bright wherever they are; knowing simply and quietly that they do it, and are meant to do it, and that it would be very wrong if they didn't do it.—Ruskin.



"The world is ever as we take it,  
And life, dear child, is what  
we make it."

This was the sentiment of an old lady to her grandchild Mabel. And many a Mabel has found it to be true, and she has taken care of her health.

She keeps on hand a supply of Dr. Pierce's Favorite Prescription, and so is not troubled with those wasting diseases, weaknesses, "dragging-down" sensations and functional irregularities that so many women endure.

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Mrs. Jos. G. COLLINS, (P. O. Box 187) of Alfred Centre, Maine, writes: "I took Dr. Pierce's Favorite Prescription for three months and it helped me more than all the other medicines that I had taken. Had been sick for four months with uterine troubles—can now be around on my feet without any trouble whatever; before taking 'Favorite Prescription' I could hardly get around at all. I hope this statement will benefit others."



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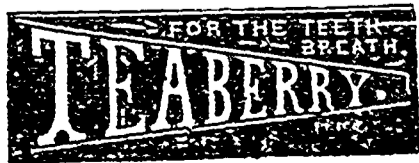
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## Ministers and Churches.

Rev. Alex. King, M.A., B.Sc., preached interesting and instructive sermons in the Mimico church on 12th inst.

The amount raised by the W.F.M. Society and Missionary Band of St. Andrew's Church, Almonte, was \$412.75 for the year ending December, 1895.

Rev. Alfred Fowler, B.A., gave a popular lecture—"Music and Song Illustrated in Solo"—in the Presbyterian Church, Alvinston, on New Year's night to a large and appreciative audience.

Mrs. D. M. Buchanan, wife of Rev. D. M. Buchanan, of Lanark, was presented on Christmas eve, by the ladies of St. Andrew's Church, with a beautiful Sable fur cape as a token of their esteem.

The Rev. T. F. Fotheringham, St. John, N. B., received an unexpected visit from the members of his Bible class at New Year. After reading a very kind and sympathetic address they presented him with a handsome dressing gown in token of esteem and affection.

H. A. Calvin, M.P., headed a subscription list opened in Kingston for the suffering Armenians with \$50. The speakers at the mass meeting, Rev. M. MacGillivray and Principal Grant, declared that England and the United States should unite and aid the oppressed and persecuted people.

Rev. Mungo Fraser, D.D., of Hamilton, conducted anniversary services in St. Paul's Presbyterian Church, Parkhill, on Sunday, January 12th. On the following Monday evening he delivered his famous lecture on Egypt. The audiences on all occasions were large, and the genial doctor's able services were much enjoyed.

On two occasions lately Rev. W. A. Wyllie has been visited by his people, first of Coldwater, then of Waubausene, and presented with addresses and with timely and valuable gifts for which Mr. Wyllie on both occasions expressed his thanks in a suitable manner, and in feeling terms referred to the invariable kindness he had received during his three years' pastorate.

One evening recently a large number of the members of Duff's Church Sabbath school called at the residence of Mrs. Meldrum and gave Miss E. M. Meldrum a genuine surprise by the presentation to her of an address accompanied by kind gifts. Miss Janet McLaughlin and Miss Maggie McBeath made the presentation, and Miss Meldrum replied in appropriate terms.

Rev. David Herron, who has been for forty years a Presbyterian missionary in British India, on New Year's Day gave a very interesting address on the "Lepers of India" in Calvin Church, Pembroke. Forty-one asylums for these unfortunates have been built in India by the board under which Mr. Herron is laboring, and every attempt is being made to stamp out the disease.

With a view to clearing off all indebtedness and beginning the new year with a clean sheet, the members of the Presbyterian congregation, of Deloraine, were asked to make Dec. 22nd., the closing of their contributions for 1895. As a result the plate collection on that eve, together with a few subscriptions added during the week, amounted to within a very small fraction of \$1,100—a sum sufficient to cover all liabilities.

Rev. R. P. Mackay desires to say to our readers that any who take magazines can put them to good use, after they are read, by sending them to one of our Foreign Mission Fields. It is not possible for our missionaries to subscribe for many, nor are there public libraries from which they can draw, yet it would keep them in touch with the times, and help to give freshness and fertility of thought if a few good magazines were within their reach.

The annual entertainment given by the congregation of Knox Church, Orangeville, on New Year's evening was as successful as usual. Refreshments were served in the basement, after which, in the Church proper, a choice programme, consisting of vocal and instrumental music and addresses, was rendered to a thoroughly sympathetic audience. The chair was occupied by the pastor, Rev. A. Wilson, in his usual able and pleasing manner. The proceeds amounted to \$70.

The lecture room of Knox Church, Milton, was the scene of a pleasant event on the evening of the 7th inst. The pastor, Rev. A. Mabaffy returned to town that evening with his bride, and a reception was tendered them. The room was prettily decorated; the addresses were interesting and kindly; everyone seemed happy; while the numerous presents in the rooms of the manse bore tangible testimony to the good will of the congregation. The chair was occupied by J. McCollum, Esq., Mayor.

Letters from Rev. R. M. Craig, late of Fergus, now of Santa Fe., report all in good health, the most kindly and generous treatment from their new congregation of about two hundred people, a nice church capable of seating two hundred and fifty, a ten roomed manse, hot water pipes, etc.; cold weather, as low as zero at night, but fine, sunny, healthy, dry, clear days, at an elevation of 7,000 feet, in the oldest city in America; prospects for the future bright. Mr. Craig's many friends will join in wishing that the bright prospects may continue.

Knox Church, Scarboro, held its annual meeting on the 13th inst. There was a good attendance of members present, Mr. George Elliott was elected chairman. The treasurer's report was highly encouraging, showing that, notwithstanding times of continued depression in agriculture, the liberality of the congregation has been most gratifying, especially in their givings to the Schemes of the Church. Total receipts for the year \$2,240; of that sum \$765 were given to the Schemes of the Church. The reports of the different societies gave marked evidences of growth and increasing interest along the line of Church life and work.

The annual meeting of St. Andrew's Church, Sault Ste. Marie, Ont., was held on the 9th inst. The usual reports were presented, all of which were of a most encouraging nature. There are now 175 members on the roll, a net increase of 37 during the year. The managers reported \$50 cash on hand to begin the new year, and \$350 by special subscription towards defraying the mortgage on the Church. The ladies of the congregation—mainly through the Talent Scheme—raised \$425 more for the same object. At this rate the mortgage of \$1,200 will soon disappear. This state of affairs reflects great credit on the energy of both pastor and people, especially when it is considered that during the past year the congregation became self-sustaining.

The annual meeting of Zion Presbyterian Church, Thessalon, was held on the evening of Tuesday, January 9th. Reports were received from the secretaries and treasurers of its church Ladies' Aid, Y. P. S. C. E., and Sabbath School. The report of the Session showed increase of membership 28. The receipts during the year were \$343.88; expenditure, \$324.09. The Ladies' Aid reported great interest in the work by its members. Its receipts were \$172.21, expenditure \$165.38. Christian Endeavor Society showed steady increase, there being 21 active and 30 associate members, with receipts \$22.47, expenditure \$19.35. The Sabbath School reported receipts \$81.31, balance on hand \$34.30. Refreshments were served and a pleasant time spent.

The annual meeting of East Church auxiliary to the W.F.M.S. was held in the lecture-room of the church, Oak St., on the evening of January 6th. After the opening exercises and the usual business routine the reports for 1895 were received. The following officers were then elected: President, Mrs. Morrison; Vice-Presidents, Mrs. Culross, Mrs. Shaw, Mrs. Gunn and Mrs. Tomlinson; Sec., Mrs. Bryans; Treas., Miss Duthie; Leaflet Sec., Miss Fullerton. Solos were sung by Miss Smith and Mrs. Cromarty and a very interesting address was given by Mrs. Ball. At the close of the business meeting, the pastor, Rev. J. A. Morrison, the Session and the Board of Managers met with the ladies when refreshments were served and a very pleasant half-hour spent in social intercourse.

The annual meeting of Chalmer's Church, Miami, and St. Andrew's, Nelson, Man., were held on Friday and Saturday, December 3rd and 4th. The report of Miami congregation showed that the Ladies' Aid Society had collected during the year \$396, which, with the amount realized at the anniversary held on Nov. 22nd and 23rd, made a total of \$479, enough to pay the entire debt on the Church building with the exception of a small balance to be paid in a few days. This congregation of scarcely seventy members has, in a little more than three years, paid a little over \$1,000 of debt on church property, besides its ordinary expenses. The Nelson congregation has no debt on the church building, and its reports showed that there had been collected for all purposes during the year the sum of \$420.80.

The Ladies' Aid of Knox Church, Midland, gave an enjoyable tea and concert in Ingram's Hall on New Year's night. The programme was an excellent one. A number of Rev. Dr. James's family, who were in Midland for the celebration of the "Golden Wedding" of Dr. and Mrs. James, took part, and won for themselves a warm place in the hearts of the audience. The playing of Mrs. Thomas D. James, of Cheboygan, in company with Miss Whyte, the organist of Knox Church, was greatly admired, and Mr. Edward James's songs were received with much favour. Mr. John James, of Albany, recited in excellent taste "A Victor of Marengo," and Miss Jean James from Vassar, in her rendition of "A Story of the Maine Coast," fairly brought down the house. There was a large audience present by which the whole evening's entertainment was thoroughly enjoyed.

The ladies of Claude Church, in January, 1895, organized a Home Missionary society in addition to the W.F.M.S., seeing the needs of the Home field were as great as the Foreign. The annual meeting of these two societies was held in Inglewood on December 31st. Together they raised the sum of \$118.52, which includes expenses for missionary purposes. This amount is a little less than was raised by the W.F.M. Society the previous year. The membership is not large although nearly all the ladies of the church give cheerfully, still it remains the duty and privilege of every church member to be a member of the Woman's Home and Foreign Missionary Societies. The meetings held from month to month have been very helpful in the past years, owing in a large measure to the untiring efforts of the president, Mrs. Farquharson. At the Thank-offering meeting in October, Mrs. Grant, of Hamilton, was present, and her talk on Central India mission work was much appreciated. Mrs. Perdue, a member of the society, rendered very beautifully a poem entitled the "Syrophenician Woman."

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**KENTS'**  
Sign of the Big Clock.

On Wednesday evening, Jan. 8th, the congregation of Port Dalhousie held its most satisfactory and encouraging annual meeting. The church was well filled with members and adherents. The different branches of Church work were reported on by the various officers, and all showed a decided advancement over previous years. At the conclusion of the business programme, a very interesting (and to the pastor a very surprising) event took place. This was the reading of an address and the presentation of a purse of money from the congregation. The address briefly reviewed the pastors work since his induction and conveyed to him the appreciation of the congregation in his successful efforts to advance the kingdom of Christ. A very gratifying part of the evening proceedings took place at the close of the presentation. The members of the Christian Endeavor Society had taken possession of the lecture room and spread a very tempting repast which they invited all to remain and enjoy.

**GOLDEN WEDDING.**—On Tuesday evening, December 31st, 1895, at their residence, Oak Cottage, Midland, the Rev. Dr. and Mrs. James, late of Walkerton, celebrated the fiftieth anniversary of their marriage. Children and grandchildren to the number of twenty-five gathered around them to offer congratulations. As the members of Dr. James's family are widely scattered, the "Golden Wedding" was made the occasion of a happy family reunion, and many of the cousins who had never met, had the opportunity of making each other's acquaintances while they spent a few days at grandmas. Dr. and Mrs. James are still hearty and vigorous for their years, and do not look as if fifty years of married life had been theirs. On Sabbath, the 29th ult., the Doctor conducted the morning services in Knox Church, of which his son is pastor, and delivered an eloquent and impressive discourse, and on New Year's morning also gave an address at the congregational prayer-meeting.

## Headache

### Horsford's Acid Phosphate

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

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

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

Descriptive pamphlet free on application to  
Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations,  
For sale by all Druggists.

# HAVE YOU TRIED IT?

When suffering from biliousness, bad headaches, tired feelings, bearing down sensations and all the other symptoms of a disordered liver, kidneys and urinary organs, have you ever tried the best of all remedies, Warner's Safe Cure?

# Do You Know?

That this remedy has done more for weak, worn out men and women than all the other remedies ever known to medical science?

Do you not know that it has received the strongest endorsements from eminent medical men by whom it has been tested in the severest cases of liver and kidney complaint?

# That Is Why

Warner's Safe Cure is the best and most reliable remedy for putting the system in sound condition at this time of the year.

## OBITUARY.

FLORA CAMPBELL.

Flora Campbell, the wife of the Rev. Isaac Campbell, of Erskine Church, Ottawa, departed this life on Tuesday, January 7th, 1896.

The story of her brief but happy and useful life may soon be told. She was the daughter of the Rev. James Thom, B.A., a respected minister of the Methodist Church, and granddaughter of the late John Thom, Esq., who served with credit and acceptance for many years as an elder in Knox Church, Toronto.

Miss Thom received her education in the High School of Port Perry and Norwood, and at the Ontario Ladies' College, Whitby.

In February, 1883, being then in her twenty-second year, she and Dr. Campbell were married at Newtonbrook, he being at the time the colleague of the late Rev. Thos. Dick, of Richmond Hill. In December of the same year Dr. Campbell and his young wife removed to Listowel, and in May, 1892, they came to Ottawa, Dr. Campbell having accepted the call of Erskine Church. It was the privilege of the writer of this notice to make her acquaintance in her early childhood, and it was very beautiful to mark even at that tender age the budding of those graces which so abundantly enriched and blessed her mature years, and won for her the love of the people among whom her lot was cast, and for whom her life was spent. From her youth up she was of a sweet and loving disposition which soon came to be informed and controlled by a deep and reverential trust in her God and Saviour.

She was not a woman of many words; but none could come in contact with her in the ordinary course of Church work, or family life, and not feel that her whole heart was dominated by the spirit of the Lord Jesus Christ.

She was one of the most unselfish of women. Her great care was how she might most effectively promote the best interests of those about her. She had the happy art of commanding the willing help of others and wherever she went she speedily gathered round her a company who delighted to be associated with her in every good work. Her quiet but unflinching cheerfulness often revived the hope and courage of those who began to weary under the repeated disappointments by which our faith is so often tried when earnestly labouring for the public good. She is still remembered with affection in the Richmond Hill Church, to which she went as a bride, and where she remained but for a few months. In Listowel and in Ottawa she was greatly beloved and will retain a place in the loving remembrance of the people of both churches while life lasts.

The bereaved husband and his three motherless children have the sympathy of his people and of his brethren in the ministry. May God comfort him and comfort us all with those divine consolations which He alone can give when our life is darkened by affliction.

WALTER GUTHRIE.

Walter Guthrie, Esq., elder, Perth Road, Frontenac Co., died on the 30th Dec. last. Born in Montrose, Scotland, in 1812, he came to this country in 1841. After residing with his family ten years in Kingston, he removed to the place which he made his home till the day of his death. Though at a distance from the place of worship of the Presbyterian congregation of Storrington, he connected himself with it under the ministry of Rev. T. S. Chambers. He was ordained an

elder in 1869; and discharged the duties of his office in a most efficient manner. The congregation has been largely indebted to him in both its financial and spiritual interests. Of him it may be truly said, "He loved the place where His honour dwelleth."

In the various relations of life, he was always the consistent, intelligent, wise, kind, faithful Christian and friend. He peculiarly excelled in the mild and attractive features of character. He was gentle, sympathetic and affectionate, and in the exhibition of such graces exerted a happy influence over the young. In the community in which he lived, he has left the impress—the fragrance, of a lovely life. Truly can it be said of him, "His children rise up and call him blessed."

While a lover of all good men of whatever name, he took a deep and intelligent interest in the work, welfare and progress of the Church in which he was born and in which he died. He was a frequent and valuable member of the Presbytery of Kingston, and at different times attended the General Assembly, and took an intelligent and active part in its proceedings. Having faithfully served his generation by the will of God he has fallen asleep.

MRS. I. F. CAMERON.

After a short attack of asthma on a recent Sabbath evening there passed to her eternal rest, Mrs. I. F. Cameron, mother of Rev. C. J. Cameron, of St. John's Church, Brockville. The deceased was the second daughter of the late Capt. Charles Sutherland, and wife of the late James Grant Cameron, Esq. She was born in New Glasgow, Nova Scotia, Sept. 23rd, 1824. Her late husband died about six years ago. Four children survive, among whom are Rev. C. J. Cameron, and Miss Alice Cameron who resides with her brother.

Her two brothers are in the ministry. Rev. George Sutherland, D.D., of Sydney, N.S.W., and John H. F. Sutherland, of Minasoda, N.W.T. Two sisters of the deceased married clergymen, one the Rev. Donald McNeill, of Charlotte, P.E.I., and another the Rev. Wm. Ross, of Lochneil, Glengarry county, who was Moderator of the Montreal Synod prior to his death. During Mrs. Cameron's residence in Brockville, which began at the time her son accepted the pastorate of St. John's Church, she has made many warm friends who will learn with much sorrow of her death, and whose sincere sympathy will be with her son and daughter in the grief of their bereavement. Mrs. Cameron took an active part in all kinds of missionary work. The W.F.M.S. of St. John's honored her by electing her a life member.

## KNOX COLLEGE ALUMNI ASSOCIATION.

The President, Rev. P. A. Straith, M.A., and Secretary, Rev. W. A. J. Martin, of this Association have on its behalf issued a circular in substance as follows: The Conference under the auspices of Knox College Alumni Association will be held from Tuesday, Jan. 28th, until Thursday, Feb. 6th, 1896. The adjourned meeting of the Association will be held in connection with the Conference. The Conference programme is arranged as follows: I.—Theology: (1) Biblical, (2) Systematic, (3) Apologetic, to be treated respectively by Rev. Principal Caven, Rev. Prof. MacLaren, D.D., and Rev. Dr. Armstrong, of Ottawa. II.—The Church: (1) The Idea of the Church, (2) History of the Irish Church, (3) The Eldership, (4) Some Elements in the Development of the Church, respectively to be discussed by Rev. Principal Sutherland, D.D., Rev. Dr. S. Gregg, Proudfoot, and Somerville, of Owen Sound. III.—Introduction: The Book of Acts, Rev. James Ballantyne, B.A. IV.—Comparative Religions: (1) The Brahmo Samaj, (2) Religion in Egypt, will be dealt with respectively by Rev. Louis H. Jordan, B.D., and Rev. W. A. Hunter, Ph.D. V.—Homiletics, Rev. J. J. A. Proudfoot, D.D. VI.—Social Science: (1) Socialism and Christianity, (2) Socialism as found in Plato, and in More's Utopia, (3) Single Tax, discussed by Rev. G. M. Milligan, D.D., Wm. Houston, M.A., and J. W. Bengough respectively. VII.—Astronomy, John A. Paterson, M.A. Opportunity will be given for discussion on each of these topics. Billets for homes will be furnished to all who intimate their intention of attending this Conference, before January 24th. Address Rev. Jno. Mutch, M.A., 110 Havelock St., Toronto. No arrangements will be made for reduced railroad fares. Toronto, Jan. 7th, 1896.



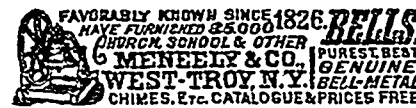
## In Advanced Years

The strength and pure blood necessary to resist the effects of cold seasons are given by Hood's Sarsaparilla.

"I have for the last 25 years of my life been complaining of a weakness of the lungs and colds in the head, especially in the winter. Last fall I was again attacked. Reading of Hood's Sarsaparilla I was led to try it. I am now taking the fifth bottle with good results. I can positively say that I have not spent a winter as free from coughs or pains and difficult breathing spells for the last 25 years as was last winter. I can lie down and sleep all night without any annoyance from cough or pain in the lungs or asthmatic difficulty." E. M. CHAMBERS, J. F., Cornhill, N. B.

**Hood's Sarsaparilla**  
Is the Only  
**True Blood Purifier**  
Prominently in the public eye today.

**Hood's Pills** cure habitual constipation. Price 25c. per box.



## AGED AND INFIRM MINISTERS' FUND.

MR. EDITOR.—Will you allow me to lay before your readers a few facts in regard to the claims of this Fund on the consideration of those who are either giving to missions, or dividing the congregational funds among the different schemes:

1. We have this year on the list seventy-four annuitants.
2. The sum required will be about the same as last year.
3. We had much less on hand at the beginning of this year than the previous one.
4. The amount of interest from investments will not be larger than last year, owing to the reduction in the rate of interest.
5. The amount from Minister's Rates will be less this year—there are not many arrears to collect.
6. We have no royalty from the Hymnal Committee.

Therefore, congregational collections should be twenty per cent. larger this year than last, if we are to meet the demands properly, made by our aged brethren, even under the modified rule.

Shall we cut down their allowance, or shall we pay them the amount promised?

Did your congregation give anything last year? If so, can you increase a little? If you did not give, will you try and help?

A fair consideration of this scheme, and a little increase in the amount apportioned, with a contribution from every congregation, would put the Fund in a good position.

W. BURNS.

Toronto, Jan. 10, 1896.

Secretary.

## PRESBYTERY MEETINGS.

PARIS: This Presbytery met on Jan. 14th in Knox Church, Woodstock, Rev. P. Straith, M.A., presiding. An answer from Presbytery of Hamilton was read in reference to the transfer of Delhi to be united with Wyndham Centre, and it was agreed to make application to the Synod, with the concurrence of Hamilton Presbytery, for said transfer; and that in the meantime a call be proceeded with, Wyndham Centre to give \$350 and a manse, and leave was given Mr. Miller to Moderate in a call. Dr. McMullen presented a statement of amounts allocated to congregations for Home missions, which was approved. A call from Verschoyle and Culloden to Mr. Cranston was reported by Mr. McGregor, sustained by the Presbytery and accepted by Mr. Cranston. Subjects for ordination examinations were prescribed, and on their being approved the ordination and induction were appointed to take place at Culloden, Jan. 28th. Dr. Cochrane was given leave to Moderate in a call at St. George, and Mr. Hamilton at Mount Pleasant and Burford. Mr. Patterson was appointed to address the W.F.M.S. Presbyterial annual meeting at Ingersoll on February 13th. Mr. Hardie was appointed Convener on Church Life and Work with the Conveners on State of Religion, Sabbath schools and Temperance. After lengthened deliberation the remit ament professors for Knox College was laid over to next meeting and also the remit ament representation in the Assembly.—W. T. McMULLEN, Clerk.

KAMLOOPS: This Presbytery met at Enderby on Wednesday, December 4th., Rev. A. Lee presiding. The report of the Home Mission Convener showed that the following mission fields are supplied with missionaries: Donald, Revel stoke, Kaslo, Nelson, Rossland, Kettle River, Okanagan, Vernon, Spallumcheen, Shuswap, Nicola Valley, Ashcroft and Quesnelle. These mission fields comprise forty-three preaching stations. John E. Wallace, graduate of Manitoba College, and located by the Winnipeg Presbytery, was examined by the Presbytery for the ordination. The trials were sustained as satisfactory, and the ordination took place in the evening, when Rev. A. Lee, B.A., presided; Rev. A. McVicar preached; Rev. T. S. Glassford addressed the minister; and Rev. G. Wilson addressed the people. Mr. Wallace has been appointed missionary for two years to Rossland. Mrs. Alden and Mrs. Marwood sang with great acceptance sacred solos during the evening. The remit from General Assembly re representation of commissioners being reduced from one-quarter to one-sixth was agreed to. All other matters for missionary contributions on the different fields were submitted and approved. Various other matters of routine were disposed of and the Presbytery adjourned to meet in Kamloops on the first Wednesday in March, 1896.

LINDSAY: This Presbytery met on 17th Dec., the Moderator, Rev. D. Y. Ross, M.A., presiding. Nomination of professor to Knox College vacancy was deferred to the meeting in February. Mr. D. D. McDonald reported the Presbyterial visitation of Cobocok and Kilmount. After due consideration of the extent of the field, it was agreed to ask Mr. McDonald to correspond with the College Missionary Association with a view to their taking up work in McConnell's settlement and adjoining territory. Messrs McKinnon, MacMillan and S. McDonald reported favorable on the work in Haliburton and Mines. Mr. J. D. Smith, missionary at Sebright and Uphill, reported for these stations, and intimated the completion of a new church building at the latter place almost free of debt. Rev. H. Currie tendered his resignation of Leaskdale and Zephyr; Rev. Mr. Cameron to act as Moderator during the vacancy. Permission was given Mr. McKinnon to moderate in a call at Cambray and Oakwood, and a special meeting of Presbytery appointed to be held in Cambray on Jan. 7th to receive and dispose of the expected call. Rev. H. Currie was appointed to Kirkfield and Bolsover for 1 year in response to a regular request of the congregation to that effect.—P. A. McLEOD, Presbytery Clerk.

## CLERGYMEN AND LAYMEN UNITE

In their Praises of Dr Agnew's Catarrhal Powder.

Taking the Bishop of Toronto, Right Rev. A. Sweatman, D.D., D.C.L., three of the leading members of the Faculty of McMaster Hall, and men like the Rev. W. H. Withrow, D.D., and others, as representing the Methodist Church, all of whom have spoken in high terms of the merit of Dr. Agnew's Catarrhal Powder, and unite with these the warm endorsement of this medicine by the well-known Toronto journalist, Mr. W. L. Smith, as representing the laymen, and it must be granted that clergymen and laymen are of one mind touching this truly meritorious medicine. The truth is that everyone who uses the medicine has a good word to say for it.

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

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### "ST. AUGUSTINE" Sacramental Wine.

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

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

WM COCHRANE

St. Augustine in cases, 1 dozen quarts, \$4.50.  
Unfermented Grape Juice, 1 doz. qts., \$9.00

F. O. B. at Brantford.

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# KARN

The Peer Of the Best American Pianos

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Piano and Organ Mfrs., Woodstock, Ont.

## British and Foreign.

Dr. J. Marshall Lang has been appointed to the Duff Lectureship on foreign missions for the ensuing year.

A monument of Dr. John Rae, the Arctic explorer, has been unveiled in St. Magnus Cathedral, Kirkwall.

The Queen of Portugal has successfully passed the examination for second, year's medical students in Lisbon.

Contributions to the F.C. Sustentation Fund for the past seven months have amounted to £88,390, an increase of £1,545.

The largest diamond ever found in Africa has been discovered in the Transvaal. It weighs 634 carats, and is valued at £300,000.

Vesuvius now presents a magnificent spectacle. The lava is precipitated over a ravine, forming a cascade of fire three hundred feet in height.

The Empress of Japan has discarded native dress, and now wears European gowns, which she regards as the most beautiful in the world.

An Austrian professor at the Pasteur Institute claims to have discovered a serum which has the power of combating erysipelas and puerperal fever.

The Rev. Dr. Cameron Lees preached a sermon on "Peace," in St. Giles' Cathedral, Edinburgh, on Christmas Day, when a special service was held.

During the closing days of the year the temperature in London was almost as warm as in the south of France, and this, too, without a single ray of sunshine.

Rev. Dr. R. S. Storrs, the "silver-tongued preacher, of Brooklyn," N.Y., celebrated the fiftieth year of his pastorate in the Church of the Pilgrims last week.

The death is announced of Mr. John MacGillivray who was for many years an elder of Trinity Church, Newcastle, and conductor of the young men's Bible-class.

A Sheffield girl, aged twelve, has gained the prize for perfect school attendance for the eighth year in succession. She had neither been absent nor late during the whole year.

The congregation of Dennistoun Free Church has unanimously elected the Rev. James Barr, M.A., B.D., of Wamphray and Johnstone, to be colleague and successor to the Rev. Dr. Stewart.

Rev. W. S. Provand took leave of St. Ninian's congregation, Glasgow, lately, prior to a season of rest in the Canary Islands. He has been suffering from lung complaint for some time.

Rev. Hugh Black has intimated to the office-bearers of Sherwood Church, Paisley, his intention to accept the call to become colleague and successor to Dr. Alex. Whyte, of Free St. George's, Edinburgh.

Intelligence has been received of the death of Rev. Wm. Moore, D.D., the Assembly's first Irish missionary in Spain, and of late years Principal of the Mission College at Puerto Santa Maria, in the Province of Andalusia.

The late Mr. George Thomson, of Belfast, has bequeathed £1,000 each to the Sustentation Fund and Foreign Missions; £500 each to the Johnston Memorial Home for Presbyterian Orphans, the new Presbyterian Church at Broadway; and a further £500 to the same, if his estate permitted it, after providing for his widow.

## ILL-NIGH UNTO DEATH.

THE EXPERIENCE OF A LADY WELL KNOWN IN COATICOOK.

Stricken With LaGrippe, Followed by Pneumonia, She Languished for More Than a Year. Dr. Williams' Pink Pills Saved Her When Other Medicines Failed.

From L'Etoile de l'Est, Coaticook, Que.

The town of Averill, Vt., is situated about eight miles from Coaticook, Que., and is the home of Mrs. Ada Hartwell, who has many relatives and numerous friends in the latter place. Mrs. Hartwell has passed through an experience which L'Etoile de l'Est thinks worthy of giving the widest publicity as many others may derive much benefit therefrom. Mrs. Hartwell has ever been considered a woman enjoying a healthy constitution until about two years ago, when she saw, like hundreds of others in this vicinity, stricken with influenza or as it is more generally termed la grippe, a disease which carried off many people in this town and vicinity, and in the case of numerous others left behind wrecked constitutions. As often happens, pneumonia followed the first symptoms of la grippe and Mrs. Hartwell was sick, nigh unto death.



ABLE TO RIDE WITHOUT FATIGUE

The best of medical aid was summoned, and Mrs. Hartwell was saved from what seemed to her friends imminent death, but when convalescence came, she remained deprived of her appetite, extremely weak, and in constant danger of a relapse, and all her physicians could do could not bring about her former condition of health. Numerous medicines were tried but to no avail: she was weak, dispirited and despaired of again enjoying her former vigour and health. For a whole year after her attack of pneumonia she continued to languish in this state. At last one day her husband purchased a few boxes of Dr. Williams' Pink Pills. He had read of the many cures wrought by this wonderful medicine, but procured them, he says, for his wife in order to be able to say "We have tried all," rather than from strong faith in them. To please her husband Mrs. Hartwell willingly consent to take the Pink Pills, and great was her surprise and that of her husband, when, after taking three boxes, she was able to take a short ride without feeling any fatigue. She wisely resolved to continue the treatment, and before long found that she had regained her old time strength, and she declared that she owes her recovery entirely to Dr. Williams' Pink Pills. Last winter Mrs. Hartwell felt a slight recurrence of her former weakness and again resorted to Pink Pills, since which time she has not had a day's illness.

Dr. Williams' Pink Pills have a more potent influence on the blood and nerves than any other known medicine, and speedily restore the bloom of health to pallid cheeks. Pink Pills cure when all other medicines fail. Sold by all dealers or sent by mail at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y. Refuse all substitutes alleged to be "just as good."

## Unanimity Of Opinion . .

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Will offer during the coming months  
WINTER SUITINGS  
in all shades made to order at greatly  
reduced prices.

Come early and secure bargains.  
**C. W. SHERIDAN,**  
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## NEW WINTER GOODS.

Fine Dress Suits from \$25.00.  
Beautiful Scotch and Irish Tweeds from  
\$18.00.  
Fine Unfinished Worsted and Saxony  
Serges from \$20.00.

First-Class in every respect.

Your esteemed order solicited.

**JAMES ALISON,**  
Merchant Tailor,  
264 Yonge St., Toronto.

## DR. C. P. COBBAN, L.D.S., Dentist,

537 Sherbourne Street, between Earl  
and Isabella Sts.

The death is announced of Dr. J. C. Stewart, of St. Bernard's Church, Glasgow. A native of Dollar, and a graduate of St. Andrews's University, he was ordained in 1869. St. Bernard's Church was erected specially for his ministry.

Rev. Richard Leitch has proved himself an excellent Moderator of the English Presbyterian Synod. He has not only found time to visit the Waldensian Synod in his official capacity, but in addition to other official engagements he has been occupying pulpits up and down the country.



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

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Grate.....	\$5.25 per ton	Best Hardwood.....	\$5.50 per cord
Stove, Nut and Egg.....	5.25 "	No. 9 Wood, long.....	4.00 "
No. 2 Nut or Pea Coal.....	4.00 "	No. 9 Wood, cut and split.....	4.50 "
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Miss Minnie McBrine, of Bethany, Ont., positively declares that Paine's Celery Compound is worth its weight in gold for sick people. This statement, coming from one who was raised up to health and vigor, commands the closest attention. Past failures with worthless medicines and perfect success with Paine's Celery Compound, is a strong and clear demonstration that the popular compound can be trusted in every case.

Read the following letter written by Miss McBrine, and then honestly decide whether Paine's Celery Compound is worthy of a trial as far as your case is concerned:

"It is with the greatest pleasure that I add my testimony to the volumes you have already on file in favor of Paine's Celery Compound. After suffering for a length of time, and having met with many disappointments in the use of medicines in general, I commenced to use Paine's Celery Compound which proved a complete success in my case. Your medicine cured me completely, and I feel as well as ever before in my life.

"Paine's Celery Compound is worth its weight in gold for sick people; I would specially recommend it to all weak and nervous people."

### MISCELLANEOUS.

"Have you felt slippers?" inquired an old lady in a shoe store. The clerk, who was now at the business and young, answered, "Yes, ma'am, many a time."

Look out for colds at this season. Keep yourself well and strong by taking Hood's Sarsaparilla, the great tonic and blood purifier.

The young man who imagines that to be a Christian one must be a clammy invertebrate did not get his idea from the Galilean who swept his Father's house with a burst of indignation.

A teacher was recently lecturing his class of small boys about errors of speech. "Now, to speak of molasses in the plural is shocking," he said. "Think of a person saying 'them molasses?'" "Please, sir, I always say 'those!'" timidly remarked little Jimmie.

### MAKE YOURSELF STRONG

If you would resist pneumonia, bronchitis, typhoid fever, and persistent coughs and colds. These ills attack the weak and run down system. They can find no foothold where the blood is kept pure, rich and full of vitality, the appetite good and digestion vigorous, with Hood's Sarsaparilla, the one true blood purifier.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache.

Of discrimination the world's impatient; it chafes against it, rails at it, insults it, hates it: it ends by receiving its influence and by undergoing its law. This quality at last inexorably corrects the world's blunders, and fixes the world's ideals. It procures that a popular poet shall not finally pass for a Pindar, nor the popular historian for a Tacitus, nor the popular preacher for a Bossuet.—*M. Arnold.*

A Good Reputation.—Brown's BRONCHIAL TROCHES have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles.

Mrs. S. H. Elliott, Ridgefield, Conn., says: "I have never been without them for the last thirty years. Would as soon thing of living without breath."

They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price, 25 cents. For sale everywhere, and only in boxes.

The British opium interest has again proved too strong for China. China will not get her proposed war-tax as planned by putting a further levy on the retail sale of opium. The opium-inspired Calcutta papers are very jubilant over this further triumph of the might of Great Britain against the right of China to some of the spoils by which her people are being ruined. Thus the game goes on and Great Britain continues to lay up a future store of retribution for herself and her children. The plea is no longer the mild one that if we do not engage in this unrighteous business some one else will, but the British lion crouches over the spoil and dares China to touch it.—*Bombay Guardian.*

### WOMAN-HOOD

has its own special medicine in Dr. Pierce's Favorite Prescription. And every woman who is "run-down" or overworked, every woman who suffers from any "female complaint" or weakness, needs just that remedy. With it, every disturbance, irregularity, and derangement can be permanently cured.

It's an invigorating, restorative tonic, a soothing and strengthening nervine, and the only medicine for women which—once used is always in favor. In periodical pains, displacements, weak back, bearing-down sensations, and every kindred ailment, it is a specific.

Dr. Pierce's Pellets cure constipation, liver-ills, indigestion, dyspepsia, piles and headaches.

### The Ladies' Journal Bible Problem Plan

No. 30.

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

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

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

### THE FIRST REWARDS.

- 1—A handsomely finished Upright Piano.
- 2—One beautiful Quadruple Silver Plated Tea Service.
- 3 to 12—Ten handsome individual Salt and Pepper Casters.
- 13 to 32—Twenty Testaments, beautifully bound in Morocco.
- 33 to 37—Five Sewing Machines, complete attachments.
- 38 to 57—Twenty pairs Silver Sugar Tongs.
- 58 to 77—Twenty Souvenir Spoons of Toronto. Silver Plated—(Gold Bowl).
- 78 to 83—Six handsome Quadruple Silver Plated Egg Casters, Gold-lined.
- 84 to 99—Fifteen prettily carved Silver Thumbles.
- 100—One complete set of Mayne Reid, 18 volumes, beautifully bound.
- 101 to 150—Forty-nine half dozen Silver Plated Forks.

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

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

### THE MIDDLE LIST.

- 1—A handsomely finished Upright Piano
- 2—One Gents' handsome Hunting Case Gold Watch
- 3 to 17—Fifteen Silver Tea Services, Quadruple Plate (Four pieces).
- 18 to 37—Twenty 1-2 doz. Forks, Silver Plated, (Superior quality).
- 38 to 43—Five dozen Desert Knives, extra finish, valued at \$7.00.
- 43 to 142—One hundred Testaments, handsomely finished Morocco bound.
- 143 to 172—Twenty complete copies Chambers' Journal
- 173 to 177—Ten dozen Desert Knives, Superior quality, valued at \$6.00.
- 178 to 184—Twelve 1-2 dozen Nickel Plated Tea Spoons, extra quality for common use.
- 185 to 194—Ten Ladies' pretty Gold Brooches, latest design.
- 195 to 200—Six Ladies' Open Face Gold Watches.

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

### THE LAST LIST.

- 1 to 20—Twenty 1-2 dozen Table Spoons, superior quality
- 21 to 25—Five handsome Gold Lockets.
- 26 to 30—Five handsome Silver Thumbles.
- 31 to 35—Five Paris individual Salt Casters.
- 36 to 65—Twenty-five Testaments, Morocco bound
- 66 to 69—Five dozen Nickel Plated Tea Spoons.
- 70 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 150—Thirty-three 1-2 dozen Silver Plated Forks.
- 151 to 159—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 worth the investment apart from the prizes.

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

### A SILVER TEA SET OF FOUR PIECES.

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

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

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

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

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

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

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

Miscellaneous.

**IF YOU WANT THE BEST GARDEN**  
in your neighborhood this season  
**PLANT OUR FAMOUS SEEDS AND PLANTS**  
all of which are described and illustrated in our beautiful and entirely new catalogue for 1896. A new feature this season is the Free delivery of Seeds at Catalogue prices to any Post Office. This "New Catalogue" we will mail on receipt of a 2-cent stamp, or to those who will state where they saw this advertisement, the Catalogue will be mailed Free!

**PETER HENDERSON & CO.**  
35 & 37 Cortlandt St., New York.

51 KING E. | 51 KING W.  
152 YONGE. | 68 JARVIS.



HOT MEALS ALSO AT  
51 KING E. & 28 1/2 COLBORNE.

**Webb's WEDDING CAKES**  
ARE AS GOOD AS THE BEST MEN AND THE BEST MATERIALS CAN MAKE THEM. WE SHIP THEM BY EXPRESS TO ALL PARTS OF THE DOMINION. SAFE ARRIVAL GUARANTEED.  
WRITE FOR CATALOGUE AND ESTIMATE TO  
**THE HARRY WEBB CO. LTD.**  
TORONTO  
THE LARGEST CATERING ESTABLISHMENT AND WEDDING CAKE MANUFACTORY IN CANADA

**STAINED GLASS and Decorations.**  
**Castle & Son,**  
20 University St., Montreal.

FOR IRON FENCING BANK & OFFICE RAILINGS  
And all kinds of Iron Work, address  
**TORONTO FENCE AND ORNAMENTAL IRON WORKS**  
78 Adelaide St., West, Toronto

**30 DAYS SURE.** SEND address and we will show you how to make \$3 a day absolutely sure. We furnish the work and teach you free. You work in the locality where you live. Send us your address and we will explain the business fully. Remember we guarantee a clear profit of \$3 for every day's work absolutely sure. Write at once. Address  
**D. T. MORGAN, MANAGER, BOX E 6, WINDSOR, ONT.**

**MISS MARTHA SMITH, B.E.**  
Graduate of the National schools of Elocution and Oratory, Philadelphia, and Teacher of Elocution in the Presbyterian Ladies' College, Toronto. Is prepared to give Recitations specially suited to Church gatherings.  
For terms and particulars apply to  
**REV. WM. FRIZZELL, P.B.,**  
499 Bape Ave., Toronto

Miscellaneous.

**trust him**  
You want **Scott's Emulsion**. If you ask your druggist for it and get it—you can trust that man. But if he offers you "something just as good," he will do the same when your doctor writes a prescription for which he wants to get a special effect—play the game of life and death for the sake of a penny or two more profit. *You can't trust that man.* Get what you ask for, and pay for, whether it is Scott's Emulsion or anything else.

Scott & Bowne, Belleville, Ont. 50c. and \$1.00

**SOUR STOMACH, FLATULENCY, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA.**  
Promptly relieved and cured by  
**K.D.C. THE MIGHTY CURE**

Now Ready  
**International S. S. Lesson Schemes For 1896.**  
50c. per Hundred.  
Presbyterian Ptg. & Pub. Co., Ltd.,  
5 Jordan Street, Toronto.

**The Fisk Teachers' Agency,**  
Bank of Commerce Building,  
25 King West, Toronto.  
We supply teachers with positions and School Boards with suitable teachers. Terms to teachers on application. No charge to Boards. When in the city call and see us.  
**W. O. McTAGGART, B.A.,**  
(Tor. Univ.) Man.

**NEW CROP SEEDS**  
We mail free our new SEED CATALOGUE for 1896, beautifully illustrated, and containing a full description of the best introductions in  
**Flower and Vegetable Seeds**  
with complete details of the farmer's requirements in FIELD ROOTS, CLOVER AND GRASS SEEDS, SEED GRAINS, FODDER AND ENSILAGE CORN.  
Write for a copy to  
**JOHN A. BRUCE & CO.,**  
Seed Merchants,  
Hamilton, Ont.

**McLAREN'S CELEBRATED COOK'S FRIEND BAKING POWDER**  
Has given Universal Satisfaction for over thirty years. It is made of the purest and most healthful ingredients, and is the *Safest* Baking Powder in existence.  
**NO ALUM**  
Buy only McLaren's Genuine Cook's Friend.

**The Parisian Steam Laundry Company,**  
of Ontario, Limited  
67 ADELAIDE ST. W.  
Phone 1127.  
Good work and prompt delivery.  
Mending done free.  
**E. M. MOFFATT, Manager.**  
Established 1878.

MEETINGS OF PRESBYTERY.

**ALGOMA.**—At Webbwood, in March, 1896.  
**BRUCE.**—At Chesley, on March 10th, at 1.30 p.m.  
**BARRIE.**—At Barrie, on January 28th, at 10.30 a.m.  
**BROCKVILLE.**—At Winchester, on February 24th, at 7.30 p.m.  
**BRANDON.**—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon.  
**CHATHAM.**—In St. Andrew's Church, Chatham, on Feb. 25th, at 10 a.m.  
**CALGARY.**—At Calgary, in Knox Church, on first Friday, in March, 1896, at 8 p.m.  
**GUELPH.**—At Guelph, in Knox Church, on Tuesday, January 21st, 1896, at 11.30 a.m.  
**HURON.**—At Seaford, on January 21st, at 10.30 a.m.  
**HAMILTON.**—In Knox Church, on Jan. 21st, at 9.30 a.m. Afternoon and evening of 20th, a conference on Young People's Societies.  
**KAMLOOPS.**—At Kamloops, on March 4th.  
**LINDSAY.**—At Lindsay, on Feb. 18th, at 11 a.m.  
**MAITLAND.**—At Wingham, on January 21, 1896  
**MONTREAL.**—At Montreal, in Knox Church, on March 3rd, at 10 a.m.  
**OWEN SOUND.**—At Owen Sound, in Division St. Hall, on Tuesday, March 17th, at 10 a.m.  
**PORTAGE LA PRAIRIE.**—At Gladstone, on March 3rd, at 3 p.m.  
**PETERBORO.**—At Port Hope, in Mill Street Church, on March, 17th, at 9.30 a.m.  
**QUEBEC.**—At Quebec, in Morris College, on February 25th.  
**REGINA.**—At Moosomin, on first Wednesday, in March, 1896.  
**SARNIA.**—At Sarnia, in St. Andrew's Church, on March 10th, at 11 a.m.  
**SAUGEN.**—At Palmerston, in Knox Church, on Tuesday, March 10th, at 10 a.m.  
**VICTORIA.**—At Victoria, in First Church, on March 3rd, at 2 p.m.  
**WHITBY.**—At Bowmanville, on January, 21st, at 10.30 a.m.

**HEART DISEASE OF 20 YEARS' STANDING RELIEVED IN A DAY.**  
Mr. Aaron Nichols, who has Lived on One Farm for 70 Years, Tells What He Knows of Dr. Agnew's Cure for the Heart.

"This is to certify that I have bought two bottles of Dr. Agnew's Cure for the Heart for my wife, who has been troubled for the past twenty years with heart disease. The first few doses gave relief, and she has had more benefit from it than from all the doctoring she ever did. The remedy acts like magic on a diseased heart. I am pleased to give this certificate." Aaron Nichols, Peterboro, Ont.

BIRTHS, MARRIAGES AND DEATHS.

**BIRTHS.**  
At Mhow, Central India, on November 29th, the wife of Rev. Norman H. Russell, B.A., of a daughter.  
At Chalmers' manse, Elora, on December 18th, to the Rev. and Mrs. H. R. Horne, a son.  
**MARRIED.**  
At Chesterville, Jan. 8th, by the Rev. John M. Kellock, M.A., James W. Bogart to Matilda, daughter of George Carlyle, all of Morewood.  
**DEATHS.**  
At his residence, 175 Blood Street, East, on Sunday, the 19th January, Rev. William Reid, D.D., in the 80th year of his age; agent for the schemes of the Presbyterian Church (Western Section), and senior clerk of the General Assembly of the Presbyterian Church in Canada.

**IT DOES BOTH.**  
South American Kidney Cure Not Only Relieves Kidney Disease Immediately, but it also Heals and Removes the Trouble.

Those dragging pains in the loins that are a common symptom of kidney trouble are most distressing, but they are only the forerunner of more acute pain, and will develop rapidly if an effective remedy is not applied. No medicine acts on the kidneys with such speediness as South American Kidney Cure. It gives relief in the most distressing cases in a few hours. But it does not stop here. It is a great healer, and its continuous use for a short time completely banishes the disease. It is a cure for kidney trouble, and only it, but it never fails here.

**CONSUMPTION CURED.**  
An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper, **W. A. NOYES, 820 Powers' Block, Rochester, N.Y.**

Educational.

**London Conservatory of Music and School of Elocution.**  
**W. Caven Barron,** Pianist, late of Leipzig, Principal.  
300 Pupils in Attendance.  
14 Teachers on the Staff.  
Special Pleasure is taken by the Principal in announcing the engagement of Miss Ina Bacon, late of Emerson College of Oratory, Boston, as head of the School of Elocution. Her name is a guarantee of excellent work.  
Free! A circular with course of study sent free on application.

**TORONTO CONSERVATORY OF MUSIC**  
FOUNDED IN 1883  
1083 YONGE ST & WILTON AVE.  
EDWARD FISHER, Musical Director.  
**NEW CALENDAR** With Full Particulars MAILED FREE.  
Equipment and Facilities extensive and complete.  
**H. N. SHAW, B.A.,** Prin. Elocution School.

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(OF TORONTO, LTD.)  
Confederation Life Building, Toronto.  
The course of instruction is entirely new and of the most practical character. It is completely adapted to the work of to-day. Since the reorganization of the school it is owned and controlled by prominent business men, among whom are Messrs E. B. O'CLARKSON, Chartered Accountant, STAPLETON CALDECOTT, President of Board of Trade; EDWARD THORP, President of Monetary Times Co.; Wm. McCABE, Managing Director North American Life Ass. Co.; FRANK WILSON, Wholesale Dry Goods Merchant; S. E. McKINNON, Wholesale Milliner; and D. E. THOMSON, Barrister-at-Law.  
Handsome Catalogues free.  
**DAVID BOSKINS, Secretary.**

**LEADING SOPRANO AND SOLOIST**  
(Minister's Daughter)  
desires position. Certificated at Trinity College, London, England. Address:  
**MISS HAMILTON,**  
177 Major St., Toronto.

**Brantford Ladies' College and Conservatory of Music.**  
Classes resumed Jan. 3rd, 1896, after Christmas vacation.  
A most suitable time for Specialists in Music, Elocution, Art and Modern Languages to enter, giving nearly six months for uninterrupted study before the close of the Session.  
Superior advantages at Moderate Rates.  
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Private Day and Night School. Public and High School work. Night School Monday, Wednesday, Friday. Alexander and Yonge. Private tuition.  
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E. W. Vanduzen Co., Cincinnati, Ohio.  
Best Pure Cop. Church Bells & Chimes.  
Hichest Award at World's Fair. Gold Medal.  
Mid-winter Exp'n. Price, terms, etc., supplied free

Catalogue Free.  
**100 STYLES OF SCALES.**  
Prices reduced for this month  
**C. Wilson & Son,**  
127 Esplanade Street East, Toronto, Ont.

**SEALED TENDERS** addressed to the undersigned, and endorsed "Tender for Dominion Reformatory, Alexandria, Ontario," will be received at this office until Saturday, 15th of February, 1896, for the several works required in the erection of the proposed Reformatory, at Alexandria, Ont.  
Plans and specifications can be seen at the Department of Public Works, Ottawa, at the offices of the Clerks of Public Works in the Post offices of Montreal and Quebec and at the office of the Engineer in charge, Mr. H. A. Gray, Confederation Life Building, Toronto, on and after Tuesday, 28th January, instant, and tenders will not be considered unless made on form supplied, and signed with the actual signatures of tenderers.  
An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.  
The Department does not bind itself to accept the lowest or any tender.  
By order,  
**E. F. E. ROY,** Secretary.  
Department of Public Works, {  
Ottawa, 6th of Jan., 1896. }