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The best material to use for a pudding-bag is thin, unbleached muslin. The bag should always be scalded before it is used. The string used to tie it with should be a piece of strong and immaculately clean white tape.

An "epergne" is an ornamental stand with dish and branches intended to be filled with fruit and flowers, and stood in the center of the dinner-table. They are rather out of style, though the use of them may be revived at any time.

Breakfast Dried Beef.—Out or pare the beef very thin and freshen by placing in hot water for a few minutes; pour off the water; place in the pan or skillet a lump of butter and as soon as it is heated put the dried beef into it, adding five or six eggs immediately.

Date Teacake.—One-half cupful of butter, one cupful of sugar, one egg, one cupful of milk, four cupfuls of flour, salt, three teaspoonfuls of baking powder. Add last one cupful of chopped dates. Bake in long, shallow pans, and serve warm with butter or with a liquid sauce for dessert.

Hard Sauce.—Beat one cupful of sugar and half a cupful of butter to a cream, add the whites of two eggs beaten to a stiff froth, and a tablespoonful of brandy, lemon or any flavoring to taste. Beat all together a few minutes; pile lightly upon a dish, grate nutmeg over it, and set it on the ice to harden until needed.

Sponge Cake.—Four eggs, one cupful of flour, one cupful of powdered sugar. Whites and yolks separate, mix sugar and yolk of egg, beat the whites stiff, add a tablespoonful of flour and then one of white of egg to sugar and yolks until all is well mixed. Bake in a moderate oven. A nice cake for tea or luncheon; quickly made.

Stewed Carrots.—Wash and scrape the carrots, then let them boil until perfectly tender, with one or two whole onions. When quite soft, remove the onions and cut the carrots into small pieces, like dice. Put the carrots into a saucepan with a little meat gravy or soup stock, season with pepper and salt, add a teaspoonful of vinegar and half as much sugar, and let them cook slowly for an hour.

Raspberry Cream.—Half box gelatine, half cup cold water, half cup boiling water, one cup sugar, one pint cream, whipped, one pint raspberry juice. Soak the gelatine one hour in the cold water, then put it with the sugar and boiling water in a double boiler over the fire and stir until thoroughly dissolved. Add the raspberry juice, strain and set in a cool place. When it has begun to form stir in the whipped cream, turn into a mould and set on the ice to harden.

Birds-nest Pudding.—Pare and core as many apples as will set in the dish, fill the holes in the apples with white sugar and grated lemon peel. Mix as much custard as will fill the dish, allowing seven eggs to a quart of milk, and season it with sugar and lemon or peach water. Fill the dish quite full, set it into a pan with a little water, and bake it one hour. Serve with cold or wine sauce. It is very nice without any sauce, but in that case it should be made rather sweeter, or the apples should be scalded in a little sugar and water before it is baked.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, MARCH 11th, 1896.

No. 11.

Notes of the Week.

The Japanese Government notify through the British Foreign Office that Formosa is now pacified and open to foreign trade, subject to specified regulations.

It was the custom up to the present to give the black labourers in Africa every Saturday with their week's wages a bottle of brandy, in part payment, or as an addition. The German Colonial Government have just forbidden this custom to their employees in the Cameroons, in Togo, and its possessions in the South-West Coast of Africa.

As a straw may show which way the current flows, so the slightest incident may truly indicate an undercurrent of public feeling not evident on the surface. Of this kind is the following:—The National Bible Society of Scotland reports that an Italian colporteur recently found his arrival awaited by the family of an Italian marquis. The lady of the house spoke to him of the treasure she had found in the Scriptures, her only regret being that it had not come into her hands sooner. She had begun to gather her servants together to read the Bible to them.

The death is announced of Dr. Peter Bayne, who was born in 1830 at Fodderly, Scotland. He was educated at the University of Aberdeen, which in 1879 conferred upon him the degree of LL.D. He devoted himself to literature and journalism, and was the successor of Mr. Hugh Miller on the *Witness*. Amongst other periodicals, he has been associated with the *Christian World* and the *Literary World*. He was an extensive contributor to periodical literature, and is the author of biographies of Hugh Miller and Martin Luther, as well as of several volumes of literary and miscellaneous essays.

The Chinese soldiery are ill-fed and ill-paid, and as a rule their passage through cities, towns, and villages is marked by rapine and disorder. It was, however, the general testimony in various parts of China, during the war with Japan, that they had behaved in a most exemplary fashion. One of the church members at Ping-yao said recently that they "ought to praise God for the orderly way in which the soldiers are returning from the war, as it has not been so in China before." It is a real mark of the growth of Christianity that, whether it be the real explanation or not, it should have been offered that "this is due to the presence of so many of God's children in all parts of China."

The report having gone abroad that the Turkish Government had refused passports to persons desiring to go to the relief of the Armenians in the distressed districts, in consequence of the officials there having seized for the payment of taxes the money which had been sent for relief purposes, it will be satisfactory to know that the British government when interrogated said they had heard nothing of any such action, and that the ambassador had been directed to make inquiries. A resolution of sympathy with the Armenians by a Liberal member passed without a division. In the debate which took place it was stated by Mr. Curzon, as bearing upon the question of English interference, that "between any

port at which Great Britain could land an armed force and the scene of the outrages there would have to be encountered 200,000 Turkish troops. The government would not in the future abate its efforts in behalf of the Armenians. Regarding the past Mr. Curzon said he expected the House was convinced that the Government could not have gone farther than it had."

The case of the *Canada Review*, with which our readers who read the article upon it lately published in our columns by the Rev. Dr. Laing, of Dundas, will be familiar, is a most important one. A committee has been formed in Montreal to receive subscriptions with which to carry the case to the Privy Council. Mr. C. S. J. Phillips, 1755 Notre Dame Street, has been appointed treasurer for the fund. Judge Archibald's dissenting judgment gives the publishers and their friends the highest hopes of a reversal of the Quebec judgment by the Privy Council if they can get it there. Their own resources and those of their friends are now exhausted, hence their appeal for assistance which we hope will be successful. A circular presenting the case will shortly be issued.

At last it is going to be applied to our politicians. The dead line has for some years back, in this country at least, been a familiar and a rather dread thing amongst the clergy. It has been supposed to run somewhere about fifty. That is hardly thought of yet as the mark to be applied to the politicians, but there is no saying how soon it may come to it. The combined ages of Sir Mackenzie Bowell, Sir Frank Smith, Sir Charles Tupper, and Sir Donald Smith is 300 years. It is altogether too bad, the younger men are beginning to think, that men will persist in living, or at least working so long, and keeping young bloods out of places which they are so much more competent to hold, and even as they think to fill. It is to be hoped that these old fogies having got the hint will make haste to get out of the way.

That unfortunate "Coercion Bill" is having a hard time of it. Were it an animate thing and could but speak it would surely say that life is not worth living. Its lot is a most unhappy one. More feared than loved, dreaded even by the fathers and friends of it, it is cursed by some, hated by more, and befriended by none really but a few Romish priests and dignitaries. It has now received the most unceremonious treatment, and unkindest cut of all at the hands of Principal Grant, who, to an interviewer, has given it an unmerciful riddling, torn it to shreds and tatters, and now in the public press the poor fluttering rags are exposed to the ridicule or contempt of the whole country. What will Bishop Cleary think of his quondam friend? But why in the name of all that is fair and right should the Dominion Government of any party wish or attempt to coerce any Province in a matter clearly within its rights, to do what it believes is hurtful to its best interests? If this business is once initiated, because of a real or fancied grievance of a small minority of Roman Catholics, it will be impossible to stop with them, because there are many more people in every province who can conjure up grievances for which, if once the door is opened, they will be very ready to go and demand redress from the Government of the day.

There will be but one feeling of pain and sorrow at the unhappy break of friendly feeling among the heads of the Salvation Army. Although it appears very difficult to get at the real cause or causes of it, there seems little reason to doubt that it is largely a family affair. The division may not be the less difficult to heal on that account, for a brother offended is hard to be won. The Army has successfully gone through the stages which mark the history of every such movement, ridicule, contempt, and persecution, until it has established a place for itself as one of the most successful, beneficent and blessed-of-God religious movements of the century along certain very much needed lines of Christian work. We most earnestly hope that the breach may be healed, and in such away as not to interfere with, or in the smallest measure detract from the public confidence in, or the perfect success of, the great movement for the uplifting of the sunken, degraded and fallen in which the Army is engaged.

At the meeting in Convocation Hall of Queen's College, on Sabbath afternoon of March 1st, Principal Grant drew the attention of the students, of whom a large number was present, to the late Rev. D. J. Macdonnell. After referring to his course as a student, Doctor Grant spoke of Mr. Macdonnell's relation to Queen's, and of the blows the university had received this session in the deaths of Dr. Williamson and of Mr. James D. Stewart; the retirement of Mr. John Cormack from failing health; the deaths of Dr. Fenwick and Dr. Saunders; and now "the death of one to whom we owe more than to any other single man." "It will not," added the Principal, "hurt the feelings of the friends of any of the others if I say that the last loss has been the greatest, for there was this unique charm about him, that no one ever envied him any success he might gain." He then referred at length to features of his character as student, pastor, churchman, and citizen, and drew lessons from them for guidance in life.

The following incident, which took place in Santiago, Chili, suggests at the present moment a comparison as to the power of the hierarchy in at least one country in Roman Catholic South America, and the power of the same hierarchy in the Dominion of Canada, a Protestant country. The Roman Catholic Archbishop of Santiago a few months ago launched a decree of excommunication against a daily newspaper (*La Lei*), whose ideas are too liberal for him and his clergy. All concerned in its production and sale, and all who should persist in reading it, he placed under a ban. Once in a Roman Catholic country, like Chili, this would have been a terrible sentence, but to-day it is mocked. The circulation of *La Lei* at once increased. The city was moved with mingled indignation and laughter. A fortnight after the issue of the excommunication, a great open-air meeting was held. Resolutions were unanimously passed congratulating the newspaper on the Archbishop's censure, and appealing to the Government to enforce the law for the expulsion of Jesuits from Chili. Throughout the country the defiance of the ecclesiastical censure has been heartily approved. Archbishop Cameron of Antigua would not fare so well in Roman Catholic Chili as he does in Protestant Canada.

PULPIT, PRESS AND PLATFORM.

Dr. George Macdonald: I never could be indifferent to what people thought of me; though I have had to fight hard to act freely as if I were indifferent, especially when upon occasion I found myself approved of. It is more difficult to walk straight then, than when men are all against you.

Theodore L. Cuyler, D.D.: Following Christ brings some uphill climbs, but victory and holy joys await us at the top; crosses then will turn into shining crowns. Coming to Christ must not end with the coming; it is those who follow His leading and endure to the end who will be saved. "Abide in Me, and ye shall bear much fruit;" and that is the one sure way to be delivered from the curse and infamy of a barren life.

Christian Advocate: Newman Hall visited the summit of Mount Snowden in Wales. A large number of Welshmen on an excursion were there. As soon as it was understood that Newman Hall, author of "Come to Jesus," which had been translated into Welsh, was present, a desire that he should lead in prayer was expressed. At first he objected, on the ground that none of the people could understand him, but being assured that some knew English, he prayed. Such was his fervency that for many years afterward he received information of the conviction and conversion of persons who felt the power of his prayer, though they understood not a word.

R. S. Storrs, D.D.: He who has followed God's messages on earth has at last another message to follow, and according to the faithfulness with which he has heard and obeyed here will be the confidence and gladness with which he will follow the last. One messenger comes to us concerning whom there can be no mistake that he comes from God; it is the angel of death. One message comes in regard to which there can be no doubt that it is a divine message: it is the message that we are to pass from this world to enter the unseen. . . . God help us to follow every voice of His providence which leads us to his service here that when the last voice comes, before which the human spirit naturally shrinks and sinks, we will rise up and follow, doubting nothing, and swiftly go up, clasping the hand of the angel until we clasp the hand of Christ himself.

Dr. John Hall: One effect of the inadequate support of the ministry is the discouragement of young men brought up in comfortable homes, when they think of the ministry as their life work. It would be easy to establish and illustrate this statement, if necessary. It would be easy also to furnish statistics contrasting the salaries of men with little education, ordinary character, and liberty to "live as they list," with the fluctuating incomes of thousands of educated, high-toned, hard-working occupants of pulpits over our land. Christian readers! if you care for the credit of our national Constitution, for the strength of the Church of Christ, the greatest elevating and purifying power in our land, and for the glory of the Master, consider and demonstrate what is due to his servants cut off from other modes of raising means, and pledged to lay out all their strength for the abiding good of their fellow-men.

Our Contributors.

KNOX COLLEGE AND THE COMING MEN.

BY KNOXIAN.

The Presbyterian Church should be thankful that so many good men are available for the vacant chairs in Knox College. Considering the salary that we pay to professors the Church might be very glad to get any two of them. The qualifications of the gentlemen whose names have been mentioned are as minutely examined and as sharply criticised as if the Church proposed to pay each of them ten thousand a year. We sometimes laugh at congregations when they expect pulpit brilliance for the minimum salary. Pretty much the same thing is done by the whole Church every time a professor of theology is appointed. Perhaps that is all right. Modesty and poverty are not Siamese twins.

It should, we think, be assumed by everybody that the coming professors will be appointed in June. No doubt the lecturers at present filling the vacant chairs are doing their work well. Still the interests of the Church as a whole, and of the college, require that no further time should be spent in making the appointments. Two years should be long enough to make up even a Presbyterian mind. If the appointments are not made in June the privilege of lecturing vacant congregations for not calling pastors within a reasonable time will be lost for a generation. None of us wish to lose that privilege.

It should be assumed, too, we think, that other things being equal, or nearly so, two of our own men should be appointed.

Bringing an American citizen over here and putting him into a vacant chair in Knox College might be treating the learned gentlemen with scant kindness. In the event of a "war scare" breaking out he might feel the atmosphere too hot even in January. His feelings might be lacerated by frequent and fiery references to the Old Flag. Even the students in his class might throw out ominous hints about "shouldering their muskets" if a certain emergency should arise. He could not read his morning paper without seeing something that might spoil his breakfast. The good man would not be safe even in church. Just fancy a live American professor listening to the exposition of President Cleveland's message that Principal Grant gave in St. Andrew's Church the Sabbath after the "war scare" broke out two months ago.

A man from across the Atlantic would not of course be pained by references to the Old Flag, but he might find it difficult to adapt himself to our ways. He might not be able to do so if he tried, and there is a painful possibility that if we went down on our knees and coaxed him to come out here he might not try. Those who had the privilege of knowing Principal Willis are well aware that he never took kindly to Canada, though he did noble work while he was here. He always dreaded our winters, considered himself more or less of an exile and often spoke pathetically of going home. His condition was here, but his heart was in the Old Land. We all love the land of our fathers; in fact, love it so much that we would not like to ask any more old countrymen to come out here and sacrifice themselves for us unless in a case of dire necessity. It may be found possible to fill the chairs in Knox without asking anybody to banish himself for our benefit.

At Toronto and within the Central Church there, the General Assembly of the Presbyterian Church in Canada met on the day of June, 1896. The Report of the Board of management of Knox College was read recommending the appointment of ——— to the vacant chairs in that institution. It was then moved by Dr. ——— and duly seconded, that in view of the large number of nominations made by Presbyteries, the General Assembly appoint a

small select committee to consider the qualifications—. No, thanks. Knox is a daylight institution. No backstair nor downstair work for her. She has lived and flourished in the light for fifty years and her sons propose to keep there. "Hands off Manitoba" committee men. There has been too much committee work in the Church during the past twenty years. That small select committee might go downstairs and strike out every name mentioned by the Presbyteries and the College Board and then come upstairs with an air of innocence and two new names and rush their reports through the Assembly. Even if the men thus appointed happened to be the best, they would be handicapped at the start by the unpopular manner of their appointment. This Church is getting tired of committee rule in the Assembly.

CARLYLE, THINKER AND TEACHER.*

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

This new book on Thomas Carlyle is the first volume of "The Famous Scots Series," to be published by Oliphant, Anderson & Ferrier. The title of the series may seem to contain an appeal to patriotism, but if the high level reached by the first volume is maintained, the books will stand upon their merits, and not need any other recommendation. This is not a portly and expensive volume, but a cheap book; it may be had for about 50 cents, and makes one marvel that so much good work can be got for so little money. The book is neatly bound and tastefully ornamented, and possesses an attractive title page where we look for the date of publication and do not find it. However, we will not complain of what is evidently considered a trifling omission when, considering the price, the appearance of the book is so satisfactory.

With regard to the author the *British Weekly* says that "he is the Editor of the *Edinburgh Evening News*, a paper which contains much clever writing." We, however, make our acquaintance with Mr. Macpherson through our reading of this brief biography and have formed a very favorable opinion of his literary powers. He acknowledges that "of making books on Carlyle there is no end," but because of the demand of this series he ventures to add another to the list and in this we think he has done well; to condense so much into so little space, and to do it so neatly, is a very creditable piece of literary workmanship. Working within these narrow limits he has been largely indebted to Mr. Froude's Biography, and to the "Reminiscences," but into the controversy over Mr. Froude's editorial conduct he has wisely declined to enter. In the body of the work, however, there is a letter which the author received from Mr. Froude some years ago, and which has not been published before. This letter is interesting as presenting strongly Mr. Froude's view of an affair which caused great controversy, but it is not likely to influence any one who has formed a personal judgment on the matter in question.

Mr. Macpherson has had the sympathy and assistance of several competent critics, namely, Prof. Masson, Mr. J. Morley, and Mr. Haldane, M.P. This book consists of nine chapters. In the first seven the biography, exposition and criticism run side by side, while in the last two there is an attempt to sketch Carlyle as "a social and political thinker" and as "an inspirational force." The biographical part of the work is well done; the lights and shadows are effectively arranged, so that, notwithstanding the comparative brevity of the sketch, anyone may gain from it a clear and correct view of the man and his work. We have the story of his early struggles, of his herculean labours, in which he received from a loving wife such constant sympathy and stimulus, of his final success in which his wife in some

* "Thomas Carlyle." By H. C. Macpherson. Oliphant, Anderson & Ferrier, London and Edinburgh.

measure lived to share. Then there is the picture of his splendid reception at Edinburgh University, followed so closely by the sudden news of his wife's death. And lastly we see the old man bearing the burden of his years in sad loneliness. Concurrently with this we have an account of his literary labours, the early magazine articles, the studies in German literature, the great books: Sartor Resartus, the French Revolution, Cromwell, and Frederick the Great, the political pamphlets, and the various courses of lectures. From this part of the book the reader may learn that with all Carlyle's eccentricities there was one thing in which he was consistent: if he preached "a gospel of work," he lived that as few men have done.

In the preface we are told "if we could imagine the spirit of a German philosopher inhabiting the body of a Covenanter of dyspeptic and sceptical tendencies a good idea would be had of Thomas Carlyle." We are glad, however, that Mr. Macpherson does not leave us to an imagination of that kind, as we do not know what a German philosopher's spirit would do with the body of a Covenanter, but in the chapter on "Carlyle's Mental Development," he shows that Carlyle was powerfully influenced by "the simple faith, the stern piety and the rugged heroism of the old Seceders"; and also by the study of German philosophy and poetry. It may seem paradoxical to say that we regard this chapter as the most helpful, and yet, in a certain sense, the most unsatisfactory in the whole book. The saying of Hegel with which the book opens is both true and striking: "A great man condemns the world to the task of explaining him." And equally true is the author's addition that before a great man can be explained he must be appreciated. But it is scarcely possible for anyone to explain the Hegelian philosophy and Carlyle's relationship to it in a few pages. Some very able men have confessed their inability to understand the Hegelian philosophy, and others have differed in their interpretation of it, but Mr. Macpherson tells us very clearly that "idealism is simply materialism turned upside down," and that "Hegelianism as much as naturalism leaves man a prisoner in the hands of fate." We have not space to criticise these statements, but any intelligent person can see that they are open to criticism. Of course it would not be fair to expect in a work of this size a full and satisfactory discussion of such questions. It seems to be implied that Mill and Spencer have given us the true philosophy and correct psychology, and Carlyle is criticised from that standpoint. We are told that he found salvation in Transcendentalism, and yet his system is "Calvinism minus Christianity," and although he detested Darwinism, it is startling to find that he was an evolutionist without knowing it. There is, we believe, some truth in all these statements, but they need careful examination and qualification. We cannot now discuss the ethics of evolutionists and intuitionists, but must hasten on to note the luminous exposition of Carlyle's critical method. "To German philosophy and literature Carlyle owed his critical method by which he all but revolutionised criticism as understood by his Edinburgh and London contemporaries." This statement is, we think, proved and illustrated with great clearness and force. "To readers wearied with the facile criticism of conventional reviewers it was a revelation to come in contact with a writer like Carlyle." And if he failed occasionally in the application of his own fruitful method it was because of the strength of his personal sympathies and the power of the old Covenanted idea.

According to Mr. Macpherson the German philosophy which helped Carlyle in his early life did not give him peace, and we are not surprised at this, as philosophy is a matter of thinking, and thinking is not the whole of life. A system of philosophy however noble, cannot meet the demands of our complex nature. Then even this philosophy was not held by Carlyle as a reasoned system

but rather as a vague poetic atmosphere. We cannot go to Carlyle for a perfect philosophy either of history or of life; neither can we expect him to meet our political perplexities or solve our social problems. He has given magnificent historical pictures and biographical sketches, but has not dealt with the causes of the complex events with which he was concerned. His political remedies are insufficient for the great evils which he sees so clearly and bewails so powerfully. But Carlyle is a great moral force not only as a literary critic but as a preacher of righteousness. There is something poetic and even prophetic in his tone, so that his best books belong to that "literature of power" which does not soon get out of date. This Mr. Macpherson shows under the head of "Carlyle as an Inspirational Force," and passages are quoted showing the great thinker's demand for wonder and reverence in the face of the mystery and infinitude of life. We think that the comparison with John the Baptist at the close of the book is more appropriate than the reference to Isaiah which occurs twice. Isaiah had a gospel, and his golden age was in the future, while, according to our author, Carlyle "with not a little of the wilderness atmosphere about him, preached in grimly defiant mood to a pleasure-loving generation, the great doctrines which lie at the root of all religions—the doctrines of Repentance, Righteousness and Retribution." We have now exhausted the space at our disposal and yet feel that we have not given a full representation of the great wealth of this small book. We have much pleasure, then, in recommending it as a splendid introduction to the study of Carlyle's life and literature, which is specially opportune in view of the Carlyle centenary which has been so recently celebrated.

Strathroy, Ont.

REV. D. J. MACDONNELL, B.D.

BY REV. G. M. MILLIGAN, D.D.

The death of the Rev. D. J. Macdonnell cast a gloom over all classes of men in every part of the country. Rich and poor mourn his loss. All sections of the Church feel a leader has fallen in Israel. The honor and affection he won came all unsought. We do well, especially ministers, to ask what mean these tributes of loving regard towards our departed friend, and why those aching voids in so many hearts because his "vanished hand" will never be clasped here again, and the sound of his voice, to guide and cheer, is, for this life, forever still?

Enough has been told in these last few days of the external framework of his life, so that biographic facts need form no part in carrying out the purpose for which we now write. His frank, hearty manner, his humane spirit, his ever ready helpfulness towards every good cause, and his Catholic sympathies like a city set upon a hill could not be hid. Yet these are not sufficient to account for his widespread and deeply penetrating influence.

He was a man naturally loveable. Yet no mere natural goodness; no genial display of one temperamentally, happily constituted, could exercise the deep moral power which he did. One felt that all his natural qualities, attractive as they were, derived their tone and life from Christian principle. The question to do or not to do any act was determined by him according to what he believed was the will of Christ. "Our wills are ours to make them" Christ's, was the motto of his life. Hence, however widely you differed from him, you respected him; for you always felt his position was taken, not from wanton or selfish impulse, but on the highest ethical and religious grounds. So transparent was the spirituality of his motives in matters where many disagreed with him regarding the way he sought to give effect to them, that he has done by his whole life more than we imagine to show men that there may be diversities of view regarding the methods to be adopted to

secure the one end sought by all Christians, the fulfilment of their Master's will. Godliness producing such contentment of toleration "is great gain." He was a thoroughly consecrated man, possessing in happy combination qualities rarely found existing in the same individual. Herein lay the secret of his power. Here, too, we find the key to interpret what are to some perplexing features in his unique, because variously endowed character.

He was contemplative without being mystic, spiritual without being ascetic, practical but never prosaic, instructive yet always analytically plodding. His citizenship was in heaven, yet he ever hailed this earth and its fulness as the Lord's. Earth's environment to him was divinely significant. He loved social and ecclesiastical order, and all to make the souls of men vital and full-orbed. The truths of socialism and individualism were emphasized by him in due proportion. No one held individual conviction more sacred than he, yet no one was more loyal to man's corporate life in Church and state. Truly radical and conservative principles found in him a sturdy champion. What is calculated to produce the best spiritual fruit in man was the consideration that weighed with him as a citizen, a churchman, a philanthropist, a companion, a friend. Political and ecclesiastical laws should be framed to produce strong and symmetrical men. He held firmly that the individual can only truly realize himself through orderly social connections. These connections he aimed to make rich, vital, unmechanical, to be observed by all for the good of each and by each for the good of all. In his eyes no man lived or died to himself. To these principles we must repair to find the explanation of the position he took on social questions and to ascertain why he rendered such unsparing devotion to church schemes, municipal charities, and hymnal committee work. Man and man's healthy environment were the objects of his sleepless care, sagacious thought and loyal service.

And the health of this environment lay for him, not in baldness but richness, and a richness, too, to be assimilated by the exercise of a high, religious self-control. Many things are by association evil to men, who before their conversion to God sowed a plentiful crop of wild oats. But special experiences must not be made universal standards of duty. Would we avoid an ascetic sectarianism, we must never forget to distinguish between what is evil in essence and what by association. To forget the latter is sure to introduce an artificial morality and a religion which in the end, will make its chief concern the making clean the outside of the cup and platter. Pure from his youth, and a hero by nature, our friend fought a good fight of faith amid much contradiction when he strove to remind us both in church and state that "every creature of God is good and nothing is to be rejected, if it be received with thanksgiving; for it is sanctified through the Word of God and prayer." His work was thus unique, not owing solely to his own rich nature, but also to circumstances peculiar to our time, whose negative, formalizing tendencies he had the wisdom to discern and the courage to oppose.

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

By this measure, and it is the true one, how full of years he died. Few octogenarians can lay claim to his longevity. What a sweet, inspiring, strengthening influence was his? We shall never see his face again till "all our widowed race is run." Let his real life abide with us to make ours wiser, purer, braver, more affectionate, until the day when we shall cease to long for

"The touch of a vanished hand,
And the sound of a voice that is still,"
on whose morn "those angel faces shall smile on us, which we have loved long since and lost awhile."

THE PRECIOUS BLOOD—WHAT IT DOES.

BY MISS F. G. MACDONALD.

NOTES OF A BIBLE READING

In coming to God by His appointed way, through the precious blood of His Son, we enter at once upon a life so utterly different from our past, in thought, word, and action, that words seem inadequate to express it. In II. Cor. v. 17, St. Paul forcibly describes it as "a new creature." While in the same connection St. John says that "the former things are passed away." Just at the time when the sight of our misery and utter depravity has depressed and overwhelmed us, through the mercy of God, we also see the remedy He has provided for sin, and have a dim foretaste of the time when we shall forever be free from its thralldom. Not in this life, for here we must wage a daily and hourly conflict against it. If any one doubts this, let him hear the words of St. John given to him by inspiration. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." This is conclusive evidence, even if we had not that of our own hearts. But from our present conflict with it we can look forward to a time when we shall be free from it, for we are told that when He shall appear we shall be like Him, morally and spiritually, and to this great change we may look forward with joy.

Another privilege we at once receive is a closer intimacy with God as our Father, and with His Son as our Elder Brother. Before this closer union with Him we have been satisfied with family ties, and associations, and personal friendships. But after we have entered into a close personal intimacy with the King of Kings, have seen His marvellous beauty, have leaned upon His strength and realized the all-sufficiency of His love and power, everything not then worthy of Him becomes distasteful to us and our former friends fall away and leave us. But our friendship with those who help us upward to something better and higher, and ever nearer to our one perfect example becomes consecrated, and as we have received this help from others, so we, in our turn, are glad to give it again to those who need it. Let all who have been brought into this sweet and peaceful nearness to God through the precious blood of His Son, ask Him to keep them very close that they may lean upon His breast, while around them and underneath, will be the unfailing strength of the Everlasting Arms.

Gananoque, Ont.

PUBLIC WORSHIP.

MR. EDITOR,—No objection is made to the desire, as expressed by Mr. Fleming, to maintain sincerity of worship, while increasing its propriety and solemnity. Order, harmony, beauty, are all desirable in the services of the sanctuary, but the question arises, will sincerity be promoted, or will devout, heart-felt reverence be advanced by repeating or reading a form of words? Improvement, genuine progress, is, no doubt, desirable, perhaps required; but is the method proposed the best one to secure this result, and to maintain purity of worship? Public worship is *Divine* worship; and most assuredly the *Divine Helper* must not be disregarded (Rom. viii. 26). My object, however, is not so much to suggest means for the improvement of public worship as to offer objections to the proposal to attain this by external and defective measures. Some readers will recognize the words of an eminent writer, "The use of liturgical forms is a relapse into legalism."

I have previously alluded to facts and evidence confirming my view that liturgical methods are not adapted to promote spirituality and purity of worship. This confirmation may be Scriptural, historical or experimental. A full examination of such evidence would require a volume. The

Scripture proof may not be expressed in plain, negative words; but the general scope of Scripture teaching and practice is decidedly opposed to the formal use of words in prayer. We have no difficulty as to praise. Moses and David prepared songs for the Lord's people in their time; but we are not informed that prayers were composed to be read or repeated by the people. Why not have prayers to be read as well as hymns to be sung? The facts of Scripture answer the question. The forms were not provided. Instead of this, mark the words, "Pour out your hearts before Him." Mere lip service can never be regarded as a compliance with this injunction. What deduction can anyone draw from the passage, "This people draweth nigh unto me with their mouth, and honoreth Me with their lips, but their heart is far from Me." We cannot suppose that the matchless prayer of Solomon at the dedication of the temple would have been more impressive and rivetted more attention by the distribution of copies of it among the people, that they might know what the speaker was about to say. The same line of thought applies to the prayers of Paul and others. Would the interest in a prayer meeting be increased and the attendance enlarged by distributing copies of the prayers proposed to be used?

Historical evidence is as extensive as the Church in ancient and modern times. Condensing the language of a trust-worthy writer, he says, in reference to prayer, "It were well for us to give more heed to the voice of Christian history. The rise of the 'sporadic sects,' like the 'Quietists,' the 'Mystics,' the 'Friends,' and the 'Brethren,' is very suggestive. If we may not go so far as some of these, we may be admonished of the hard, artificial, man-made worship which made their protest necessary." In your issue of the 29th ult., is an article by Rev. Dr. Sims, who says, "The aim of this paper is to exhibit the working of Religious Formalism, whose influence on the continent of Europe is as antagonistic to vital godliness as that of either Popery or Rationalism." Towards the close, he adds, "These pictures of a people sunk in the degradation of religious Formalism in the land of Luther contain lessons for the churches of Canada." The Assembly's Committee on worship would do well to look into these "lessons." True, they do not propose to recommend ritualism. But their movements are evidently a step in that direction. The revival in England under the Wesleys and others, helped greatly to break up the deadly influence of formalism in that country at that time. The history of Methodism, telling of its great progress, is an object lesson of great value. Not by reading long litanies, nor by rigid adherence to forms, has it gained its present commanding and influential position. This general truth has its particular application in this Province, and in other parts of the Dominion. Every close observer and impartial inquirer may ascertain these facts for himself.

All this should be the means of profit to the Presbyterian Church in Canada. Shall these lessons be set aside, and methods adopted which have proved a snare to many, and a source of weakness to churches adopting them. Occasion does not require that facts in the history of our own Church in Canada be cited in confirmation of the belief here expressed. Will Dr. Robertson testify that the great progress of the Church in the North-west, has been materially promoted by the use of forms in worship? I utterly fail to see what a "great boon a small manual containing forms of service, would be to the many widely separated small groups of Presbyterians." In the light of the evidence presented, who can believe that "such a book would tend to the advancement and extension of the Church." Something far more vital is required in order to the conversion of sinners, and the spiritual edification of the "body of Christ." Such at least is the decided belief of your correspondent.

AN EXPERIENCED PASTOR.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Mar. 22nd, 1896. } FAITHFUL AND UNFAITHFUL SERVANTS { Luke xii. 37-48.

GOLDEN TEXT.—Eph. v. 18.

MEMORY VERSES.—37-18.

CATECHISM.—Q. 52.

HOMER READINGS.—M. Luke xii. 1-12. T. Luke x i. 13-21. W. Luke xii. 22-30. Th. Luke x i. 37-48. F. Luke xii. 49-59. S. Eph. v. 1-21 Sab. Rev. iii. 1-22.

It is very suggestive that upon the matter of watchfulness, our Lord on several occasions pressed this duty upon His disciples. He knew the peculiar temptations and dangers which would meet them, the many opportunities for work which would confront them better than they, and therefore sought to impress upon them again and again lessons of fidelity to God as the only thing which would bring them safely through life's trials and duties. Now it is true circumstances have changed in our own times, and especially in our own land. There are not those fierce persecutions and trials which met the early disciples; but the hindrances to fidelity are of a more subtle and dangerous character. Hence we need to note very carefully what the Lord has to say about the *Duty of faithfulness* and the *reasons for being faithful*.

I The Duty of Faithfulness.—He puts it in two words—*watch, be ready*. The duty enjoined is one however. The illustration used makes this plain. The master who has gone from home, leaving servants in charge, with the promise that he will speedily return, expects them to watch against the day of that return, and thus to be ready for his coming. Our Master has gone from us, but He has definitely promised to come again; against the day of that coming we ought to be ready, and we can be ready only by being watchful. But this watchfulness is not the curiosity which strives to be the first to see the Master, but the wakefulness and diligence that overlooks no duty, indulges no indolence. We watch by serving the Lord as faithfully as the consciousness of His presence with us every moment can lead us to serve Him. Watchfulness is the opposite of careless security; it is a state of readiness. We are to watch, not so much to catch the first glimpse of the returning Lord, as against temptations, against pervading iniquities, against failure in duty, against the loss of the warmth of our first love. We should watch for opportunities of service, for ways to minister to the poor and the needy and the outcast, for His leading and guidance in all we do. In a word, we are to watch for every opportunity to grow into the knowledge and likeness of our Lord and Saviour Jesus Christ, and thus into a readiness for "the glorious hope and blessed appearing of the great God and our Saviour Jesus Christ."

II. Reasons for being faithful.—First of all because we know not the hour when our Lord shall come. If the owner of a house had any suspicion that his property was to be broken into and spoiled, how carefully would he guard against such a thing; how much more vigilant should Christ's people be, since they have the assurance that "the Lord is at hand." And so much depends on our readiness for his coming! Then the faithful servant will be rewarded but the unfaithful one will be punished. We are glad that Peter asked the question of v. 41, for it gave the Lord the opportunity of impressing the thought that His injunction to watchfulness is intended for Christian men of every class, in every age. There are difficult questions in connection with the coming of the Lord. But if we only remember this, that life is the time God has given us for preparation, that we may be ready against the time when the Lord shall come again in glory, to change the body of our humiliation into the likeness of the body of His glory, then there can be little difficulty of identifying the Christian's death with the personal coming of the Lord, so far as getting ready for that coming is concerned. As death finds us, so shall the resurrection find us. If we die ready, we shall rise ready for our Lord's presence; but if we let life glide away without making any preparation, the day of the Lord will find us "unfaithful," and so under punishment. The faithful ones are to be blessed of the Master, blessed with honor and reward in the measure in which they are fitted by the readiness "of their character to receive it. The unfaithful, the servants who have lived for themselves and have sought the gratification of their own selfish pride and desire, rather than to do what the master has given them to do; such servants will be adjudged unworthy, and have their portion meted out with the "unbelievers." "The severity of the punishment will vary according to the measure of light against which sin has been committed; and note that the sins denounced are sins of omission. Let us every one, therefore, "work while it is called to-day," that we may be ready against the day of the Master's coming. And above all let us remember that unless we are Christs, the day of His coming will be the day of our hopeless, eternal undoing.

Pastor and People.

THY WILL BE DONE.

We see not, know not; all our way
Is night,—with Thee alone is day:
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for Thee,
Whose will be done!

Though dim as yet in tint and line,
We trace Thy picture's wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice.
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wine we press;
If from thy ordeal's heated bars,
Our feet are seamed with crimson scars!
Thy will be done!

Strike, Thou the Master, we Thy keys,
The anthem of our destinies!
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

—By J. G. Whittier.

Written for THE CANADA PRESBYTERIAN.

ATTRACTIVE POWER OF BEAUTY.

BY REV. JOSEPH HAMILTON.

We all acknowledge and yield to the attraction of beauty, under whatever form it may appear. I have seen a whole crowd turning in one direction to admire a beautiful face. I have seen all the passengers on a steamer drawn to one side of the vessel by the spectacle of a white-winged ship in full sail. I have seen the passengers on a train all drawn out to an observation car by the sublime scenery through which we were passing. In California I have seen all the people in a room drawn to the window by a glorious sunset. We are all drawn by beauty. Even a bit of gay ribbon in a milliner's window will draw around it the ragged and dirty little waifs of the street. And why? Because underneath all dirt and poverty and neglect there is a human soul that has an instinct for what is beautiful. Now the supremely beautiful One is Christ. When we see His beauty we are drawn by it. It is the law of our being. That His beauty is of a spiritual kind does not invalidate this law. It only requires that our spiritual faculties are awake. It is well known that we may pass daily through the most beautiful scenery, and never be affected by it. That is no uncommon experience. Our sense of the beautiful has not awakened, and that is why we are not impressed. But I know that the sense of the beautiful that has slumbered for years may awake suddenly, and henceforth any scene of beauty will have an attraction and a charm that it never had before. And just so, we may be dead to the beauty of Christ for years; but when the spiritual faculties are aroused, he who was formerly to us but as a root out of a dry ground, without any beauty to be desired, is now seen to be the beautiful One, the altogether lovely. Henceforth we yield to the charm of His beauty. As we are attracted by a beautiful face, or a beautiful landscape, or a beautiful sky, so we are attracted by the beauty of Him who is "fairer than the children of men." This is one of the attractive forces in Him who is to draw all men to Himself. What is intellectual in us He draws by His truth; what is esthetic in us He draws by His beauty; what is emotional in us He draws by His love. Altogether, He suits the whole man. He is the supreme attraction. He has the qualities that appeal to the heart and the intellect of the world. "He satisfieth the longing soul, and filleth the hungry soul with goodness."

Toronto.

Written for THE CANADA PRESBYTERIAN.

LIGHTFOOT AND PRE-MILLENNIALISM.

BY REV. JOHN BURTON, B.D.

Turning over some pamphlets in a desultory search, my eye rested upon the report of a conference held by brethren whose special bond of fraternity appeared to consist in holding what are known as pre-millennial views. I remembered having, in my reading of the same some years ago, noticed a list of exegetes whose authority was given as in support of those views, e.g., Alford, Godet, and among them, Lightfoot. Having the late Bishop Lightfoot's commentaries among my books of constant reference, together with his edition of Clement, and seeing no trace therein to justify his being classed among pre-millennialists, I had marked his name with a note of interrogation. Two considerations made me hesitate then in scoring the name out as an error: (a) There was a Lightfoot whose name appears among the divines of the Westminster Assembly, who might be the Lightfoot intended; speaking with no direct study of his works I can scarcely accept, without proof, any statement of his pre-millennial leaning, for if so, he did not in this respect influence the Assembly, whose confession emphatically is not pre-millennial. The special scope of his extensive erudition does not appear to have been in the direction of millennial enquiry. (b) If the late Bishop J. B. Lightfoot was intended, I knew that in his position of Professor at Cambridge he was lecturing on the Epistles of St. Paul, and the information as to his particular views on this question may have come through student's notes. Within the past year, however, his posthumous notes on St. Paul's epistles have been published, and one can now speak with some definiteness thereon. In offering these remarks I am not discussing the question itself, or quoting Bishop Lightfoot's authority as issuing the case; it cannot however be without interest to the student and teacher to know what the distinguished exegete says, and to be assured of his real position thereon.

In reading the notes on the Thessalonian epistles the impression made upon my mind is that Dr. Lightfoot had no millennial theory before him; the statement would hardly be too bold to say that he seems unconscious of any; in common with the entire Christian world he accepts the Second Advent, but millennial theory, he has none. Nor does his exegesis lend itself readily to theory; and most certainly not to the pre-millennial; for commenting upon the expression "Day of the Lord" (1 Thess. v. 2, 4, to which from other notes the reader is ever referred), he says: "In this expression, which is derived from the Old Testament, the word *day* seems to have involved no other notion than that of time,—the time of the manifestation of God's sovereignty in some signal manner by the overthrow of His enemies, and this is used specially of the judgment day. The primary meaning of the day as applied to the coming of the Lord involved only a notion of time; but the word came naturally to imply an idea of revelation, enlightenment (1 Cor. iv. 5), and thus to suggest a contrast between the darkness of the present world and the light of the future—the one being related to the other as night to day. This is the predominant notion of the day here (v. 4).

In the analysis given of the Second Epistle the coming of the Lord is classified as "the Judgment," and expressly do the lecturer's view lean to "the impersonation of some evil principle or movement" as the preferable interpretation of "the man of sin." On 1 Thess. iv. 16, "the dead in Christ shall rise first," we find the note:—"There is no reference here to the first resurrection" (Apoc. xx. 5.) and on "voice of the archangel," St. Paul's "language necessarily takes its colour from the imagery which was common in his day,"—e. g. Eph. i. 21; Col. i. 16.

More might be quoted, but sufficient has been given to make clear that the late Bishop Lightfoot, of Durham, can not be viewed as a supporter of pre-millennial views; if anything, of the opposite.

THE STUDY OF THE SABBATH SCHOOL LESSONS BY THE TEACHER.—I.

It goes without saying that for efficient work in the class the Sabbath school teacher must study the lesson in such a way as to be entirely familiar with its contents and use. It is not enough that there should be an earnest heart, and a mind in a general way well versed in the Scriptures, although these things are all but indispensable.

In addition to this, each lesson should receive special attention and careful study for some time. A hasty glance over the lesson, or a hurried perusal of the lesson "Helps," is not all that is needed for such responsible work as teaching youthful and impressible minds the great truths of God's Word. A few suggestions as to how the preparation of the lesson may be made are now offered.

First of all, read and re-read the text of the lesson in the Bible, not as it is found in some Lesson Helps. Begin at least on the Sabbath afternoon before the lesson is due, and every day of the week secure a few minutes to read over carefully the lesson text, and at least one of the daily readings attached. Nothing can take the place of earnest and repeated perusal of the text of the lesson till it is all but committed to memory. Whatever is read and studied about the lesson, be sure that the lesson itself is not neglected.

Then, next, read all the parallel passages in other places of Scripture, where, as is often the case, the lesson is told in slightly varying form. Seek to bind all these into a whole. In like manner use the references to other verses which are set down in the margin of the Bible. Turn to these, read them, compare Scripture with Scripture, and so make the Bible its own interpreter. The more this is done, the more the lesson will grow, and the more the teacher will feel the unity and richness of the Word of God.

After this, master all the names of persons and places mentioned in the lesson. Turn to other places in the Scriptures where they may be alluded to, and become familiar with all the particulars thus suggested.

In this connection, a good Bible Dictionary, such as is found in some of the Teacher's Bibles now issued, will serve the purpose. In this way, the localities and persons of the lesson will become real and vivid before the mind of the teacher, and the teacher in turn will make the lesson a living reality before the class. A good book for every teacher to use for this purpose is Thomson's work, "The Land and the Book."

If the teacher make full use of these three suggestions, the lesson will be so mastered that nothing more is really needed for the preparation of the lesson. We lay special stress upon these things, because at the present day, with the multitude of Lesson Aids, the lesson as in the Bible is apt to be neglected.

After this, if further study is pursued, a good commentary in book form, or in any reliable Lesson Helps, may be used. By means of these aids, and comparison of their views with the results of our own study of the lesson, we may be able still further to enlarge, and confirm or correct, our grasp of the lesson. But with all earnestness we insist that it is a mistake of a very fatal nature, to read any comment or aid upon the lesson till we have with the Scriptures in hand, as already suggested, sought to get a grasp of the lesson for ourselves. There is too much neglect of this by many teachers, we greatly fear. The result is meagre, and the teacher does not grow in the knowledge of the Word of God as a whole.

Then, in addition, the selection of some

good illustrations is important. These from nature or from human life, or, best of all from the Scriptures, should be selected with care; a good story told to fill in the time, but with no direct bearing upon truths of the lesson, is time wasted. The illustrations should be true and natural, not forced or unreal, lest the scholar, doubting the story, is led to doubt the truth it is intended to enforce. In all forms of religious teaching this is very important to remember. The story should lighten the truth, the illustration should enforce the lesson. This will require the utmost care and attention of the teacher.

Again, some plan upon which the lesson may be reduced to order should be found. Let the plan, as far as possible, be the teacher's own. Study other plans offered in the Lesson Aids, but do not follow them slavishly. Exercise your own mind and judgment upon the lesson, and make your own plans or adopt another's only after you have studied it out carefully, and find that you approve of it, and that it takes hold of you. This way of working according to an orderly plan will greatly aid the teacher in the study of the lesson, and will enable the class to see the whole teaching of the lesson in a clear and progressive way. Needless repetition will be avoided, and the class will be led from point to point with growing interest.

Finally, a few additional suggestions are made. Never appear in the class with anything but the Bible, and a few notes of your own in it, if needed. As you value your place and influence in the class leave all Helps and Aids at home. This is of the utmost value.

Then do not be content with reading of the questions which are on the Lesson Helps, and getting the printed answers from the scholars: This is fatal to permanent success. Be able to make your own questions, and get the scholars to think for themselves. Then do not lecture the class, but by wise questions draw them on and on till the whole is gone over.

Above all, study the lessons with a practical end in view, and for the purpose of securing the salvation of the scholars. Study, and prayer, and a warm, loving heart, and delight in the work, will, under God's blessings, result in great things.—Rev. Francis R. Beattie, D.D., in the Christian Observer.

Of all the Christian graces which the followers of Jesus should seek to acquire, not anyone is more important than forgetfulness of the things that were unpleasant in our dealings with each other. It is inevitable that there will be friction so long as the machinery of society and of the home moves in different directions, or at different rates of speed. And unless there be a good deal of the oil of sympathy and consideration of others, there will be heat in proportion to the friction. But when these unpleasant things have occurred, it becomes a duty for the Christian to forget them, to cease brooding over them, and to refrain from telling them to any and every person who will listen to us. Frequently recalling the unpleasant thing only makes the other parties to it less likeable, and our interest in them less affectionate. Cease thinking and speaking about it, and the unpleasantness of it will in great measure fade out of it. When God forgives sinners He says "I will remember their sin no more." And yet, this only thing that God forgets, is the thing that His people seem to determined to remember; namely, the offence, the wrong, the unpleasant thing, from which they were the sufferers.

There are not many subjects which, after the continued discussion of eighty-five years, do not become so hackneyed and worn as to fail to excite interest and stir animated feeling. But the theme of foreign missions has a perennial freshness. It is so vital and vast a theme that it never loses its hold on the intelligent mind and the reverent heart.—Dr. R. S. Storrs.

Missionary World.

THE STUDENTS' CONFERENCE AT LIVERPOOL, 1896.

The public meetings were held, two each day, in the Philharmonic Hall, a fine chamber, accommodating some three thousand people. The floor was required for members of Conference, while the double row of galleries were opened to the public, who, at most of the meetings, filled them, and sometimes overcrowded them. At all these meetings Mr. Donald Fraser, who has been appointed to Livingstonia, presided with a quiet power, tact, despatch, and spirituality of aim, which kept the tone and movement of the Conference true to the keynote sounded in the opening words. Of the speeches there is not space to tell. Mrs. M'Laren spoke with thrilling power on Thursday night on the way in which the nations pray. Dr. George Smith delivered a powerful address the following night, on the connection between the shaking of the nations and the progress of Christ's kingdom. Dr. Pierson spoke frequently, and always with characteristic masterliness and fervour. Eugene Stock, Egerton Young, F. B. Meyer, Wardlaw Thompson, C. T. Studd, and Miss Gollock were among the other speakers.

Of altogether exceptional interest was the public meeting on Saturday forenoon. The report of the British Students' Volunteer Mission Union was presented by Mr. Donald Fraser. It was a stirring tale of numbers, progress, and plans. Since 1882, 832 men and 206 women have been enrolled. Of these England contributes 577, Scotland 281, Ireland 111, and Wales 66; and they come from 26 denominations. What are the results to date? Already 212 have sailed to 27 different countries, under 42 different missionary societies; 66 more have been accepted, 22 have renounced, 34 have been rejected, 7 have died; and the rest are still in preparation. The Union draws a line of communication through 80 British Colleges; it has evoked a larger offering of men and women for foreign service than has ever been seen before; and the call now goes out to all the churches for greater liberality that the outgoing of willing workers may not be hindered. From the reading of this remarkable report, the meeting passed, without applause and without a break, into prayer, beginning with the words, "Not unto us, not unto us, but unto Thy name give glory."

Then followed the reception of the foreign delegates, who were massed upon the platform. Mr. Fraser welcomed them with words of thanksgiving for their presence and of hope for the growth of the movement they represented in their various countries. The audience then rose *en masse* to receive them, and the applause was followed by three hearty cheers from the students on the floor of the hall. Representatives from Germany, Norway, Holland, France, Switzerland, China, and Japan were then heard, each of whom closed by repeating, in his own tongue, John iii. 16.

The numerous meetings of the Conference terminated in a solemn consecration service in the Philharmonic Hall on Sunday night. At the meeting on Saturday night a collection was asked to cover the whole expenses, and the response in gifts and promises was £1,600, or nearly double what was required for immediate purposes. One slip, contributed from a Cambridge student, ran thus: "Myself, and £250 for four years."

Around the principal meetings there clustered numerous little sectional meetings, like tenders round the fleet. A tea-meeting was held on Friday between the afternoon and evening meetings of all those connected with our own Church who could be got hold of. There were thirty present, and Mr. Duncan M'Laren presided over our happy company, which included fourteen students from our Theological Hall, five from Glasgow and St. Andrews Universities, three students who have finished their course

(two medical, both accepted for foreign service, and one licentiate, who has since offered himself for Old Calabar), and four lady medical students, three of them daughters of the manse. The conversation showed how deep had been the impression received through attendance at the Conference. It transpired that only three of the theological students present were members of the S.V.M.U., but one student said that he did not think there was one at the table who would not be willing to go to the foreign field, only some of them were prevented from intimating their readiness to do so by the fear that, owing to the state of the mission funds, the Board would not be prepared to accept their services. Various suggestions were thrown out as to ways in which the impulse received at the Conference might be turned to account in feeding and fanning the flame of missionary interest in congregations and congregational societies throughout the Church. As one result we have to intimate that the members of the Volunteer Section at the hall, and other students are willing to give missionary addresses to congregations, prayer-meetings, Sabbath schools, fellowship meetings, guilds, and meetings of Christian workers, etc. Secretaries of Christian Endeavour Societies are especially requested to apply for speakers for their missionary meetings.

The Norwegian delegate made a marked impression as, in broken English, he cited that great International Conference as a fulfilment of the prophecy in Zechariah, "Thus saith the Lord of hosts: It shall yet come to pass that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts." The chief purpose of this Students' Conference was that its members in going together to pray before the Lord, might learn what He would have them to do to spread His gospel throughout the world, and in obedience to do it. Will every reader, who has been gladdened to hear of their united going before the Lord on this errand, take up the closing words of the prophecy, and accept a similar errand for himself, saying, "I will go also?"

(Concluded.)

There is nothing finer in the records even of missions than the following of Dr. Barnum, of Harpoot, and his colleagues: "On the 11th of last November, after the Kurds and Turkish soldiers of Harpoot had plundered and burned nearly all of the Christian houses in the missionary quarter of the city—including eight of the mission buildings, which were then in flames—when massacre was rife and the air was rent with the cry of the wounded and dying, nearly five hundred Christian refugees, with the missionaries, driven from place to place by fire and bullet, found themselves in the large new stone building of Euphrate College. The Turkish officers, seeing that in order to reach the refugees they must withdraw the Americans, whom they feared to kill, attempted to induce the missionaries to come out from the building 'that they might be the better protected.' Dr. Barnum replied: 'You can protect us here better than anywhere else; we shall remain, and if you burn the building we will die with these Christians.' They were all spared. Certainly the age of heroism is not past."

Li Hung Chang, by Bishop Hendrick, sends this message "to the American people." It runs, "to send over more men for the schools and hospitals, and I hope to be in a position both to aid and protect them." When told that there were already six hundred American missionaries in China Li Hung said: "More are needed, more are needed!"

"Recent events," says Dr. Wood of the American Methodist Mission at Lima, "make plain that wherever the gospel messengers go throughout the land the common people hear them gladly. My judgment is that no country from Mexico to Cape Horn is readier for evangelization than Peru."

Young People's Societies.

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

EVANGELICAL OR EVANGELISTIC?

Evangelical all our young People Societies are. They hold the great fundamental truths of Christ's gospel. Are they evangelistic? Do they make a prime end the conversion of young and old, the young especially, still out of Christ? It is scarcely possible to remain long evangelical, if we cease to be evangelistic. The chief command to Christians as workers is "Make disciples." When any of Christ's commands are neglected, the hold on Christ Himself and His blessed gospel loosens. It is exhilarating to learn from many quarters that Christian Endeavorers are taking hold of active, aggressive evangelistic work in good earnest. Here are some samples from this side of the ocean:

Fifty-two young people have been led into the church since last April by the Branchville, S. C., Christian Endeavor Society.

Eighteen young men were led into the church as the result of ten days of special services, conducted by the Christian Endeavor Society of Fabius, N. Y.

More than one hundred prisoners, members of the Christian Endeavor Society in the Indiana State Prison, have been baptized by the chaplain.

One of the most wonderful revival stories that has been told of any place for a long time, comes from the little town of New Millport, Penn., a place of less than two hundred inhabitants. Beginning with the week of prayer, the Christian Endeavor Society held special evangelistic services that from the very first night were attended with much spiritual power. The definite results of the four weeks of service are converts to the number of more than seventy, sixty-one of whom united with the Lutheran Church, and the rest with other churches. All of the associate members of the society were converted, and the membership of the organization increased more than one hundred per cent. A revival of giving also arose in the church. Both the hotels relinquished their licenses to sell liquor. The entire community was stirred, and the good work is not yet at an end.

In Birmingham, England, twenty missionaries representing ten denominations and one hundred and sixty congregations united in a week's campaign against what the *Christian Endeavor* calls "Our common and allied enemies—apathy and sin."

WHAT CHRISTIAN ENDEAVOR WILL ACCOMPLISH.

Rev. Dr. Alfred H. Moment, a Canadian, who has made his mark as an eloquent preacher and successful pastor in New York, writes, in *Christian Endeavor*, the ably conducted English Young People's Society of Christian Endeavor weekly:—"In my judgment the Society of Christian Endeavor will go on more and more accomplishing four great things for the churches:

1. It will secure the conversion of the young: the spirit of the Society is pre-eminently *evangelistic*, and the young are its object.
2. It will lead such young converts into church membership. Its work is for Christ and His Church. It cannot be true to its mission without building up the Church with those who are saved.
3. It will establish the converted in the *faith*. The Society has to do with experimental religion, and makes potent the great living truths of the Bible. How great is this work in our doubting age!
4. It will set the younger church members to work for souls; a do-nothing church is foreign to the spirit of the Y.P.S.C.E.

"DILIGENT IN BUSINESS."

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

March 22—Prov. vi: 6-11; Josh. xxii: 5.

Is it perfectly right to try to improve our material condition? Yes, it is no sin to be rich. Job, Abraham, Joseph of Arimathea were all men of wealth. So long as the means which are employed in making money are honorable in themselves, one is to be commended rather than blamed for diligence in using them. There is no merit in being poor if we can have a competence. The Bible does not commend poverty more than wealth. Agur desired to be neither poor nor rich—he saw there was danger in either case. When wealth is regarded as God's bounty, and when rich men regard themselves as stewards of that bounty, the world will be in a much happier and better condition than it is to-day.

That we may improve our condition, it is necessary to be diligent.

"The heights by great men reached and kept,
Were not attained by sudden flight,
But they, when their companions slept,
Were toiling upward in the night."

Franklin adopted the following as his moral code:—"Lose no time; be always employed in something useful."

Diligence is very strongly commended in the Bible. "The hand of the diligent maketh rich"; "The thoughts of the diligent tend only to plenteousness"; "The hand of the diligent shall bear rule"; "Seest thou a man diligent in business? He shall stand before kings, he shall not stand before mean men." If you see a man who is not diligent in business, you may see him before the judge in a division court, or you may see him before the police magistrate, or you may see him trying to elude the officers of the law, but, as a rule, you do not see him rising very high in councils of the Church or State. The farmer must be diligent to know the state of his flocks, just as a man engaged in mercantile pursuits must be earnestly devoted to his business (Prov. xxvii. 23).

But while we are diligent in business, we should be also fervent in spirit, serving the Lord (Rom. xii. 11). There is no reason why business should interfere with religion. It is very true that men often allow their business interests to interfere with their religious duties, but why should they? We know that some men who are most pressed with financial and other affairs, always find time for spiritual exercises. When General Gordon was in the Soudan, he spent half-an-hour in his morning devotions. A white handkerchief was always hung out at his tent door, and as every one knew what it meant, he was never disturbed. When Daniel had risen to a high position in Babylon, he was doubtless pressed with the affairs of state, but he knew that those affairs could be best attended to, after he had refreshed himself by being awhile in the company of God, and so, three times a day, his window was open toward Jerusalem. The Hon. W. E. Gladstone has always been a man of affairs, and yet he seemed to find time for devotion and religious reading.

Even when a man is hard at work, he may send up a short petition to God for help and direction. How often Nehemiah did this! As we read the story of his life, we are struck with the frequency of these short, pointed, expressive petitions. Piety, therefore, may be cultivated by those who are most diligent in secular pursuits. The Christian should learn, as Hezekiah did, to do his work with all his might, and he will likely find, as Hezekiah did, that the work will be prospered. "Not many lives, but only one have we—one, only one, How earnest should that one life ever be—that narrow span!
Day after day filled up with blessed toil,
Night after night still bringing in new spoil."

The Queen will be represented by the Duke of Connaught at the Tsar's coronation. The Shah will attend the ceremony.

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5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, MARCH 11TH, 1896.

WE would tender our sincere sympathy to the pastor, officebearers, and members and adherents of Knox Church, Palmerston, at the loss they have sustained by the burning of their church, new only one year ago. With such a pastor as their leader, there can be only one resolve, "Let us arise and build." We wish their efforts in this regard may be crowned with the most encouraging success.

ONE of the good results of the present agitation will be that a clergyman may express his opinions on political questions without abuse or threats of having his slender income cut down. For that result Principal Grant and Principal Caven deserve no small amount of credit. They dared to express their opinions on public questions when it was considered unsafe and impolitic so to do. The clerical profession are the gainers.

AT a congregational meeting of St. Andrew's Church, in this city (late Rev. D. J. Macdonnell's), held last week, steps were taken to obtain as speedily as possible a successor to their late lamented pastor. The whole Church will wish them success in this. It is gratifying also to know that measures were adopted to extend over some years, for furthering the welfare of the bereaved family, conduct which is in every way worthy of and honoring both to themselves and to the memory and services of one whom they will long miss.

IN view of the closing in a few weeks of our theological colleges, and the need for men in Manitoba and our North-west, the indefatigable Superintendent of Missions has issued an appeal to graduating students to come to the help of vacant charges and stations needing ordained missionaries in that wide region. In all, twenty men are needed, and, but for disappointments in the past, it does not seem possible that these twenty men should not be easily obtained. What more Christ-like work could there be than to go and care for those sheep that have no shepherd? Patriotism, in this case, adds its call to that of the Master, for in what way could any young man, especially a young Christian minister do better and more enduring service for his country, than to take part in laying broad and deep those foundations of truth and righteousness on which a nation's real strength and greatness can alone be built up. No better preparation for a life's work in the ministry of a Church so largely missionary as ours is and must be, could in any way be got, than by serving an apprenticeship in our Home Mission field. The courage, pluck and patient endurance of young officers in the army have often been signally displayed, let not our young officers in the army of God suffer by comparison. We hope there may be at least twenty men ready to volunteer and answer this appeal by saying, "Here are we, send us."

IT is urged on behalf of Father Lacombe that he is an innocent old missionary priest who has spent his life among the Indians of the North-West and is utterly unaccustomed to the ways of politicians. If he is a man of that kind he should leave Ottawa and get back to his mission field as fast as possible. Ottawa at present is not a safe place for him.

THEY had a grand Foreign Mission meeting—"rally" they call it over there—in New York a few weeks ago which was presided over by ex-President Harrison who made an admirable speech. Last week the Home Mission people had their "rally" with President Cleveland in the chair. The President's effort was scarcely equal to that of his predecessor but it is much more pleasant reading than his recent expositions of the Monroe doctrine. Our neighbors are experts at getting up great meetings with a distinguished man in the chair. After Harrison and Cleveland, there is no greater man left for the Methodists. Perhaps Salisbury might come over for one or two meetings.

THE Convenership of the Committee on Church Life and Work, a combination of four committees, involves a vast amount of work which can be greatly helped by prompt co-operation on the part of all upon whom the Rev. Mr. Wright depends for information. Circulars and postal cards have been sent to all ministers, ordained missionaries, and Presbytery clerks for vacancies and mission stations so that every part of the Church may be reached and full information be forwarded to the convener in good time. Should more circulars be wanted they may be promptly obtained by applying to Rev. Dr. Warden, Confederation Life Buildings, Toronto. By the end of this month, or very early in April at latest, all reports should be in Mr. Wright's hands to enable him to prepare his report, consult with other members of the committee, and have all in readiness for the meeting of the General Assembly. Let all concerned take note of this and be up to time.

STATE OF THE FUNDS.

THE following statement prepared and sent for publication in our columns, by Rev. Dr. Warden, will enable our readers to see at a glance how the contributions of the Church at this date stand as compared with the same date last year. It will be seen that upon the whole, taken together, there is a deficit of \$9,520. We trust that this sum may be made up by contributions sent in before the end of April, and thus the various committees be enabled to meet the General Assembly with no adverse balances:

Schemes.	To March 1, 1896.	To March 1, 1895.
Home Missions.....	\$46324 34.....	\$ 42446 92
Augmentation of Stipends..	13709 94.....	15432 42
Foreign Missions.....	35760 48.....	42149 10
French Evangelization.....	13093 83.....	15875 85
Pointe Aux Trembles School	6115 41.....	6916 91
Widows' and Orphans' Fund	3098 47.....	3926 77
Aged and Infirm Ministers' "	4590 99.....	5337 31
Assembly Fund.....	2068 99.....	2197 17
	\$124762 45	\$134282 44

AUGMENTATION OF STIPENDS.

FROM the comparative statement in another column it will be seen that the receipts for Augmentation are \$1,700 less than they were at the corresponding period of last year. This is a matter of very deep regret because it seems to indicate that the Committee, when it meets in a week or two, will be unable to pay in full the grants for the half year ending this month. These grants were carefully revised by the Synodical Committees last fall and re-revised by the Assembly's Committee immediately afterwards. They have been cut down to the lowest point and the ministers interested can ill afford to be deprived of any portion of the promised grant. It is difficult to understand the apathy and indifference of many of our ministers and people to this scheme, which is simply the extension and carrying to completion of the work done by the Home Mission Committee of the Church. That Committee fosters weak, necessitous Mission Stations till they reach the stage when it is imperative that they be provided with a settled pastor.

At this stage—the most critical in their history—these fields are taken hold of by the Augmentation Committee and by it fostered till they reach the position of self-support. It is therefore difficult to understand the apathy of many towards this scheme who are enthusiastic supporters of Home Missions. The one scheme is the helpmeet, the complement of the other, and each is alike deserving of whole-hearted sympathy and support. During the last twelve years the Home Mission Committee has handed over to the Augmentation Committee nearly two hundred mission fields, many of which are now strong, self-supporting charges. In addition to these many other congregations have been under the nurturing care of the Augmentation Committee and so beneficial has been the help given by it than no fewer than two hundred and fifty congregations of our Church have through its generous aid become self-supporting since 1883. Some forty of these are in Manitoba and the North-West. Surely such facts as these should remove objections and lead to a hearty, liberal support of this scheme. That the people in the Augmented charges of the Church are themselves contributing well is very manifest, for their givings per communicant towards the salary of their ministers last year averaged \$6.88, whereas the average over the whole Church was only \$4.61.

Are the ministers of these spirited congregations, then, to suffer by the reduction of their already too small grants? Is the growth of the Church to be seriously impeded by the inability of the Augmentation Committee to take over from the Home Mission Committee fields that ought to have settled pastors?

Surely not. There is abundant ability on the part of our Church to maintain this most important scheme and we earnestly trust that every minister and Session will see to it that steps be at once taken to furnish funds so that the Committee may yet be able to pay all grants in full at the end of this month.

THE BOERS AND THE BRITISH "SCUTTLE" OF 1881.

THE arrival in England of Dr. Jameson and some members of his party, their appearance in court for trial, the great public interest in recent South African events and the complications which may yet possibly arise out of them dispose us to give our readers the fullest information on matters which may yet become of the utmost national importance. What we have already said of the Transvaal Boers, their history and their misdeeds are not matters of hearsay, far less of malignant misrepresentation or fancy. On the contrary, they are matters of unquestionable fact which can be verified to the letter on the most indisputable evidence, both personal and documentary. These Boers have been the restless, lawless, blood-thirsty and pitiless border ruffians of South Africa for the last sixty years and more, men whom no promises could bind which they thought to their advantage to break, and whom no qualms of conscience have ever kept from words that were false and ways that were wicked, if they could thereby put money into their own pockets and get their necessary work done without bending their own backs or paying wages to those whom they have delighted to regard as appointed by the decree of heaven to be their bond thralls and household drudges. In all their dealings with the weak, the ignorant and the African, they have never acted even on the principle of an eye for an eye or a tooth for a tooth. It has been with them a whole mouthful of teeth for a tooth.

It was consequently a huge mistake—nay, it was an absolute crime against morality and civilization—for the British Government to have recognized at first the independence of such a collection of cut-throats and oppressors. Britain thereby established a hostile community on its very borders which has been a thorn in its side from that day to this. But foolish as this was, and criminal as well as foolish, it was neither so foolish nor so criminal as was the second recognition of Boer independence in 1881, after every one who made even a pretence of knowing the facts, was perfectly aware of Boer hostility to British rule and of Boer determination to enslave or exterminate the natives, whose lands they had seized and whose freedom they had destroyed. Fenians, cut-throats and scoundrels of every type again made their way to this the happy hunting ground of all that was anti-British, anti-moral, and anti-humane. When the re-annexation took place

in 1876 all decent and considerate people in the Transvaal, whether English or Dutch, recognized and acknowledged its necessity and its advantages. But for that annexation the whole country would have been overrun by Cetewayo and his braves. As it was, in the words of Sir A. Cunningham, "forty square miles of country had been overrun by natives and every house burned just before the annexation," and there was no power, apart from that of the British, to prevent the whole country sharing the same fate. Besides, at that very time, Burgess, the Boer President, was seeking alliances with continental powers Germans, Belgians and Portuguese—in order, if possible, to weaken British authority in the country, and to have protectors whose assistance they might always reckon on should they ever happen to exhaust the patience of their neighbors of the Cape.

Well, the annexation took place and its proclamation was received with acquiescence and relief; in many places with enthusiasm. Addresses of congratulation and thanks poured in by every mail, some of these signed by Boers who were afterwards conspicuous for hostility to British rule. Not a single English soldier was in the country, yet there was no where any disturbance. Credit was restored, commerce recommenced, and landed property nearly doubled in value. And no wonder. It was a passage from anarchy to ordered rule, from stagnation in trade to activity and hopefulness, from continued anxiety to quietness and rest. But just on this very account was it unacceptable to the lawless and reckless element among the Boers and to their Fenian characterless associates. These were for war and independence again, after the British had broken the power of Cetewayo and saved them from inevitable destruction. They called the spirit which animated them patriotism, but, as a distinguished Toronto divine lately, with much significance, pronounced the word, it could much more properly be styled pat-riot-ism. Had the British Government at home backed its representatives in South Africa, in the only way that was either politic or merciful, everything would in a short time have gone well, and the endless trouble and bloodshed of succeeding years would undoubtedly have been averted. The country had been annexed to the satisfaction and comfort of all the English and a very large proportion of the Dutch. The most trusted representatives of Britain in South Africa had declared in every variety of expression that the Act of Annexation was irrevocable. The present Lord Wolseley, then Sir Garnet, went through the country proclaiming this at every village he visited. At one place he declared that the Vaal, beside which he was then standing, would flow backward through the Drakensberg before the British would be withdrawn from the Transvaal territory. Sir Bartle Frere, one of the ablest and most noble Christian proconsuls that Britain ever had in her service, or ever insulted and discouraged by her ingratitude, said the same thing. He held and proclaimed that for Britain to surrender the Transvaal was as little to be thought of as for her to give up Ireland or India.

The great fear among the quiet and well to do was that such a surrender on the part of the somewhat pedantic *doctrinaires* of the home Government was, after all such assurances possible, and that then they would be left in the lurch from their very attachment to British connection to endure the vengeance of the insurgent and triumphant Boers. As late as December, 1879, Lord Wolseley said, at a dinner given in his honor at Pretoria, that there could be no question of giving up the sovereignty of the country. "There is no Government," he declared with emphasis, "Whig or Tory, Liberal, Conservative or Radical, which would dare, under any circumstances, to give back the country. They would not dare because the English people would not allow them." And yet that same man and some of his subordinates helped very efficiently to the very result which he had likened to a river running back to its source, and which he had declared no Ministry in Britain could ever think of proposing, far less of carrying out. The implacably discontented and rebellious Boers were not more than a few hundreds. But the growing fears that the vacillating and cowardly conferences with rebellion on the part of the home authorities might eventually end in what actually took place, frightened at last many of the quiet, respectable and peace-loving Boers to make a show of siding with the discontented that they might not be ruined when what they began to fear actually took place.

Party exigencies in England made the opposition to the retention of Zululand and the Transvaal continually stronger, and the wild, unreasoning denunciations on the subject in the Grand Old Man's Midlothian speeches, made the policy of "Scuttle" all the more popular, and the result which to-day every man of sense and patriotism in the British Empire condemns and deplores on the more certain and the more disastrous.

When such a man as Gladstone, with the great mass of his followers, talked of these recusant Boers as "a free, European, Christian, Republican community," it is not wonderful that the disaffected were encouraged and that those who had relied on the assurances of such men as General Wolseley that Britain, come what might, would never give up the Transvaal, were thrown into despair and forced to try to stand well with the side which now seemed certain to succeed.

The crisis at last came, but it was not a Boer that applied the match. On the contrary it was one of the bitter Fenian haters of Britain and every thing British, a murderer, a spy, and an escaped convict who successfully persuaded the Boers to declare war and re-proclaim the Republic. This man figured as "military secretary" to General Joubert and gathered around him the vagabond and floating population which, on the borders of civilization, "loathe a law," and, in Africa, especially, a law which has anything to say on restraint of dealings with or conduct towards the natives. The Majuba disaster came, and then in an agony of baseness and pusillanimous cowardice, the British Government that then was, managed to accomplish that, the plighted word of the British Crown over and over again pledged to retain the Transvaal, on the faith of which hundreds of Europeans had settled in the country and staked their all, and on which seven hundred thousand natives relied for protection, should be deliberately repudiated and broken.

It was a deed of impolitic infamy. This recognition of the independence of slave-holding, bitterly anti-British cut-throats and robbers, was a day of cowardly, impolitic infamy, a parallel to which will scarcely be found if British history be ransacked, let us say, from the conquest till to-day. Rider Haggard, the popular novelist, wrote on June 6, 1881:—

"The natives are the real heirs to the soil and should surely have some protection and consideration; some advice in the settlement of their fate. They outnumber the Boers by twenty-five to one, taking their numbers at a million and those of the Boers at forty thousand—a fair estimate, I believe. As the lash and the bullet have been the lot of the wretched Transvaal Kafir in the past so they will be his lot in the future. After leading all these hundreds of thousands of men and women to believe that they were for once and for ever the subjects of Her Majesty—safe from all violence, cruelty and oppression—we have handed them over, without a word of warning, to the tender mercies of one—where natives are concerned—of the cruelest white races on the face of the earth."

And what Haggard here prophesies has been fulfilled to the letter, and a great deal more, during those fifteen years which have since elapsed.

"The fathers have eaten the sour grapes and the children's teeth are set on edge." This shameful "scuttle" of 1881 has borne and is bearing fruit of a nature most disastrous at once to Britain's honour and to human freedom. Nor is the difficulty over. On the contrary it is only beginning. At any moment it may issue in one of the bloodiest wars in which Britain has ever been engaged. It has planted a hostile community on the very borders of British territory to which have naturally gravitated characterless adventurers, haters of British freedom and British law, mischief makers of every kind, and the reckless of every class, Britain's enemies of almost every nationality and of every name. It was not an accident of no significance that the Irish spy was murdered near Capetown. The Transvaal was the destination of those who did and those who praised the deed.

This "scuttle," we repeat, was shameful, cowardly, cruel and impolitic as subsequent experience has too sadly shown and as coming days will make still more abundantly manifest. But for that Germany would never have had the faintest excuse for interfering in South African affairs, and other powers equally envious of Britain's prosperity and equally hostile to her growing greatness and freedom, would never have been able to say, as they do now, that her vulnerable heel had at last been discovered, and that they were determined to make the worst and the most of it to her injury at least and to her ruin if possible.

Books and Magazines.

COT AND CRADLE STORIES. By Catherine Parr Trail, author of "Lost in the Backwoods," etc., Edited by Mary Agnes FitzGibbon, author of "A Veteran of 1812," etc. [Toronto: William Briggs, Wesley Buildings. Pp. 239. Price 100.]

This book is dedicated to the grand-children and great-grand-children of the authoress, and it is a veritable children's book, but of that best kind which grown-up people also enjoy. It is a collection of twenty one stories containing some written in 1818, and some in 1895, representing a literary activity ranging over seventy-seven years, an altogether unique thing in an authors' life. They are charmingly written, with a bright imagination, and in a spirit and tone calculated to do children good. We quote one sentence of the editor's note to the book: "No one has done more with her pen to inculcate the principles of truth and honor, loyalty and patriotism, and the love of nature in all its forms than Mrs. Trail.

BOOK BY BOOK: Popular Studies on the Canon of Scripture. [Fleming H. Revell Company, Toronto. \$2.00.]

This volume consists of the Introduction to the various books of the Holy Scripture to be found in "The New Illustrated Bible," published just recently by J. T. Virtue, & Co. To indicate the value of the book it is only necessary to mention the names of a few of the writers whose work we have here. The Right Rev. the Lord Bishop of Ripon, Ven. Archdeacon Tarra, D.D., Prof. A. B. Davidson, LL.D., Prof. Marcus Dods, D.D., Prof. William Sanday, D.D., etc. The subjects dealt with are the names of the books of Scripture, their writers, contents and sources, composition and literary features, relation to other books, in some cases synopses or analyses; in short, whatever can tend to throw light upon and help to the intelligent reading and study of the sacred Scriptures. The treatment is popular in its style and can be read with profit by the ordinary student of the Word of God. Its writers are a guarantee for its excellence.

The March *Methodist Magazine and Review* has a large collection of interesting popular articles dealing with a great variety of subjects. The two first, fully illustrated are: "Recent Glimpses of Spain," and "Here and There in the Home Land." "The Red-Cross Society and its Work," and "The First Fifty Years of Methodism" will be read with interest. "Professor Huxley's Burial and Epitaph" is by Rev. W. Harrison. "The Old-Time Sabbath in New England" will be a new picture to the generation growing up. Notice is taken of the late Rev. Wellington Jeffers, so long a leader among Methodists. "The Word's Progress," "Popular Science," "Book Notices," and "Religious and Missionary Intelligence" are all up to date. Many beautiful poems are to be found in this number which to many will add much to its interest. [William Briggs, Toronto.]

The March *Arena* contains a magnificently illustrated paper written by Justice Walter Clark, LL.D., of the Supreme Bench of North Carolina, on "Mexico in Mid-Winter." Incidentally the able jurist discusses the silver question as it was brought to his attention during his recently extensive trip throughout our Sister Republic under the auspices of *The Arena*.

NEW MUSIC.

The Oliver Ditson Company, of Boston, announce that the past month has been remarkable for the large number of excellent musical compositions issued from their presses. Notable publications have been made in every branch of music. Among them are the following: "The Condor." By B. T. Kenyon. One of the choicest of recent publications for bass voice. The good taste and exquisite treatment shown throughout the composition gives it a permanent place in a list of good songs. Full of power, spirit, and expression. Price, 50 cents. "The Gipsies" is a duet, by Brahms, for soprano and mezzo-soprano, which, while somewhat difficult, is a brilliant and attractive number that is sure to evoke applause wherever sung. Price, 75 cents. "Chinghai." A dainty little song by J. L. Molloy. The words, by G. Hube Newcombe, are quaint and original, and the music charmingly characteristic and expressive. It consists of a simple melody in two-four time, with chorus "In China," arranged for four voices. The last verse is arranged with accompaniment of humming chorus. Price, 60 cents. "Windows of her Soul." By T. Rose. A choice sentimental song with melodious refrain which will undoubtedly catch the popular fancy. Price, 50 cents. Any of the above pieces sent post-paid on receipt of price, by the Oliver Ditson Company, 453-463 Washington St., Boston.

We have received the following pieces of Sacred Music from J. Fischer & Bro., 7 Bible House, New York: (1) "Awake My Soul to Joyful Lays." Duet for Soprano and Alto. By J. Wiegand. Price, 50 cents. (2) "Alleluia." Easter Anthem for four voices. By J. Wiegand. Price, 15 cents. (3) "Christ Above all Glory Seated." For four voices. By Fr. Verdussen. Price, 15 cents. Each of these pieces is a composition of rare merit of devotional and dignified as well as pleasing character, with beautiful accompaniments. We anticipate for them a considerable demand in church choirs for the coming Eastern services and other celebrations.

Among the Easter music issued by Pond & Co., the well-known music publishers, we note the following: "Hark, bright angels sweetly sing," "Lo! the world from slumber risen," "At the Lamb's high feast we sing," "Awake, thou that sleepest," "Christ, we sing Thy saving passion," "Sing with all the sons of glory," which may be procured from any music dealer or direct from the publishers, Wm. A. Pond & Co., 25 Union Square, New York.

The Family Circle.

TAKE CARE OF YOURSELF.

A farmer dropped two grains of corn
In the cold, dark earth one April morn,
Together they ran in their cheerless bed,
And the earth fell slightly overhead.
"Oh, cruel fate!" cried one in fear,
"What evil chance has brought me here!
It is not meet that such as I
Lie in the earth to waste and die.
Within this stone a nice dry shell
Invites me to take care of myself."

The warm sun shone, and the soft rain fell
The grain in the earth began to swell.
The wise one cried from its snug retreat;
"How prudent am I! No rain nor heat
Can reach me here, I'm fair as at first,
While you, poor thing! look ready to burst.
You owe a duty to yourself—
There's room for two on this dry shell.
Come out of the earth so close and wet,
Perhaps you may save yourself even yet."

"Nay," answered the other one from the earth,
"Only from pain and death comes birth.
Of such are we, spake the Holy One,
'Except it die it abideth alone,
But if a seed of common grain.'
Die in the earth, its death is gain.
So let me yield in patient trust
To the hand that laid me in the dust."

September's fields stand brown and sere,
Now comes the "full corn in the ear."
The grain that died in the darksome mold
Has yielded more than a hundredfold,
While that which cared for itself so well
Lies alone in the earth an empty shell.
—Eva M. Westley, in *Sunday School Times*.

THE OTHER SIDE OF THINGS.

"Well, Herbert, I've got everything fixed exactly to suit me through the summer."

"Have you, dear?" Ethel's brother spoke with his usual tone of kindly indulgence, but with a manner which showed that his thoughts were far away.

"Yes," she went on, "it just lets me out having Aunt Anna take a fancy to spend the summer among some of her own friends. If she had remained with us I should, of course, have felt it my duty to go out to the farm—nice and wholesome and all that, but poky. The next thing which offered to me was cousin Helen's invitation to go there—far better, pleasant place, boating and some good, staid, proper, old-family country society. But now this invitation from Alice Phillips meets my need in every way—don't you think so, Herbert?"

"Certainly, dear," with an evident effort at recalling what his sister had been saying.

"A delightful round. Up the St. Lawrence, with a stay at the Thousand Islands and somewhere up the Saguenay. Into the Adirondacks, camping, and wind with the White mountains as long as we please. You, as you say you can't be gone very long, to join us at the Adirondacks."

"Oh, I certainly didn't agree to that, Ethel!"

"No, you didn't. But I agreed for you, and that means just the same, you know—doesn't it? You have been looking so doleful lately, and that would put some spirit into you."

He smiled at her coaxing tone.

"No doubt of that. But there won't be much summering for me."

"Why?"

"Difficulties and complications in business which you could not understand. Employees clamoring for higher wages, while prices are going down and profits shrinking. No, dear, I must try to keep down expenses instead of incurring new ones."

He left the table before Ethel had time to offer her protest.

"It is too bad," said the young lady herself, impatiently, the next morning on

finding that her brother had taken an early breakfast and gone down to the factory. "Here's a letter from Alice, and she wants an immediate answer to it. I'm sure that Herbert, when he sees how she depends on just the number to make up the party, will consent to shake off business onto his partner for awhile. I do believe I'll go down to the factory and have a talk with him."

Accustomed, since the death of her parents years before had left her to the independent care of her older brother, to act on her impulses Ethel took her way, for the first time in her life, to the factory, bent on carrying her point in the matter of the summer pleasuring.

It was a long way from the portion of the city in which she lived. One or two friends met her by the way, and noon was striking before she had penetrated into the precinct given up to the city toilers.

She had never realized before that there were such places as she passed through. She would have given up her purpose had she not been very anxious to send prompt answer to her friend's letter.

Did people live in such places? How could they? How could such sights and smells as these, among which she saw poverty-stricken women and squalid, uncared-for children, be borne, for a day or a night?

Farther down still were the factories, just letting out their crowd of operatives. She saw girls of her own age, but like her in nothing else—girls upon whom life had turned its dark side; who, far from thought of pleasure in the opening summer, bore only a weight of concern as to whether strength would last through it to win by unceasing toil a poor support for their wasted bodies.

Curious eyes gazed at her as she hurried by. She was glad when at last, through a maze of drays and heaps of merchandise, she gained the huge, dingy building in which she was led to her brother's office.

It was plain that the junior partner in the concern did not share the leisure hour enjoyed by the operatives. Unseen by him Ethel caught sight of his face as he sat leaning his head on his hand, and she stopped short at his care-worn expression. Once or twice she had seen something like it before, but always modified by the smile with which he had forced himself to listen to her gay, rattling talk.

For a few minutes Ethel stood, taking in with keen eyes all the surroundings. This was the place where her brother spent his days making the money which she spent so freely and with so little thought. Slowly at length she turned away, feeling years older than when that morning she had read Alice Phillips' letter.

She did not stop for a dainty lunch down-town and a round of shopping, but made her way home at once. Seated alone in her own room, a host of new thoughts crowded upon her.

"Why am I so unlike those girls? Ought I to be? Ought I to have so much and they so little? And Herbert! Why have I never stopped to think what a hard-worked life he has had, while I am of no more use than a butterfly? Oh! what a vain, trifling thing I have been! I profess the name of Jesus, but I have never for one moment thought of denying myself anything that I might share with those who have so little. If mother had lived I believe I should have been differ-

ent. But I can be different now—if I will."

It took hours of thought and prayer to settle the "if?" The summer full of delightful self-seeking was hard for a young girl to give up. But the thought of those other young girls brought continually before her awakened heart the question:

"Who maketh thee to differ?"

The letter which went to Alice Phillips bore a message very dissimilar from that which had been intended in the morning.

"Herbet," said Ethel in the evening, "what are your own plans for outing this summer?"

"Why, little girl, I haven't formed any yet. In fact, I do not see any time or money for me to spend on outings."

"Let me plan for you," she said. "You will come out to the farm and stay over Sunday with me; and in August you will stay there two or three weeks. How will that do?"

"But what would become of your fine journey with your fine friends?"

"That's given up. Oh, Bert, I know you think me the most silly, selfish trifter in the world—and, you're about right. But I took a peep at you when didn't know it, and at some of those poor work girls this morning. I guess it does one good to look at the other side of things once in a while. Bert, would my trip have cost much?"

"A good deal, dear."

"And do you think it might be spent in giving some of those girls a bit of the country?"

"It would go a long way among poor girls, Ethel, if you lay your plans well."

Ethel's plans were carefully considered. Would any of you girls, thoughtless, yet well-meaning, like to know to how many were brought a taste of the Lord's gracious gifts through her self-denial? It is an experiment, absorbing in its carrying out, delightful in its results, which many may try.—*Sydney Dyre, in Forward*.

FROM IAN MACLAREN'S NEW BOOK.

[This Scotch Presbyterian minister, so pleasing in his role of story writing, has just brought out a new book, "The Days of Auld Lang Syne," much in the same style of its delightful predecessor, "Beside the Bonnie Brier Bush." The following will be relished as a specimen of its humor.]

The Free Kirk minister, Cunningham, interviews the drunken postman with the following result:—

"There is one thing I wanted to say to you, and, Posty, you will understand that is—a little difficult to—in fact, mention."

"What's yir wull, sir," inquired Posty, keeping the minister under his relentless eye.

"Well, it's simply," and then Mr. Cunningham detected a new flavour in the atmosphere, "that—there's a very strong smell of spirits in the room."

"A noticed that masell, sir, the meenut a can' in, but didna' like to say onything about it."

"You don't mean to say," and the minister was much agitated, "that you think —"

"Dinna pit yoursel' about, sir," said Posty, in a consoling voice, "or suppose a wud say a word outside this room. Na, na, there's times a'm better o' a gless masell, and it's no possible ye cud trackle through the Greek without a bit tonic; but ye're safe wi' me," said Posty, departing at the right moment.

Lily Grant goes to London as a servant, so as to keep her friends from being on the parish. Her letter home is read aloud to the neighbours.

"When she askit the road to the kirk naebody in the hoose cud tell her whether it was east or west. So she gaid oot and fell in wi' a polisman, and he was a Scotchman. 'Come awa', lassie; a see whar ye're frae. Yonder's the place.'"

She kent it was her ain place when she saw a properly-ordained minister in the pulpit, wi' his black goon an' bonnie white bands, an' when they started the Hundredth Psalm her hert cam' intae her mouth, an' she cudna' sing a word.

"Wis there an organ?" demanded the listener, with the manner of one who had a duty to perform and must be on guard.

"A'll no' tell ye a lee. There was; an', of coorse, Lily didna like it, but she was terrible pleased wi' the sermon. As for the organ it juist boomilled awa', an she niver lat on she heard it."

"Did she gie the text in divesions?"

"It's no' likely she wud forget that, after gain' ower them ilka Sabbath nicht sin' she wes a wee bairn."

IN DAYS OF TALLOW DIPS.

In these days of cheap and universal illumination we almost forget the humble tallow dips of our grandmothers, and the way they were made, writes Alice Morse Earle in a most interesting article on "Householding in Old New England," in the June *Ladies' Home Journal*. Candle-making was the great household event of the late autumn or early winter, as soap-making was of the spring. Careful and laborious preparations were made for this labor. The small wooden rods that had been laid up above the great beams of the kitchen, or thrust under the garret eaves since the previous year, were brought down-stairs to the scene of the candle-dipping, and cotton wicks that had previously been cut and sometimes soaked in saltpetre were placed three or four inches apart the entire length of each rod. Usually eight or ten wicks were fastened to a rod. Sometimes "cat-tails," or flags, were used instead of wooden rods. Then long poles were placed in a cool room, supported on two straight-backed chairs, and across these poles the be-wicked rods were hung like the rounds of a ladder. This work was all done on the day previous to that appointed for the candle-dipping, and on the following morning all in the household were astir before dawn.

A CHINESE LADY'S DRESS.

Ladies differ from coolies, first, in the amount of ornament they display, and second, in the material of which their clothing is fashioned. The only occasions for which a lady dresses gayly are weddings, birthdays, and feasts or ceremonious visits. Ladies always wear silks—never anything more common—but their "best" are elaborately embroidered. The first outer garment is the san—a single or unlined long coat hanging loose from the shoulder to the knees, with no waist-line. A lady has other coats—lined, fur-lined and wadded. Under her coat she wears a white coat, and under that a smaller white garment, the chin san. Under everything goes the "piece of cloth," a plain short apron lapped over at the back. Just such another thing is the skirt which is worn outside, and reaches half a foot below her outer coat. This skirt is always black, except on special occasions. At her wedding it is red, and

at other especial times it is pink, blue, purple, violet, or green, and is embroidered with gold or pretty silks. She wears broad trousers to within half an inch of the ground. The bottoms of the legs are elegantly bordered with embroidery. Ladies wear socks with the seam up the front, and beautifully embroidered silk shoes. In winter a wadded silk legging warms the calf and ankle. Out-of-doors every lady wears a "back and front," or long sleeveless coat, over all her clothing. She carries a folding-fan—like a gentleman's fan—in spring, but at other times hers is a round flat fan or a fan of fine feathers. As for the coolies, they dress in the same way, but their clothes are made of cotton.—From "The Story of Miss Pi," by Julian Ralph, in *Harper's Magazine* for January.

FLORENCE NIGHTINGALE'S MESSAGE.

Florence Nightingale recently sent the following message to the girls of Great Britain. It will apply to American girls as well:

"My 'message' to girls would be: 1. Train yourselves to your work, to your life. The last twenty-five or thirty years has recognized beyond everything this necessity of training. 2. Have a higher object than the mere undertaking in all you undertake. When we fail or are disappointed, we lose heart and perhaps 'strike work.' But if we have recognized ourselves as (I will not say only) a wheel or a tool in the hands of that Almighty highest and truest and best, we have that blessing of being a part of the whole, and, whatever our own failure, are never cast down. 3. As one of the best women workers of our day says. 'The talk now is of rights, not right.' Let that not be our case. I am myself always a prisoner from illness and overwork, but all the more I wish you God speed."

DR. GLADDEN ON CORPORATIONS.

Dr. Washington Gladden, the noted preacher and writer, addressed the people of Chicago lately on "The Corporation," He said in conclusion:

"If we, the people of America, mean that this nation shall continue to stand for a genuine Christian democracy, we must at once confront the fact that the day of judgment has fully come to all these great combinations of wealth. Such vast accumulations of power cannot be left in the hands of soulless and conscienceless organizations. If they have souls and will demonstrate the fact by a conscientious administration of their trusts, there will be no disposition to interfere with them; they will be honored and praised and rejoiced in as the ministers of God. Such they are now in cases not a few. But if it becomes evident that they are, with few exceptions, giant egoisms, recognizing no relation to the present community but that of a predatory animal, then their power must be taken from them at whatever cost. If a corporation has neither conscience nor moral sensibility, and if there is no room in its constitution for the development of such faculties, then it cannot rightly administer wealth, and the nation must take it firmly in hand and establish a rigid supervision of all its affairs. I have uncovered certain 'dangerous tendencies of current industrial life.' You get down here to foundations which are as solid as

Gibraltar. And it is high time that we had cleared the rubbish from these foundations and begun to build the fabric of our jurisprudence firmly upon them. When we are ready to do this we shall find, I think, that outbreaks of violence from the working classes will be much less frequent. The nation cannot afford to give any room to the suspicion that combinations of laborers are judged by a more rigorous law than combinations of capitalists. Upon both these classes of combination must be enforced the Christian law which binds us all to use all our powers with constant reference to the common good. This is the way of righteousness, and it is the only way of peace."

DR. PARKHURST ON CHILD TRAINING.

Child training is, in the first instance, ethical rather than intellectual, writes the Rev. Charles H. Parkhurst, D.D., in the *Ladies' Home Journal*. No one will ask to have this point argued who considers that the child is to be educated for the purpose of his own personal enhancement and not for the purpose of making him an expert or a sharper. It is a great deal easier to make people bright than it is to make them sound. Mentality is an easy art as compared with morality. There is a good deal to be said about intellectual discipline when we get to that point; but it is still true that the issues of life are out of the heart and not out of the brain. The brain can be taught from books, but morality is not a thing that can be printed. There are, it is true, books that are published on ethics, but few read them and probably nobody practises them. The old Hebrews were deluged with moral precepts, some of them written by God's own hand; but even the first generation that had the Ten Commandments had to be killed off before the Promised Land could be entered.

I am not going to underrate the value and importance of mental schooling for the children; but it needs to be said that unless a man has a pure and honest heart, the less he knows the better it will be for him and for all concerned. And it needs also, to be said that even trustworthiness of intellectual action waits on personal soundness. Sound brain and an unsound life are incompatible. Even if our object were only to secure the finest and fullest intellectual development, we should still aim, first of all, to secure a foundation of personal integrity for the scions of wisdom to root and vegetate in. It is something as it is with the planting of an astronomical observatory; however fine its equipment and whatever the power of its lenses, we depend, first of all, upon the solidity with which the observatory is planted.

The late Sir Andrew Clark, the eminent English physician, said, "Now let me say that I am speaking solemnly and carefully when I tell you that I am considerably within the mark in saying that within the rounds of my hospital wards to-day seven out of every ten that lie there in their beds owe their ill health to alcohol. I do not say that seventy in every hundred are drunkards; I do not know that one of them is, but they use alcohol. So soon as a man begins to take one drop, then the desire begotten in him becomes a part of his nature, and that nature, formed by his acts, inflicts curses inexpressible when handed down to the generations that are to follow him as part and parcel of their being. When I think of this I am disposed to give up my profession—to give up everything—and to go forth upon a holy crusade to preach to all men, 'Beware of this enemy of the race!'"

Our Young Folks.

VOYAGING.

My bed is like a little boat;
Nurse helps me in when I embark;
She girds me in my sailor's coat
And starts me in the dark.
At night I go on board and say
"Good-night," to all my friends on shore;
I shut my eyes and sail away:
And see and hear no more.
And sometimes things to bed I take,
As prudent sailors have to do;
Perhaps a slice of wedding cake,
Perhaps a toy or two.
All night across the dark we steer;
But when the day returns at last,
Safe in my room beside the pier
I find my vessel fast.

TORQUEMADA'S RAVENS.

When the Spanish navigator Viscaino sailed his caravels into the little harbor of Santa Catalina Island, off Southern California, in the seventeenth century, he found it inhabited by a fine race of Indians, who came out in large canoes and invited the strangers to land.

The Spaniards were well armed with the ancient weapons of the day, but having been attacked on the mainland by the natives, they were very cautious about committing themselves. The natives, however, appeared so peaceable, throwing down their arms to reassure them, that the Spaniards finally went ashore and examined the homes of the islanders.

The chaplain of the ship and the spiritual adviser of Viscaino was an intelligent priest, Father Torquemada, who was also the historian of the expedition, and has left an interesting account of the trip which was a remarkable one in those days.

Father Torquemada was very wide-awake and observing: very little escaped his eye; and while the officers and crew of Viscaino were trying to talk with the Indians and trading with them, he began to make inquiries regarding their religion and god, it being his work to convert the savages, while Viscaino took possession of the land in the name of his gracious sovereign, the king of Spain.

The Indians readily conducted the priest to their temple, which, if their religion was the same as that of the Indians of the mainland, was consecrated to the god Chinghinich. He saw a circle of sticks, and in the centre of these a large idol, having upon one side a picture of the sun painted upon it, and upon the other the moon. On the upright stakes were feathers, and many feathers were scattered about the inclosure, showing that birds of various kinds were sacrificed here.

As Torquemada stood looking at the curious black temple a great black raven alighted upon the ground in front of them, and to the amazement of the white men walked about the sacred precincts cocking up its black head and eying them in an inquisitive way. Astonished at the effrontery of the bird, one of the soldiers who had accompanied Torquemada raised his gun and shot it, whereupon the natives uttered loud cries and acted as though they were in great fear. Torquemada, if we may judge from his writings, did not reprove his men, but rather encouraged them, as he says he believed the strange bird to have been possessed with an evil spirit.

When the men returned to the beach, they saw many ravens sitting on the rocks and along the shore, which were so tame that they would form in a circle about a woman cleaning a fish and snatch the

pieces from her hands, pecking and quarrelling among themselves, without being molested. The Spaniards then learned that the ravens were considered sacred, and as the Indians did not drive them away, they had become so bold that, like the sacred oxen in some of the Oriental cities, they usurped all the best places.

This was many years ago, yet just outside my window, as I write, sits a descendant of those same sacred ravens, not as familiar as Torquemada describes them, but just as large and cunning. Every morning a number gather on the roof as the sun rises, and entertain themselves by pulling corks, just as did Grip, the wonderful tame raven of Barnaby Rudge. I cannot describe the singular sound, but it is just like the pulling of a cork from a bottle. Then a raven will turn its head upon one side, and a sound will be heard, as though somebody was hurrying water out of a bottle holding it upside down, the gurgle-gurgle being exact and a little exaggerated, as though it was a very large bottle which made a great many peculiar objections to being emptied. In this gurgling, cork-pulling language the ravens talk to each other by the hour, and I almost have grown to believe that they know I am watching them through the curtain, as they often stretch their heads in my direction, then draw a great many corks and empty innumerable bottles as if for my benefit. Some one in the little village caught two of the ravens, and about the neck of one fastened a large white necktie, then releasing the bird. Far from being disconcerted, it seemed to take pride in its ornament, and "the deacon," as it was called, could be seen roosting in some conspicuous place, evidently drawing many more corks than the rest of the birds and the chief among them. The raven that had been kept as a pet developed remarkable intelligence. It would sit and watch its master from some convenient perch and store its mind with facts, and on some later occasion imitate him. One day its owner unpacked some minerals, placing them as he examined them in a row, one after the other, finally putting them back in the box and going to an adjoining room. Some time after, hearing a noise in his shop, he looked in and saw the raven hard at work. It had unpacked the box of minerals and was laying them out in succession, one after another, just as he had done; and when the work was accomplished it pulled many imaginary corks and chuckled in high glee.

The descendants of the old ravens are not sacred to-day, but they are equally well protected and fly about the little island settlement, coming and going at their pleasure as they did in the days of Torquemada.—*Charles Frederick Holder.*

ROGER AND THE TRAMP DOG.

Some one gives the following account of dog heroism:

This is a dog story in which Roger is the hero. The cook noticed in the last ten days that Roger had developed a terrible appetite, and was not satisfied with one bone, but hung around until he got two or three, and then he would start off with them in his mouth. The cook thought he buried them, so he determined to follow him one day and find out what he did with them. He followed him over to the barn, and close to the barn there is an old hayrick with a fence around it, and there in the corner was a poor little miserable dog. He was one with whom we were not acquainted, and therefore we called him a tramp dog. He was blear eyed and skinny, and so poor that when his tail wagged in appreciation of Roger's bringing him these bones, his joints would make a noise like a sandpaper rustle. Roger would put down the bones in front of the dog, make a little dog talk, and sit down and watch the poor little tramp commence to eat them up.—*Ram's Horn.*

Man's View Of Marriage.

"IS MARRIAGE A FAILURE?"

It is not uncommon for men to bewail the fact that marriage so seldom means a real companionship—that man and wife are separated by difference of taste, of mental outlook, of general interest in life. It is perhaps even more common to hear women blamed for what is called breach of contract in the marriage relation. If the wife be delicate, run down, nervous and irritable, if her smile and her spirits have taken flight, it worries her husband as well as herself. Even worse symptoms may follow—the woman suffers from sleeplessness and fainting spells, her head is in a whirl, her back aches, and she has that awful crowding-down feeling in the abdomen. It depends on the woman whether she will permit these troubles to continue day by day leading to a life of misery.

Thousands have been cured by taking Dr. Pierce's Favorite Prescription and why not you? A healthy woman is always interesting, she passes for a beauty because she is happy, and her good spirits are contagious. Good nature goes with health, irritability and peevishness with sickness.

Those who suffer from the derangements, disorders and diseases of the sex should remember that Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., has, for over a quarter of a century, made the diseases of women a specialty. Send 10 cents (in stamps) to him, at above address, for his medical book on "Women and Her Diseases," (168 pages profusely illustrated with wood cuts and colored plates). It will be mailed to you *securely sealed in a plain envelope*. It contains photographs, names and addresses of a vast number who have been cured. You can correspond with them and learn how they cured themselves without having to consult a doctor.

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Ministers and Churches.

The ladies of Knox Church, Mitchell, gave a social in the town hall recently. It was quite successful.

Rev. Mr. Logie, of Pakenham, conducted services in the Presbyterian Church, Clayton, on Sunday last.

The address of the Rev. John A. Logan, Clerk of Synod of British Columbia, is changed to Union, B.C.

The anniversary services at the Presbyterian Church, Niagara Falls South, were well attended. Rev. Dr. Parsons preached.

St. Andrew's Church, Verschoyl, celebrated their anniversary on Sunday, 1st inst, followed by a tea-meeting on the succeeding evening.

The Presbytery of Brockville has nominated the Rev. Dr. Armstrong to the chairs of apologetics and church history in Knox College.

Knox Church, Palmerston, which was erected only a year ago at a cost of \$10,000, was burned down recently. The manse adjoining was saved.

There was no service held in the Presbyterian Church at Middleville a week ago Sabbath, owing to the indisposition of the pastor, Rev. W. S. Smith.

The Presbyterians of Adams have extended a unanimous call to Rev. J. Rossar Jones, of Richville, St. Lawrence county, N. Y., to become their pastor.

The concert last Friday night in the Presbyterian Church, Ridgetown, under the auspices of the choir, was a decided success. Mayor Watson occupied the chair.

The congregation of Zion Church Thessalon, Presbytery of Algoma, have extended a hearty and unanimous call to the Rev. W. C. Armstrong, Ph.B., to become their pastor.

R. T. Cockburn, student in the third year of theology at Knox College, has been awarded the John Fenwick prize for the best essay on "The Literary Excellencies of the Bible."

During a lecture given recently in St. Andrew's Church, Beaverton, by the Rev. J. Fraser, of Sutton West, the subject, "The Bible Society, its aims and objects," was admirably considered.

The sacrament of the Lord's supper was dispensed in the Presbyterian Church, Avonton, on a recent Sabbath, when nineteen new members were received, eighteen by profession of faith and one by certificate.

A lecture delivered by Rev. G. L. Patterson, of Knox Church, Embro, at the hall in Bennington, on "Armenia and the Armenians," was fairly well attended, considering the poor condition of the roads.

A good audience was present to hear the lecture on "King Lear" delivered by Mr. W. F. Kerr, Barrister at-law, in the Presbyterian Church lecture-room, Cobourg, last Friday evening. The lecture was much enjoyed.

Rev. John Wray, of the United Presbyterian Church, of Yorkton, delivered a lecture at Orkney on Friday night to the members and friends of the Orkney Literary society on "The Origin of Man," which was well attended and highly appreciated.

The Presbyterians of Niagara Falls South, gave a successful At-Home last week. The lecture room of the church was crowded. Good speeches by Rev. Mr. Crawford and others, and solos by Prof. and Mrs. Marshall and Mrs. Jas. Butters made an excellent programme. Rev. Jas. Wilson made a delightful chairman. Choice refreshments were served by the ladies of the church.

The anniversary services were held in the Presbyterian Church, Hawksville, lately. The pulpit was filled by Rev. Mr. Thomas, of Preston. Quite a large number were present, considering the inclemency of the weather. The popular young minister received the best attention, and those who found their way to the church were amply repaid by the excellence of the discourses given.

Rev. Duncan Robertson, pastor of the King Street Church, London, last week sent in his resignation to the Presbytery of London. The cause of the step is Mr. Robertson's continued ill health, and the news of the resignation was a painful surprise to the congregation, among whom Mr. Robertson has made himself deservedly popular during his short pastorate of about two years. His many friends will be glad to hear of a return of health, which it is hoped will follow the cessation of active pastoral labors.

The anniversary services of the Egmondville congregation were held on Feb. 23rd and 24th. On Sabbath Rev. T. A. Cosgrove, of St. Mary's, preached excellent sermons to large and appreciative congregations. On Monday evening the annual tea-meeting was held when the Church was again crowded. Very interesting missionary addresses were delivered by Mr. Cosgrove and the neighboring ministers. The addresses were interspersed with music and readings. The proceeds of the services amounted to over \$108. Rev. Mr. Shaw, the pastor, presided.

St. Paul's Church, Smith's Falls, has increased Rev. Mr. Nixon's salary to \$1,200 per year and manse.

Rev. Marshall P. Talling, B.A., of St. James' Presbyterian Church, London, preached in the Presbyterian Church, Parkhill, a few weeks since.

John Street Presbyterian Church, Belleville, is progressing under the ministrations of Rev. T. J. Thompson. The members of the congregation are showing a greater interest in the church's affairs.

Rev. John Ross, of Brussels, received a telegram from Elora last week apprising him of the decease of Alexander Watt, Mrs. Ross's father, at the advanced age of nearly 98 years. Mr. Watt was one of the oldest residents in that locality. He was a man of sterling integrity enjoying the highest esteem of the community. Mrs. Watt died about two years ago.

The sacrament of the Lord's Supper was dispensed in Ailsa Craig congregation on Sabbath, 1st inst., by the pastor, Rev. D. L. Dewar. Preparatory service on Friday evening was conducted by Rev. L. W. Diehl, of the Church of England. Eleven members were admitted, ten of them by profession of faith, and three were baptized. The service was practically solemn and encouraging.

Rev. E. H. Smith, B.D., recently returned from Europe, was lately inducted pastor of St. Andrew's Church, Thamesford. The Moderator of the London Presbytery, Rev. E. H. Dewar, of Ailsa Craig, presided, and preached. Notwithstanding the storm both the afternoon and evening services were crowded. The vacancy in the church pastorate was caused by the death of Rev. John Cameron nearly two years ago.

The annual tea meeting in the Presbyterian Church at Flesherton was held lately. A programme consisting of music, recitation, dialogues and speeches, was participated in by Mrs. Millar and Revs. Sheppard and Jones, of Coldwater; Rev. W. A. and Mrs. Wylie, Miss Paxton, Mr. J. C. Else, Dr. Thomson, and Mr. McCaul, Waubausene; Miss Pearl Campbell, Orillia; the Misses and Messrs. Young, Eddy and Miss Nicholson.

Since the opening of its present session, Queen's College has lost by death three members of the faculty, and one very brilliant student. The session had only opened when Prof. Williamson was taken away. In December Mr. James Stewart, a final year student in divinity, died in the hospital. The next one was Dr. K. N. Fenwick, whose sudden death cast such a gloom over the city. And the last death to record is that of Dr. Saunders. Singular to say, the funeral of Dr. Saunders took place just four weeks to the hour after that of Dr. Fenwick. The late Rev. D. J. Macdonnell was also a graduate of Queen's.

The first meeting of the Board of Managers of the Presbyterian Church, Orillia, for the congregational year was held recently. Mr. Melville Millar retired from the position of treasurer, his business engagements preventing him taking the office another year. A unanimous and most cordial vote of thanks was tendered Mr. Millar for his efficient services in the past. Mr. H. T. Blackstone was appointed treasurer in his stead, and Mr. Chase will continue to act as assistant. Mr. H. M. Christie was appointed secretary in place of Mr. Blackstone. The business matters of the congregation are reported to be in excellent shape.

The congregation of St. Paul's Church, Cain Town, are mourning the loss of a good man, Mr. James Herbison, one of their number who died February 26th. For four years past he has been a member of this congregation active in every good work. About one year ago he was chosen and ordained to office of elder. A great throng filled the church and overflowed into the vestry at the funeral services showing the respect in which he was held by the church and community. The funeral sermon was preached by Rev. J. J. Wright who said "their hearts were borne down that day as smaller trees lie crushed when a great oak falls among them."

In the basement of St. Andrew's Church, Stirling, last Thursday evening was held a pleasant social gathering of the congregation. After Miss May Milne had given a reading and the Misses Annie and Dolly Green had given a duet, Miss Judd and Mrs. E. F. Parker read out the amounts resulting from the "talent labors" of thirty-two workers, which, when totaled up, showed the handsome sum of \$389.23, with four others to hear from. The rest of the evening was spent in partaking of coffee, sandwiches and cake and considering of ways and means for the carrying on the work of the year. Nearly all present agreed to raise \$5 or more during the year.

It was a red letter day in the history of the Presbyterian congregations of Culloden and Verschoyle on the occasion of the ordination and induction to the pastoral charge of Rev. J. A. Cranston, B.A., by the Presbytery of Paris. At the close of the ordination services the newly inducted pastor was conducted to the door of the church and received a very hearty welcome from his flock. The meeting was largely attended and a large number of the representatives of other denominations were present. The social reception in the evening far exceeded in point of numbers and interest any previous entertainment of a like character held in the church. Every available foot of room in the building was packed. Mr. Cranston is a native of the county of Peel and is a graduate of the University of Toronto and Knox College.

Strain on The Eyes

The cause of a great deal of headache.

Many of our customers find relief by wearing our

Perfect-Fitting Spectacles And Eyeglasses

Advice and consultation by our DOCTOR of refraction FREE.

Steel Frames \$1.00
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144
Yonge St. **Kents'**
Sign of the Big Clock.

The congregation of Knox Church, Woodstock, which will shortly erect a new building, cost \$35,000, has been presided over by Dr. McMillen for over a quarter of a century, and it is extremely pleasing to note that his services—always energetic and acceptable—are not failing in power, and that there is about to be constructed this memorial of his zeal.

A meeting was held in St. Andrew's Church, Smith's Falls, recently, for the purpose of completing a Presbyterian organization: Although the organization is but one year old, the receipts for Home Mission purposes amounted to over \$1,200. There are already 1,110 young people in the organization. New officers were appointed as follows: Pres., Dr. McIntosh, Carleton Place; 1st Vice-Pres., Miss Wylie, Almonte; 2nd Vice-Pres., Miss Riddell, Perth; Rec. Sec., Miss Ida Gillies, Carleton Place; Cor. Sec., Mr. D. W. Stewart, Renfrew; Treas., Mr. W. Baird, Smith's Falls. Executive committee—Miss Anderson, Pembroke; Miss Carswell, Pakenham; Miss Thom, Appleton.

A very enjoyable tea-meeting and entertainment was held in the Presbyterian Church, Corunna, on the evening of the 3rd inst. Rev. Livingstone and Andrews were present and delivered addresses. Miss Belle Bethune, of Sarnia, gave two readings which were greatly enjoyed. The music consisted of a vocal duet by the Misses Gordon; solos by Mrs. C. Scott, Miss L. Gordon and Mr. Fred Mills; Duets by Mrs. T. W. Nisbet and Mr. Revell; Quartette, Mrs. Scott, Mrs. Nisbet, and Messrs. J. B. Watson, and J. Farquharson; Instrumental duet, by Mrs. J. and Miss Watson, Sarnia. Mrs. Jas. Watson accompanied the singers and Rev. Dr. Thompson, Sarnia, acted as chairman.

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.

DURING MARCH

Colds and chills are prevalent, and unless the system is strong enough to throw them off, serious illness, often ending in pneumonia and death result.

THE CAUSE

Of colds, chills and attendant dangers is found in the blood, poisoned by uric acid, which should be expelled by the kidneys.

THE EFFECT

Of this kidney-poisoned blood is far-reaching. Health and strength are impossible while it exists. The system is being continually weakened, leaving it open to the ravages of colds, chills, pneumonia and fevers.

THE CURE

For such a diseased condition is found in Warner's Safe Cure, which will restore the kidneys to health and enable them to properly perform their functions. There is no doubt about this. The record of the past is

PROOF POSITIVE.

The annual meeting of the congregation of Knox Church, Beaverton, was held in the basement of the church on the 17th ult., the Rev. M. N. Bethune presiding, and from the reports of the different branches of Church work presented, the congregation have reason to feel satisfied with the excellent standing of its finances. The debt on the church, which has been a burden for a number of years, is almost wiped out. Mr. D. Cameron, secretary-treasurer, reported the contributions for the year, as follows stipend \$555.10, collections \$322.97, schemes of the Church \$155.90, manse debt \$124, church debt \$52, a total of \$1,209.97. Other branches reporting contributions were Sabbath school \$34.67, Mission Band \$30.14, Aid Society \$261.67, W.F.M.S. \$91, and clothing for North West Indians \$81, Christian Endeavor \$16.16, making a total from all sources of \$1,724.61. Rev. M. N. Bethune, the pastor, expressed his thanks to the congregation for their kindness to him during his present illness. The Gamebridge section of the congregation is not included in this report.

Chalmers Church, Guelph, held its annual meeting lately, and was very largely attended. The ladies of the church provided a substantial tea from six to eight, which was greatly appreciated by all, particularly those who had to drive in from a distance. Rev. Mr. Glassford, pastor, conducted devotional exercises, and presented the report of the Session, which showed a steady growth in the membership roll. The resident membership at the close of 1894 was 561, and during the past year seventy-seven members were added, which is the largest number ever received in any one year in the history of the church. Reports were also presented from the treasurer, the Missionary Society, Ward-robe Auxiliary, Mission Band, Sunday-School and Bible class, Christian Endeavor, and Ladies' Aid Society. The total amount raised for all purposes during the year was \$5,506.58. On account of the urgent need for more seating accommodation the following resolution was put and carried without a dissenting voice, that the Board of Managers be authorized to proceed with the work of providing accommodation for the increasing membership at as early a date as possible, and in such a manner as they shall see best; and to provide for the payment of the same as they shall find to be most advisable.

FEDERAL LIFE MEETING.

The fourteenth annual statement of the Federal Life Assurance Company, the annual meeting of which was held on Tuesday afternoon last in the head office in Hamilton, gives a most satisfactory account of the company's business during the past year, and indicates what even in depressed times can be done an absolutely sure business when the management is composed of enterprising and far-sighted men. The report showed that during the year 1,547 applications for insurance, amounting to \$2,128,557, has been received. Of these 1,362 had been accepted for \$1,830,050. The assets of the company had been increased a million dollars. The security to policyholders, including guarantee capital, was at the close of the year \$1,119,576, and the liabilities for reserves and all outstanding claims \$415,721, showing a surplus of \$703,955. Exclusive of uncalled guarantee capital the surplus to policyholders was \$84,151. The death claims amounted to \$92,500 (re-insurance deducted). Including cash dividends and dividends applied to premium reductions total payment to policyholders amounted to \$123,224 during the year. The shareholders showed their appreciation of the year's work by re-electing the directors, and at a meeting of this body the officers of the board were re-elected.

W. F. M. S. PRESBYTERIAL MEETINGS.

At the annual meeting of the Presbyterian Society of Lanark and Renfrew Presbytery was held at Smith's Falls recently, Mrs. J. B. Stewart, of Perth, in the chair. After praise, Scripture reading and prayer, the retiring president gave an address. Pembroke was chosen as the place for holding the 14th annual meeting next year. A welcome from Smith's Falls to the delegates was extended by Mrs. Farrell and responded to by Mrs. Mitchell, of Almonte. At the dedication of the money for the year, prayer was offered by Mrs. A. A. Scott, of Carleton Place. A paper was read by Mrs. Edmison, of Perth, and a question drawer with conference was conducted by Mrs. A. H. Scott, of Perth. An inspiring address on features of the meeting was delivered by Mrs. McNachtan, of Cobourg. Another feature of the day was a presentation made by Mrs. McNair, of Carleton Place, in behalf of the society, of a life membership, worth \$25, to Mrs. Stewart, the retiring president. The new officers elected for '96-'97 are as follows:— President, Mrs. C. H. Cooke, Smith's Falls; Vice-President, Mrs. Campbell, Renfrew; Mrs. Stewart, Perth; Mrs. McLean, Arnprior; Mrs. A. A. Scott, Carleton Place; Corresponding Secretary, Miss Sinclair, Carleton Place; Recording Secretary, Mrs. Beatty, Pembroke; Mission Band Secretary, Mrs. Sinclair, Oliver's Ferry; Treasurer, Miss Findlay, Carleton Place.

The eleventh annual meeting of the Brockville Presbyterian W. F. M. S. held in Winchester, February 25th, was one of the largest and most successful in the history of the society. About seventy delegates and a large number of friends attended all the sessions, and the keenest interest was manifested throughout. The meeting on Monday evening was confined to the transaction of all business connected with the society, election of officers, etc., and closed with a concert of prayer. The forenoon session on Tuesday was given to the reports of Auxiliaries and Mission Bands, which upon the whole were encouraging; also an excellent paper by Mrs. E. Aston, Merrickville, entitled, "Woman and the Gospel." The address of welcome in the afternoon was presented by Mrs. Camery, and responded to by Mrs. Blair. This was followed by the president's address and greetings from sister societies (Methodist and Baptist), also from Mrs. Kellock, a former vice-president, now of Richmond, Que. Two instructive papers, one by Mrs. Colquhoun, "Difficulties Attending W. F. M. S. Work in the Country," and another by Mrs. Scott, of Hull, "How the Work Grows," were well received. The children's hour was filled by an "Exercise on India," and choruses by the Mission Band, which reflected great credit on their leader. "Where is Heaven" was very feelingly rendered by one of the little folks. A few earnest words by Mrs. MacAlister closed this session. Many of the delegates took part in the devotional exercises. In the evening the chair was taken by Rev. D. Stewart, Dunbar, and the magnificent new church was crowded to the doors. Reports of secretary and treasurer were presented, followed by Mrs. Blair's paper, "Let There be Light." Rev. Wm. La Flamm, a returned Baptist missionary, then gave a stirring address on the Telugu Mission, and other parts of India. Addresses were also given by Rev. J. Kellock, "Paul as a Missionary Example," and Rev. J. Stuart, "Zenana Work," both of which were very instructive. Miss Blow, of South Mountain, gave two fine solos, and the choir furnished excellent music. A sumptuous tea was served to members of Presbytery and of the Presbyterian Society in the dining room of the church, and a souvenir picture of the beautiful edifice was given to each visitor. The kindest hospitality was shown by the ladies of Winchester, and the delegates will not soon forget this Presbyterian gathering. The social hour before tea was an exceedingly pleasant one, and not only gave the members an opportunity of becoming better acquainted with each other, but of forming plans for further extending the work. Contribution \$1,300.

The fourteenth annual meeting of the Lindsay Presbyterian W. F. M. S. was held in Uxbridge, Tuesday and Wednesday, 18th and 19th ult. There were about sixty-five delegates present. Mr. Ross, Lindsay, the President, presided. The meeting was opened Tuesday morning by a prayer meeting and Bible reading. In the afternoon,

greeting, were given by the local societies — Baptists, Methodists, Episcopalians, and the society of "The Friends." The secretary's report showed the number of Auxiliary members 576; general society members 69. During the year the Cambray Auxiliary had been re-organized, and a Mission Band organized at Wick to be called the "Leask-McMillan" Band. Altogether there were reported 21 auxiliaries and 6 Mission Bands. The supply sent to the North-West was double that sent last year, amounting to 1,240 lbs of clothing, valued at \$488.82. About 400 copies of the *Letter Leaflet* have been circulated throughout the members and a baby organ was sent to Miss Calder during the year, from whom a very interesting letter was read acknowledging the organ and giving some account of her work in India. The treasurer reported the total contributions to be \$1,407.78. On account of illness Miss Sinclair, who was to have spoken at the afternoon meeting, could not be present, and although it was a keen disappointment to all, her place was most acceptably filled by Mrs. Ross, the president, who gave a very interesting address, basing her remarks on the motto of the Society "The World for Christ," and telling something of the work done in each field, and showing the vast amount of work there is still to be done. Tea was served in the school-room for the delegates and their friends, provided by the Uxbridge Zephyr, Leaskdale and St. Andrew's, Scott, ladies. In the evening a public meeting was held, Rev. Mr. Hanna, of Uxbridge, presiding, at which addresses were given by Rev. J. W. MacMillan, Lindsay, on the work in British Columbia, and Rev. Dr. Smith on work in Honan, and a short address by Mr. McKay, of Sunderland. At the Wednesday morning's meeting the time was devoted to business. Reports were read from the different Auxiliaries and Mission Bands. Miss Dunoon read a very interesting letter from Miss MacLaren of the Birle School, acknowledging the clothing sent from Lindsay, and giving a full account of the work of the school. Prayer was offered by Mrs. Bethune, Beaverton, for special guidance in the election of officers. After discussing the business in connection with the Lindsay Presbytery, the questions remitted by the Board were considered. It was thought it would be well to read the Presbytery reports at the annual meeting at the time suggested by the Hamilton Presbytery; that this Presbytery would recommend no change in the allotment of the money and that a mission secretary be appointed. On Wednesday afternoon the opening exercises were conducted by the President, followed by prayer by Miss Quigley. A paper, written by Mrs. McKinnon, of Fenelon Falls, on "Spiritual Benefit of Mission Work to the Workers at Home," was read by Miss Ross, Cannington. Mrs. Grant, of Toronto, gave a very interesting address on "The Work in India From an External Point of View." This was followed by a duet from the Misses Gould, Uxbridge. An interesting paper, on "Plea for Mission Band Work," was given by Miss Florence Fair, of the Joy Mission Band, Lindsay. This was followed by a discussion as to the best way of carrying on Mission Band work. Mrs. Grant gave some helpful and novel suggestions. "From Greenland's Icy Mountains" was sung, after which Mrs. Jas. Walt, of Uxbridge, closed the meeting with prayer.

STEPHEN: A SOLDIER OF THE CROSS.

Probably no book has ever attained a larger circulation within a year than Mrs. Kingsley's "Titus: A Comrade of the Cross," of which last year more than a million copies were sold. The remarkable popularity of that story leads interest to the announcement that a new book by the same author is soon to appear, published simultaneously, in the United States by Henry Altman, of Philadelphia, and in Canada by William Brigg, of Toronto. This new story, which is a continuation of "Titus," will be entitled "Stephen: A Soldier of the Cross." It presents, in the form of a historical novel, the life of the early Church to the beginning of the ministry of Paul. The author's style is vivid and dramatic; the chapters follow each other like scenes in a tragedy. Annas, Caiaphas, Saul of Tarsus, Stephen, Peter, and a host of minor characters, are made to enact again those deeds that have been the wonder and the inspiration of Christendom. A pleasing feature of Mrs. Kingsley's stories is the absence of the ostentatious display of learning that burdens so many works of this class. She tells her story in simple, choice language, but it is tense with vivid dramatic strength and marked by almost faultless literary finish.



Catarrh in the Head

Is a dangerous disease because it is liable to result in loss of hearing or smell, or develop into consumption. Read the following:

"My wife has been a sufferer from Catarrh for the past four years and the disease had gone so far that her eyesight was affected so that for nearly a year she was unable to read for more than five minutes at a time. She suffered severe pains in the head and at times was almost distracted. About Christmas, she commenced taking Hood's Sarsaparilla, and since that time has steadily improved. She has taken six bottles of Hood's Sarsaparilla and is on the road to a complete cure. I cannot speak too highly of Hood's Sarsaparilla, and I cheerfully recommend it." W. H. FURBER, Newmarket, Ontario.

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.



Your insuring your life is an evidence of prudent forethought and is an action which commends itself to any far-sighted business man and will improve your credit wherever it is known. It will pay you to send for particulars of the Unconditional Accumulative Policy issued by the

Confederation Life Association.

Head Office, Toronto.

At the annual meeting of Augustine Church, Winnipeg, the reports were of a highly satisfactory character. The congregation has no debt of any kind whatsoever, and after making a special grant to the Sabbath School showed a favorable balance in the ordinary revenue of \$132. The amount given from all sources to the schemes of the church was \$593, being some \$70 in excess of last year. At an adjourned meeting held a week later, after hearing from the managers a full report of the financial standing, the congregation decided by unanimous vote to raise the salary of the pastor the Rev. R. G. MacBeth from \$1,500 to \$2,000. The congregation is in the principal residential suburb of Winnipeg and though as yet numerically small is exceedingly active and devoted in the work.

The annual meeting in connection with the Cobourg Presbyterian Church showed the congregation to be in a flourishing condition. In opening the meeting Mr. N. F. McNachtan, in the absence of the pastor, conducted devotional exercises, and Mr. John Fisher was appointed chairman. These reports were then read:— Session, Mr. McNachtan; Sabbath School, Mr. H. Treblecock; W. F. M. Society and W. A. Mission Band, Mrs. Hamilton; Y. P. S. C. E., Miss Duncan; Missionary Association, Mr. R. Gowans; Ladies' Aid, Miss Vair; Daily Mission Band, Miss P. Feir; Y. P. S. C. E., Miss Bowman; Bible class, Mr. Wm. Isaac; managers, Mr. Spence. Mr. Burnet then gave the treasurer's report of the finances of the congregation. Mr. R. Gowans and Mr. John Orr were added to the staff of managers. The total receipts from all sources amount to nearly \$3,500.

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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., \$9.90
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277 FRONT ST. W.
Please Mention this Paper

British and Foreign.

Mr. Hall Gaine has purchased Greba Castle, Isle of Man.

Rev. John Robertson, of Loudoun Parish, is dead. A native of Glasgow, he was ordained at Newmilns in 1865. He was 73 years of age.

The Kaiser is said to have been greatly annoyed by anonymous and abusive letters addressed to him from this country owing to his Transvaal telegram.

Dalziel Parish Church is to be enlarged to seat 1,600 worshippers. Lord Hamilton, of Dalziel, has headed the subscription list with a donation of £1,000.

The recent bazaar in aid of the debt on the Barony Church, Glasgow (Dr. J. Marshall Lang), realized £6,134, leaving a balance of nearly £700 to be raised.

The St. John's-wood congregation (Rev. Dr. Monro Gibson) during the past year raised £6,336. The present membership is 878, in addition to a mission membership of 300.

The Rev. Dr. Geikie, of Bathurst, New South Wales, has resigned the pastorate of St. Stephen's Presbyterian Church. For forty years his commanding personality has pervaded the colony.

A statistician says there are six and a half million Jews on the face of the earth, of which 5,413,000 reside in Europe, 310,000 in Asia, 350,000 in Africa, 250,000 in America, and 12,000 in Australia.

The Rev. Dr. Elias Riggs, a missionary of the American Presbyterian Board in Constantinople, though 80 years old, is still in active service. He is engaged in translating the Bible into the Bulgarian tongue.

The longest telegraph line in the world above ground and without a break has just been completed in Australia. It runs from Rockhampton, in Queensland, to Broome, in Western Australia, a total length of over 6,000 miles.

The Rev. John Watson, M.A., of Sefton Park Presbyterian Church, Liverpool ("Ian MacIaren"), is to receive the honorary degree of Doctor of Divinity from the University of St. Andrews at the forthcoming graduation ceremonial.

The Rev. Duncan Campbell, minister of Luss, who has just completed the fiftieth year of his ministry, has been presented with an illuminated address and a purse of 110 sovereigns, and Mrs. Campbell with a silver salver suitably inscribed.

According to Chinese tradition, the virtues of tea were first discovered by the Emperor Chinnung 2737 B.C. It was not used in England till the seventeenth century. Pepys mentions having drunk it for the first time in 1660. Its use spread very rapidly.

The annual meeting of the Marylebone congregation (formerly Dr. Donald Fraser's) was addressed by Revs. Dr. Pentecost and Dr. McGaw. An income of £4,116 was reported. Before the meeting closed a debt on the church of £600 was all but wiped out. It is in contemplation to secure new mission premises, the congregation having £2,000 in hand, the proceeds of the sale of their old building in Lisson Grove.

At the annual meeting of the Camden Road congregation (Rev. Dr. Thornton, formerly minister of Knox Church, Montreal) an addition of 52 members was reported, making a total of 619, including 202 on the mission rolls. There are 833 children in the three Sunday Schools and 101 teachers. The income for the year amounted to £1,613. A new organ is to be erected at a cost of £700, and towards this sum Mr. James P. Muir and Mr. John G. Murdoch have each promised to contribute £150.

Rev. J. McNeill has concluded his mission at Sheffield. The midday talks to business men have attracted an average of 1,000 eager listeners, and not less than 3,000 have been present at the evening meetings. Although the expenses have been heavy the collections have been generous.

Dishonest Dealers!

A Special Feature Adopted in Their Business.

You Trustingly ask for Paine's Celery Compound.

The Dealer Often Gives You a Common Substitute.

As the sun rises in the east to brighten and enliven the day, so the mighty fame of Paine's Celery Compound spreads from day to day, giving comfort and gladness to all weary, sick and diseased people.

All popular and fast selling articles are imitated from time to time. Liquid preparations, using the name "Paine's Celery Compound," are on the market, and are often dishonestly foisted on the unsuspecting customer, who asks for nature's great healer, Paine's Celery Compound.

There are, unfortunately, too many dealers who work this miserable deception, actuated by a greedy desire for large profits. The imitations and worthless medicines pay such immense profits that Paine's Celery Compound is held in the background, simply because it pays a small profit.

It is positively cruel to thus deceive the trustful and confiding customer. The sick and suffering who ask for Paine's Celery Compound, knowing it to be the best, and their only hope of cure, should never be treated in such a heartless manner.

If every intending purchaser of Paine's Celery Compound but examine the bottle and outer carton, he or she will certainly avoid deception. The genuine Paine's Celery Compound, "the kind that cures," has the "stalk of celery," and the name "Paine's"; all others are frauds and deceptions.

Lady at the door: "I believe in my heart you are the same tramp I gave a large piece of pie to a few days ago." Tramp: "No ma'am; you're mistaken. He's dead."

YOU CAN BELIEVE

The testimonials published in behalf of Hood's Sarsaparilla. They are written by honest people, who have actually found in their own experience that Hood's Sarsaparilla purifies the blood, creates an appetite, strengthens the system and absolutely and permanently cures all diseases caused by impure or deficient blood.

Hood's Pills for the liver and bowels, act promptly, easily and effectively.

"Ah!" A new light seemed to break in upon him. "This is getting at inside facts!" He spoke the truth, for Professor Roentgen's experiment of taking interior views was, in his case, a success. The penetrating photograph showed he had appendicitis in its most fashionable form.

The paper upon which this is printed was made by

The E. B. EDDY CO., Limited, of HULL,

Who exclusively supply this newspaper.

Home Mission Committee.

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

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

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

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

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

WM. COCHRANE, Convener, Home Mission Committee.

Brantford, Feb. 22nd, 1895.

51 KING E. 152 YONGE.

51 KING W. 68 JARVIS.



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Principal Hutton presided at a meeting in St. Andrew's Hall, Glasgow, in connection with the jubilee of the U. P. College Missionary Society. He stated that up to the present time the students had raised about £50,000, and the hall had sent abroad, not the failures of Scotland, but men of the front rank.

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SECTION NO. 2.

Notice to Contractors.

SEALLED TENDERS addressed to the undersigned and endorsed "Tender for Trent Canal" will be received at this office until noon on Saturday, 21st March, 1896...

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence and of each member of the firm...

By order,

J. H. HALDEKSON, Secretary.

Department of Railways and Canals, Ottawa 6th February, 1896.

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The cream of purest Norwegian cod-liver oil, with hypophosphites, adapted to the weakest digestion. — Almost as palatable as milk.

Two Sizes—50 cents and \$1 00

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For the Dominion of Canada and Newfoundland.

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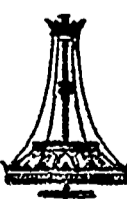
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On Thursday evening, February 20th, the pastor, superintendents and teachers of the First Presbyterian Church Sabbath School, Brantford, met at the residence of H. Morice, Esq., and gave a surprise to Miss R. H. Morice...

MEETINGS OF PRESBYTERY.

- BARRIE.—Next regular meeting changed to March 17th from March 24th, to be held at Allandale at 10.30 a.m. BARRIE.—At Allandale, on March 24th, at 10.30 a.m. BRANTFORD.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brantford. GUELPH.—At Berlin, in St. Andrew's Church, on March 17th, at 9 a.m. To meet in conference in the same place, the evening previous, at 7.30 p.m. HAMILTON.—At Hamilton, in Knox Church, on March 17th, at 9.30 a.m. KINGSTON.—At Kingston, in Cooke's Church, on March 17th, at 3 p.m. LINDSAY.—At Beaverton, on April 21st, at 11.30 a.m. MAITLAND.—At Ripley, in Knox Church, on March 16th, at 7.30 p.m., and at Lucknow, on March 17th, at 1.30 p.m. OWEN SOUND.—At Owen Sound, in Division St. Hall, on Tuesday, March 17th, at 10 a.m. PORTAGE LA PRAIRIE.—At Gladstone, on March 3rd at 3 p.m. PARIS.—At Brantford, in First Church, on March 17th, at 10.30 a.m. WHITBY.—At Oshawa, on April 21st, at 10 a.m.

ANNUAL CONGREGATIONAL MEETINGS.

St. Andrew's Church, Lindsay, held its annual meeting recently. There was quite a large attendance of members and adherents, who evinced great interest in the reading of reports from the W.F.M. Society, "Ivy" Mission Band, "Johnston" Mission Band (boys), Visiting Committee, Ladies' Aid, Young People's Society of C.E., Sabbath-school, and treasurer's statement of receipts and expenditures...

The annual meeting of St. Paul's Church, Hawkesbury was held on Jan. 8th, the pastor, Rev. W. M. Tuffis, B.D., presiding. The financial statement showed that all expenses had been met and that there was a balance of \$48.60 on hand. The ladies contributed \$255.60 to the Manse Fund. Of this sum \$159.56 were raised by the "one cent a day" scheme. For the first time all the offerings of the Sunday school were given to missions. Thirty-two children gave, in addition to their offerings, \$15.53. To the schemes of the church \$123.36 were given. Five years ago \$48.26 only were contributed to missions. The contributions for all purposes amounted to \$1,668.59. Seven years ago this congregation became a separate charge. Before that time it had with great difficulty paid less than half the minimum stipend.

The annual meeting of First Presbyterian Church, Vernon, B.C., was held on the evening of Feb. 3rd. The pastor, Rev. Geo. A. Wilson, B.A., was elected chairman. The reports of the various Societies were presented and showed that progress had been made during the past year. The statement from the Session showed that 28 persons had been received into the membership of the Church, while there were 9 removed, leaving a net gain of 19. Total membership 78. The report of the Sunday School showed number of scholars on roll to be 90; teachers 10; average attendance 70. \$20 was contributed to the schemes of the Church, and a little girl had been supported in the boarding school, Indore. The Y.P.S.C.E. reported through the Secretary. Regular meetings had been held, and much interest had been manifested in the work of the Society. The Ladies' Aid reported total income \$125.75; expenditure \$52.60. The method of systematic giving had been substituted for socials as a means of raising money; a special Fund had been collected for the relief of the sick-poor of the congregation; and valuable assistance had been rendered in this way and much distress relieved. The Treasurer's report showed: total receipts, \$1,194, expenditures \$1,155.95, of this \$250 had gone towards reducing the heavy debt which rests upon the church and manse. Mr. A. C. Buchanan, who is leaving the city for Nelson, B.C., was presented by the pastor in the name of the congregation with a beautiful silver service as a token of the respect and esteem in which he is held by the congregation. At the close of the business meeting, refreshments were served by the ladies and a very enjoyable evening was spent.

Miscellaneous.

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