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Always wash baby's mouth and gum every morning with water in which you have put a pinch of borax. It keeps the mouth fresh and sweet, and prevents that uncomfortable affliction, a sore mouth, with which so many poor babies are troubled when their mouths are not kept perfectly clean.

Corn Bread.—One pint of corn meal, over which boiling water has been poured, enough to scald it; add a pint of milk and three well-beaten eggs, also one teaspoonful of salt and the same of yeast powder; bake in a quick oven.

Turnips a la Creme.—Cut peeled turnips into half inch squares; boil in salted water and drain; pour over a cream sauce made of one cup of hot milk poured gradually over one tablespoonful each of butter and flour rubbed together. Season.

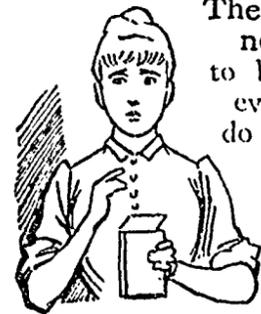
Orange Sauce.—Mix one teaspoonful of cornstarch with a quarter-cupful of sugar. Press the juice from three good-sized oranges; put it over the fire, when hot add sugar and cornstarch; stir and cook a moment. Baste this over the bananas and serve.

Jelly Sauce for Steamed Fowl.—Turn a glassful of tender currant or grape jelly out upon a deep plate, and beat it to a foam. Then add a level teaspoonful of dry mustard and a saltspoonful of salt, and beat again thoroughly. Serve in a bowl, glass dish or sauce boat.

Celery With Grated Cheese.—Serve crisp white celery neatly upon a long, low dish, and ornament it with bits of ice. The cheese should be finely grated, heaped upon a pretty dish and served with a spoon upon the plate of each guest who desires it. The celery is dipped into the cheese and bitten off.

Fruit Cake.—One cup of molasses, one cup of brown sugar, one cup of shortening, two eggs, two teaspoonfuls of soda, three cups of flour, two cups of dried apples before being soaked. Beat and stir in one egg and add raisins and spices to suit. Soak the apples over night. In the morning put in molasses and sugar, boiling down quite thick.

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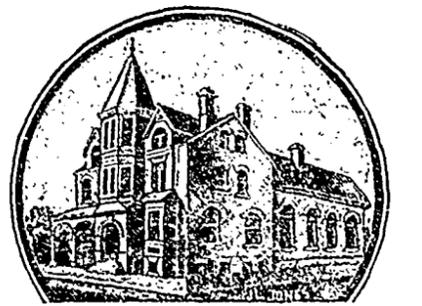


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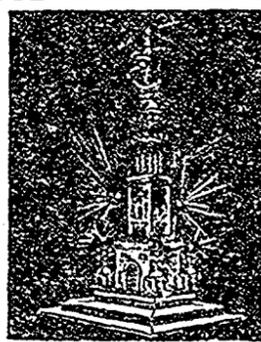
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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, JANUARY 15th, 1896.

No. 3.

Notes of the Week.

Prof. McCloskey, D.D., of Princeton University, delivered lately an address to the Philadelphia Presbyterian Ministers' Association on "The Drift of Modern Science." He maintained that in its tendencies it is (1) utilitarian, working for the public welfare; (2) in respect to its animus toward religion neither for nor against it; (3) sharply critical; (4) given to excessive specialism; and (5) strongly materialistic and mechanical, seeking to explain the phenomena of the world by the laws of nature.

At a recent debate held in the London Presbyterian College on "Needed Reforms in Presbyterian Government and Worship," it was suggested, among other things, that pastorates should be terminable at a fixed period; that appointments to the eldership should not necessarily be for life, nor should prospective elders be required to assent to the whole of the Westminster Confession; that the office of deaconess should be revived; and that congregational meetings for a full and free discussion of matters affecting the welfare of the Church should be held from time to time.

It is now stated that the condition of the Rev. Dr. Thain Davidson's health is such that he is unable to accept the nomination to the Moderatorship of the ensuing Synod of the English Presbyterian Church. Dr. Davidson stated to his own congregation on a recent Sabbath that, acting on the advice of his medical attendant, it was his intention to decline the honor. An intimation to this effect will no doubt be sent to the Moderator (Rev. R. Leitch, M.A.) and another nomination will have to be made by the Board of Nomination at a meeting to be held early this year.

Dr. Barnardo, in an Emigration Retrospect of his work, says that the total record stands 8,043 boys and girls sent to Canada and the colonies. For 1895 the number is 733—boys 578, girls 155. Of these no fewer than 267, or 36 per cent., had at one time or another been actually on the streets. This shows instructively how large is the proportion of the rescues who are lifted from the very bed-rock of destitution, and placed in positions of usefulness and independence. The following is an analysis as to their orphanhood or other wise:

Number with neither parent living	- 265
" " mother only	" - 319
" " father	" - 105
" " both parents	" - 44

From the middle of last month and the end of February next a series of conferences is being held at various educational centres in India and Ceylon in connection with the Student Volunteer Movement for Foreign Missions. Mr. John R. Mott, official representative of the College Department of the American Y. M. C. A., and chairman of the Executive Committee of the Student Volunteer Movement, is expected to speak at all these conferences. Their object is: (1) The deepening of the spiritual life; (2) The consideration of plans and agencies to hasten the evangelization of India; (3) The promotion of the Student Volunteer Movement for Foreign Missions. Conferences will be held in the following places: Jaffa, Ceylon, Madras, Bombay, Lahore, Lucknow, Calcutta.

The statement has been made that \$25,000 has been offered to Mr. Archibald Forbes to go as special correspondent to Constantinople for six weeks. The offer is said to have come from *The New York Morning Journal*. Mr. Forbes is a "son of the manse," his father having been the late Rev. Dr. Forbes, of Boharm, Banffshire, one of the leaders of the Scottish Church, and an ex-Moderator of the General Assembly.

Elder George Junkin, of the Presbyterian Church (North) in the United States, writing in "The Church at Home and Abroad," supplies a hint and warning respecting their Ministerial Relief Fund, which it may be well also for our own Church to consider. "It now looks," he says, "as if our year next April will close with a debt of not less than \$12,000 or \$15,000." Many are misled by the fact that there is an invested Fund. But we can use only the income, not the capital itself, and rates of interest have been sinking year by year. Only a fraction of the supply we need is from this Fund: and for myself, I am glad to have it so. I would rather rest the claims of this Board upon the reason and heart of the living members, if they are indeed living, and not mere appendages to the Church. Can we turn these servants of the Church away (Christ called Himself a servant) and not give them their just pay? Shall we cut down \$300 to \$200, and the \$200 to \$100, and the \$100 to \$50?"

In the newer parts of the United States, as well as in Canada, there are large demands for Sabbath schools. To overtake these claims the Presbyterian General Assembly (North) recommended its churches and Sabbath schools to raise \$200,000 for the work of the year. As between the permanent value of denominational and non-denominational work of this kind we quote from the Assembly's minutes these wise words:—"We do not disparage what has been done by other agencies in the field. God bless them and prosper their work. But we submit that it is better to work through the agency of the Church, which can take care of the results of the work, gather them into permanent organizations, and exercise over them continued and loving care—impossible to the undenominational or union work. People will love the agency that cares for them; they will love the Presbyterian Church and come into it gladly if the Presbyterian Church proves that she loves them and seeks their good."

The following on the Venezuelan boundary dispute, from the last issue of the *Belfast Belfast* which has reached us, will be interesting news to Canadians, and Torontonians especially: "Great excitement has been caused in Toronto by advices from Ottawa to the effect that the Government is arranging with the owners to convert lake steamers into cruisers. Such is the interest excited by the news that meetings have been held in the clubs to discuss the subject, and hundreds of citizens have wired to Ottawa offering their services in case of war. The work of fortifying Scarborough Heights, an important strategic point, has begun. Yesterday the Naval Committee inspected the vessels in the harbour, and selected several which they considered suitable for conversion into cruisers. The captains and pilots for service in these vessels have already been engaged, and yesterday signed their contracts. Guns are being cleaned at the armoury preparatory to being placed in position on board the cruisers. The 'Sons of England' Naval Brigade is recruiting largely."

It is now some time since the news reached this country from Australia of the serious illness of Joseph Cook, a man whose name has become so well-known by his books, and especially the Boston Monday lecture. He lately passed through Chicago on his return home to Boston, to all appearances an almost complete wreck. "I greatly fear," was the opinion expressed by one who knew him well, "Joseph Cook's life work is ended." A man of nervous temperament and ceaseless mental activity and application. The natural result has followed, and he is a weak and shattered man. It is a painful story. Dr. Cook devoted himself closely to his studies; a book was in his hand at all times. At his home he repeatedly spent successive days and nights in his library, sleeping little in the meantime. On the train during his travels it was the same thing again; he still devoted his time to reading and writing. Every place he went a trunkful of books acted as a traveling companion. The great mental strain to which Dr. Cook has subjected himself is accountable for the present condition of his faculties.

The *Belfast Witness* notices an opinion expressed by the Duke of Argyll on public education that "it is a prejudice and erroneous to think that when the State assigns money, whether from rates or taxes, to voluntary, that is, denominational schools, it does the same thing as endowing churches." To this it replies, and rightly we think; it is the very ground we have already taken on our Separate School Question:—"We maintain that here in Ireland the granting of public money to support a school belonging solely to one denomination, teaching at any hour of the day the particular tenets of that denomination, and observing at any and all hours its religious practices, and therefore shutting out by conscientious conviction the children of every citizen and taxpayer who does not belong to that denomination, or else, if he chooses to run the risk, admitting them only with the almost inevitable result of proselytism; we maintain, as the resolutions of several of our Presbyteries have done, that this is nothing else than the reintroduction, by a side wind and in a more insidious and objectionable form, of the old rejected and condemned principle of religious endowment."

The *Presbyterian*, of London, England, speaking of the late war-feeling in the United States says: "War between England and America, the two leading Christian nations of the world, the two great peoples of the English-speaking race! Impossible. Such a fratricidal struggle would be an outrage on humanity, the most terrible international crime of the age." After referring to the Monroe Doctrine, and expressing the opinion that in the circumstances neither nation would fight for it, it adds some words which may well be pondered over and acted upon amongst ourselves: "The outburst of the war spirit over a little incident of this kind, and the way in which questions like peace and war are made the sport of parties, illustrate once more the necessity for Christian men to take part in public affairs, and not to allow government to fall into the hands of unprincipled politicians. The American House of Representatives made no protest against the offence committed by the President in his unseasonable Christmas message. The protests have come from Christian men outside the Legislature. But the Christian sentiment of the nation ought not to be out-side its Legislature: it should be represented in full strength there."

PULPIT, PRESS AND PLATFORM.

Moody: There is a great deal of difference between my covering up my sin and God putting it away.

Ram's Horn: The man who is truly praying for the coming of Christ, will be found doing something to help prepare the way.

Rev. W. J. W. Findley: It is not the degenerate in the slums who are dragging down the standard of religion, but the great mass of so-called respectable people.

United Presbyterian: A young man's companions should be only those whom he could, without hesitation, take into his home and introduce to his mother or sister. We wonder how many young men would be willing to submit to this test.

Rev. Nelson Millard: The nihilism of Russia, the socialism of Germany, the communism of France and the labor leagues of England are permeated with pessimism and atheism. Their cry is that the world is sad and bad, and continually waxing sadder and worse.

New York Churchman: To know that there are some souls, hearts and minds, here and there, who trust us and whom we trust, some who know us and whom we know, some on whom we can always rely, and who will always rely on us, makes a paradise of this great world. This makes our life really life.

Rev. T. S. Cartwright: Some of our modern sermons are a disgrace to the pulpit and a burlesque upon preaching. Their theology is bad; their literature is worse. They have no oratorical charm, no intellectual power, no spiritual life. With such sermons nobody need wonder at empty pews and sleepy hearers.

Rev. Paul Van Dyke: Virtue is learned by patience, and in our daily struggle in life the fact that we often fail should only furnish good reason for more earnest, conscientious effort, with a determination to succeed. Patience not only marks the road of goodness for the soul, but it also marks the road of goodness for the world.

Rev. Dr. Fishburn: Ignorance is not the mother of devotion, but the mother of cruelty, superstition and crime. One of Satan's most powerful auxiliaries is ignorance. It was ignorance that put that black place in history we call the dark ages; ignorance bathed the sword in blood on St. Bartholomew's night and killed men for witchcraft in the New England States.

The Interior: There is no appearance of hope for the cessation of the massacre of the Armenians. It will go on till murders will stop for lack of victims. We repeat our prophecy. Christian Europe will be called to an awful accounting for this crime. Every flag in Europe is stained with innocent blood. The sword of retribution is suspended above every European capital. God will settle this account with every one of them to the last drop in the measure.

Our Contributors.

CAN NOTHING MORE BE DONE?

BY KNOXIAN.

The vast majority of our pastors are doing the best they can. Judged by the figures in the blue book some of them may not seem to be doing much, but go into their manse and congregations, estimate their discouragements and difficulties, note the lack of sympathy and efficient help they have to contend against, and if you are an intelligent fair man you often wonder they succeed as well as they do. The blue book merely tells what a minister does, it never shows what he endures or endeavours.

There is a little army of elders, deacons, managers, Sabbath School teachers and officers, missionary women, Christian Endeavorers and other active Christian people the great majority of whom are doing about all they can reasonably be expected to do. Most of them have to earn their bread and their Church work has to be done after working hours. Many of them work for other people and cannot give a moment to the Church until the employer is served.

Of course it goes unsaid that there are many people in the Church who do no work of any kind and some who might do much better work. We all know that, but still the fact remains that many are doing the best they can.

There is an unpaid body of business men in the Church who handle two millions of money every year, more successfully than loan companies or banks handle money. They do their work well and do it without cant or snivel. All honor to them.

The eldership is the main stay of Presbyterianism the world over. The elders are in touch with the people, they feel the pulse of the Church, and if they are wise men, as they usually are, they can direct the mind of the Church as no other body of men can. Elders have an enormous power in Presbyterianism for good or evil and to their everlasting honor be it said the power is nearly always exercised for good. A really wicked elder is as rare a sight as a really wicked Presbyterian minister.

Presbyterianism is usually considered a staid, solid, dignified kind of system. It has, however, its comic side. See that clerical lad just out of college, where he perhaps was plucked once or twice and should have been plucked half a dozen times lecturing the Presbytery on "the field" and the "the work" and all that sort of thing while a solid elder of sixty, who has done more work in a day than the youth will perhaps do in ten years sits humbly at his feet.

There is one sight more comically humiliating than that, and that is the familiar spectacle of a Presbyterian sustained by the Church patronizingly addressing an elder who helps to sustain the Church. That elder's wife or daughter—to say nothing about the man himself—may have done more for the Church in a year than the patronizing Presbyterian may have done all his life. Surely a weakling who is carried should not patronize the people who carry him.

Assuming, then, that many in the Church are doing in their individual capacity all that can reasonably be expected of them, why is not more good done? Why are so many ministers so dissatisfied with their surroundings that they are anxious to move? Why are there seventy or eighty applications for a "hearing" in congregations not in any way especially attractive as fields of labor? We honestly believe that the Presbyteries as they are seen in meeting are largely to blame. A Presbytery is called a spiritual court. What spiritual help does an average Presbytery give to its members. Does it strengthen their faith? Does it increase their love? Does it stimulate their zeal? Do members receive any spiritual tonic at an average Presbytery meeting? Do they

go home braced up, brightened, and braver for their life work. Do they feel that they have had a fresh start and can go on with renewed strength? Does the brother who is struggling hard against special difficulties in his congregation go home feeling that he can meet them and bear them with more faith, more patience and more hope because he has been at Presbytery. Notoriously the reverse is the case in too many Presbyteries. Not only does the meeting do no good in a spiritual sense, it may do harm. It may send ministers home chafed and wearied, and, worse than that, send good elders home utterly disgusted.

Is that all and the best the fundamental court of the Church can do. Surely not.

Improvement, however, is no easy matter. At the first step toward reform you will be met with the cry, "Business must be done—we come here for business." Certainly business must be done, but is the business all about the machinery to the exclusion of the only motive power that can drive it? Must the business be as secular as the business of a county council? Need the business ever be characterized by methods that suggest the political caucus.

The first step taken and you are met by the people who act as if anything spiritual is contrary to "use and wont" in a Church Court—the same kind of people who used to fight against the dispensation of the Lord's supper in the General Assembly. If they do not openly oppose they try secretly to throw cold water on the proposal and mutter about "Plymouthism," "Evangelism," or something of that kind. The very people who need help most are, as a rule, just the very ones who resist any attempt to go as a body to the only source whence help may be obtained.

More to follow.

"HISTORY, PROPHECY AND THE MONUMENTS."

REV. J. C. MACKEE, A.M., BRIGDEN, ONT.

In the midst of the manifold duties of our respective parishes, there are those of us who love to browse over the fields of the literature and philology of the Northern and Southern Semites and to be charmed with Prof. Sayce's brilliant "speculations" on the marvellous discovery, in 1887, of those clay tablets at Tell-el-Amarna, in Upper Egypt—"these letters," as a writer says, in the *Edinburgh Review* of July, 1892, "which give us the language of the Semitic population of Palestine about the time of the Hebrew conquest. From this language—not Hebrew we are shown that the Hebrews did not, as Wellhausen supposes, adopt the Canaanite language, but the speech of a pure desert tribe, which through isolation had grown to differ from that of the settled Semitic peoples of Palestine, and which, in later times, stood to the vernacular of the lower classes in the same relationship which pure Arabic now holds to peasant dialects in Syria and in Egypt." In this speech "a rich vocabulary is present," that belongs not to the adjacent country, but to Palestine itself, "and older than the earliest date ascribed to the Old Testament." To all who enjoy the accounts of such investigations and discoveries the recent work of Prof. J. F. McCurdy comes with its heavily and richly laden treasures of the professor's ripened and sound scholarly mind as almost a gift from heaven.

Emphasizing the importance of the historical, as this gifted author does; showing us that "to understand anything we must know its history;" looking on the entire "evolution of Semitic life and thought" so grandly; taking the meaning of the history of those remarkable peoples in its "long perspective,"—he clearly demonstrates the mental and political wealth of the present that in the main comes to us as an heritage from the Aryan mind, whilst the moral and spiritual have largely come from the Semitic. The one, the Aryan, trying to take in its comprehensive sweep the whole Analysis

of Man; the other, the Semitic, majestically rising to the heavens, to try to "apprehend and comprehend God." The one, the Aryan, broadly grasping and classifying and generalizing matter and spirit; the other, the Semitic, confining itself to the narrow spheres of that which is "close at hand, and of direct practical moment." The one, the Semitic, comparatively unprogressive, whilst the other, the Aryan, is ever keen, nervous and ready to march forward, we see that, notwithstanding all these differences, as the writer beautifully and tersely puts it, "*the Semitic mind has done as much for the world through its intuitions and postulates as the Aryan mind has achieved through reflection and demonstration.*" (The italics all mine!) We do not pretend to know whether the critics, whom the professor so graciously invites, will agree or not with all his conclusions. Probably they will not, but one thing we do know: that the reverence of Prof. McCurdy for the sacred scriptures of God is most marked. The volume is dedicated to his mother in a dedication at once graceful, tender and kind. The paper and typography of the book are excellent. At this holiday season it would be a most noble act on the part of the people of every Presbyterian congregation in this entire Dominion if they would hand their pastor a copy of this admirable work—one which we think, to be a credit to the patient research and scholarly diligence of our day and country. We await the publication of the second volume with the deepest interest.

THE AIMS OF OUR CHRISTIAN COLLEGE.*

It is proper that I should join in offering congratulations to the Principal of this College on the completion of this spacious and beautiful building on which he has spent so much thought and energy. It is a credit to his engineering skill and an ornament to the capital of H. H. Maharajah Holkar, through whose liberality the site was furnished, rendering its erection possible. Whenever the eye of the Maharajah rests on the building he will feel no regret that he gave its site to the Canadian Mission.

When Mr. Wilkie asked me to give an address as a representative of the mission staff he said that he hoped all would from the beginning realize the necessity of keeping the building sacred for the use of the Master. As a band of missionaries we join earnestly in this hope. Whatever be the form of our work, or the nature of the methods employed, our one aim is to use every agency for the purpose of bringing souls into living relation to the Lord Jesus. Sometimes it is said that education is but a trap wherewith to catch unwary youths, and that missionaries under the garb of educationalists are but proselytizers. But those who know us best know that such a charge is not true. We make no hesitation in declaring that our purpose is through education to bring scholars and students into the kingdom of God, and to fit them the better for the duties they owe to their fellows and to their God. If trap it be it is one into which they walk with their eyes open. Surely no one who looks at and understands the mottoes over the porch doors, of this building, and on the wall before you, can fail to see that the purpose of this College is manifest. A young man comes from the city, we will suppose, to attend on the classes here. He comes for instruction and guidance, and as he enters the porch his eyes catch the words written over the opposite doorway, "God's Word—Our Guide." From this he may learn that though he will receive instruction in history, science, philosophy, etc., he will be taught that guidance in life's duties will be found not in these things, but in the Word of God. As he turns to enter the

hall he will see written over the door, "Our Aim is God's Glory." With the Word of God in his hand he has the rule by which that aim may be reached. Advancing a little further towards this auditorium his eye will catch these words written in illuminated letters on the wall above us, "Holiness unto the Lord," "Ye are the temples of the living God," "The temple of God is holy." And these words will constantly remind him that by holiness alone can God be glorified, and that only in the holy heart will the holy God dwell, not in any pantheistic or material or physical sense, but in such a sense that where the thoughts, feelings, purposes and motives are holy he will in a special way reveal himself and give a blessed sense of fellowship. When our student learns the lesson of holiness he learns too that of self-sacrifice and charity. High up on that end wall he reads the words, "The Bronson Hall" and he is told of the large gift of a Canadian lady who, perhaps, never saw a Hindu or a Muhammadan, but who in her desire to make them know the blessings of Christianity gave the large donation for the completion of this hall. Having learned here, then, the great lessons of consecration to God and of devotion to the good of his fellows, he goes forth to the duties of life, and as he leaves the College walls he sees written over the door by which he departs the words, "Our shield God's love," words of comfort and encouragement as he goes forth into an unfriendly world to labor in behalf of truth and righteousness. He has the assurance that there is with him One who will with infinite power, joined with infinite love, protect him from every enemy. The young man who has the lessons of these mottoes ingrained into his being, is surely well fitted to go forth and make the most of his life.

The aim of this College, I take it, shall be none other than this,—to teach those who come for guidance how to make the most of life. Alexander, who enjoyed for a period the benefit of the instruction of Aristotle, was wont to say that Philip of Macedon had given him life, but Aristotle had taught him how to make the most of life.

At the beginning, our life is a bundle of possibilities and potentialities capable of indefinite unfolding and expansion. It is a seed which in proper soil and under favoring influences may become a great tree, bearing abundant fruit of blessing for the good of man and the glory of God. In this possibility of growth of faculties and powers lies a striking difference between man and the lower orders of animal life. The first time a bee builds its cell it does it with as much mathematical accuracy as if it had studied mathematics for twenty years. A bird's first nest is built as perfectly as its last one, and a chicken just out of its shell runs about to pick up food like its mother. But while an infant comes into the world the most helpless of creatures, and can do little more than cry, nevertheless, its powers quickly develop, enabling man to far outstrip animals, of even the highest instinct, in ability to use the forces of nature for intelligent ends. In this fact of the capabilities of life lies the possibility of making much, or making little of life, and it carries great responsibilities. And so there are few questions of more importance to any one at any stage of life than just this: How can I make the most of my life? To the young men who come to it, this College will give the answer and will help them to realize it.

(1). Through the course of study appointed it will endeavour to train their faculties. Its purpose is not to furnish mental powers but to train and to make the best of such as the young men bring to it. It is well for the young men to remember this; and if they should fail in examinations not to attribute their want of success to the failure of Ganesh to help them, or to the inefficiency of their teachers. There is a possibility that the material furnished might not be of the best quality or capable of the highest development. But they may rest

*Address of Rev. W. A. Wilson, Neemuch, at the opening of the new Presbyterian College, Indore, Central India.

assured that the teachers here will do their best to train for life's duties whatever powers they bring to them.

(2). But besides this it will be the constant aim, I am sure, of this College to develop the moral and spiritual character of its scholars and students, and to keep constantly before them the highest aims in life. Any college would fail of its purpose, and most of all a Christian College, that did not aim at the symmetrical development of all the powers of those who sought its help. To neglect the moral training of students while training the intellectual faculties would be to increase facilities for doing evil. It would be like sharpening tools to put in the hands of a madman. The government of India recognizing this is doing more and more to provide for the moral training of those who study in its colleges.

But we Christians believe that the basis of a true morality is a true religion, and so we teach not morality merely but that religion which we are persuaded is from God. And in every department of study the student will have his attention called to traces and manifestations of that God, who has revealed himself in his written word and most fully in Him who was the Word Incarnate. There is no department of study where the wise and earnest teacher may not bring the mind of his scholars into contact with the Creator and Governor of the world, thus ever developing a spirit of trust and reverence. In history the progress discernible may be traced not to the blind struggles of independent tribes and nations for improvement, but to the plan and purpose of a guiding intelligence who presides over all and out of the struggles and failures and errors of men has fulfilled his own plans. In the sciences the wisdom and skill of the great Creator may be constantly pointed out. In chemistry, biology, zoology, geology, etc., fresh manifestations of wisdom and skill are being disclosed, and the argument for the existence of God drawn from these sources is ever growing stronger and stronger, and every increase in science is but giving deeper insight into the nature of the Maker of all.

Even Mathematics may be so taught as to bring the mind into contact with God. The laws of nature are all mathematical relations. In the feathers of a bird's wing, in the stamens and pistils of flowers, in the relations of branches of trees to their trunks may be traced mathematical relations constant and definite. In the marvels of the laboratory the student may learn how the Creator out of 64 simple elements has, according to unvarying mathematical laws, built up this wonderful world. And so in the higher mathematics he may be taught that he is but thinking out the laws which at creation were impressions on the heavenly bodies which revolve in their appointed orbits. Centuries before Christ, Plato, and his friends, as an intellectual pastime, occupied themselves with the properties of the ellipse, parabola, and hyperbola, i. e., of conic sections, but not till seventeen centuries after Christ, was it discovered that God had drawn, in the movements of planets and satellites magnificent diagrams illustrating the laws that were supposed to lie in the realm of thought alone. Thus even in mathematics men are but slowly spelling out God's thoughts. And so in every department of human knowledge the devout teacher may reverently bring his pupils to the contemplation of their Lord.

But above all in a Christian institution will they be brought to see Him in His Word and in Jesus Christ through whom he has fully disclosed himself. There is a tendency, not only in India, but in other lands as well, to try to look beyond Jesus to find God. How often young men have said to me "Why do you insist on telling us of Jesus? we can know and worship God without him. But it cannot be. Apart from Jesus who was God manifest in the flesh we cannot find in the whole universe, explore it as we may, a God before whom heart and reason and conscience will bow in homage

and be satisfied. In Him we see what true greatness and glory are. In his goodness and self-sacrificing love we see God coming down to fallen sin-burdened and sin-destroyed humanity and making this world, with all its woes, and sorrows, and perplexities, the sphere where he has disclosed the wondrous depths of the resources of his grace and love. To enable the students who shall gather here for instruction to see and realize this in personal experience of redeeming love is the grand, ultimate end of this College.

Our hope is that many young men shall here learn the secret of true greatness and of everlasting happiness, and shall go forth with the conviction that it is better to be good than great and learned; better to be a reliever of distress than to receive the homage of men. We trust they will here imbibe a spirit of love and self-sacrifice such that when they go forth to the duties of life the eye shall be open to see the wants of the needy, the ear open to the cry of the oppressed, the hand strong to strike the fetters from the enslaved and to rescue their perishing brethren, and at last when the great books are opened may it be found in respect to this institution that it can be said of many, "This one was born there."

FIFTY YEARS OF WITNESSING FOR CHRIST IN EUROPE.—II.

REV. THOMAS SIMS, D.D.

Among adversaries of the gospel of Christ in Europe, during the last fifty years, a prominent place must be assigned to Popery. Dr. Craig's reminiscences exhibit its character in those lands where it is dominant and the picture is not encouraging. We see here that whilst the Roman Catholic Church holds sacredly many cardinal truths of scripture, and has trained many saintly souls, her ecclesiastical system rests like a blight on whatever it controls.

The *Gazetta di Venezia* recently said: "Where priest's swarm the spectacle may be seen every day of priests who live by lending on usury, or who sell themselves to the highest bidders among the politicians, or who openly keep concubines and have children, men who are clownish, immoral, licentious." The worst of these charges Dr. Craig proves by specific instances, which we will save ourselves the shame of transcribing.

In Austria, the Jesuits had full sway for many years and the history of that period they have been very reluctant to have the world know. One of the pastors in Buda-Pesth wrote a history of the Protestant Church in Hungary and it could neither be printed at home nor sent abroad. Not even the Archduchess Maria Dorothea, mother and grandmother of queens, could get that manuscript across the Austrian border. Dr. Craig, at length, found a way to give it to the German and English press so that now he who runs may read how lately and how fiercely the fires of persecution have burned against the Protestants of Austro-Hungary.

When the papal system is allowed to dictate the laws, the circulation of the scriptures is steadily resisted and the Bible is practically unknown. In one of his visitations Dr. Craig happened to give a Bible to each of two sons of the Catholic governor of Moravia. A few days later he was requested to call on His Excellency, who said, "I am ashamed, but this is the first time the Bible has ever entered my house. Why these are excellent books! I do not find a single offensive word against the Church in them. I am a good Catholic but I hate the priests, for they try to keep the people ignorant, and will not allow these enlightened books to circulate." That "a good Catholic," the foremost man in the Province, should be surprised to find the Bible a good book is a fact that speaks volumes.

But as an illustration of the policy of the Roman Church in Europe to withhold the light of sacred scripture from dark but anxious minds, we have read nothing more pathetic than the following: "A colporteur entering the house of a farmer near Madrid found no one at home but an old man lying

in bed and a child playing before the door. He asked the invalid to buy a Bible but was refused. "Perhaps you do not know what the book contains," said the colporteur; "Permit me to read a portion." As the visitor read the invalid became interested, and, taking the book, examined it carefully. When the colporteur had read a little further, the old man sent the child to bring the whole family from the field. When all were assembled he sat up in bed and addressed them. "Many years ago," he said, "when my father was dying, he gathered all his children around him, and declared he did not believe ours is the right religion. He had bought indulgences, had gone on many pilgrimages, had even obtained a letter from the Pope, assuring him that, in virtue of what he had paid to the Church and what he had done, he should never see purgatory, but would pass at once into heaven. Many an additional indulgence he had bought since that time, and yet, when now about to die, he was afraid to meet God. He said, the only true religion that could give him comfort was one that told of a God so great and good that he could pardon every sin without demanding any payment on our part. Children, I believe there is such a religion, and if you hear of it be sure to accept it. Now," said the old man, "listen to the words of this book, which tells of being justified freely—of Christ having died, the just for the unjust, to bring us to God. Each one of you buy a copy of this book, and seek out the people that teach this doctrine, for that is my religion. The religion which this man reads out of the book is what my father wanted, and is the right religion for you and me." It was not long before this entire family were enrolled among the Protestant Christians of Madrid and were walking in newness of life.

In dealing with the Austrian prisoners during the war between that country and Prussia, Dr. Craig found them very difficult to approach. "Before going to the war each Roman Catholic soldier had gone to confession before his priest and had there received a complete absolution for all the sins he had ever committed and all the sins he would commit during the war. He was told that he was happy above all other mortals, as, if he fell on the battle field, there was no need for Extreme Unction; he was engaged in a holy war for exterminating the Protestants in Germany, and if he died his soul would at once pass into the highest enjoyment of the blessed, without ever seeing the fires of purgatory." Thus were the minds of thousands of dying soldiers hermetically sealed against the reception of gospel truth to the end.

These memoirs remind us that both this war which crushed Austria and the subsequent war which crushed France were both intended by the papacy to crush Protestant Germany. How that old warning was verified, "They that take the sword shall perish by the sword," limitations of space will not permit us to illustrate.

We have no animus against our Roman Catholic fellow-citizens. We desire for them equal liberties with ourselves but no special privileges. Yet as long as Rome's motto is "Semper Eadem" we can never afford to forget her past, for the things that have been are the things that shall be. Our Protestant liberties were won at great cost; they can be maintained only by incessant watchfulness. In Great Britain, Rome is to day joining hands with the Established Church to secure a new endowment of sectarian education. In Canada she is bracing herself to wrench similar privileges from a too careless Protestant majority. History teaches that she rests not day nor night in her endeavor to reimpose her yoke on the consciences and liberties of mankind. As long as these things obtain, we must not forget the past. Faithfulness to the great heritage our fathers bought with blood and bequeathed to us in trust requires that we note Rome's doings, both in Protestant lands, and in those countries where she holds her most vigorous sway.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

JAN. 20th, 1896. THE EARLY MINISTRY OF JESUS Luke 14:22

GOLDEN TEXT.—LUKE IV. 17. MEMORY VERSES.—10. 11. CATECHISM.—Q. 4.

Home Readings.—M. John 1. 29-51. T. John 11. W. John 11. Th. John 14. F. Luke 14. 1-13. S. Luke 14. 14-32. Su. Luke 14. 33-44.

Why the matters brought before us in this week's lesson should be designated The Early Ministry of Jesus is somewhat difficult to see. Fully a year has elapsed since Jesus received the priestly washing at the hands of John, and the anointing with the Holy Ghost which accompanied it. That year He has spent in and about Jerusalem, as recorded in the opening chapters of John's gospel. Now, however, he has come to Galilee, and has been received with great enthusiasm, "being glorified of all." Soon His touring through the cities and towns of Galilee brought Him to Nazareth where His early years had been spent. It must have been a trying thing, even to our Lord, to address a congregation of people who had known Him all his life, and who had never been able to see in Him anything but a first-class carpenter. They had heard His fame, but that had only served to arouse their curiosity, and when Jesus faced the people in the synagogue at Nazareth, He faced an audience in just about as satisfactory a state of mind for hearing the truth as one could well imagine. Apparently He felt that the occasion demanded an explicit statement as to "Whom He Claimed to Be" and "What He Came to Do," and this He proceeded to give.

I. Whom Jesus Claimed to be.—Whether the portion read from Isaiah were the regular lesson from the prophets for that Sabbath or whether Jesus chose it of His own accord we cannot say. But certainly He left no doubt upon His hearers' minds as to His claim concerning it. Centuries before this, when Israel was about to be swept away into exile, or it may be when they had actually been so swept away, there came to them prophets—messengers from God—with encouraging promises to the faithful remnant. They set before the people, upon whom God's wrath rested, "visions of hope, of a new kingdom, of a prosperous nation, of a time when Gentiles should come to their light, and kings to the brightness of their rising, of times when the waste places should break forth into joy and sing together." These promises had received a measurable fulfilment, but every Jew looked for their complete fulfilment only under Messiah's rule, so that when Jesus said, "This day is this scripture fulfilled in your ears," they could not have understood Him as meaning anything else than that He was the Messiah. On the way to Galilee He had made a plain declaration of His Messiahship to the woman of Samaria, and here for the second time he makes the same claim. He is the Anointed One, the sent of God, and they should believe on Him. It was too much for the Nazarenes. They had respected Him as a carpenter but now even though they could not but be struck with the "gracious words" He spake, yet they could not believe that just a poor peasant like themselves could be the Chosen One of God. And when He began to upbraid them for unbelief they did not hesitate to let Him know in the roughest possible way that they did not recognize His claim at all.

II. What Jesus Came to do.—It is most interesting for us to note the text from which our Lord addressed the Nazarenes that Sabbath day, for it sets before us fully His conception of the work He had been anointed to do. Space will not permit anything like even an outline of this. Suffice it to point out that His mission He regarded as to the helpless, needy ones, and as adapted to meet their needs. Poor, broken-hearted, captives, blind, bruised, every word speaks of dire need, and not only of dire need, but of utter hopelessness apart from the good news the Messiah was sent to preach. This latter is a feature of Jesus' work we must not overlook. Many stumble over the stoning rank of the Messiah just because they lose sight of the utter helplessness of man apart from that work. To the poor He came to bring good tidings of unsearchable riches in the Father's love. To the broken-hearted through sorrow He came to bring healing both of body and soul. To those in bondage—slaves to sin—He came to bring deliverance to make them free men in Christ. To the blind He came to bring sight, whether that blindness be physical or mental or spiritual. To set at liberty those who are bruised, crushed under the burden of their sins. In a word His was a heralding of eternal rest and liberty, and restoring of his lost heritage to man—the eternal jubilee. For this work he had been set apart, and qualified by the anointing of God's Holy spirit. This is the work in which we are all called to co-operate, and this is the separation and equipment we all require.

Pastor and People.

"PRESSING NEARER."

Pressing nearer to His wounded side,
Nearer to the longed-for goal,
Hoping soon at length to glide,
Safe from rock and shoal.

Climbing higher on the mountain face,
Closer to the sunlit height,
Straining on with quickened pace,
Home and Heaven in sight.

O clinging tighter to the promised word,
Firm to the pierced hand,
Till the watcher's cry is heard,
"Yonder, lo! the sun-kissed land."

Leaning harder on the arm of might,
Trusting more the heart of Love,
Singing on through dark or bright:
"His will shall rule beneath, above."

Reaching forth to advent hour,
To the joy that shall be yet,
To His last grand pledge of power—
Olivet, dear Olivet.
Crosshill, Maybole. *F. Gordon MacLeod.*

MOSES AND THE PENTATEUCH.

Professor A. H. Sayce, in the *Contemporary Review*, contends that recent archæology tends rather to confirm than to refute the old views of the authorship of the Pentateuch. In the course of his essay, Mr Sayce says: "Those of us who have devoted our lives to the archæology of the ancient Oriental world have been forced back into the traditional position, though doubtless with a broader basis to stand upon, and clearer views of the real signification of the Biblical text. Year by year, almost month by month, fresh discoveries are breaking in upon us, each more marvellous than the last, but all, as regards the Pentateuch, in favour of the old rather than of the new teaching. The story of the campaign of Chedor-laomer and his Babylonian allies against the Canaanitish princes has been fully confirmed, and now Mr. Pinches has found the name of Kudur-lagamar, or Chedor-laomer, as well as that of his ally, Tudghal, or Tidal. That Canaan was overrun by Babylonian arms and influence long before the age of Abraham was already known; this summer Professor Hummel has discovered that Ine-Sin, who ruled over Ur of the Chaldees centuries before the Hebrew patriarch was born there, captured the city of Zemar, in Phœnicia, while his daughter was high priestess of Anazan, or Elam, and of Northern Syria. Contract-tablets, drawn up and dated in the reigns of Eri-Aku, or Arioch of Ellasar, and of other Babylonian kings of the same period, contain Hebrew names which indicate that a Hebrew-speaking population was settled in Babylonia at the time. Nay more, the names of the Hebrew patriarchs, Abram, Jacob (-el), and Joseph (-el) have actually been met with by Mr. Pinches among those of witnesses to the deeds, while the kings of the dynasty which was governing Ur in the age of Chedor-laomer and Arioch bear names which are not Babylonian, but which are at once Hebrew and South Arabian. What a commentary this is upon the statement of Genesis that Eber begat two sons, one of whom was the ancestor of the Hebrew patriarchs, the other of the tribes of Southern Arabia!

"But Oriental archæology can go further than prove that Moses could, after all, have written the Pentateuch, and that the narratives contained in it are derived from documents contemporaneous with the events they record. It can further show that there is no one else so likely to have written it as the great leader and legislator of Israel, to whom after ages agreed in ascribing the written law.

"If I were to be asked if I believe that Moses wrote the Pentateuch, I should answer that such a belief seems to me to involve considerably fewer difficulties than does the contrary belief of the 'higher criticism.' Of course, such a belief does not necessarily mean that the Hebrew legislator wrote the Pentateuch precisely in the form in which

we now possess it. It does not exclude the fact of later revisions or the addition of editorial notes. But I see no reason for denying that the Pentateuch is substantially the work of Moses.

"And against the counter-evidences of archæology what has the 'higher criticism' to bring forward? Merely linguistic arguments. I have been a student of language and languages all my life, and the study has made me very sceptical as to the historical and literary conclusions that can be drawn from linguistic testimony alone. When we endeavour to extract other than linguistic conclusions from linguistic premises we generally go astray."

HE GOT THE BLESSING.

Canon Willberforce tells a pathetic story illustrating the force of the little word "now." It was of a miner who, hearing the gospel preached, determined that if the promised blessing of immediate salvation were indeed true, he would not leave the presence of the minister who was declaring it until assured of its possession by himself. He waited, consequently, after the meeting to speak with the minister, and in his untutored way said: "Didn't ye say I could have the blessing now?" "Yes, my friend." "Then pray with me, for I'm not goin' awa' without it." And they did pray, these two men, until the wrestling miner heard silent words of comfort and cheer. "I've got it now!" cried the miner; his face reflecting the joy within; "I've got it now!" The next day a frightful accident occurred at the mines. The same minister was called to the scene, and among the men, dead and dying, was the quivering, almost breathless body of the man who, only the night before, big and brawny, came to him to know if salvation could really be had now for the asking. There was but a fleeting moment of recognition between the two ere the miner's soul took flight; but in that moment he had time to say, in response to the minister's sympathy: "O, I don't mind, for I've got it—I've got it—it's mine!" Then the name of this poor man went into the sad list of the "killed." There was no note made of the royal inheritance of which he had but a few hours before come into possession, and all by his believing grip of the word "now."

A STORY OF A SHOEMAKER.

Gibraltar, you know, is in Spain, but Spain has only of late years been permitted to possess an open Bible, for prior to 1868 it was almost an unknown book among the people, its circulation being forbidden by the authorities. During these dark times a Presbyterian minister, from Scotland, went for his health to Gibraltar, where, though in Spain, being under British rule, the Bible Society had a depot. While sojourning there for a considerable time, the good man used frequently to put some copies of God's Word into his pocket, and crossing over into Spanish territory, would circulate them among the people, who received them joyfully.

On one of these excursions he visited the house of a shoemaker, with whom he had an interesting conversation, from which he found that the Spanish had a meeting at his house every week to talk over public affairs and the state of the country. As the shoemaker, however, confessed that these discussions had never yielded much profit, his visitor said, "You should get the Bible, and read that; it would do you more good." "Ah!" was the reply, "I wish I could get it; but our priests won't let us have the Bible." Great was his joy when one was presented to him, with the intimation that if his friends would like copies, on his coming to a certain house in Gibraltar, a further supply could be obtained.

A few weeks afterwards, a Spaniard, in his holiday dress, knocked at the door where the minister was staying, and asking earnestly to see him, was shown into his room. He soon made himself known

as the shoemaker who had received the Bible, stated that it was regularly read at the weekly meetings, and that his friends were so anxious to have copies, he had come to beg a further supply. His request was readily granted, on which he pulled from under his arm a parcel, and said: "I have brought you a little mark of my gratitude, which I hope you will accept. I have made and brought you a pair of shoes." "It is very kind of you," said the good minister, "but I fear the shoes may not fit, and so will not be of use to me." "Try them, sir," said the other, "for I think you will find them just your size."

The trial was made, the shoes were found an excellent fit, and on the maker being asked how he had guessed the size so exactly, he replied: "I knew after you left my house you had to pass over some soft clay; so I followed you and from your footprints I took the size of your foot, and I was then able to make you the shoes, which I resolved to bring you. I hope you will wear them as a mark of gratitude from a poor Spanish shoemaker for the precious book you brought him."

THE SIN OF TAKING OFFENCE.

No one is obliged to take offence. A readiness to do it gives evidence of deep-seated selfishness; and a habit of doing it is proof conclusive that folly reigns.

Many who are quite careful to avoid giving offence have not yet come to a full recognition of the fact that taking offence is worse. It betokens a most unhealthy tone of mind. It gives evidence of a sinful and un-Christlike spirit. It shows that the thought is fastened on *self*, the most important personage in all the universe; and this petted darling some one has had the temerity, the impudence, to insult or slight! Shall it not be promptly resented?

Yes, by the fool, by him who likes to be continually in hot water. Let him nurse his injuries, and care sedulously for his dignity, and make both himself and all around him as uncomfortable as possible. He will find no end of occasions if he is on the lookout for them; and there will be no getting along with him in any sort of peace. At the most unexpected moment he has taken mortal umbrage at something done or said with the utmost innocence. No excuse suffices; he is alienated forever; and in the course of a few years he has managed to get rid of about all who tried, in vain, to show him friendship. He has become perfectly certain that everybody is against him.

Surely there is a better way, even the way of love. He who is full of love will see things undisturbed by the blinding mists of selfishness which steam up from corruption within. He will behold realities, not appearances; facts, not fancies. He will have tender pity for the failings and weaknesses of others. He will be full of such genial kindness that no amount of ill-behavior can make him cross. He will have so much of sweetness in him that circumstances cannot sour him. Love is a little child. Love lives in sunshine. Love believes all things that make for peace, is ignorant and incredulous regarding evil, delights to humble itself before others and prefer them in honor. It does not take offence.

No one can do so without guilt. No one can do so and have that happiness which is God's gift to his children. Wise is he and truly blest, who absolutely refuses to receive the affronts that may be proffered him, who positively declines to feel aggrieved no matter who attempts to put grief upon him, who promptly and obstinately thrusts out of his thoughts the injury that some one thought to do him. We are our own masters in this matter. Our actions flow from our feelings, our feelings from our opinions, and our opinions are our own. Everything is susceptible of explanation. If we look at it awry, we shall get awry; if we look at it from the proper angle, we shall find no occasion for turmoil.—*Zion's Herald.*

PRACTICAL SENSE.

The quality which makes largely for success in the ministry is that which, for lack of a better term, we call the practical sense—the ability to apprehend the situation, to know men, and to judge whether a proposition before a local or the general Church is desirable and feasible or visionary and impracticable. It is pitiful to see good and able ministers fail, again and again, at just this point. "What ails him?" we recently heard one minister ask of another concerning a man who was known to be a brilliant preacher, but who was never wanted for a second pastorate within the bounds of the same conference, and the answer was as quickly made: "Why, he has no practical sense." Such ministers have a decided prepossession for new schemes; they would reform and improve the Church at every point, and have in mind just the plans to make it possible. The Church to them is a sort of military organization whose business it is to hear the word of command and to promptly obey. The simple fact is never learned that the Church is an association of the disciples of Christ who can be influenced only by that which appeals favorably to intelligence and conscientious judgment. A leading question which the man of practical sense puts to all propositions that are presented to the Church is this: "Will it work?" Dr. Leighton Parks, in writing recently of Phillips Brooks, strongly enforces our thought. He declares: "It was often said before his election to the episcopate that he was not a man of affairs. But all men knew better who knew him at all. When he dealt with affairs he was so practical that you would have thought he had been bred in a counting house. He was impatient of vague theories. 'Will it work?' he had a somewhat disconcerting way of asking. When we were having one of the mild forms of ecclesiastical grip some years ago, and it was urged that the parish system was a failure and that the bishop should appoint all ministers and pay their salaries out of a common fund, he said: 'Well, that is a fine scheme. Suppose the bishop [Paddock] sent me to Acton or Ware, and the people said, 'We don't like him,' and would not come to Church nor pay, what then? I think the little Paddocks would go without shoes this winter.'" In seeking, therefore, for the qualities needed in order to insure success in the ministry, the fact should not be overlooked that the possession of practical sense is of supreme value and importance.—*Zion's Herald.*

HOLINESS INDICATIONS.

Great triumphs of grace will fit us for continued, enlarged and daily growth. How shall we know that we are advancing in the strength of grace, and what may we rely upon as evidence of growth in grace? Some of the following indications may be suggestive:

1. Increasing distaste to all sin.
2. Greater love for our fellow men.
3. Power to resist temptation.
4. Enlarged knowledge of the Word of God, and quickening spiritual discernment.
5. Patience in tribulation.
6. Increased delight in the reading and study of the Word of God.
7. Growing love of God's house, with all the means of grace.
8. Real pleasure in the performance of Christian duty, because done for Jesus' sake.
9. Pleasure in the fellowship of the pious.
10. Delight in contemplation of, and meditation upon, the love of God, the character of God, the grace of Jesus Christ, and the future home of the soul.—*Bishop W. A. Hott.*

Half a million is an exceedingly liberal estimate for the number of native Christians in India, and this is only one five-hundredth part of the population. What a work yet to be done!

Missionary World.

OUR HERO MISSIONARIES.

They have journeyed far
On a stormy tide
To the friendless shore
And the strange hillside,
Where the wild winds sigh
And the darkness creeps;
For their hearts are sad
With a world that weeps,
And theirs is a love
That never sleeps.

Where the stress is great
And the battle long
They strengthen their faith
With psalm and song;
And if for guerdon
They have defeat,
The hymns of their angels
Are ever sweet,
And they take their rest
At the Master's feet.

God is the source
Of their secret strength,
They trusts in Him,
And they see at length
That morn is breaking
After the night,
And the harvest fields
Are gold and white,
While shines around them
God's fadeless light.

But who shall follow
Where they have led?
Who live and labor
And love instead?
Oh, hearts of youth,
Earth waits for you;
Be strong and brave,
Be firm and true,
Faithfully promise,
And nobly do!

—Marianne Farningham.

THE TRUE MISSIONARY SPIRIT.

It is not peculiar to Christianity, but no other religion has exhibited so high and pure a type of it. A distinguishing and conspicuous characteristic of the religion of Christ is the desire which each of its disciples feels to win others to accept it. This naturally finds expression first toward one's neighbors and friends, and then reaches out toward people more remote, and finally embraces the whole world in its comprehensive aims and hope.

Must we all be missionaries then? Certainly, in some real, active sense. Each Christian must act as a missionary toward all within the reach of his influence who are not yet followers of our Lord. But does it follow that we all are called to become what may be called professional missionaries, that is, to enter the service of missionary organizations officially, either in our own land or somewhere else? By no means.

It used to be claimed that every Christian young man or woman ought to become a missionary, either home or foreign, unless able to show that God has made plain the duty of declining to enter the service. Now it is more often claimed that no one ought to be a missionary unless able to prove a distinct and positive call to the work. If this seems to tend toward limiting the number of candidates for service, it hardly can be said to have produced that result, and it undeniably promotes a higher average of ability and earnestness among those who engage in missionary service. It is far more true than it was a generation ago, that only well-qualified persons are considered suitable for the work, and that they are regarded with admiration and honor.

But it needs to be enforced continually, and vigorously that those of us who may not be commissioned formally to be missionaries are not thereby released from our proper and necessary share of the great work. It is ours to support the missionaries with ample funds, even at the sacrifice of our luxuries. It is ours to follow their careers with intelligent interest. It is ours to uphold them by our sympathies and prayers. To do these things is at once our privilege and our duty.

They cannot do their part of the work without us. We cannot do our part without them. And just at present it is we who most need to be incited to a more loyal zeal and endeavor.—*Congregationalist.*

THE UBIQUITY OF MISSIONS.

Gentle reader, spread before yourself a missionary map of the world, what do you see? Promises fulfilling. Over the Western Continent the red man is followed in his roamings wherever his trail is seen. Mormonism has its temple, but its sanctity is invaded by the presence of the church of the Gentiles. There are missions in Greenland on to Patagonia. The South Seas scarce have an island from which voice echoes not to voice in the great songs of Israel of old. In many of its islands an idol to the young is to-day as great a curiosity as with us. New Zealand and Fiji have the Gospel preached to them. New Guinea, the latest unknown land has heard the sound. China's millions and India's multitudes are being swayed as the forest in a gale by the message of Christ's peace on earth. The Dark Continent has a chain of mission centres through the regions marked on every map unknown until David Livingstone laid down his life in mid-Africa. "The missionary is in Constantinople and Rome, in the primitive home of Abraham, in Damascus, on the Tartary steppes, wherever civilisation touches, or Anglo-Saxon enterprise endeavors." On the mission stations of the Christian Church the sun never sets; eye answer to eye on the great citadel of Zion.—*Belfast Witness.*

THE CHRISTIAN CHINAMAN.

A Chinaman applied for the position of cook in a family which belonged to a fashionable church. The lady asked him:

"Do you drink whiskey?"

"No, I Christian man."

"Do you play cards?"

"No, I Christian man."

He was engaged and found honest and capable. By and by the lady gave a progressive eucher party, with wine accompaniments. John did his part acceptably, but the next morning he appeared before his mistress.

"I want quit."

"Why, what is the matter?"

"I a Christian man; I told you so before. No workee for 'Melican heathen!"

Amid the impenetrable forests of the upper Amazon, whose overhanging branches intertwined with climbing plants, make it in some parts almost impassible, live a million of Indians, unclad, untaught, unchristianised. On a single tributary there are thirty-two known tribes. They live a simple life. Young and old leave their hammocks at sunrise, and pour water over their bodies at the nearest stream. To procure and prepare food and guard themselves against venomous reptiles, and spiders and ants, make up the duties of the day, and at sunset the hammocks are again tenanted.

The lot of a Hindoo widow, often a mere girl, is still sickening in its cruelty, in spite of all the efforts of Englishmen and missionaries. For one thing, she has no more than a single meal a day, and that very scanty, and often she is compelled to fast entirely.

It is the estimate of a thoroughly informed writer that even after all the efforts of Christians to abolish the horrible custom of killing female infants, fully one-third of the native girl babies are secretly murdered at the present time.

Evangelistic work is being vigorously carried on in Seoul, Korea. A missionary reports: "It is the desire and purpose of the missionary body to offer the Gospel to every man and woman in Seoul before the coming winter."

Hindoo women constitute the main source of the strength of the national religion. It is said that more than two-thirds of the devotees at Hindoo shrines are feminine and these women it is peculiarly difficult to reach.

The Hindoo is very religious, and his religion affects, as to exteriors, most of the acts of his life, even to the cleaning of his teeth. He must use a twig of a certain kind, of a certain length, in a certain way.

Young People's Societies.

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

OUR OWN CHURCH.

It is the glory and strength of the Christian Endeavor movement that it exalts the Church. He is no true Endeavorer who does not put his own Church first. A fuller study of their own Church's doctrines and government, and of the story of its struggles and triumphs, can only result in still further strengthening this spirit in the case of our Presbyterian young people. Presbyterianism can bear scrutiny.

A valuable suggestion on this point comes from *The Christian World* and is heartily endorsed by *The Golden Rule*, the appointment of a "Denominational Committee," whose duty shall be to keep the Church before the Society. Such a committee would have plenty of scope. "Financially, it would keep the Society informed regarding the needs of the different Church boards, missionary and others. Historically, it would seek to promote a knowledge of Church history by organizing courses of reading, and by getting up occasional special meetings. Doctrinally, it could see to it by obtaining talks with the pastor, by organizing classes for study, and by preparing special meetings, that the Endeavorers become fully informed on the distinctive doctrines of their denomination, and know why their Church maintains a separate existence."

The same end is being sought by the Presbyterian Christian Endeavor Society of Olathe, Kansas, through a series of monthly lectures by the pastor of the Church and other Presbyterian ministers near by. The origin, growth, and history of Presbyterianism, its doctrines and polity, as well as the work of the various boards of their own Church are embraced in the course.

"WHAT TO DO AND HOW TO DO IT?"

The following from a correspondent in *St. Andrew's Cross* is worth pondering by every young Christian. It is in answer to the question "What to Do and How to Do it?"

"A. The thing to do is to spread the kingdom of God.

"B. The way to do it is to believe the gospel.

"C. Because when a man really does believe the gospel he thereby becomes an integral part of the kingdom in a sense and to a degree hitherto undreamed of; and already increased the kingdom by one man (himself); and thenceforth can no more help spreading that kingdom than he can help breathing."

A USEFUL "LITTLE SISTER."

So the Augmentation Committee calls itself. The Home Mission Committee is the "Mother" and she is able every year to present the Church with 15 or 20 mission fields which have reached a stage when it is imperative that they should have a settled minister. Here the "Little Sister" comes in, and offers to help them forward until they can pay the full salary of the settled minister themselves. What this little sister has accomplished comes out in these almost startling facts contained in a little leaflet lately issued by the Committee:

"1. In 1883 this Committee took hold of at least 90 congregations, at that time on the Home Mission list, and since 1883 there have been passed on to our care between 190 and 200 congregations, many of these being now strong and self-sustaining.

"2. Since 1883 there have passed on from the care of this Committee to the self-sustaining point at least 250 congregations; some 30 have been removed because we believed they should learn to help themselves, and 30 more have had to return to the Home Mission list for various reasons. The fact is we never had funds to spend on the effort and careless.

"3. Your hearty sympathy has always been shown towards work in the Northwest and British Columbia, and rightly so. But do you know that since 1883 there have been over 60 of those Western congregations on the Augmented list, and that at least 40 of them are now self-sustaining? When you hear of Edmonton, Prince Albert, Moose Jaw, Medicine Hat, Emerson, and many other familiar names, at the mention of which your hearts have been often stirred and you have said, "We must do more for Home Missions," then remember that in those very fields Augmentation carried on what Home Missions began, and don't forget the little sister that helped the mother in doing the work in the household of the faith."

The Committee needs \$28,000 to carry on this year's work and asks Young People's Societies for a share of this.

HOW AND WHY WE SHOULD TESTIFY FOR CHRIST.

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

Jan. 26th.—1. John iv. 2-15. (A meeting for especial thought of the Associate members suggested).

More and more the religious world is being strengthened in the conviction that those who profess to be Christians should testify for Christ. Surely those who have been drawn out of the horrible pit and the miry clay, and who have been started on the heavenward way should not shrink from confessing Christ, or from speaking of his great love in saving them. It is to be feared, however, that we have not always as keen a sense of the greatness of our deliverance as we ought to have, and for that reason we hold back when we should cheerfully and willingly declare what great things He has done for us.

I. How can we testify for Christ? We testify for Him when we are admitted into the active membership of the Endeavor Society, for when we identify ourselves with it we announce that we have renounced the devil and all his works; and we declare, furthermore, that we will do whatever we think Christ would like to have us do. We testify for Him every time we stand up in a Christian Endeavor consecration meeting and repeat the pledge. Whenever we take part in a prayer-meeting we testify for Him, but our witness-bearing might be more explicit in itself, and more encouraging to others if we told simply and briefly some of the things He has done for our soul.

Again we can testify for Christ by making a profession of our faith in Him before the Church. This can be done at a communion season. Our word "sacrament" is derived from the Latin word "sacramentum," which signifies the oath of allegiance which the Roman soldier took to his country, and though the word is not to be found in the Bible, the Sacrament has come to be regarded as a pledge of fidelity to Christ as King and Head. If we attend the Sacrament of the Lord's Supper, we, by that act, declare that we have surrendered ourselves to Christ as Saviour and Lord. Our presence at the communion table has a two-fold significance—we declare to Christ in heaven, and to the Church on earth, that we are the Lord's.

Still further we can testify for Christ by the lives we lead. It is said that the council before which Peter and John were brought took knowledge of them that they had been with Jesus. How did the members of that council perceive that? Not because they had seen them sitting at the table of the Lord; not because they had seen them taken into the membership of the Church at a reception service; but because these two disciples, "in act, speech, and behaviour," had manifested Christ-like qualities. If we, by our communion with Christ, manifest the character of Christ, the world will see and read the testimony.

II. Why should we testify? Because it will do us good even in this life. The very fact that we have taken that step by which we are declared to be on the Lord's side should make us careful and consistent in our conduct. It should, moreover, stimulate us to higher endeavors. Our desire will be to be led in a plain path because of those who observe us (Ps. xxvii. 11). The very act of confessing serves as a pledge to a reformed drunkard—it serves to steady him while it puts him on his honor.

Another very good reason for testifying is that by so doing we can do good to others. We have the highest authority for this remark. Let us look at what Paul says:—"If all prophecy (speak, testify), and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and no falling down on his face he will worship God, and report that God is in you of a truth (1. Cor. xvi. 25)."

Finally, we should testify for Christ because if we do so, He will not be ashamed to confess us before the face of His Father and the holy angels (Matt. x. 32).

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O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JANUARY 15TH, 1896.

THE year 1896 has begun with more rumours of war than any year for a long time. After all the war may be confined to the politicians, the jingoes and the newspapers. So may it be.

IT is all very well to talk about "Presbyterian back bone" but there are a good many Presbyterians who haven't back-bone enough to say that the institutions of their own Church have the first claim on their liberality.

THE youthful Emperor of Germany has no earthly excuse for being foolish. His parents and grand-parents on both sides have been eminent sensible people. The young man should take his British Grandma's advice and conduct himself with propriety.

THE Washington government proposes to hold the Turkish government responsible for the loss of American life and property in Armenia. That is right. No doubt the President can beat the Turk in court but the Turk can easily beat the President on the execution. The real fight comes on the execution.

IN three months the Board of Knox College will be expected to name two professors for the institution, and in less than six the General Assembly will be asked to appoint them. We cannot recall an instance in which the Church seemed so far from having its mind "made up" in regard to an important matter so near. About all that one can safely say is that Dr. Munro Gibson would be unanimously and enthusiastically appointed to one chair if he would take it. It is to be hoped that next June may not find the Church as unprepared as last June did.

TO Canada belongs the honor, if honor it be, of producing an entirely new political situation. The situation is thus described by the veteran Premier of the Dominion:—

"There have been many occasions upon which Ministers of a Cabinet have resigned their portfolios and have broken up governments, but there is no precedent that I have been able to discover nor have those who are learned in the law or who have made constitutional practice their study been able to put their finger upon a single instance in which a Cabinet apparently united met Parliament and placed an address affirming the principles and policy of the Government in the hands of her Majesty's representative, and then, after having asked for an adjournment of three or four days, in the interim, or between the time of the delivery of the address and the assembling of Parliament again, that seven members, or, in fact, any portion of the Cabinet have sent in their resignations."

His Excellency the Governor General does not approve of such "innovations" in constitutional government and intimated to the Premier that he had better reconstruct and go on with the business foreshadowed in the speech from the throne. It seems to us that the veteran Premier has been cruelly treated by his "bolting" colleagues. "Bolting" was bad enough; but the time at which it was done, and the reason given for doing it, made the act many times worse. Surely these ministers who left the government knew all about the Premier's ability long before they took office under him. Sir Mackenzie's grey hairs and life long services to the country deserved different treatment. But what is the use in talking about gratitude in Canadian politics. In the matter of treating their leaders meanly the Liberals had better look to their laurels.

THE Herald and Presbyter says:

There was once a man so kind and accommodating that "he would lend to anybody, even though his own notes went to protest." Some Presbyterians are built on his model. They will give to anything that asks, even though their own churches and other institutions suffer. Undenominational schools bleed them for large amounts, while our own schools cry in vain for even a little help. That is shamefully true of Canada as well as of the United States. There are few subscription lists for "anything" on which you may not see Presbyterian names for large amounts while our own colleges are in debt and some of our own Home Missionaries scarcely have the necessaries of life.

ARMENIAN SUFFERERS' FUND.

Amount acknowledged to Jan. 6th.....	\$305 90
Tenth Giver, Huron Co.....	5 00
Rev. T. A. Nelson, Bristol.....	6 00
Mrs. M. Greig, Ingersoll, Ont.....	10 00
Rev. T. Fenwick, Woodbridge.....	2 00
Waterford, per Rev. Dr. Reid.....	3 50
Tbamesville Y.P.S.C.E.....	3 00
Mrs. Roger Dunn, Plover Mills.....	3 00
Metz Sunday School.....	10 75
Three Rivers Y.P.S.C.E.....	8 00
David McGee, 313 Sherbourne St., Toronto.....	5 00
Rev. Joseph Hamilton, Toronto.....	1 00
Arch'd Blair, Nassagaweya.....	5 00
Friends, Carman, Man.....	2 10
" Oampbellville, Man.....	3 00
A Friend Dundee, Man.....	2 00
	\$375 25

THE CHURCH AGENT AGAIN.

WE have no desire to unnecessarily agitate this subject, but the letter of Mr. J. K. Macdonald upon it in our last issue calls for more attention than could then be given to it. There is a vagueness in his complaints as to our treatment of it which, in the case of one who, when he wishes, can both write and speak so pointedly as Mr. Macdonald can, is disappointing. We could have very much wished that he had been more explicit. The injustice which he complained of as done to himself, and the error we fell into in inadvertently stating that Rev. Dr. Reid's letter was to him instead of being to the chairman of the Finance Committee, have already been explained and set right. He charges us with "failure to state the facts in regard to the action of the General Assembly, and with failure clearly to apprehend just what the Assembly did do, as well as what it did not do"—that is, we understand, in the appointment of a successor to Dr. Reid. The facts in the case are set forth in the minutes of the General Assembly, in plain language, and if we are mistaken in understanding that it appointed Rev. Dr. Warden to be successor to Rev. Dr. Reid, that it gave him time to consider his decision, and that in view of his pledge to see that, pending his decision, no injury should arise to the Church in the case of Dr. Reid becoming unable for the duties of his office, and in that event the Church would look to him for their proper discharge and even hold him responsible for this,—if that is failing to clearly apprehend what the Assembly did, and saying so is failing to state the facts, then we confess we do not understand the meaning of plain English. Not only so but we know, for we have taken pains to find out, that many who were members of the General Assembly and present at its sessions, men of long experience and ample knowledge, have, like ourselves, failed clearly to apprehend just what the Assembly did do, as well as what it did not do in this matter.

We regret that Mr. Macdonald felt himself called upon to charge us with making "unfortunate insinuations of wrong-doing" on the part of the Advisory Board. We were certainly innocent of the least intention to make any insinuation, for the simple reason that we had nothing to insinuate. Besides, insinuation is a cowardly proceeding.

As a result of all this Mr. Macdonald charges us with having "placed before our readers a view of the case not in accordance with the facts, and which is calculated to do great injustice to the members of both the Advisory Finance Board and of the Finance Committee, and may result in possible injury to the Church." The "case" is, we understand, what the Assembly did in the appointment of Dr. Warden, and what the Advisory Board

and Finance Committee have done in the emergency which has arisen. Our view of the case as to what the Assembly did we have already given, and we still contend that it is in accordance with facts.

As to what the Advisory Board and Finance Committee have just done, what we stated was this (1) That, admitting the mistake into which we inadvertently fell, the chairman of the Finance Committee received a communication from Dr. Reid, asking on account of growing infirmities to be at once relieved of the work and responsibilities of his office. (2) That a joint meeting of the Finance Committee and Advisory Board was called to take into consideration what course should be adopted in these circumstances. (3) That there was before the joint meeting the offer of Dr. Warden previously made to Dr. Reid, to assume at once the duties of his office and relieve him of all work and responsibility, and thus redeem his pledge given to the Church to see that, in case of the very emergency which has arisen happening, no interest of the Church should suffer. (4) That this offer was not accepted, but that other arrangements were made, not yet made known to the Church, which is wondering why Dr. Warden does not enter upon the work to which it appointed him. That is, so far, the view of the case which we placed before our readers, and we ask Mr. Macdonald to say plainly if the things we have just mentioned are not facts.

We also placed this view of the case before our readers: that the Finance Committee and Advisory Board in taking such action as they have done, did what they were not empowered to do. The duties of the Finance Committee are explicitly stated in the Assembly Minutes, p 49. The Advisory Board was named after the appointment of Dr. Reid's successor, and in immediate connection therewith, so that in the opinion of very competent judges, it is not entitled to take any action whatever until the new agent enters upon office and calls it together, for it may be noticed by consulting the Assembly Minutes as a sort of intimation of this, that while every standing committee has a convener named, this Advisory Board has not. Inasmuch, also, as, from its very name, its duties are advisory, naturally the one entitled to call this Board together is the person with whom they were to advise, not the convener of the Finance Committee or Mr. J. K. Macdonald, who, we suspect, has failed clearly to apprehend in this case what the Assembly did do in appointing him on this committee. If we are right in these opinions, shared in by many others, and if our statements as to what the Finance Committee and Advisory Finance Board have done are correct, we fail to see what injustice has been done either of these bodies by stating the facts to which exception is now taken. If we are wrong it should be easy to show that we are.

We are also charged with "conveying the impression that injustice has been done by the Board and Finance Committee to Dr. Warden." We do not for a moment doubt Mr. Macdonald when he says that "no member of either would willingly do him an injustice." Men often unintentionally do injustice, and whether or not injustice has been done in this case, is a question on which there will be a difference of opinion. Frankly, in the circumstances, we think there has. No one will at least deny that Dr. Warden will be put to great inconvenience, and the Church to possible loss, by his being prevented, as he has been, from taking up until April 30th this work to which the Assembly appointed him, and having in a few weeks to prepare and have in readiness for the meeting of the General Assembly important and voluminous reports, as well as all the other business which the agent has to bring before the Assembly.

More light was asked for and a little has been given, some of it of a kind that will be a surprise to the Church. The Church learns in this round about way that Dr. Reid sent a letter to Mr. Jeffrey, Convener of the Finance Committee, that he was communicated with by means of a small committee, and that through that committee it was made known to the joint committee that certain statements were being prepared for the Advisory Board, whose existence as yet is a matter of doubt, and that the work of the office was being carried on by those whom Dr. Reid had appointed. What arrangements have been made we are not told. We think it a pity and a mistake that any secrecy should be observed in this matter. In our humble

judgment it would be better for every interest that the Church should have been treated with the utmost confidence, and the fullest information given as to what the arrangements are for discharging for these months to come duties to the Church, than which none are more or even in some respects so important.

The further ray of light given by Mr. MacDonald will be indeed a surprise; namely, it is "quite a possibility that, in the event of Dr. Reid's decease, the affairs of his office may have to be carried on by his executors, at any rate till after April 30th next." We can only close again with the same words emphasized with which we closed our former article. "More light is wanted; the whole Church is interested in having, and is entitled to get, the fullest light upon this matter."

THE EVANGELICAL ALLIANCE.

THE annual meeting of the Toronto branch of the Alliance held in Westminster Church in this city on Thursday evening last was one of more than ordinary importance. There was present at it a large and intelligent, and representative audience of the Protestant Christian Churches of Toronto. In addition to the Catholic nature of the Alliance itself, and its aims, so much in harmony with the spirit of the times and which it has helped in no small degree to bring about, the two matters announced to be brought before the meeting which are at this moment absorbing to such an extent the public interest, were well calculated to bring together a large, earnest and intelligent body of people.

Rev. Dr. Caven presided, and, after devotional exercises, explained the object of the meeting and vindicated the usefulness and services of the Alliance, which has now reached its jubilee. These, in a few words, he stated to be, having assisted in bringing into more close contact the different branches of the Church, and so of promoting amongst them a better understanding, and more mutual goodwill and co-operation; of having rendered a united testimony to important Christian truth as against Romanism and infidelity, and so a stronger testimony, than the bodies separately could bear; and lastly, its having time and again, successfully intervened on behalf of oppressed and persecuted Protestant Christians, and of others not Protestants, especially in its earlier days when there was more call for it, in Spain, Italy, Sweden and Russia.

The first resolution, the purport of which was to express sympathy with the persecuted Armenians, to utter a protest against and abhorrence of their inhuman treatment by the Turkish Government, and to act in concert with other branches of the Alliance in imploring the Christian nations to intervene to prevent the extermination of a Christian people, was moved by Rev. Dr. Sims. The origin, objects and methods pursued in this merciless and inhuman persecution of the Armenians were laid before the meeting in a forcible speech. The resolution was briefly but well seconded by Rev. Dr. Galbraith, and supported by Mr. M. Baghdasarian, a native of Armenia, who is pursuing his studies at MacMaster Hall in this city. He in a very earnest address made a strong appeal on behalf of his people, and showed clearly that it was simply because they were Christians that they were subjected to such fiery and exterminating fires of persecution, and that if only they would become Mohammedans their whole situation would at once be changed. A representative committee was appointed, under whose direction Mr. Baghdasarian was empowered by the meeting to take up funds for the relief of those who, unless they are promptly assisted, must perish in thousands.

The other important subject brought before the meeting was that of war. This was introduced in a resolution moved by Rev. Dr. Milligan, which, after a preamble setting forth that nations exist for mutual benefit and help, and the evils inherent in war, resolved that "by the Toronto branch of the Evangelical Alliance, war between Christian nations is grievous to God, damaging to the material and moral interests of man, and disgraceful between nations affecting to call themselves Christian."

This was supported by Dr. Milligan in a vigorous speech in which the threatened trouble with the United States more particularly, and with Germany naturally bulked largely. Rev. Mr. Eaton seconded the resolution in which he pointed

out as being the chief sources of danger in the States to peaceful relations with England, the spirit of their common school text books, commercial rivalry, and the Irish Democratic vote. He pleaded eloquently and earnestly for an everlasting peace among English speaking people and hoped for union eventually which would be a means of good and blessing to the whole world. Both resolutions were unanimously and heartily carried.

A portion of the choir of the Church helped by their services to relieve the strain of attention to the speeches. After some closing remarks by Rev. Dr. Caven, emphasizing the importance of immediate help for the perishing Armenians, and referring to THE CANADA PRESBYTERIAN Fund, now nearly \$400, a good and influential meeting was closed with the benediction.

INDORE COLLEGE OPENING.

THIS event of which last week we published so full and interesting an account from the pen of the Rev. Mr. Wilkie, and whose aims are fully and so well set forth in the address of Rev. Mr. Wilson, of Neemuch, which appears in our columns this week, was an event of much more than usual interest, not only to our whole missionary staff in India, but also—and we wish our brethren there to know this—to the whole parent Church in Canada. It was an event of such importance that under the blessing of God, it may well prove an epoch—as we hope it will—in the history of our mission and the work for Christ it is carrying on in Indore. The account and address referred to will have been read by all interested in our missionary operations, especially in those in India, with feelings of peculiar satisfaction, and the Church in Canada cannot but rejoice with and congratulate all our brethren there, especially Mr. Wilkie, on the auspicious occasion, and the completion of so large an undertaking. From its inception, how many have taken an interest and lent a helping hand in the work. Canadian Christians, the whole staff in India, the Maharajah Holkar, native non-Christian gentlemen and Christians, the representative of the Governor-General of India, and how many more we know not. Of what labour and prayer, and of how many anxious hopes and fears is it the crowning result; and now there it stands, an exhibition, an eloquent and expressive testimony, and, let us hope, an enduring one, to the spirit and aims of the religion of Christ as associated with sound, Christian education. It is, besides, an even more eloquent testimony to the hearts of all who have wrought and prayed and given for it, to the goodness and faithfulness of God, an encouragement and stimulus to yet more prayer and labour, and yet stronger faith and courage to undertake great things for God.

Though there may be differences of opinion among good, and equally earnest missionaries and Christian people, as to the exact place which Christian education should take in Christianizing the heathen world, there can be no question that, especially among a people like those of India, it must occupy an important place, and that a Christian school and college are the logical and necessary complements to other agencies, which, by some, may be considered to be of a kind more immediately and directly evangelizing. But that the aims of the founders, promoters and conductors of this college are most directly and thoroughly Christian and evangelizing no one who reads Mr. Wilson's address can have any doubt. The whole Church here at home will be glad, and it will give them confidence in supporting it, that this was so frankly and unmistakably avowed and emphasized at the very opening of the College in the presence of the large assembly then present. Let the day never come when it shall depart from this supreme and noble aim. Its very foundation rests upon, the very heart and soul of all its teaching is, the Word of God. Its aims and work are, as stated by Mr. Wilson, "to bring souls into living relation to the Lord Jesus Christ," to promote "consecration to God and devotion to the good of men," "the formation of the highest spiritual character." The whole Church in Canada will heartily unite their prayers with those of all their brethren in India, that the brightest hopes and expectations raised by the completion of this College are bound up in its work in the future, may be more than realized to the glory of God in the extension and building up of His kingdom in India, and especially in Indore.

Books and Magazines.

The January *Arena*, as will be seen by the simple mention of some of its articles, deals with very living questions. Under the head of "Representative Women on the Vital Social Problems," the "Single Tax" is discussed. "A Universal Ratio—a Silver Bill to Suit Both Parties" is the subject of a long article. Part I. is given of a paper on a cognate subject, "The Bond and the Dollar." There are two articles on the telegraph, one by the Postmaster General of the United States, the other by Professor Frank Parsons. "An Inspired Preacher" is an account of the opinions and work of Rev. F. W. Robertson. Chapter first is given of a new story, "Between Two Worlds," which promises to be full of interest. "The Spiritualization of Education in America," with some continued articles, others of a minor kind and book notices make up this issue of the *Arena*, which is now one of the cheapest of magazines. [The *Arena* Publishing Company, Boston, Mass.]

The *Atlantic Monthly* is more purely literary in its character than many of the now great host of monthlies. That for January contains a large number of readable and instructive articles. "The Country of the Pointed Firs" is an account of a maritime village in Maine; "The Johnson club," suggests a once familiar topic. Continued is the story, "The Seats of the Mighty." "The Children of the Road" is an interesting sketch of tramps and tramp life generally. Articles bearing on politics are "The Emancipation of the Post Office," "Congress out of Date," "The Schoolhouse as a Centre," "The Christian Socialist Movement of the Middle of the Century," and "Settlers in the Old Wilderness" are interesting articles on social subjects. F. J. Stimson contributes "Pirate Gold" in three parts. Criticisms and Comments on new books complete the number. [The *Atlantic Monthly*, Houghton, Mifflin and Company, Boston.]

Kate Douglas Wiggin has written an excellent article for the January issue of *Table Talk*, on "Shall our Daughters' Study Kindergarten," and it is followed by the usual departments so helpful to house-keepers and homemakers alike. Besides the many good receipts to be found in its pages, an article on "Market News" will be most useful to all who are not sure of the best piece of meat to buy for certain dishes, and menus are also given for every day in the month. "Twelfth Day" and its entertainments; "Nursery Hygiene," "Wedding Fads and Fancies," "Lace and Its History," "Father Time's Reception"—one suitable to New Year's Day, the latest fashion of the day, etc., are dealt with. If you do not know this little magazine, avail yourselves of the liberal offer made to our readers, which is that a sample copy will be sent free to anyone addressing *Table Talk* Publishing Co., Philadelphia, Pa.

Harper's Magazine gives, in its January number, as a first article, "In Washington's Day," with a likeness of him as a young man. "Brisels," "The German Struggle for Liberty," and "Personal Recollections of Joan of Arc" are continued. "The Story of Miss Pi," by Julian Ralph, has its scene in Hang-chow. Other stories are "The Courtship of Colonel Bill" and "Twenty-four: Four." It contains the second paper "On Snow-shoes to the Barren Grounds," with fifteen illustrations. "London's Underground Railways," with illustrations, are described by Elizabeth Robins Pursell. The standard departments at the end of the magazine are as usual varied and interesting. [Harper & Brothers, New York.]

The Bookman, an illustrated art journal, is a perfect and most interesting storehouse to rummage in. Its principal departments are: "Chronicle and Comment" which besides much interesting literary gossip and news has interesting portraits of men and women whose faces all like to see. "Poetry"—Here we are especially attracted by a poem of William W. Campbell, "When the Birds Fly Home." "The Reader," under which most will at once turn to "Kate Carnegie," a novel by Ian Maclaren; a "Paris Letter"; "Reviews of New Books"; "Novel Notes." "The Bookman's Table," with several minor departments, should satisfy the book-lover. [Dodd, Mead & Company, New York.]

The January *Century* is of more than usual interest. In addition to the continued articles, "Life of Napoleon," with its graphic illustrations and maps; "Tom Grogan," and "Sir Tressady" by Mrs. Humphrey Ward, a most interesting article is "A Kaleidoscope of Rome," with many striking illustrations; "Antarctic Exploration" takes the general reader into a new and all but unknown field of travel and adventure. "Tribal Life among the Omahas," "A Feast Day on the Rhine," "A Stender Romance," "Topics of the Time" and "Open Letters" dealing with timely subjects, make up a good number for the first month of the new year. [The *Century* Company, New York.]

The January *Ladies' Home Journal* is a marvel of cheapness and beauty, and when we say that among the contributors to it for this month are Mary Anderson de Navarro, ex-President Harrison, Frank R. Stockton, Rudyard Kipling, Mary E. Wilkins, Rev. Dr. Parkhurst, Edith M. Thompson, Julia Magruder, Jerome K. Jerome and others equally well-known, writing on subjects interesting, novel or important it is enough to commend it to all lovers of good literature. [The Curtis Publishing Company, Philadelphia.]

The *Homiletic Review* is now in its thirty-first volume and still it holds on its useful, helpful way. That for the current month contains, in its Review Sections, five articles of importance to ministers and students of which the last is by Professor McCarty, of Toronto, on "History, Prophecy and the Monuments." The other sections will all be found helpful to the preacher, pastor, teacher and social reformer. [Funk and Wagnalls Company, 30 Lafayette Place, New York.]

The Family Circle.

RESURGAM.

Only a withered leaf
Whirled in the autumn air ;
Relic of days that are past,
Days all too bright to last,
Symbol of hopes o'ercast
By grim Despair.

Only a faded flower
Plucked in the days of yore ;
Reminder of hours that in happiness sped,
Emblem of love that has long since fled,
Joys that have vanished and hopes that are dead
Forevermore.

Only a mound of earth
Under the winter's snow ;
All that is bright must fade and die ,
All that is beautiful here must lie ;
Time seems on leaden wings to fly ;
Mourning we go.

But when the dawning comes,
Filled with a glad surprise,
Bursting the bonds of earth,
Praising his matchless worth,
In an immortal birth
Joyful we'll rise.

—Lichen in Chicago Standard.

WHY DAVID OLIPHANT REMAINED A PRESBYTERIAN.

"Now, Mr. Oliphant, can you conceive any reason, except national prejudice, to which I am sure you are superior, why you should not be with us in the Church? It is, as you know, quite time you made up your mind. It is, indeed, solely with the hope of assisting you to a decision that I have desired to see you now."

An urbanely dignified clergyman is speaking to a young man in an Oxford Common Room.

"I am very sensible of your lordship's condescension," replied David Oliphant, late scholar of St. Magnus, to the Right Reverend, the Bishop of Alchester.

That learned and liberal prelate was to preach before the University on the following day, and in the meantime he was endeavoring to serve his Church by attracting to her bosom, that refuge at once so inclusive and so exclusive, another of those brilliant young Northmen who have given to St. Magnus its primacy among Oxford colleges, and from whose number the Anglican Church has obtained many of her finest scholars and her wisest prelates.

The bishop's main question David Oliphant did not answer immediately, for many strange things were working within him. His certain desire was to do the work of the Christ. So much was clear to him—but how and where? The answer was not definite. His college friends were entering the Church by troops. They were as earnest and hopeful as he—they looked forward to beginning their work at once. They seemed beckoning him to come along with them, into their mother-church, at whose door stood the amiable and comfortable bishop of Alchester with hands outstretched in welcome. And then before David Oliphant there rose up the vision of his own rugged Cameronian kirk—like nature, a stern but not unkindly foster-mother. He thought of the four long years of strictest theological training which awaited him if he returned to the North—four years for the scholars of St. Magnus equally with the rudest country lad who had stumbled through the requisite sessions in arts. Small wonder that he wavered, dividing the swift mind, or that the bishop waited his decision with the smile of successful persuasion in his shrewd and kindly eyes.

"We need such men as you, Mr. Oliphant," said the bishop; "with your

parts and—ah—your other advantages you may go very far."

They say that before the mind of the drowning, the past defiles in a panorama of inconceivable rapidity. David Oliphant had almost made up his mind to follow what seemed his manifest destiny, when certain visions of a long time past rose up before him; stood a moment clear and then vanished, even before the grey eyes of his Grace of Alchester had lost their expectant smile. How swiftly they came and went, it is hard to give an idea of. They take so long to tell, so unwillingly do words carry pictures.

These are the things which came to David Oliphant, in clear and solemn vision, during the five minutes ere he answered the Bishop of Alchester.

He saw an old gray-headed man, who worshipped, leaning upon the top of his staff, in a sheltered nook behind a low white-washed Galloway farm house. He held his broad bonnet in his hand, and the wind blew a stray lock over a brow like the weather-beaten cliff. His lips moved, but there was no sound. A little lad of five came pattering up the foot-worn path which led to the private oratory of the family high priest. He had asked hurriedly of the general public of the kitchen, "What gate did G'appa gae?" but, without waiting for the superfluous answer, he trotted along that well-known path that "G'appa" always "gaed." The silent prayer ended, the pair took their way hand in hand to the heights of the crags, where under its shallow covering of turf and heather, the gray teeth of the granite shone. As they sit they speak, each to the other, like men accustomed to high and serious discourse.

"But why did the martyrs not go to the kirk the king wanted them to?" the child asked.

The old man rose, strong now on his feet, the fire in his eye, his natural force not abated. He pointed North to where on Auchenroch Muir, the slender shaft of the martyrs' monument, gleamed white among the darker heather—south to where, on Kirkconnel hill-side, Grier of Lag found six living men and left six corpses—west toward Wigtown Bay, where the tide drowned two of the bravest of women, tied like dogs to a stake—east to the kirk-yards of Balweary and Nether Dullarg, where under the trees the martyrs of Scotland lie thick as gowans on the lee. The fire of the Lord was in his eye.

"Dinna forget, David Oliphant," he said, his voice high and solemn, as in a chant, "that these all died for Christ's cause and covenant. They were murdered because they worshipped God according to their conscience. Remember, boy, till the day of your death, that among these men were your fore-bears, and forget not also who they were that slew them!"

And after twenty years the late scholar of St. Magnus remembered.

Again the young man saw a wide black night filled with the echoes of thundering and the rushing of rain. The same child stood in the open door-way, and weeping, called pitifully for "Grandfather." There was no answer but the who's firmament lighted with white flame from east to west; and in that silent moment of infinite clearness, he saw his grandfather's figure upright on the knoll before the house, the head thrown upward toward that intense whiteness where the

heavens seemed to open and the very face of God to look through.

Once more he saw a Sabbath morning still with the primeval stillness of "a land where no man comes or hath come since the making of the world." Peace all about the farm-stead, silence on all the fields, hardly a bleat from the lambs on the hill; within, a cool and calm crispness as of homespun linen kept in lavender. It was the silence which, in an old Cameronian household, succeeded the "taking of the Buik" on the morning of the day of the Lord.

Suddenly at the outer door the old man appears, and he calls upstairs to his couple of manly sons—to him ever but lads to do his will—"Boys, bring the 'Queen's Airm's' up to the march dike this minute!" The men come downstairs, and, without any show of surprise, take down the old muskets off the wall, provide themselves with powder and shot, and follow their father along the wide stony sweep of the hill-road. The little lad also follows, with a sense that the bottom has dropped out of his universe when guns could be taken down on Sabbath morning.

In the brisk morning sun a scattered group of men and dogs was drawing slowly through the great gaps in the pine woods toward the gate which was the entrance of the small rock-bound farm. At this gate the old man stands, his stalwart sons behind him, his broad blue bonnet in his hand. The hunters come coursing over the green. But ere anyone can open the gate, the old man steps forward, his white head bare to the sun. David Oliphant can see the white hairs glisten even now.

"My lord," he says, "forty years I have been on your land and your father's land. It does not become me to tell you that you are breaking the law of God by hunting the beasts of the field on his day; but, my lord, one thing you cannot do—you cannot break it on this land as long as I am upon it?"

The great laird came forward, young and passionate, a Rehoboam of many foolish counsellors.

"What's that he says, Daly? That we can't hunt on his farm! I'll teach the canting old hypocrite that every yard belongs to me. Open the gate, Daly?"

"My lord," said the old man, "I am not careful to answer you concerning this matter, but I beseech you for your father's memory not to do this thing."

The young man wavered, but a murmur rose from his companions.

"Don't let them spoil the sport with their canting and their blunderbusses. Stand out of the way, Oliphant! Down with the gates, Daly!"

But Daly was not destined to take the gates down, for once again the voice of the Cameronian elder rang out, steady and respectfully as ever.

"My Lord, it is not my will to shed human blood, or to resist you by force though I might well do it, but I solemnly warn you I will shoot every dog of yours that sets foot on my land this day. Boys, are you ready? Stan' forrit!"

The visions melted from before David Oliphant, and he saw only the patient bishop waiting his answer, yawning a little because this dinner was deferred. But there was no uncertainty in the young man's answer.

"My lord," said he with steady voice

and eye that had come to him from his grandfather, "I thank you heartily for your good and kindly thought for me. Indeed, I am in no way deserving of your interest; but, such as I am, I must cleave to my own Church and my own people!"
—S. R. Crockett, in *The Stickit Minister*.

ENGLISH INFLUENCE IN INDIA.

While the English community of Lahore, as elsewhere in India, has elected to live away from the native city, and while the original nucleus of this settlement was planted, for sanitary and other reasons, far from the city walls, it has gradually filled up the intervening space, so that the usual neutral ground or no man's land has ceased to exist. In the crowded suburb of Anarkali, which we must traverse in order to reach the post-office, the bazars extend out from the city gate to the European civil lines. This quarter, where the architecture is chiefly Indian, with that yellow and stuccoed suggestion of Portuguese influence which still survives, is given over for the most part to "Europe shops," kept by English-speaking natives, Eurasians, and occasional Parsees. These shopkeepers are mainly clad in what might be called an adaptation of the European dress to Indian needs, and in their shops and warehouses everything in the way of clothing, household articles, jewelry, furniture—new and second-hand—as well as provisions, wines, and other luxuries, can be purchased usually at rates as cheap as in England, for there is close competition. As the government has not yet resorted to a tobacco monopoly (which is a dangerous experiment in Eastern countries), almost every variety of tobacco and cigarettes may be found in the show-cases of these shops—Vanity Fair, Old Judge, as well as Egyptian, and the Kaiser and Hind cigarettes of Malta. The cheapest, and naturally most popular, cigars are the Trichinopoly and Manila cheroots, which are good and remarkably low in price. In every little "medical hall" kept by an anglicized native there is always a stock of the standard remedies, such as quinine, phenacetine, and anti-pyrrhine, put up in convenient shape, and often these packages bear the label of some well-known American firm. Fortunately for the health of a community which supposes itself to be possessed of common-sense, the sale of these simple remedies is not, as in Austria and some other Continental nations, restricted by law, and a physician's order is not necessary for the purchase of a box of quinine pills.

Few English names appear on the signs in this suburb, but "Cheap Jack" and "Cheap Shop" are considered by the native merchant to be of lucky omen, and "Europe Shop" still holds its own in popularity. "Badruddin Hassan" suggests by association of ideas the trade of the pastry-cook, and in front of one shop, of which the exact location is not now quite clear to the writer's memory, there is a piece of very delightful English, which reads thus: "All kinds of Syrup, Jelly, Pickles, and Medicine Selling Company." Over these shops and lower stories there are often balconies of carved wood, such as one sees within the walls, and they are usually occupied by young ladies of the nautch-dancing sisterhood, who are keenly alive to the value of a scarlet or a yellow blossom in their blue-black hair, but unfortunately some of them

do not realize that the effect of rice powder on a transparent brown skin is rather disastrous. The principal street from the city gate, where great trees and dusty thickets occupy the space once filled by the moat, and where there is a crowd of small traders, snake-charmers, fakirs, and showmen with tents and booths throughout its entire length to the opposite end, where it merges into the European quarter, gives one the impression of a sort of Oriental Bowery. Beyond this there is more space and greenward, enclosed by low rails, and the principal post-office, with empty mail-vans standing outside. Every morning, before the early mail is distributed to the public, a trooper in scarlet uniform gallops from the post-office to Government House with the mail-bag for the inmates. In this vicinity are situated most of the principal municipal and government buildings, the Mayo School of Arts in connection with the new Art Museum—and few similar institutions in any country can boast of a finer installation, or one more in keeping with its main object, the encouragement of Indian industrial art. Here are the churches—one of which was once the tomb of Anarkali, a favorite of the Emperor Akbar; and the cathedral, which is Gothic, like many similar edifices in India, is quite as much at home in its environment as are the Greek temples in London. The tomb intended to perpetuate the memory of Anarkali is not the only instance in Lahore of that thrifty disposition of the modern Romans to utilize these monuments of a more poetic age. Upon one occasion when in quest of information I was directed to the office of the railway superintendent and found him installed in the tomb of some worthy of Persian ancestry, to judge from the noble arch incrustated with tiles which rose above the recess in which his employees were at work; and there are several other examples of equally successful adaptation.—From "Lahore and the Punjab," by Edwin Lord Weeks, in *Harper's Magazine*.

THE CHILD'S MIND.

Child instruction should in the first instance proceed upon the principle that the young mind is an incalculable possibility, and that schooling should be of a character to carry that possibility just as far as may be toward its realization, writes the Rev. Charles H. Parkhurst, D.D., in the September *Ladies' Home Journal*. The child's mind is as thickly studded with interrogation points as the sky is with stars. The primary genius of a child is the genius for asking questions. There is a natural affinity between the mind and the truth. Inquisitiveness is as natural to intelligence as hunger is to the stomach. One of the most common effects of current schooling is to destroy that affinity. Intellectual stuffing in the nursery or in the school-room is worse and more wicked than gluttony in the dining-room. Children who commence going to school when they are six and continue at it till they are sixteen hate knowledge a good deal worse than they do sin, and if they had the courage of their impulses would assassinate their instructors and practice nihilism on their schoolrooms and text-books. The distinct symptoms of nihilism are discernible in every schoolroom that has been used for educational purposes more than six months. This intellectual demoralization of the schoolroom will pursue its present course till teachers are selected who have enough of the genius of Froebel to understand that the mental constitution of the child is itself prescriptive of the course to be followed in its development, and that the proper office of school commissioners and school committees is to help the teacher to carry out the intentions of nature rather than to compel him to embarrass and controvert those intentions.

Our Young Folks.

A BOY'S RESOLUTION.

This school year I mean to be better!
To bind myself down with a fetter,
As strong as I can,
I'll write out a plan
Because I am such a forgetter.
Resolved:—but I'm sleepy this minute.
There's so much, when once you begin it!
Resolved:—With my might
I'll try to do right!
That's enough! or the whole thing is in it.
—*Youth's Companion*

AN EASTERN LEGEND.

There's a tender Eastern legend,
In a volume old and rare,
Of the Christ-child in His garden,
Walking with the children there.
And it tells—this strange, sweet story—
(True or false, ah, who shall say?)
How a bird with broken pinion
Dead within the garden lay.
And the children, childish cruel,
Lifted it by shattered wing,
Shouting, "Make us merry music;
Sing, you lazy fellow, sing."
But the Christ-child bent above it,
Took it in His gentle hand,
Full of pity for the suffering
He alone could understand.
Whispered to it—oh, so softly!
Laid His lips upon its throat,
And the song-life, swift returning,
Sounded out in one glad note.
Then away, on wings unwearied,
Joyously it sang and soared;
And the little children kneeling,
Called the Christ-child "Master—Lord."
—*Selected.*

ELEPHANT WORKERS IN RAN-GOON.

We had seen many elephants during our Indian journey, and in a variety of occupations, from the temple elephants engaged in their solemn and sleepy processions to the huge and well-groomed animals belonging to the artillery batteries at Quetta and Peshawur on the Afghan frontier, and we had listened to not a few tales of what they could do, sometimes with just a shade of incredulity.

There are about a dozen elephants employed in the work of the yard, and all of these but one are males. This may, and probably does, arise from the fact that the males are usually larger and stronger than the female elephants, but, judging from the specimen we saw, it cannot be from any superiority of intelligence on the part of the male animal. The solitary female worker, indeed, is a veritable maid-of-all-work about the yard, and no kind of work appears to come amiss to her. At one time she may be seen holding a log up to the saw when at work, either endwise or across, as occasion may require; at another she is dragging the slabs away with the end of her trunk, and piling them in heaps with all the regularity and skill of the most neat-handed workman; at a third she is making a stack of the sawn boards, or sweeping the sawdust from the mill-house floor with a gigantic broom. The meaning of the whistle to knock off work is not better known to any workman on the place than to her, and it is no easy matter to induce her to do a single trunk's turn when the signal has once sounded.

The log, once piloted to shore, will, at the word of command, if not of a greater weight than about a ton and a half, be prized up by the animal's task, and then grasped with the trunk carefully and exactly in the middle, and carried to the spot where it is wanted. Arrived at the heap

of logs in the yard, he will place one end one the ground and the other on the heap and then proceed with the most systematic care to push it up and adjust it with the point of his tusks.

You cannot overload an elephant, however, for the animal will at once refuse any load which he considers beyond his strength, and there is practically no appeal from the elephant's opinion on such a question. In case of a log being brought ashore which seems to be too large and heavy for a single elephant, a second is called to his assistance, and the two animals proceed quietly to pick it up by the extreme ends and carry it to the required heap, where they deposit it with the utmost care, even examining it critically to see that it is perfectly in line with the rest of the stack. For this and all other nice processes of adjustment the point of the trunk is the instrument used.

It has been said that an elephant can do everything but speak, and, indeed, we were often disposed to doubt whether there was even this exception. Whatever emotion one of these animals feels he seems ready to express in sound, and so various are the modulations of his voice, and so ready their sympathy and apparent comprehension of one another, that we could hardly doubt that the impression that elephants cannot speak was due rather to our ignorance than to their want of the power of making themselves understood. The elephant is very liable to sunstroke, especially when working in the water, and even on shore he is generally furnished with a cover for his head during the hours of the greatest heat. A good elephant is of such value that his health is not to be risked lightly, and, indeed, after we had seen what they could do, we were inclined to go further, and say that a well-trained elephant is absolutely invaluable for heavy labor in a climate such as that in which he finds his natural home.—*Harper's Weekly*

THE WOOING OF AH LEEN.

Ah Leen is a good little girl who lives in the Presbyterian Mission, away from the pomps and vanities of this wicked world. Every Sunday, however, she goes religiously to church along with the other girls who have been rescued by the kind-hearted ladies of the Occidental Board. The passing of this procession is an opportunity eagerly seized by the eligible bachelors of Chinatown, who turn out en masse and line the sidewalks along the route, each good one cherishing the intention of asking Miss Culbertson for the hand of the girl who strikes his fancy most. Now, one gay and sprightly bachelor was particularly struck a couple of months ago by the beauty of Ah Leen. He watched the procession pass with eyes only for her, and when she had entered the sacred edifice, instead of resigning himself to go home, he made a mighty effort to overcome the prejudices of early education and followed her into the church. From that date a change has come over the bachelor. He no longer burns punk at the shrines of his countrymen, nor does he dissipate money in having his fortune told; in fact, he has become in every way worthy of Ah Leen, to whom he is soon to be united. During the present strained condition of things in Chinatown, however, he shrinks from the notoriety of having his changed condition commented on by his friends and foes. Courtship, as it is understood in

Chinese circles, is a somewhat tame and practical affair. There is a regular routine at the mission, in which a compromise is made between American and Chinese customs. The bridegroom-elect may see his future bride, he may even converse with her from opposite sides of the room, but the proprieties would be completely outraged if the betrothed couple were to shake hands. Two or three times a week the fiance makes a call of from five to ten minutes' duration, and if he is desperately enamored he never goes empty handed. Sausages are a gift that is highly appreciated, and Chinese vegetables are also much esteemed. Fruit is frequently brought to the engaged ladies, both in the Presbyterian and the Methodist missions, but it would outrage Mongolian etiquette to bestow candy. The lovemaking is generally monosyllabic on the part of the young lady, and even the man finds his gift of conversation languish. At the Presbyterian mission a charming young Chinese girl named Ah Cheng, a professional interpreter, satisfies etiquette by being present during all the interviews. Many Chinese merchants have offered to lay their hands and heart at Ah Cheng's feet, but she has seen so much of love-making as an onlooker that she refuses to go through the ordeal of entertaining a fiance on her own account. Even the touching romance of Ah Leen has not inclined the little interpreter to follow her example.—*The San Francisco Call*.

ANECDOTES OF THE ABSENT-MINDED.

Another "absent-minded man" item has been received. This one refers to Ampere, the famous mathematician, who was noted for his absent-mindedness. On one occasion, it is stated that while walking along the street he mistook the back of a cab for a blackboard, and as a blackboard was just the thing he needed at the time, to solve a problem which had been vexing his mind for some moments during his walk, he made use of it. Taking a piece of chalk out of his pocket he proceeded to trace out a number of algebraical formulæ on the cab's back, and followed the moving "board" for the space of a quarter of an hour without noticing the progress of the conveyance. As to whether the cabman charged him by the course or by the hour, or even at all, the item does not inform us.

From the same source we have the following item: They have a good joke just at present on a well-known lawyer who is noted for his absent-mindedness. He went up his own stairs the other day, and seeing a notice on his own door, "Back at two," sat down to wait for himself.—*Harper's Round Table*.

WISE WORDS.

Honors come by diligence; riches spring from economy.

When the forenoons of life are wasted, there is not much hope of a peaceful and fruitful evening.

How noiselessly the snow comes down! You may see it, feel it, but never hear it. Such is true charity.

'Tis an ill thing to be ashamed of one's poverty, but much worse not to make use of lawful measures to avoid it.

To conciliate is so infinitely agreeable than to offend that it is worth some sacrifice of individual will.

It is often said that second thoughts are best. So they are in matters of judgment, but not in matters of conscience.



Tam O'Shanter's ride through the midnight wind with the horrible hobgoblins pursuing him was only a bad dream or nightmare, which anybody is liable to experience as the result of over-eating or an attack of biliousness or indigestion. To avoid such disagreeable experiences one or two of Dr. Pierce's Pleasant Pellets should be taken after a too hearty meal and the action of the stomach will thereby be quickened and the meal promptly digested.

Then too if Nature be assisted a little now and then in removing offending matter from the stomach and bowels you will thereby avoid a multitude of distressing derangements and diseases, and will have less frequent need for your doctors' services.

Of all known agents for this purpose, Dr. Pierce's Pleasant Pellets are the best. Their secondary effect is to keep the bowels open and regular, not to further constipate, as is the case with other pills. Hence, their great popularity with sufferers from habitual constipation, piles and their attendant discomfort and manifold derangements.

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

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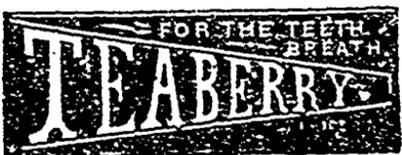
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Ministers and Churches.

The Presbyterian Church at Westport was partially destroyed by fire Thursday.

Rev. D. MacKenzie, of Orangeville, left last week on a six months' trip to Palestine.

The friends of Rev. T. W. Winfield, Ottawa, presented him with a well filled purse on Christmas eve.

A number of friends from Inglewood attended the annual tea-meeting of Knox Church, Charleston, on New Year's night.

Rev. R. McNair, Carleton Place, was the victim of a presentation last week, his Bible class having presented him with a handsome lounge.

The W.F.M.S. and Mission Band of St. John's, Almonte (Rev. A. E. Mitchell, B.A., pastor), contributed, during 1895, \$325 to Foreign Missions.

Rev. A. Carrick, for four years Presbyterian minister at Orangeville, is dead at Auckland, New Zealand, where he had resided after leaving Canada.

Rev. Mr. McCracken, of Toronto, who preached in the Presbyterian Church, St. George, last Sabbath, will also occupy that pulpit next Sunday morning and evening.

The Bible class of the Presbyterian Church, Allendale, presented their teacher, Rev. W. R. McIntosh, B.A., with a pair of Persian lamb gauntlets on Christmas Eve.

Knox Church Young People's Society, Rodney (Rev. J. F. Scott, pastor) publishes a very neat card containing topics and leaders for the first three months of this year.

The following were recently added to the Session of St. Andrew's Church, King Street: Messrs. R. I. Wylie (re-elected), Dr. Alex. Primrose, S. R. Hart, and Charles McBride.

Mr. John Muldrew, Knox College, Toronto, spent his holidays at his home in Egmondville, and preached on Sabbath evening, Jan. 5th, in the Presbyterian Church, an excellent and practical sermon.

The Presbyterian Sunday School of New Glasgow, Ont., held their annual Christmas tree on New Year's Eve, and a most enjoyable programme was rendered by the children of the school and much to the delight of parents and friends.

The fourth annual meeting of the London Presbyterian, Y.P.H.M.S., is to be held in the Presbyterian Church, Rodney, on Thursday, Jan. 16th, 1896, commencing at 2 p.m. An excellent programme has been drawn up for the occasion.

The pulpit of Knox Church, St. Mary's, was supplied very acceptably last Sunday by Rev. G. A. McLennan, B.A., of Jarvis. The pastor, Rev. Mr. Grant, preached the anniversary sermons of the Jarvis Presbyterian Church on the same day.

The third of the series of lectures under the auspices of the literary and Theological Society of Knox College will be delivered by Rev. G. M. Milligan, D.D., next Monday evening, in Convocation Hall. Subject: "The Imagination in Literature."

The Presbyterian Sunday School of Rodney (Rev. J. F. Scott, pastor) held a very successful Christmas tree and entertainment on Christmas night. Mr. H. Ruthven McDonald, of London, added much to the enjoyment of the evening. Proceeds amounted to \$58.

The annual meeting of the Egmondville congregation was held on Dec. 31st, 1895. Very encouraging reports from every organization in the Church were read, all showing that marked progress has been made and that the past year has been the best in the history of the congregation.

The Presbyterians of Kemprille held a Soiree recently which was a decided success. The singing by Miss Hassard, Prof. Thicke and the Vernon Male Quartette was much appreciated. Excellent addresses and the selection of music by Misses Wallace and Cosgrove were pleasing features of the evening.

The Rev. Samuel Jones, of Brussels, in remitting his subscription to THE PRESBYTERIAN for 1896, says: "In a few days, if I live, I shall enter on my 88th year." We heartily reciprocate the good wishes of our aged friend and longtime subscriber, and wish him much comfort and happiness in his declining years.

At a meeting of the Session and Board of Managers of St. Andrew's, Thamesford, it was decided to place the stipend at \$1,000. The ability to meet that salary and the usual expenses of the Church had been questioned, but despite the ever present cry of hard times, the steady old congregation has held its own financially and has in taking this step shown a commendable enterprise.

On the evening of Dec. 30th, a surprise party of about fifty of the young people of Elake Church took possession of the manse at Varna, and presented their pastor (Rev. J. A. McDonald) with a beautiful lounge and easy chair, accompanied with a well worded address to which Rev. Mr. McDonald replied in suitable terms. After spending a pleasant evening the young people returned home.

Rev. Mr. Livingstone, pastor of Burns and Moore Line Presbyterian Churches, Sarnia, was agreeably surprised at his residence on New Year's Eve by being presented with a handsome new cutter and robe. Messrs. Andrew Elliott, on behalf of the Moore Line Church, and A. R. McGregor, on behalf of Burn's Church, made the presentation. An address accompanied the gifts.

On Dec. 1st., the sacrament of the Lord's Supper was dispensed in Bayfield Road and Blake churches, of which Rev. J. A. McDonald is pastor. Nine names were added to the communion roll at Bayfield Road, making in all twenty-one for the year. Twenty-two were received at Blake, and eleven two weeks later, making in all forty for the year 1895. Total for both churches sixty-one.

The meeting of Presbyterian ladies of Toronto for special prayer for Foreign Missions was held in Erskine Church on the 9th inst. Mrs. Ewart presided and the meeting was largely attended. A large number of ladies took part. The scriptures read, the hymns sung and prayers offered were most appropriate and heartily joined in by all present. The whole service was impressive and it is hoped will be fruitful of good.

The Sabbath School Association of North Hastings and Hungerford will hold its Seventh Annual Convention in the Presbyterian Church, Tweed, on Thursday and Friday, January 23rd and 24th. An excellent programme has been prepared. Sabbath School workers who wish to be billeted will please send their names and addresses not later than January 13th, to Mr. Geo. A. Meiklejohn, Tweed. This should not be neglected.

At the request of the Home Mission Committee, the Rev. Dr. Robertson, Moderator of Assembly, has prepared a comprehensive statement of the Home Mission work of the Church. This has been printed in a leaflet form. Packages of the leaflet are being sent for distribution to all the ministers of the Church. Copies can be had by others desiring them, or additional copies by ministers, on application to the Rev. Dr. Warden, Montreal.

The annual meeting of the First Presbyterian Church Auxiliary to the W. F. M. S., St. Mary's, was held in the manse on the afternoon of Jan. 2nd. Mrs. Maxwell presided. Annual reports were presented by the secretary and treasurer. The reports showed the membership to be 38 and the total receipts for the year \$130.80. The following officers were appointed for 1896: Hon. Pres., Mrs. T. A. Cosgrove; Pres., Mrs. Moscrip; Sec., Mrs. Wm. Gibb; Treas., Mrs. Caspell; Vice-Pres., Mrs. Maxwell; 2nd, Mrs. Burns; 3rd, Mrs. Willis.

The Session of Rodney and New Glasgow congregation, (Rev. J. F. Scott, pastor), rejoices in a year of prosperity and blessing. All has been harmonious, both in the Session's work and in its relations to the congregation. The report returns 164 members on the roll, and 165 families visited. The managers in their report say: "For the first time in many years we find that we have been able to meet all current liabilities, and after contributing an increased amount to the several schemes of the church there is a small surplus to our credit."

At the annual meeting of the Baltimore congregation, which was recently held, an innovation was introduced into the order of service. Henceforth the choir will sing an anthem while the collection is being taken up. This will add considerably to the interest of the service, especially for the young people. We might also say, remarks the Cobourg World, that the Rev. R. J. Gilchrist has established a prayer service on Sabbath evenings in place of the Bible class which formerly prevailed. These services are very interesting and highly conducive to spiritual progress and we take this opportunity of bringing them more prominently before the public.

The Flesherton Presbyterian Sabbath School entertainment on Christmas evening was of a very pleasing character and highly successful, the receipts being \$65. The pastor, Rev. J. Wells, M. A., presided, and after devotional exercises entered upon the programme, which was varied and interesting throughout, consisting of musical selections by the school, recitations, solos and quartettes. Miss Richardson, teacher of elocution in the Toronto College of Music, rendered several pieces of very varied character, displaying in all great power and versatility. Miss Bell also delighted the audience and was enthusiastically recalled. Santa Claus appeared at the close and distributed gifts to the children who went home happy to dream about the dear old man from snow-land.

The annual meeting of Knox congregation, Perth, was held on Tuesday afternoon last, with a representative attendance from town and country. Reports from the different societies connected with the congregation were submitted, and read, showing that they had all been active progressive during the year. During the past year and a half the congregation has sustained a loss of about sixty-three members, owing to the organization of the Bathurst and South Sherbrooke congregations; removals from the bounds, and by death. Notwithstanding these demerits the treasurer's report showed that the finances had remained fully up to former years. The minister's stipend is paid in full, with a balance to the good at the end of the year. \$104.96 was transferred from the contingent fund to the building fund, which, with the subscriptions due, enabled the treasurer to pay about \$1,000 towards liquidating the debt.

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KENTS'

Sign of the Big Clock

Many of the young people connected with St. Andrew's Church, Balsover, met at Mr. G. Dunn's, Portage Road, on Thursday evening of last week, and presented Miss May Dunn with a purse and a sum of money, in grateful recognition of her services as organist.

Pong Gin, a wealthy Chinaman, who keeps a laundry at Hamilton, was married at Knox Church there on Wednesday by Rev. Dr. Fraser to Miss Margaret Schamahorn. The bride has been book-keeper for Pong Gin for some time and the Celestial succeeded in inducing her to become a life partner with him.

The reports made to the annual meeting of the East Presbyterian Church, Toronto (Rev. J. A. Morison, B.A., pastor), last Wednesday, showed that gratifying progress had been made during the year. The total membership is now 429, a net gain of forty-nine. The total receipts are \$4,222.44, an increase of \$489.67 over those of the previous year. At the Sabbath-school there was an average attendance of 365; and the W.F.M.S. Mission Band, and Ladies Aid Society aggregated receipts amounting to \$293.18. The attendance in the Pastor's Bible class is now so large as to necessitate meeting in the church auditorium. Indeed, the Sabbath services are also so well attended as to leave few sittings, especially in the evening, for those who come in late. The young minister is thus greatly encouraged in his work; and the out-look for the congregation—so dark a year or two ago—is bright, and promises well for the future.

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Time tries all things. Years will make a good reputation or establish a bad one. "You cannot fool all of the people all the time." If a thing is found to be good it will last as the years go by.

Time Has Proved

beyond the shadow of a doubt that the claims made for Warner's Safe Cure are supported by results. Time has shown that it is the best and most reliable remedy for every derangement of the system caused by disorders of the liver and kidneys. Thousands of testimonials gathered from year to year attest this great fact.

To-Day

you can reap the benefit of this experience. If you are suffering from the miserable, wearing symptoms which result from liver and kidney complaint, you may know where to look with perfect certainty for relief and cure. There is nothing like Warner's Safe Cure for effectually putting a stop to lame back, sick headaches, constipation, loss of appetite, dyspepsia, tired feelings and sleeplessness. It is the only remedy that has ever been able to cure Bright's disease.

It is a sovereign remedy for bladder troubles, female complaints, and other dangerous complications resulting from neglect of first symptoms.

If you are weak and sickly it will make you strong and well. Try it and be convinced.

The late James Lyle bequeathed to Melville Church, Eganville, all his real estate, consisting of six village lots on which are three dwelling houses, the south half of lot No. 15 in the 8th Concession of Wilberforce, containing fifty acres, and the north halves of lots No 6 and 7 in the 4th Concession of Wilberforce containing one hundred and ten acres. The legacy is subject to the payment of one hundred dollars a year to his sister during her lifetime. He has also bequeathed all his money, except a few small legacies, to the church. The total value of legacies, to the church exceeds \$6,000.

The Prisoners' Aid Association of Canada, with the concurrence of the Toronto Ministerial Association, has fixed upon Sunday, January 19th, as Prison Sunday, for the reason that the January meetings of the County Councils of Ontario are held the following week. These bodies have to do with the introduction of Prison Reform in the common goals of the Province as well as the establishment and maintenance of County Houses of Industry. On Prison Sunday (more especially) the Association desires the prayers of the Church on behalf of Prisoners, and for Prison Officials, and for all who have to do with the administration of justice, for Prisoners' Aid Associations, and for the success of the Prison Reform movement as it relates to the Dominion Government, the Provincial Government, the County Council or the City Council.

The annual meeting of Bristol congregation was held on Tuesday, Dec. 31st. There was a large attendance. Refreshments were partaken of and a social time spent from 5 to 7 o'clock, after which the business was transacted. Reports were presented by the Session, managers and Women's Foreign Mission Society all indicating a healthy condition of affairs. There were 28 additions to the membership roll and 13 removals during the year. The financial report showed a surplus of over \$100, while the amount raised by the Women's Foreign Mission Society was the largest in its history. A reading circle was formed last fall by the pastor (Rev. T. A. Nelson), which meets once a month for literary conversation and exchange of books. It is proving to be an interesting and beneficial institution, and its membership is continually increasing.

On a recent evening Rev. S. H. Eastman's Bible class in connection with the Oshawa Church was invited to spend the evening at the residence of the Misses Panton. After a very enjoyable hour spent in social intercourse, Miss Carrie Blackie, on behalf of the class, read a very kindly worded address, expressive of appreciation of their teacher's services, and of esteem for himself and Mrs. Eastman. The address was accompanied with a beautiful parlor clock for the pastor, and a chaste silver and glass spoon-holder for his wife. Mr. Eastman was completely taken by surprise, but expressed his grateful appreciation of this renewed token of regard from his Bible class, and stated that it was one of the delights of his ministry to meet the

class weekly for the study of God's Word. After uniting in singing "Blest be the tie that binds," the company separated.

The annual tea-meeting held in the Presbyterian Church, Carp, on Christmas evening was a success, taking into consideration the unfavorable state of the roads, the sleighing having disappeared and mud in abundance made travelling very unpleasant. In a case of this kind the perseverance of our Presbyterian friends came in well, as they, together with a sprinkling of their Episcopal and Methodist neighbors made a pretty full house. Rev. John McLaren, pastor of the church, occupied the chair, filling the position in a very creditable manner. At eight o'clock the programme was taken up, when the chairman called on Rev. Mr. Tredrea to engage in prayer after which a sumptuous repast was served by the committee of management in such a way as to reflect much credit on the young people of the congregation. The addresses and music that followed furnished a pleasant and profitable evening to young and old.

The following speaks for itself and indicates a very happy relation between Rev. Mr. Love, pastor of St. Andrew's Church, Quebec, and his people.

QUEBEC, 24th Dec., 1895.

REV. AND DEAR SIR,—I have much pleasure in forwarding the enclosed sum of two hundred and sixty-two dollars (\$262), donations received from members and adherents of St. Andrew's Church, a token from them of their high esteem for you as their beloved pastor. Wishing yourself, Mrs. Love and family a Merry Christmas and a Happy New Year, I remain, Dear Sir,

Yours truly,
GEO. M. CRAIG,
Treasurer St. Andrew's Church.

At the close of the morning service on Christmas Day, Mr. Love thanked the members of his congregation for their very generous and handsome gift.

The people of Zion Church, Hull, Quebec, had a pleasant time recently on the occasion of their annual Christmas tree and entertainment, which called together a crowded house. Mr. J. R. McKay, who has been superintendent of the Sunday school for more than twenty years, had his long term of service fittingly recognized, being presented with an address which was read by Mr. S. S. Cushman, and a richly bound copy of "The Earthly Footsteps of the Man of Galilee," which was handed him by Miss Cushman. The children were abundantly supplied with good things and at the close of the proceedings Mr. H. Meriweather presented Mrs. H. Scott, wife of the pastor with an address on behalf of the congregation accompanying which was a valuable gold watch and chain. Mrs. Scott was greatly surprised, as well as touched, and said so in a neat little speech of thanks. The singing of God Save the Queen then closed a happy evening.

The annual meeting of Carmel Church, Hensall was held on Tuesday evening last. There was a very large attendance of members and adherents evidencing a hearty interest in the welfare of the congregation. The reports of the different societies showed encouraging progress in all branches of the churches work. That the congregation continues to grow, not only in size, but also in the grace of liberality was shown by the financial statement for the year. The total receipts for the year from all sources were \$2,782.24, which after meeting all expenses leaves a balance in the hands of the treasurer of \$55. Of the above amount \$834 was contributed to the scheme of the Church, the largest amount given for this object in the history of the congregation. Earnest words of hearty appreciation of the pastor's untiring efforts on behalf of the congregation were spoken, and by unanimous vote his salary was increased \$200, making it \$1,200 a year. This disposition to share so generously with the pastor the increasing revenue speaks well for the congregation, and must prove encouraging to him.

The At Home, held in the new manse Pricerville, on New Year's night was a success considering the unfavorable weather. A large number of both sexes, old, young and half way between, were in attendance and in fact it was hard to discern who was old or young, for all enjoyed themselves to their heart's content. The ladies as usual were not behind in their share of the programme and the bountiful tables spread, consisting of everything the season could afford, testified that they are the true and faithful servants. The local choir sang at intervals some excellent pieces. The Rev. Pastor McLeod had his hands

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Means danger. It is a serious condition and will lead to disastrous results if it is not overcome at once. It is a sure sign that the blood is impoverished and impure. The best remedy is

HOOD'S Sarsaparilla

Which makes rich, red blood, and thus gives strength and elasticity to the muscles, vigor to the brain and health and vitality to every part of the body. Hood's Sarsaparilla positively

Makes the Weak Strong

"I have used six bottles of Hood's Sarsaparilla as a general tonic and have enjoyed the best of health. Although I had a strain of work I have had no sick spells for many months and no lost time so I am doubly repaid." THOMAS S. HILL 261 BRUSSETTS ST., ST. JOHN, NEW BRUNSWICK

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full in attempting to keep order, for all present seemed to enjoy themselves so well that order was out of the question, as all made themselves agreeably at home in the new manse, which by the way is a credit not only to the Presbyterians of Pricerville, but to the Church at large, for we venture to say that such a building is hard to find North of Toronto. Together with the commodious Church, Pricerville can compete favorably with any other congregation of its ability in the Dominion.

Rev. Dr. Moffat, the energetic Secretary of the Upper Canada Religions Tract and Book Society, occupied the Presbyterian pulpit last Sabbath evening and preached an able sermon. At the close of his discourse he referred briefly to the work of the Society during the year, which had been most encouraging. The past year has been most successful in colportage work, the ten colporteurs selling 4,059 Bibles and Testaments and 11,500 religious books. The work among the sailors is also steadily assuming larger proportions. At Collingwood the past year the V. P. S. C. E. Society of that town provided sailors bags and placed them on board every vessel leaving that port. These bags always contained a full supply of Bibles, books, magazines and tracts. Another pleasing feature is that the Society during the past year has been able to extend its colportage work to Central China through the very generous bequest of the late Wm. Gooderham, of Toronto.—\$500, the yearly interest from that bequest, is devoted entirely to the employment of the best native Chinese Christians. This Society is doing a grand and glorious work for the Master, and the directors have in Dr. Moffat a zealous and devoted Secretary. During the past year, besides attending to the duties of his office, he preached 70 times, gave 90 addresses and held 58

public meetings. By his Sabbath collections and pulpit services he paid all his travelling expenses, and in addition passed over \$216 to the general funds of the Society.—Bradford Witness.

The annual meeting of the Orangeville Presbyterian W. F. M. S. was held in St. Andrew's Church, Orangeville, on Tuesday, January 7th. Owing to the morning being stormy and the trains delayed only a short devotional meeting was held in the morning. At the business meeting in the afternoon it was agreed:—To send the clothing to the North-west in June instead of September; that a Presbyterian Mission Band secretary be appointed in the society; that this Presbyterian thinks it wise to read the reports at the general meeting on Tuesday after devotional meeting. Mrs. Campbell being anxious to resign her office as president, Mrs. Elliot, of Hillsburg, was elected president for the coming year. Other officers were elected as follows:—Mrs. Fowlie, Erin, 1st vice-president; Mrs. McRobbie, Shelburne, 2nd vice-president; Mrs. Scott, Inglewood, 3rd vice-president; Mrs. Neilly, Horning's Mill's, 4th vice-president; Mrs. Steele, Orangeville, treasurer; Mrs. Myers, Orangeville, secretary. Miss Sinclair, returned missionary from Indore, gave an address on her work in India. It was full of information and the ladies showed their appreciation by asking her numerous questions at its close Mrs. Oliver read a paper on "Prayer," Mrs. Scott sang "In the Secret of His Presence," then followed a discussion on "How Shall we Increase the Prosperity of our Auxiliaries?" by Mrs. Crozier and Mrs. Farquharson. The evening session was opened by devotional exercises by Mr. Farquharson, Rev. Mr. Hamilton presiding. Mr. Knox rendered a Sacred solo, "Life for Evermore," with fine effect, after which Mr. Hamilton introduced the speaker, Rev. R. P. MacKay, who gave a short but most suggestive and thoughtful address on medical Missions. The choir sang "One sweetly solemn thought" and the meeting was closed by Rev. Mr. MacKay.

The annual congregational meeting of St. Enoch's Church, Toronto, was held on Wednesday evening, the 8th instant. After tea in the lecture room the members and adherents of the congregation assembled in the church, the pastor, the Rev. Alex. MacMillan, presiding. The report of the Session was of a very interesting and encouraging character. The Treasurer reported a clear balance sheet, as the revenue had met all expenditure. The board of management began the work of 1896 under strong encouragement. The revenue for 1895, including the contributions for the support of the congregation, the schemes of the Church, and the income of the various societies was nearly \$3,000. The audience listened with evident interest to the reports of the various church organizations and societies, as well as to the sacred solos interspersed. On the following evening the church was filled with the Sabbath scholars and their friends. The young people to the number of about 270 enjoyed a sumptuous repast in the lecture room after which they adjourned to the church and greatly enjoyed a series of lime light views representing the life of Christ and the Holy Land. These views were most skillfully shown by Mr. Charles Petrie, who thus showed his kind interest in the church. Several solos by friends of the congregation, together with sacred songs by a choir of the Sabbath scholars, were interspersed. An interesting feature was the singing, by the choir of the infant class, of the hymn "Little hands to Work for Jesus," and the rendering of the commandments by the members of the class. In the infant class there are nearly 100 members, under the charge of the Misses Kerr. The young folks dispersed, "evidently greatly pleased with their festival, and thus the highly encouraging "annual" gatherings of St. Enoch's Church ended.

THE DANGER OF STOMACH TROUBLE.

There is No Telling Where Disease of the Stomach and Bowels May End—But South American Nervine has Proven a Remedy for the Most Desperate Cases—The Wonderful Story Told by a Meaford Resident.



AVE you noticed in how many cases of death the explanation is given that the real trouble was in the stomach? It had refused to perform its important functions. Food would not remain there, and with almost every mouthful eaten the most terrible pain had been endured.

People may well think seriously when the stomach and bowels become deranged. This was the case with Mr. Samuel Ely, of Meaford, Ont., a prominent Patron of Industry. He hardly saw how he could survive the hold disease of the stomach had secured on him. "I was in great trouble," said Mr. Ely, "with pain in the bowels; my food felt like lead in my stomach. I could not sleep, and my nerves were entirely shattered. I had used different doctors' medicines, but they all failed to cure me, or, indeed, to do me any good. An advertisement of South American Nervine came under my notice, and I purchased a bottle of this medicine from the local druggist. It did me so much good that I got two more bottles, and these three bottles, I honestly believe, cured me. I know it was the best three dollars I ever spent. I now enjoy health as I have not for many years. My whole system seems to be substantially built up, and these blessings I do not hesitate to attribute to South American Nervine."

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"ST. AUGUSTINE" Sacramental Wine.

The REV. DR. COCHRANE writes:—
BRANTFORD, May 23rd, 1885.

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 unferrimented 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., \$3.90

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British and Foreign.

In some portions of Upper Egypt rain is absolutely unknown, and in Lower Egypt there is sometimes no rain for years.

The marriage of Princess Maud, of Wales, and her Danish cousin in June will most likely be attended by the Kaiser and the King and Queen of Italy.

The Rev. H. J. Lewis, of Gore, New Zealand, formerly of Lancashire Independent College, has resigned his pastorate and entered the Presbyterian ministry.

A brass tablet has been placed in Ladykirk Church, Berwickshire, to the memory of Professor Doble, Edinburgh University, whose father is minister of the parish.

There has been another outbreak of a mysterious disease in France, attributed to parrots recently brought from Brazil. Several people who became possessed of the birds have died.

A female centenarian has just died in Fraserburgh, where her whole life was spent. She well remembered Waterloo and heard the story of Culloden from the lips of her great grand-father.

Greenock F.O. Presbytery declined to transmit an overture to the General Assembly in favor of Kirk Sessions having the power to appoint an elder as moderator at their meetings when expedient to do so.

The first-class battleships available for immediate service has been increased by the completion for sea of Her Majesty's ship *Sans Pareil*, which has been in the dockyard hands at Chatham for five months.

Out of 1,300 students in Harvard University, 335 are Episcopalians, 271 Unitarians, 243 Congregationalists, and the rest are scattered through the other Christian bodies, with many belonging to no church at all.

General Booth, of the Salvation Army, has had a conference with the New Zealand Premier and members of the Cabinet, as a result of which a large building was placed at his disposal for prisoners and the rescue work.

Mr. Gladstone will celebrate his eighty-sixth birthday on Sunday. The Queen intends to present the venerable statesman with a gift in the form of a pair of transparent rock crystal pebbles made into opera glasses.

Oxford is moving towards the admission of women to the B.A. degree. More than 140 resident M.A.'s of the University have declared themselves in favor of seeing the degree conferred upon duly qualified women.

It is understood that a large and exceedingly handsome offer has been made by a wealthy lady to build a new Free Church in Comstock. It is supposed that the lady is Miss Crichton of Edinburgh, a sister of Sheriff Crichton.

A traveller who has just returned to the Gold Coast from the Koranza country, hitherto unexplored by Europeans, reports the discovery of a race of white men living in caves. They have light hair, blue eyes, and are a strong, fearless race.

Marylebone Church (Rev. Dr. Pentecost) is becoming the most luxurious Presbyterian edifice in London. It is carpeted throughout—platform, aisles, and pews—with the finest Brussels, and the new organ is a most imposing-looking instrument.

On the occasion of his leaving for Brechin, the Rev. Mr. Morgan of Newton-place U.P. Church, Partick, was presented on the 17th ult. with a purse containing fifty sovereigns and a silver tea tray. Mrs. Morgan, at a private meeting of the ladies of the congregation, received a handsome writing-table.

DROPPED ON THE STREET.

That was What Happened a Well Known Resident of Union, B.C., Who Had Been in Declining Health.

From the News, Union, B.C.

A little over a year ago the reporter of the News while standing in front of the office, before its removal to Union, noticed four men carrying Mr. J. P. Davis, the well-known florist and gardener, into the Courtney House. The reporter, ever on the alert for a news item, at once went over to investigate the matter, and learned that Mr. Davis had had a slight stroke of paralysis. A note of the circumstances appeared in the News at the time and nothing further was heard of it. Last spring Mr. Davis was observed to be frequently in Union bringing in flowers, and later vegetables for sale, and the reporter meeting him one day, the following conversation took place:—"Glad to see you looking so well, Mr. Davis," said the reporter; "the last time I saw you you seemed pretty badly broken up."

"Yes," said Mr. Davis, "I did have a pretty tough time of it. I was troubled with my heart, having frequent severe spasms, and shortness of breath on slight exertion. I had also a swelling of the neck which was said to be goitre. Two years ago I came up from Nanaimo and took the Harvey ranch hoping a change would do me good, but in this I was disappointed, and seemed to be steadily growing weaker. I had three doctors at different times, but they appeared not to understand my case. At last I got so low that one day I fell down on the street, and those who picked me up thought I was dying. After that I was urged to take Dr. Williams' Pink Pills, and almost from the outset they helped me and after the use of about half a dozen boxes I was as well as ever." "Do you still take the Pink Pills," asked the reporter. "Well," was the reply, "I still keep them about me



I FELL DOWN ON THE STREET.

and once in a while when I think I require a tonic I take a few, but as you can see I don't look like a man who requires to take medicine now." On this point the reporter quite agrees with Mr. Davis, as he looks as vigorous and robust a man as you could wish to see. After parting with Mr. Davis the reporter called at Pimbury & Co's drug store, where he saw the manager, Mr. Van Houten, who corroborated what Mr. Davis had said regarding the use of Dr. Williams' Pink Pills, and further stated that he believed Pink Pills to be the finest tonic in the world, and gave the names of several who had found remarkable benefit from their use.

A depraved or watery condition of the blood or shattered nerve are the two fruitful sources of almost every disease that afflicts humanity, and to all sufferers Dr. Williams' Pink Pills are offered with a confidence that they are the only perfect and unfailing blood builder and nerve restorer, and that where given a fair trial disease and suffering must banish. Pink Pills are sold by all dealers or will be sent by mail on receipt of 50 cents a box or \$2.50 for six boxes, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y. Beware of imitations and always refuse trashy substitutes, alleged to be "just as good."

The first reproduction of Mr. Jercy Ives's recent portrait of President Cleveland is one of the many interesting features of the January issue of *The Art Amateur*, and the article on "Cardsleyism" extravagances is pertinent and appropriate. The magazine is really a marvel both in the richness and variety of its contents and the beautiful care and finish of its production.

Unanimity Of Opinion . .

as to the best make of MATCHES is forcibly illustrated in every grocery in this Canada of ours.

Doesn't the makers name occur to you?

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in all shades made to order at greatly
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NEW WINTER GOODS.

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

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and Isabella Sts.

The Hindoo's religion leads him to prefer above all things to die with his feet in the sacred water of the Ganges. The next best thing is to die with his hand grasping the tail of a living cow.

A remarkable figure in the latter-day history of New Zealand has just passed away in the person of Major Wiremu Te Wheoro, who died at his settlement near Churchill, on the Waikato River, on October 30th. Major Te Waikatou who was seventy years of age, was one of the most conspicuous figures in the disastrous wars which coloured the Waikato with blood in the "sixties."

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 "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,
WYETH'S MALT EXTRACT
 gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed
**To Assist Digestion,
 To Improve the Appetite,
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The planter's success depends most upon good seed. The greatest measure of success comes from planting **Gregory's Seeds**. Better than others because Home grown and selected with greater care, from superior stock. All the newer varieties worth growing, all the old sorts that have proven best—vegetable and flower.

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Write for it.

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For Cash Coal and Wood and Present Delivery.

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

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A MARVELLOUS STATEMENT.

The Oldest Merchant of Niagara-on-the-Lake, Ont., Speaks of Paine's Celery Compound.

An Astonishing Victory Over Disease

Every man, woman and child in and around the pretty town of Niagara-on-the-Lake, Ont., knows Mr. H. W. Crysler, the deserving and successful merchant. Hundreds of families in the district are already aware of the fact that, by the use of Paine's Celery Compound, Mr. Crysler was raised up from a condition of utter helplessness, misery and weakness to a new life, and is now in such a healthful condition that he is perfectly able to look after the details of his flourishing business.

Mr. Crysler's story of his long fight with the worst form of rheumatism, his failures with useless medicines, and his grand triumph with Paine's Celery Compound, are given to the public as follows:

"About four years since, I had a severe attack of grippe, followed by rheumatism, for which the local physician prescribed the usual remedies, which helped me at the time, but did not eliminate the disease. Becoming gradually worse, I finally became discouraged and began using proprietary medicines without any benefit.

Then I went to 'Clifton Springs,' took the treatment, and felt somewhat better; but after coming back I became very much worse, and was confined to bed for a time. I then went to 'Preston Springs,' and really improved; but after returning home I got worse, and was a perfect martyr for more than two years, often confined to bed, and gradually becoming worse.

"I was then induced to try Paine's Celery Compound, and have gained in health and strength up to the present writing. I now walk from my house to the store, a distance of one-quarter of a mile daily, and to church Sundays. Paine's Celery Compound has done all this for me. My friends are surprised and astonished to see me able to attend to business again. I might add that I have been in business in Niagara for 41 years, and was 70 years old on 7th January last.

"Believing that it is my duty to let other sufferers know of the great benefit I have received from Paine's Celery Compound, I cheerfully send this letter."

MISCELLANEOUS.

A Pittsburger claimed that his was a literary city, because the smoke there was issued in volumes.

Hood's Sarsaparilla, taken at this season, will make you feel strong and vigorous and keep you from sickness later on.

"Mamma," asked the little girl, peering in between two uncut leaves of the magazine, "how did they ever get the printing in there?"

As a Remedy for Coughs, Hoarseness and Sore Throat, BROWN'S BRONCHIAL TROCHES are reliable and give the best possible effect with safety.

"They have suited my case exactly, relieving my throat, and clearing the voice so that I could sing with ease." T. DUCHARME, Chorister French Parish Church, Montreal. Price 25 cts. a box.

One of the theological temptations of our day is to take shallow views of what took place on Calvary. But one thing is certain—that in so far as our conceptions of what took place there are shallow, in exactly the same proportion will the motives of Christian work be weakened.—Dr. Stalker.

Harper's Bazar commends a trusting faith amid the trials of life. It says: "Ease of mind belongs ever and wholly to those who rest, whatever external changes take place, with calm confidence on the goodness of God and on the wisdom and benignity of his overruling Providence. To feel as an article of faith that one's little affairs are as important to the Heavenly Father as are those of one's child to the parent, to 'tarry the Lord's leisure' when the world presses closely and troubles thicken, is to bear through loss and cross and calamity and reverse the equable temper and easy mind.

"THE COMMON PEOPLE,"

As Abraham Lincoln called them, do not care to argue about their ailments. What they want is a medicine that will cure them. The simple, honest statement, "I know that Hood's Sarsaparilla cured me," is the best argument in favor of this medicine, and this is what many thousands voluntarily say.

Hood's Pills are the best after-dinner pills, assist digestion, cure headache. 25c.

Here is a story with a moral so palpable and to the point that we reprint it: "One day a Lie broke out of its inclosure and started to travel; and the man who owned the premises saw it after it had started, and was sorry that he had not made the inclosure lie-tight. So he called his swiftest Truth and said: 'A Lie has gone loose and will do much mischief if it is not stopped. I want you to go after it and bring it back, or kill it. So the swift Truth started out after the Lie. But the Lie had one hour start. At the end of the first day the Lie was going lickety-split. The Truth was a long way behind and it was getting tired. It has not yet caught up, and never will.'"

IN SELF-DEFENCE

you ought to keep your flesh up. Disease will follow, if you let it get below a healthy standard. No matter how this comes, what you need is Dr. Pierce's Golden Medical Discovery. That is the greatest flesh-builder known to medical science far surpassing filthy Cod liver oil and all its nasty compounds. It's suited to the most delicate stomachs. It makes the morbidly thin, plump and rosy, with health and strength.

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The Ladies' Journal Bible Problem Plan No. 30.

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

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

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

THE FIRST REWARDS.

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

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

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

THE MIDDLE LIST.

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

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

THE LAST LIST.

- 1 to 20—Twenty 1-2 dozen Table Spoons, superior quality.
- 21 to 25—Five handsome Gold Lockets.
- 26 to 30—Five handsome Silver Thimbles.
- 31 to 35—Five Paris Individual Salt Casters.
- 36 to 60—Twenty-five Testaments, Morocco bound.
- 61 to 65—Five dozen Nickel Plated Tea Spoons.
- 66 to 75—Ten complete Volumes Chambers' Journal.
- 76 to 100—Twenty-five handsome Souvenir Spoons of Toronto.
- 101 to 110—Ten Boys' Nickel Watches.
- 111 to 120—Ten handsomely Bound Volumes, History of the Bible.
- 121 to 123—Three Sewing Machines, complete attachments.
- 124 to 127—Four dozen Dinner Knives, extra quality, valued at \$6.00.
- 128 to 160—Thirty-three 1-2 dozen Silver Plated Forks.
- 161 to 199—Thirty-nine Testaments, Morocco bound.
- No. 200—A handsomely finished Upright Piano valued at four hundred dollars.

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

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

A SILVER TEA SET OF FOUR PIECES.

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

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

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

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

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

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

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

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Miscellaneous.

Miscellaneous.

MEETINGS OF PRESBYTERY.

Miscellaneous.

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

THEY AGREE

Rev. P. C. Hedley, 697 Huntington Ave., Boston, Mass., "Although I have not given testimonials of so called, 'Proprietary Medicines,' I can fully endorse the one written by my friend, the Rev. George M. Adams, D.D., of Aburndale, Mass., which gave me confidence in the remedy before using it. Of all the preparations for dyspepsia troubles I have known K. D. C. is the best, and seems to be entirely safe for trial by anyone." Dr. Adams' statement is: "I recommend K. D. C. very strongly: In my case it has proved singularly efficient; when I could find nothing else to give relief, it was a prompt remedy. I should be unwilling to be without it."

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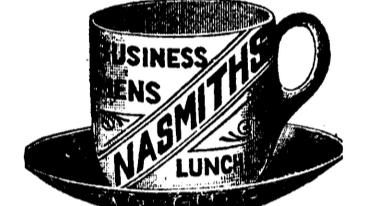
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BIRTHS, MARRIAGES AND DEATHS. NOT EXCEEDING FOUR LINES 25 CENTS.

MARRIAGES. At the residence of Mr. J. B. McGugan, Aldborough, Ont., December 25th, 1895, by the Rev. J. F. Scott, Miss Mary Bell McGugan, to Mr. Findlay G. McDiarmid, all of Aldborough.

At Norwood, on New Year's day, in the Presbyterian Church, by Rev. J. T. Somerville, Rev. Albert Mahaffy, B.A., pastor of the Presbyterian Church, Milton, to Christina Cameron, daughter of the late Ewen Cameron.

DEATHS.

At Port Perry, on the 29th ult., Hattie, eldest daughter of Mr. A. Torrance, aged 26 years.

At 11 Moss Park Place, Toronto, on Thursday evening, January 9th, 1896, Isabella Mary Poole, only child of John M. Poole, aged 2 years, 2 months, and 9 days.

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