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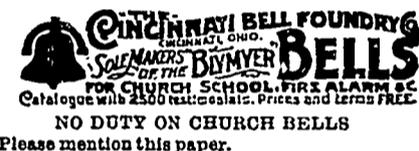
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Vegetable Soup.—Two or three pounds lean beef and salt pork mixed, one small head of cabbage, one turnip, one large onion, one small beet; boil separately from the meat. When the other vegetables are beginning to get done, add two or three potatoes. When all are done well, chop fine; chop the meat, put together and season.

Nothing is more refreshing and strengthening than bathing in salt-water—hot or cold—and if you cannot reach a sea-side resort, put a teaspoonful of salt into your bath tub every night or morning, or both, and note the good effects. Weak infants and children are thus often made strong and healthy and adults find it most beneficial.

Barley Pudding.—One ounce pearl barley, half pint milk, two ounces moist sugar, one egg. Wash the pearl barley, let it soak all night in cold water, put it in a sauce-pan, with the milk and sugar; simmer from one-half to three-quarters of an hour, till quite soft; beat the egg, add to it the barley, pour into a pie-dish and brown in the oven.

Gingerbread Cake.—Beat one and one half pounds of butter with three and one half pounds of castor sugar, till it is all thick cream, then add to it five larger or six small eggs, three-quarter ounces of ground ginger, and a few drops of essence of lemon and make it all to a stiff paste with three and one-half pound of flour. Roll it out, and bake in a slow oven.

Indian Sauce.—Four tablespoonfuls of cold gravy, one tablespoonful of chutney paste, one tablespoonful of ketchup, one tablespoonful of vinegar, two teaspoonfuls of made mustard, two teaspoonfuls of salt. Mix all these ingredients smoothly in a soup-plate, to which add the cold meat to be deviled and two tablespoonfuls of butter. Cook until thoroughly heated through, and you will have a good sauce.

To Relieve Earache.—Let the sufferer lie with the aching ear uppermost, and tuck a thick, folded towel around the neck. Then with a teaspoon fill the ear with warm water. Continue this for fifteen or twenty minutes, filling the ear with water as it overflows on the towel. The patient should then turn over, and let the water run out, when the ear may be plugged with a bit of cotton which has been dipped in warm glycerine. This may be repeated until relief comes.

Fricassee of Sweetbreads.—Carefully remove all the tough and fibrous skins. Put them in a dish of cold water for ten or fifteen minutes, and they are then ready to be boiled. They must always be boiled twenty minutes, no matter what the method of cooking may be. Take two good-sized sweetbreads, and after they have been cleaned, place them in a stew-pan with a pint of broth and a teaspoonful of salt and white pepper, four small onions and a blade of mace; add two ounces of butter rubbed smooth with one teaspoonful of flour. Simmer all together for half an hour. Beat up the yolks of three eggs in half a pint of cream, and grate into it one-fourth of a nutmeg. Add this gradually to the contents of the stew-pan, and cook a few minutes, and shake all the time while the mixture is cooking. Remove the onions and mace. Serve sweetbreads with the sauce around them.

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# THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, MARCH 4th, 1896.

No. 10.

## Notes of the Week.

It is now settled, we learn from London, that the second son of the Duke and Duchess of York is to be christened at Sandringham. The name chosen for him is Albert. There is to be a full gathering of the Prince of Wales' family for the occasion, and then the Prince and Princess go up to town for the spring season.

There appears to have arisen a little friction in connection with Rev. Dr. Talmage filling the place of assistant-pastor in the church in which he was some months ago settled in Washington. The trustees of the Irish Presbyterian Church, Washington, where Dr. Talmage became co-pastor with the charge of the evening service, are anxious to improve the finances of the Church by getting the Doctor to conduct a second service, and Dr. Talmage is willing to undertake it, but Mr. Allen, the pastor, who takes the regular morning service objects.

A committee of the Presbytery of New York has been enquiring into the drink traffic question, and the result is that it recommends:—(1) That pastors be requested to preach at least one sermon annually, setting forth the various phases of this question. (2) That in all our churches special stress be placed upon the duty of total abstinence, both for personal advantage and by way of example. (3) That Christian citizens be urged to recognize and discharge their civic obligations in maintaining present laws and in advocating further legislation on this subject, especially laws for the protection of the Sabbath. (4) That immediate efforts be made to sustain the policy of suitable scientific temperance instruction in the public schools.

At the meeting of the Woman's Local Council of this city a few days ago, the subject of reading for the young was forcibly discussed by Mrs. Torrington. We quote a single sentence on the effect of impure reading. "Our daily papers from time to time furnish details of crimes, horrible in themselves, perpetrated by mere youths, and traceable directly to the bad influence of the dime novel. From Police Court, prison and asylum, facts and figures which are appalling serve to give abundant proof that many of those who are subjected to restriction in these places have first been corrupted in thought by reading bad literature, of which their deeds are the natural result, for 'as a man thinketh in his heart so is he.' Therefore let us have purity of thought through our reading."

The irrepressible school question is at the present moment very keenly agitated in England, and some of the difficulties there found are of a kind we know nothing of here. Mr. Asquith in a recent speech thus stated some of the grievances of village teachers: "In the eight thousand parishes where there are only church schools, the teacher can hardly obtain a place unless he is a member of the Church of England. He is often required to fulfil duties which would naturally fall to the curate, the organist, or the vergor, and he is liable to dismissal at the caprice of his clergyman. Is it any wonder," asked Mr. Asquith, "that the best teachers gravitate to the Board or common schools? So long as this system of petty tyranny prevails in the villages, the denominational schools have not made out a case for further assistance."

By the death of the late Rev. D. J. Macdonnell not only does the Presbyterian Church in Canada suffer a very severe loss, a loss of a kind that no one left can fully fill, but the sense of personal and public loss as well, has been very strongly expressed in the many references made to his death in the pulpits of the city and country, both Presbyterian, and those of other bodies, and in the press, religious and secular, and this is still further emphasized by the resolutions passed by societies, of which the deceased was a loved and honored member. His Catholicity, his magnanimity, his Christian manliness, his noble unselfishness, his courage, his high sense of public duty, and in all things, his true Christian spirit are a precious legacy to the Church, and to the country, and furnish a noble example, which it may be hoped many public men in all walks of life will be constrained to follow.

The calls from Armenia still come in and for many a day must continue to come loud and fast. Of the need in Harpoot, only one part of the field, Mr. Gates writes: "The work is opening up rapidly, and the money comes faster and faster; but we cannot begin to keep pace with the needs. People are dying of cold and hunger. I need at least \$200 a day, and it ought to be between \$400 and \$500 because the need is so urgent. Send us more money as fast as you can. I hardly dare mention figures. I am appalled at the magnitude of the work of relief, the first \$5,000 is being swallowed up so quickly, and it does not seem to make any impression. We need \$50,000 just as soon as we can get it. The outlook for the future is very dark, but the work is the Lord's, and He is able to overrule all for His glory. Pray that this time of suffering may be shortened."

The will of the late Mr. Massey, the principal provisions of which have been made public, while it shows that he must have been a man of great business ability and application, and remarkably successful, also proves him, as well as many of his benefactions while yet alive, to have been a man of large and beneficent public spirit. His bequests to relatives and friends show him as a man of kind, thoughtful and affectionate disposition; those to the Methodist Church will be of immense service to its many important religious and educational undertakings; and the large bequests to other denominational, and charitable, and philanthropic objects are a testimony to the breadth, catholicity of spirit and intelligence and judgment of the donor. The possession of great wealth involves great responsibility, often provokes great bitterness, jealousy and envy, but no use of wealth can do more to turn aside all ill-feeling towards its possessor than such a disposition of it as Mr. Massey made during his life and at his death.

A writer in one of our large dailies on the policy of coercion, after saying Mgr. Cameron, of Antigonish, declaims in his wild style about the eternal salvation of Manitoba Catholics being endangered, very properly asks: "Since when has support and patronage from the State, and a non-Catholic State at that, become essential to the salvation of Catholics? There are 250,000 French-Canadians in Massachusetts. The constitution of Massachusetts provides that no money raised by taxation, or voted by the

Legislature, 'shall ever be appropriated to any religious sect for the maintenance exclusively of its schools.' There is not a single State-aided Separate school in that Commonwealth. Yet would Mgr. Cameron say that the French Canadians and Scotch Catholics of Nova Scotia, who also abound there, are, on that account, in peril of hell? Is the whole Catholic population of the United States dying spiritually for want of such schools, or is Monseigneur merely raving?" Such talk as that of Archbishop Cameron is the veriest buncombe.

No more clear and unanswerable demonstration of the feeling of Toronto, and it might be said of Ontario, as regards the coercion of Manitoba now threatened, to adopt a public school system which it has again and again declared to be inimical to the best interest of the people, could be given than the great meeting held in Massey Hall in this city on Saturday evening last. Its thoroughly representative, non-political character, the great crowd present at it, its enthusiasm, and the resolutions passed must show Manitoba that it has a vast number of strong, resolute and able defenders in the premier province. The repeated and strongly expressed desire of the provincial government for calm and impartial enquiry, and anxiety to remove to the utmost extent possible, consistent with the maintenance of a public, unsectarian school system, every well-founded grievance, are a tower of strength both to its cause, and to all who desire to aid the Manitobans in their present struggle, which is indeed the battle of every province in the Confederation as well as that of Manitoba.

It appears that the United States has on its hands a small Transvaal case within its own borders. The Cherokee Nation had assigned to it a territory of 21,000 square miles, and occupies a sort of independent position. In all the Five Nations there are about 50,000 Indians and 300,000 white people. Among the white people are 30,000 children of school age, and not a public school in the Territory is open to them. They have churches and schools, and a kind of judiciary. Although 300,000 white people have been allowed to come in, no white man is allowed to own a foot of land. Lands are rented to white men, and the rentals go chiefly into the pockets of the chiefs and other bosses. Accordingly the Cherokee Nation has decided that it has too many imported citizens and wishes to expel the surplus. The intruders, however, refuse to go, and claim a right to remain. The reasons for the original treaties having ceased to exist, it would seem to be plain that in justice to the Indians themselves, as also to the six times their number of white people whom they have allowed to come among them, on common grounds of humanity and a pure republican form of government, there ought to be effected a thorough reorganization of the whole political system in consonance with the fundamental laws and institutions of the rest of the country. The Boers may not be quite so easily dealt with as Indians, but it will be evident that some kind of reorganization of their state will have to be made, by which immigrants from other countries more in number than the Boers and wealthier, may enjoy full civil and political rights, and the sooner this is done the better.

## PULPIT, PRESS AND PLATFORM.

Phillips Brooks: Life is too short to nurse one's misery. Hurry across the low lands, that you may spend more time on the mountain tops.

Dr. Madison C. Peters: The Christian home is the mightiest instrument in the work of regenerating and elevating the human race. It is the guiding star of our good destiny. Home should be made everything.

American General Assembly Minutes: So we urge our people to stand loyally by their own church agency for this work, assuring them that this is not only right and wise, but that it is also the most fruitful use they can make of their means.

Phillips Brooks: There is no life so humble that if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no life so meagre that the greatest and wisest of us can afford to despise it.

The Christian World: China is an unwieldy tortoise, which has for centuries been in a state of hibernation. It is now opening its eyes and looking around. Soon it will begin to move, and it will depend largely on the missionaries in which direction it will travel.

New York Observer: Pastors' wives are generally well educated and sensible women. They are the most helpful, and oftentimes the only reliable critics the pastor has. It is doubtless largely due to their affectionate and discriminating judgment that pastors are so generally free from common faults and foibles.

New York Observer: Some of God's people wander very far off sometimes from the path of duty and righteousness. God's eye never loses sight of them. As "the eyes of the Lord are upon the righteous," so may it be said that they are upon his wandering and sinful children. He will bring them back to the fold.

J. Hudson Taylor: We need persons who will consecrate their lives to Foreign Mission service at home. It is for some to consecrate their lives, their thoughts, their prayers to just this service. I believe that some of the best missionary work that is done to-day is done by invalids who never leave their bed-rooms, or by old people, or by those who are very poor and have not much to give, but they give the Lord what is most precious—a true yearning heart, a constant remembrance, a constant prayer.

New York Tribune: The venerable John A. Bingham, for many years United States minister to Japan, is living in Cadiz, O. In a recent address before the students of Franklin College, he emphasized his belief in a life beyond the grave. He said: "Ingersoll and others ridicule my belief in a future life. I think I have the better of them. If I am mistaken, I shall never be conscious of it; neither will they. If they are mistaken, I shall be conscious of it, and so will they. Therefore, I think I have the advantage of them."

## Our Contributors.

### A SUGGESTIVE OMISSION.

BY KNOXONIAN.

Two months have passed since the Cleveland war scare came down upon us like lightning out of a clear sky. There has been much discussion in the press, on the platform, in the pulpit, in Congress and in Parliament about the possibility and even the probability of war between Canada and the United States. Much of the discussion has been humane and thoughtful, while some of it has been blood-thirsty enough to make one ask if advanced civilization has taken any of the tiger out of many of the people of this continent. Cold-blooded calculations about burning cities and butchering men make thoughtful people ask if many of the people of this continent are any better than the heathen we send missionaries to convert. Thanks to Divine Providence the Venezuela difficulty is about settled. There will be no war between Britain and the United States about the boundary of this South American swamp.

Looking over the literature, sermons and speeches of the last two months we notice one suggestive omission, or at least what seems to us an omission, painfully suggestive. We utterly fail to find a single reference to the fact of war being a punishment for national sin. Nations as such are punished in this life. Had war with all its horrors burst upon Canada and the United States it would have been one of the most dreadful wars that ever took place on this earth, and, because a war of that kind, one of the most terrible punishments that ever visited any of the nations of the earth. Canadian and American soil would have been drenched with the blood of English speaking men as punishment for sins committed by Canadians and Americans.

Is it not a little strange that this view of the case was not put before the people by the religious press, by Christian statesmen, or by their leaders in spiritual things? We heard a great deal about the boundary of Venezuela, but little or nothing about the boundary between national righteousness and national sin. There was much said about the Monroe doctrine but nothing about the doctrine that national sin brings national punishment, and that, in modern times, the punishment often comes in the form of war. Salisbury and Cleveland and Olney were kept steadily enough before the minds of the people, but it might have done us good if we had been occasionally reminded that above these statesmen there is an Almighty, though unseen, hand that rules over the nations and occasionally punishes them for their sins.

It is quite possible that something may have been said by somebody about the fact that if war had come it would have come to both nations as punishment for national sin. We read every week half a dozen of the best religious papers published in the United States and we cannot recall any reference of that kind. We read the speeches delivered in our own House of Commons and in the Ontario Legislature and have no recollection that anybody even hinted that if war should come, no matter how or by whom it was brought on, it would come as punishment for national sin. We cannot remember that in any sermon or speech, delivered by any clergyman or in any newspaper interview with any clergyman, there was a distinct recognition of the fact that Canada and the United States are guilty of many national sins, and that God might justly punish them by war for these sins. Doubtless there were many such recognitions in prayer, and there may have been some in speeches and sermons, but we cannot help thinking that good would have been done by a more prominent and distinct avowal that, if bloody war did come it would come as punishment not by any means undeserved.

It is quite true that everything cannot be put into a sermon, or speech, or brief press

interview. It is also true that even good men may have thought that the time for national contrition had not come. Still we think that most good men on both sides of the line, looking back over the last two months, will admit that we had too much Monroe doctrine and too little Bible doctrine; too much about Salisbury, and Cleveland, and Olney, and not enough about the King of Kings; too much about war as the art of killing human beings and not nearly enough about war as a punishment for national sin.

It is not too late to mend our ways. One of these spring days the telegraph will tell us that the Venezuela dispute is peaceably settled. Then let us give thanks and along with our thanksgiving devoutly confess that if dire and bloody war had come we richly deserved the punishment. Neither Canada nor the United States is so pious that it can claim exemption from the punishment that has many a time been visited upon other nations.

### "GO WEST, YOUNG MAN."—A REJOINDER.

BY S.

Under the above heading in your issue of February 12th, the Rev. Mr. McQueen, of Edmonton, seeks to give advice to the young men who expect to graduate from our theological halls in the spring. Considering the great importance of this subject, and the fact that Mr. McQueen has been "at the front for nearly nine years," the article, as far as real information is concerned, is most disappointing. The letter deals with generalities about Home missions already well-known to the Church, but we long for more facts, and we wish to see the claims of the work in the North-West pressed with all the earnestness possible. The case is a strong one; so strong, when presented on its own merits, that no person who wishes to champion the cause is justified in going out of his way to "abuse the other side." In the letter before us, we fail to see that Home missions will gain anything by the unkind references it makes to Foreign missions. No matter what particular scheme we wish to advocate we will gain nothing by speaking unkindly about the other departments of the same great work. Besides, such references are likely to furnish an excuse which many in our Church will not fail to use the first time they are asked to contribute for that particular scheme. We have a far higher opinion of the young men who are about to enter the ministry of our Church than to accept the suggestion that, they are actuated by such sordid motives as "the very desirable perquisites" mentioned in the "Foreign Mission Report." Notwithstanding the large salaries and the glowing array of "very desirable perquisites," we have yet to learn that our Foreign Mission Committee is being besieged by large crowds clamoring for an appointment.

Surely Mr. McQueen does not realize the seriousness of the charge he makes that a "reproach has been cast, and rests upon" young men, "of seeking in the comfort and convenience of an eastern charge, selfish ends and not the glory of God and the good of His Kingdom." Is every minister who settles in an "Eastern charge" to be henceforth branded as a selfish man of low aims? Then, too, we do not think that the ministers who are so unfortunate as to settle in the East, become so narrowed in their outlook as to think only of their "own little plot"; or so weak "as to become an easy prey to the indefinite and confusing glamour of mission work in far away lands." The majority of our ministers, we believe, take a broad, intelligent view of the work of the Church in all its parts, and many of them who do most for "far-away lands" form the bulwark and stay of our Home work as well.

Mr. McQueen, in making a comparison of the salaries received by Home and Foreign missionaries, says that it is "not only 'odious' but simply outrageous, in the face

of all honesty and honor, and the permanent value of the work that is respectively carried on by these workers." Why should the Foreign missionaries alone be thus singled out in the comparison? There are quite a large number of ministers in Manitoba, the North-West, and British Columbia who are receiving much higher salaries than even the Foreign missionaries. Why not find fault with our worthy Superintendent of missions in the North-West, or with all those receiving larger salaries than Home missionaries in the whole Church? If such "hardness is endured by many of our men as ought to bring the blush of shame to responsible parties," then we say the whole Church should know the facts in detail, and we feel sure if the facts were definitely and fully known that the Church would soon remedy the evil. Even if the salaries of our Foreign missionaries, which only allow comfortable maintenance, were reduced to-morrow, it would not help in the least the hardships of our brave Home missionaries, whose salaries are all too small. Two wrongs will never make a right. Again we fail to see any very convincing argument for Home missions in the statement that, "the North American continent is worth more in the eyes of every true Anglo-Saxon Christian than ten of the atrophied hosts of the East or Islands of the Sea." We do not understand how the term "atrophied" can be applied to such a people as the Japanese or the Chinese, or any of the great mission lands of the East. And although "in the eyes of an Anglo-Saxon" one of his own kin may appear to be worth "ten others," we have no warrant to suppose that the "God of the whole earth" will form the same estimate.

People are beginning to realize more and more the great waste of men and money in too many of our Home fields, where several denominations are trying to keep alive a struggling cause where there is only room for one of them. The fact that other denominations do so is no excuse for us. Such Home work will never appeal loudly to our people, but where there are those in any land who are without the pure gospel of Jesus Christ, or where there are those entirely destitute of gospel ordinances of an evangelical form, and the facts are made known, such facts must of necessity draw out the sympathies of true followers of the Saviour of mankind.

Toronto.

### THE ASSEMBLY'S COMMITTEE ON CHURCH LIFE AND WORK.

BY REV. PETER WRIGHT, B. D.

This is the new Committee appointed by the General Assembly last June. As the name may suggest functions, either more or less comprehensive than the Committee is expected to exercise, it may be well to state that to it are confided the duties and responsibilities of four previously existing Committees—namely, those on the State of Religion, Temperance, Sabbath Observance, and Systematic Beneficence. This opens up a sphere of great amplitude, and one rich in precious and important interests. For the amalgamation was not effected in order to minify any branch of the work that had hitherto been separately administered, but rather to secure simplicity, and obviate overlapping on what might seem to be common ground. The desire of the Assembly was not to aggregate a variety of functions, but to fuse the work into one organic whole. It is feared, however, by many, and not unjustly, that the advantages indicated may be too dearly bought, inasmuch as the new departure may devolve on this Committee an amount of work too great to be thoroughly performed. The mere issuing of questions to Sessions and Presbyteries, and the proper arrangement and presentation of facts thus elicited, though even this requires the expenditure of much time and toil, should not be held as exhausting its duties and responsibilities. There are branches of its work that have civil or legal aspects. These

need to be watched with a view to influencing legislation in the interests of public morality, by focusing upon them the moral influence of the Church.

Sabbath Observance, for example, is a subject almost annually before the Parliaments of our country, and from time to time involved in the Acts and By-laws of our cities and towns. This Committee should on proper occasions, bring into prominence the views and resolutions of our Church courts on the subject, in order to brace and strengthen our own people, and the Christian community in general, for any conflict on behalf of divine truth and human interests.

The relation of this Committee to the Temperance question also implies the lookout element. Its desire should be to keep our Church in the van of this immensely important reform, by bringing the vast moral influence of the Presbyterian body to bear in favour of prohibitory legislation. For this, and nothing short of it, has been repeatedly declared by our Assembly to be the only "legitimate goal" of the Temperance movement.

All this entails labour not included in the routine duties of the mere gatherer of statistics. There are many other questions of a social and philanthropic character now receiving public attention that our Church cannot afford to ignore, as nothing can be alien to her purpose, or fail in exciting her interest, that aims at the true well-being of men. Plans for uplifting humanity can be fruitful in good only as they spring from a spirit of love and a sense of Christian brotherhood. Philanthropic efforts, uninspired by the true spirit of philanthropy, usually come to nothing. It is not the mere *opus operatum*, but the spirit in which it is done, that tells. And surely the Church of Christ will best inspire this spirit of love, and illustrate her meaning by ennobling example. The appointment, therefore, of a Committee on "Church Life and Work" may be regarded as an expression of our Church's sympathy with all questions of supreme moral interest. It may also serve our Church as a connecting link in any united effort of the Evangelical Churches, in bringing to bear on profoundly important public questions, the condensed moral sentiment of Canadian Christendom.

But, however useful this Committee may become when thoroughly organized, along lines hereby suggested, the most vital part of its work for the present year is to procure, by diligent inquiry, accurate information regarding the spiritual life of the Church as exhibited in *Public Relations, Congregational Activity, and Family Life*. These at least, generously interpreted, it will be expected to report on to next Assembly. An opportunity may then be presented to organize for more comprehensive and efficient work.

The analogous Committees of the Scottish Churches do not usually absorb what have been called the "fighting Committees," as is the case with ours, though they often trench on their territory. They aim at a thorough analysis of the moral status of the people. They endeavour to locate the special causes alike of moral declension and of spiritual growth; suggesting in the one case the appropriate remedy, and in the other the most favourable conditions. To this end they elicit much of their information by personal visitation of Presbyteries, Sessions, and Congregations. By dividing into small sub-committees, and assigning to each either a department of work or a section of territory, the whole ground can be covered every five or six years; while each successive year, on the *ex uno disce omnes* principle, a fairly accurate picture is presented of the spiritual condition of the people. The advice tendered and reports formulated are less likely to be coloured by local sympathies and personal friendships than when similar visits are made under merely Presbyterial sanction.

But no such power is granted to this Committee. No such method could succeed well in a country of such "magnificent distances"

and with a population so widely scattered. Hence its chief hope of being able to reflect faithfully, in a report, the spiritual life and varied Christian activities of our Church, is in the faithful, cordial co-operation of Sessions and Presbyteries. Already questions on *Church Life and Work* have been sent to every minister and missionary in the active service of the Church. Presbyteries have also been earnestly requested to hold conferences on the general subject, or on some particular phase of it, and favour the Committee with their views and conclusions.

By these means the Committee hopes to obviate, as far as possible, any loss that might accrue from the recent change.

It, in addition to gathering facts for a report to Assembly, its labors should prove helpful to our Sessions, indirectly or by mere suggestion, as they seek to deepen spiritual life and develop Christian work, this will illumine its labors with a ray of genuine joy. For surely the enriching of our church-life is what we are all bent on, whatever be the means we employ. The ingathering of the young; bringing others to the point of decision; the awakening of those who have slumbered long in careless ease; the refreshing and strengthening of believers; the warmer glow and richer life stirring the hearts of all;—these are among the blessings we may humbly expect to crown every earnest effort to increase the Church's spiritual life, and augment the volume of her beneficence.

Portage la Prairie, Man.

### THEOLOGY AND PHILOSOPHY.

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

No sane person would attempt in a paragraph or two to discuss the great subject of the relationship of the two spheres of thought which are named, respectively, theology and philosophy, but under this heading we take the opportunity of calling attention to the Bampton Lectures for 1894 by J. R. Illingworth, M.A. This lectureship has sent forth many able theological and apologetic treatises. Some, like Liddon's "Divinity of our Lord," state and defend a fundamental doctrine of our faith; while others, as Mansel's "Limits of Religious Thought," are more philosophical than theological, and have laid themselves open to the charge of creating scepticism instead of conquering it. Two of the more recent volumes, viz.: "Sunday on Inspiration" and "Illingworth on Personality," are very fine specimens of what we are tempted to call the higher apologetics. Some may think that they concede too much to the spirit of the times, but at any rate they face the living questions of the day, while they are reverent in tone and constructive in method. In the preface the lecturer modestly says: "The following lectures make no claims to originality; they simply attempt to summarize what has already been expressed with greater amplitude and fuller authority elsewhere." Those of us who have no time to devote to the study of present-day philosophy and its relations on the one hand to physical science and on the other to theology, would need to be thankful to the writer if he did no more than is here stated. The title "Personality, Human and Divine," may have a deterrent effect upon some, who might really appreciate and enjoy this book, because it suggests a highly metaphysical subject. Those however who get over that difficulty will be amply rewarded for their courage. Of course it does not aim at being what could be called a popular book; it demands intelligence on the part of the reader, and some little concentration of thought to follow the train of reasoning, but it does seek to make accessible to the average student the results of the best modern thought on a subject of supreme importance. Many thoughts one might wish to see more fully developed, but we need to take into consideration the limits of the author who must put his work into "Eight Divinity Lecture Sermons." The

brief historical survey of the "development of the conception of human personality," the analysis of this conception and the application of results drawn from these two lines of thought to strengthen a rational faith in God, and enrich with larger meaning our belief in the incarnation—this is surely important and useful work. We cannot now attempt an analysis of the book, or attempt to weigh any of its arguments, we merely say for the present that in its spirit and tone it suggests a coming together again of the two great lines of study denominated, severally, philosophy and theology. These are both bodies of reasoned knowledge and thought, and should be helpful to each other even when their standpoint is different. Philosophy deals with the infinite, it seeks the highest unity, and deals with the ultimate problems of being and thought; in so far as it finds in spirit the "highest category," for conceiving of God and interpreting the universe, it fights the battle of theology against a crude materialism, or a narrow "science." Much might be said on this subject which cannot be briefly stated in this journal, but even here while attaching supreme importance to religion in its practical manifestations, and to the Christian life, we may cheerfully recognize every sign of movement in the realm of thought, which shows that while our faith does not rest upon mere human cunning, it is not afraid to look at all facts, and meet all real intellectual forces. We are glad therefore that some recent English contributions to theological science tend to take away the reproach that theology "is for the most part a bad mixture of metaphysics and popular conceptions.

Stratroy, Ont.

### THE LATE REV. D. J. MACDONNELL, B.D.

[The Rev. William Graham, pastor of St. Andrew's Church, St. John, Newfoundland, preached in Old St. Andrew's Church, Jarvis Street, on a late Sabbath evening, and in closing his discourse paid the following touching tribute to the memory of Mr. Macdonnell, in which he voiced the feeling of the eastern portion of the Church respecting the departed, and which is published at the desire of many who heard it.—EDITOR.]

I cannot close this service to-day without a short reference to the sad loss which the Church has sustained in the death of her gifted son, Mr. Macdonnell. Stranger as I am to this city, I am no stranger to the excellences of mind and heart of him we would commemorate. He was the first to extend to me a welcome on my coming to the ministry of this Church from the old land. And who that has felt it, can ever forget the warm hand grip and the sweet welcome smile which at once commanded confidence and esteem. And although I never had the opportunity of cultivating a nearer friendship, yet I never felt a stranger to him when circumstances brought us together. I recall now the last time I met him. It was in his own study only a few months ago; before the fell disease had stricken him, which was the immediate cause of his death. The Pastor of one of our churches in British Columbia was there. And noticing the meeting between the extreme east and extreme west, in his cheery way, bade us join hands, and said, "There, what a great Church ours is when each of these had to travel the one nearly two thousand, and the other nearly four thousand miles—to meet at her General Assembly. Is she not well worth cherishing?" Ah, yes; the Church is indeed poorer today for his departure. She was ever his first thought. He worked for her well, he strove for her improvement. And, if the curtain could be lifted, which we dare hardly move, even in imagination, so sacred is the spot, we would doubtless see and know that he died for the Church he loved so well. And yet, in that love there was no want of charity toward others. He was no sectarian. He was too broad-minded and too full-souled for any such bigotry as that. In

whatever sphere a man was doing good he could bid him God-speed. In whatever denomination a man was conscientiously, he could take him by the hand as a brother in righteousness. His was the life and the work that broadened sympathy. His was the labor that united men. No man could be a sectary in his presence. No prejudice nor intolerance could for long stand before him. Noble souled Macdonnell,—we grieve at thy loss! The Church grieves for thee—for thy manliness which was very often tested and seldom failed; for thy knowledge broad and deep; for thy temperance which all men coveted; for thy patience of which thy friends can alone speak, so tender and full-bloomed for one so young; for thy charity which gave efficacy to thy work and thy life. Indeed, Christian friends, our Church can ill-afford to lose this noble worker.

"Whose strength was as the strength of ten  
Because his heart was pure."

It is a shame if a man dies and is never missed. But that can never be said of him. Toronto will miss this loyal citizen. He loved Toronto. Many a time have I heard him with enthusiasm speak of her beauties, of her noble philanthropic sons, of the grand buildings which were the outward expression of noble and devoted hearts. Yes, stranger as I am in this city, I can say that Toronto this day may well put on her robes of mourning and stand around the bier, in memory of her gifted and loyal, but now departed citizen. I do not speak from positive knowledge, but I would indeed be greatly surprised if he was not ever an active participant in every effort which was calculated to advance the best and highest interest of the city where he lived, seeking to make

"Her walls Salvation and her Gates Praise."

And now his place is vacant. "But though dead he yet speaketh." Such a life never dies. It remains an inspiration forever. Ministers of our Church may well seek to be clothed with his mantle. Members may well seek to cultivate the spirit of his life. Citizens may well seek to follow the road his citizenship pointed.

Over his career I read the oft quoted words of Longfellow:

"In the world's broad field of battle,  
In the bivouac of life,  
Be not like dumb driven cattle,  
Be a hero in the strife."

Into the home which his death has made desolate we dare not enter.

"There is no flock, however watched and tended  
But one dead lamb is there,  
There is no fireside, howsoever defended  
But has one vacant chair."

From your own experience you will sympathize with these stricken ones and join in the prayer that, "He who tempers the wind to the shorn lamb," will surely in His good time bring into it His sweet consolation. His, the father's chair is vacant, but may He who is the Father of the fatherless and the orphan's shield take them underneath his wings and dry all tears. May that vacant chair lead them one and all to be so like their dear father that, they will meet him in that land beyond the stars where there shall be no more separations—no more tears "for the former things have passed away."

And let all grieving ones return to their homes with these last words as a comfort:

"The air is full of farewells for the dying,  
And mourning for the dead;  
The heart of Rachel for her children crying,  
Will not be comforted,

"Let us be patient; These severe afflictions  
Not from the ground arise;  
But oftentimes celestial benedictions  
Assume this dark disguise."

### THE KNOX COLLEGE MEMORIAL VOLUME.

MR. EDITOR,—A final attempt to secure information for the biographical section of the Memorial Volume is being made this week. Three hundred and seventy-one (371) additional circulars have been mailed to those who thus far have answered with silence our simple yet urgent request! As the number of graduates appears to be 604, it will be seen that the proportion of them sending replies to the Publication Committee has been disappointingly small.

Had the volume been ready for the press, no one could find fault with the editor if he instructed the publisher to proceed with the book forthwith; and probably no postponement of the work would have been warranted. But, in the circumstances, the hope is entertained that this last brief appeal may elicit a general and prompt response.

LOUIS H. JORDAN,  
Sec. Publication Com.

Toronto, March 3rd, 1896.

## Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Mar. 15th, 1896. } TEACHING ABOUT PRAYER { Luke xi. 1-13

GOLDEN TEXT.—Luke xi. 9.

MEMORY VERSES.—9-10.

CATECHISM.—Q. 51.

HOME READINGS.—*M.* Luke xi. 1-13. *T.* Matt. vi. 1-15. *W.* John xvi. 23-33. *Th.* I. John v. 9-15. *F.* Luke xviii. 1-8. *S. II.* Kings xx. 2-11. *Sab.* Ps. xxiv. 1-10.

Both by His teaching and by His example, Jesus has given to His Church much instruction about prayer. For this we should be thankful for there is no more important thing for us to know than how to pray and what to pray for as we ought. Jesus was much in prayer, so the followers of Jesus should be much in prayer also. In our lesson which gives us the answer, Jesus gave to a request that He should teach his disciples to pray, we are taught two things: 1st. "How we should pray," and 2nd. "Why we should pray."

I. How We Should Pray.—It was on one of the many occasions that Jesus prayed with His disciples, when attracted, no doubt, by His manner and that holy delight He manifested in His approaches to God, one of the disciples said: "Lord, teach us to pray, even as John also taught his disciples." Though these men had from childhood been accustomed to pray, they felt that there was something in Christ's praying they had not yet learned. Our Lord's answer was to give them a model prayer. It is in almost the same word's as Jesus used in the Sermon on the Mount when he warned against the "vain repetitions" of the heathen. But these variations are suggestive of the fact that this model prayer was never intended as a set form of words to be used in prayer. Rather it was designed to show the manner of petition which should be found in our prayers, simple, direct and unequivocal—the breathing out of true heart's desires in the simplest and most direct language possible; also to indicate the matters which should form the subjects of these petitions. First in order should come prayer for the things of God, and for the Kingdom of God. "Seek ye first the Kingdom of God and His righteousness," is the definite command of Jesus; and the "seeking" required is very wide. We should pray, and work, and live for the advancement of God's Kingdom on earth, and the life must precede the praying and working if these are to be of any avail. When we pray, "Thy will be done on earth as it is in Heaven," it is downright mockery unless we are willing to do that Will ourselves, and are striving to do it. Then follows prayer for daily bread; for forgiveness of our debts; our sins of omission and commission; and for deliverance from and victory over temptation and evil. Other things are suggested in the lessons as to the spirit in which we should pray. We should be *importunate*, never ceasing to ask until our Father has answered; we should be *earnest*, asking from the heart; and above all we should be *faithful*, confident that our Father is both able and willing to bestow the highest and best gifts upon us even to the gift of His Holy Spirit.

II. Why We Should Pray.—It is difficult to know what to say and what to leave unsaid under this head. Jesus himself needed to pray, and surely we, who are His, need it more abundantly. He was frequent in prayer and especially in private prayer. Before initiating any of the forward movements in His work, He spent some time in communion with His Father. Seeing that Christians are called to be workers together with Him they also need the wisdom and the strength which come from communion with God. A second reason why we should pray is that God is sure to hear. If a man will be moved out of consideration for himself, to respond to his friends request, how much more ready will our Father be to hear and grant us according to our needs, because of His love to us. We have His promise to fall back upon, and His promises stand sure: "Everyone that asketh, receiveth," etc. The answer is sure to come. This promise does not mean, however, that God will always give us exactly what we ask for. He may see fit to deny the form of our request, but he will never deny its spirit. Whatever the Father gives will be good. His unerring wisdom sees when we need, and He gives us this always, even though it may not be the thing we want. Then, because of our need of what our Father alone can give, because He is always sure to hear our prayers, and answer our requests; and because whatsoever He gives is always best—He never gives evil to His children—for these and many other reasons we ought to pray constantly, earnestly, believingly.

## Pastor and People.

### ANGEL VOICES.

There are voices softly calling  
In the dawn of life's bright day—  
Angel voices—thru' whose guidance  
Erring footsteps never stray.  
Voices loving, soft and gentle  
In caressing accents tell  
Of the merry days of childhood  
That the angels love so well.

There are guiding, watchful voices  
In the rosy days of youth  
Whispering words of strength and courage—  
Pointing out the paths of truth.  
Voices patient, firm and pleading,  
Breathing messages of love—  
Helping mortals, weak and weary,  
To the goal of rest, above.

There are quiet, peaceful voices  
In the closing hours of life  
When the hosts of earthly tempters  
Fall—the vanquished in the strife,  
Voices happy in thanksgiving  
Looking backward o'er the past—  
Angel voices softly praying  
O'er another—saved at last.

—Lurana W. Sheldon.

Written for THE CANADA PRESBYTERIAN.

### REJECTING THE MESSENGER.

BY C. H. WETHERDE.

Many people seem very slow in comprehending the fact that to reject God's authorized messenger to them is to actually reject Him. But there is no truth in the Bible more clearly and emphatically taught than this. Many times this is repeated in the New Testament. Even in the Old Testament it is set forth in plainest terms. God sought to profoundly impress upon the Israelites the truth that, in rejecting the prophets whom he sent to them, they rejected him. Those prophets were God's especially appointed agents. What they said, in God's name and by his authority, was just the same as though God were personally present declaring His thoughts to them. And just so it was in Christ's day. His chosen messengers were to be received as though He Himself were present. Hence He said: "He that rejecteth you, rejecteth Me." The same is true to-day. They who reject Christ's duly called and authorized ministers, reject Him. And what grave results follow such a rejection? It is no wonder at all that some churches are in an enfeebled, withering condition. They have rejected the ministerial messengers whom Christ has sent to them. The ministers did not have such a personal style as suited them. Carnal eyes passed unfavorable judgment upon the preacher and he was turned away, and thus virtually—aye, really—Christ was turned away! Beware how you treat the messengers of Christ!

Written for THE CANADA PRESBYTERIAN.

### A MONOGRAPH ON RATIONAL CRITICISM.

BY REV. JOHN BURTON, B.D.

The results of criticism on Scripture interpretation must be of interest to every thoughtful reader of the Bible, and especially to the teacher, however rightly he abstains from perplexing his hearers with discussions thereon. A hesitating belief can never impart "grace to the hearers;" Paul's influence would have been nil in the edification of the saints had he written, instead of "I know," "I have reason upon the whole to trust Him who claims to be able to keep that which I have committed to His trust." There can be no doubt but that recent critical enquiries have tended to weaken the "I know," and men falter where once firmly they and their fathers stood. Therefore, we wrote the results of criticism must be of interest to the thoughtful Christian. We now add, let us be assured that what we call results are results, not mere ventures, ere we allow them to unsettle our faith in that which confessedly has been and is the most potent principle in raising men up to sit "in the heavens." This essay will be an endeavour to indicate by an example why

the busy and earnest toiler in the Lord's vineyard may patiently and confidently await "results;" meanwhile holding his faith unshaken.

Greg's creed of Christendom presents the conclusion of "rational criticism" in a calm, candid manner. Speaking of the Acts of the Apostles he writes: "The work is not perfectly to be relied on. It conveys a vivid, and, on the whole, in all probability, a faithful picture of the foundation of the early Christian churches, as a source for discovering the special doctrines preached by the apostles it is of questionable authority." The author of "Supernatural Religion" is much more decided:—"The writing is anonymous, we find no authority but late tradition assigning it to Luke or to any other author. We are absolutely without evidence of any value as to its accuracy or trustworthiness,—the work could not have been written by any companion or intimate friend of the Apostle Paul,—no certain trace even of its existence till towards the end of the second century," etc., etc. These are supposed "results," attained after most elaborate criticism and an abundant display of learned authorities.

A work has been recently published from the pen of Prof. W. M. Ramsay, of Aberdeen, "St. Paul the Traveller and the Roman Citizen," which is mainly a critical examination of the Acts of the Apostles. Dr. Ramsay has already placed the learned world under obligation by his work, "The Church in the Roman Empire," and is recognized as *facile princeps* on questions pertaining to Asia Minor in geography, history, and epigraphy. In prosecuting his special line of study, he finds himself brought into contact with the Acts "as an authority for the topography, antiquities and society of Asia Minor." Accepting in general the conclusion of the Tübingen school he uses the Acts with the fixed idea that it was essentially a second century production, "never relying on its evidence as trustworthy for first century conditions," till he came "gradually to find it a useful ally in some obscure and difficult investigations." Dr. Ramsay was thus led to review his position regarding the Acts, which he does in this work. Manifestly the details of the criticism cannot be transcribed to these columns, they who would follow them must consult the work itself, but the working hypothesis the author sets about establishing, and which he maintains may be briefly and profitably given thus:

The book was composed by a personal friend and disciple of Paul, hence there need be no hesitation in accepting the primitive tradition that Luke was the author.

The third gospel may be conclusively accepted as from the same pen as the two pre-faces plainly imply.

The abrupt termination of the history in the Acts may be accounted for by an intention on the part of Luke to write a third treatise (read "first" instead of "former" Acts i. 1); an intention possibly frustrated by his being involved in the same persecution that ended the great Apostle's career.

Luke was eminent as an historian, a strong partisan if you will, but raised above partiality by his perfect confidence that he had only to describe the facts as they occurred, to make the truth of Christianity and the integrity of Paul as the Apostle to the nations apparent.

Luke wrote with a full knowledge of Paul's letters, and in his history explains and elucidates them, not professedly, but by giving facts, expecting the reader to image the situation.

The difficulties experienced by commentators in explaining the journeys recorded in the Acts, and the apparent inconsistencies between the history and the epistles, arise from attempting to force upon Luke a chronological exactness which was not in his purpose to give; and from many topographical applications of the record of travel. "I must speak," says Dr. Ramsay, "on this point confidently and uncompromisingly, for the facts stand out clear and bold and simple."

Taking the year A.D. 80 as a fixed point, the gospel appears to have been written in the years immediately preceding; the Acts belong to the years immediately following.

We have therefore in this work the most orthodox conclusions reached as to the authenticity, integrity and trustworthiness of the Acts by purely rational enquiries, thorough knowledge making sure what imperfect enquiries would render doubtful.

In working out this hypothesis many interesting details are given which cannot be expected in this resume; but "results" may convince some timid hearts that even rational criticism is not, when honestly and thoroughly followed, an abomination of desolation; and that still "the Word of our God shall stand for ever."

Gravenhurst, Ont.

### A SPIRIT-FILLED MAN.

[Notes of an address given by Rev. A. T. Pierson, D.D., in Toronto, at a conference held for the deepening of the Spiritual Life. The Rev. Dr. Gordon was then living, but the value of Dr. Pierson's testimony has not been affected by the fact of his death since, nor the usefulness of the address impaired.—EDITOR.]

I think I can honor God most by concluding this very brief and unsatisfactory address on the Holy Spirit by just referring to Dr. Gordon as the example, the finest example that I have ever known, of a spirit-filled man. During one of the conferences at Northfield some years ago, Dr. Gordon being present, and being greatly moved by the truth that he there heard about the Spirit of God, engaged with others in a long meeting, extending during a large portion of the night, when they fell on their faces in the tent waiting for the anointing from God. He joined with his brethren in a definite seeking after a new experience of the Spirit's power that he might come under the control of the Captain of the Lord's host and henceforth do all his living, all his praying, and all his working in the energy and power of the Spirit. From that day, Adoniram J. Gordon was a new man. He went back to the Clarendon Street Church in Boston to undertake to show unto other men how far a man can be under the control of the Spirit, and how far, being under the control of the Spirit, he could guide a great congregation simply under the Holy Spirit. He often said he had no executive ability. It suddenly occurred to him that the Holy Spirit had come as the Captain of the Lord's host to be the Executive Officer of the Church of God, that He had come to take His seat in the Church as an Archbishop in His See, and that back of every pastor who recognizes the Spirit there is the Holy Ghost, so that he can say, as Peter said, "Thou hast not lied unto men, but unto God; ye have agreed together to tempt the Holy Spirit," Peter the nominal head, the Holy Ghost the real head. Notice in the 15th of Acts how beautiful it is, "It seemed good to the Holy Ghost and to us." Now, Dr. Gordon was principally prominent for three things:—(1) he believed in a Holy Ghost book, (2) he believed in a Holy Ghost body—the Church, and (3) he believed in a Holy Ghost baptism for power in service. His belief in the Holy Ghost book—the Bible—led Him to treat this book as a Divine Counsellor. I enjoyed his intimate companionship and fraternal fellowship, and he has often taken his Bible in his hand and said, "Whenever I am in doubt, whenever I want counsel, I go to this book with the same certainty that I go to you that I shall find personal advice, and I never take up this book without feeling that God is speaking to me through it." It reminds me of the 119th Psalm, "Thy testimonies are my delight and my counsellor,"—going to the Word of God to hear the breath of God in His inspired volume, and when you talk to the book have it talk back to you as the voice of God Himself. And this gave scriptural quality to his preaching. He held up the Word of God. He was the expound-

er and expositor of the scripture. He stood behind the Word, and held forth the Word, and the Word obscured the man. He sought to make everything in his life according to the pattern shown in the Word of God. He decided everything in his home or social life by the Scripture, and if they conformed not he said they must conform. The worldly choir disappeared, and a consecrated choir took its place: the worldly organist disappeared, and a noble, consecrated man took his place. They now hold prayer-meetings before they undertake to lead the service of song, that they may be guided in making harmony to the Lord. Every pew is free. All fairs, and festivals, and bazaars, and entertainments are banished, and the church moves together in everything for the honor and glory of the Lord. No appeals are made for funds of any kind. They trust entirely to voluntary offerings, and yet on one occasion their collection to Foreign Missions was \$20,000 one day, and yet that is a church of poor people with scarce any people with anything but moderate means within it; and, as he told me, and as you will find set forth in that charming book, "How Christ came to Church," he says that when he looked across the street and saw the trolley reaching up from the car and touching the delicate wire, not even laying hold of the wire but letting the wire lay hold of it, the car moved along under the direction of this invisible agent; and he says, "I have no power to move; I reach up and come into contact with the Spirit of God and let Him become in me the energy of God." And so that blessed man lived for God, and stood in this generation as the prophet of the Holy Ghost, and he has left behind him the sublimest book on "The Ministry of the Spirit" that, I think has ever been given to the Church in all these centuries. Oh, my beloved friends, as he often said to me, "That night at Northfield was not only to me an entrance into rest, but into power." Henceforth as a little child—for he always grew back toward childhood, humble, lowly-minded, insufficient of himself, dependent on the Holy Ghost—he didn't even attempt to start missions in his church, he committed it all to the Spirit of God—he said, "Here is the work to be done; take charge of this work." A man came to him and said, "Doctor, I am very much interested in intemperate men, I want to start an intemperant home," and so it was started. A home for fallen women was also founded, and so a Chinese Sunday School was established, and missions among the Jews, right there in Boston; and the man that had no executive ability found that there was a Holy Ghost behind him that was abundantly able to act as Captain of the Lord's host and conduct the Lord's campaign. Oh, my beloved friends, how many of us pastors, who may be here to-night, who may be working against the tide, and against odds, and fearful obstacles and we do not know how to do with this evil, we have no tact, no executive ability, no administrative power! What a blessed evening would this be if we would just loose our shoes from off our feet and bow before the invistible Captain of the Lord's host and say, "I am nothing but the servant of God, take under Thy control the campaign, conduct the hosts, conduct me, let me be but as the instrument in the hand of the only Agent, the only Worker, God Himself."

To be without principles is a preliminary condition to becoming unprincipled. The unprincipled man is usually one who has descended from having no principles to having bad principles. Every one ought to see to it that he has something positive, something true and tried, as a principle, to think, to decide, and to act by. He who would be a worthy reliance in emergency, and stable at all times, ought to know his principles; and, to know them, he ought to be able to state them so clearly in words that he can live them out in action.

## Missionary World.

THE STUDENTS' CONFERENCE  
AT LIVERPOOL, 1896.

[Although we have already drawn attention to the Students' Conference held lately in Liverpool, the following account from an eye-witness in the *Missionary Record* of the U. P. Church of Scotland is so interesting and stimulating that we reproduce the main portions of it in the "Missionary World."—EDITOR.]

Of all the Foreign Mission Conferences which have been held in Liverpool, that which met there in the opening days of this year is the most significant. No fewer than forty-two British societies were represented in it, and no fewer than twenty-four nationalities. But the significance of the Conference lay in the fact that it was organised, presided over, and officered by, and mainly composed of, British students. Six hundred and seventy-five students from the Universities and Colleges of Great Britain and Ireland were present, together with 60 foreign delegates, and 180 missionary representatives and speakers—in all 915 students were present, of whom 134 were women. The number of volunteers present, both men and women, was 213. The rest represented that Christian movement in our universities and colleges which is seeking to gain the students to the confession of Christ, and to organised effort for the advancement of His kingdom at home and abroad. That so many, who have not yet actually volunteered for foreign service, should have gathered with enthusiasm to a purely Foreign Mission Conference—surely this argues a deepening conviction of the divine splendour and claims of the great work of the evangelisation of the world on the part of those who are the very flower of our youth and the hope of the nation. The students of to-day are the coming leaders of the Church and of the people. The fire which burns in their hearts to-day will kindle the thoughts and lives of those whom they influence to-morrow. The aim which in now awakening their enthusiasm, heralds the practical endeavour which will claim the energies that are entering the arena of action. In the formal expression of that aim another significant note of the Conference was struck. It was the banner of Judah which led the march of the tribes of Israel; it is the banner of the Students' Volunteer Mission Union which is leading this great movement among the universities and colleges. And it was intimated that, after long and earnest deliberation and prayer, the British Union had resolved to inscribe upon their banner the motto already adopted by the American Union, namely, "The evangelisation of the world in this generation." To some the idea will seem utopian. Others will say that "the young men are seeing visions," and the old men who are consorting with them are "dreaming dreams." Thank God that it is so. It needs a sublime ideal to lead beyond the measure of the present into the new paths that prepare a great future. It is faith in this ideal which gives courage for the attempts which, by the blessing of God, create that future. This ideal is not impracticable. The existing resources of the Church of Christ, in the number of believers, in the money entrusted to their stewardship, and in the promises of God to be realised through prayer, are already adequate for the task, if only a mighty out-pouring of the Holy Spirit would awaken the whole membership of the Church to co-operate in the enterprise of faith and devotion. The Church is not straitened in the Providence of God. The world is open as never before, and facilities for the enterprise are multiplying daily. "Go ye into all the world, and preach the gospel to every creature," is a command awaiting the obedience of a generation that will recognise that this is a thing to be accomplished by them in their own day. The trumpet-call has been sounded. Will the Church hearken and respond? A few words may indicate the character of the meetings.

The first meeting, held on the evening of New Year's Day, showed the quality and spirit of the gathering. It was the reception meeting, held in the large hall of Y.M.O.A. in Mount Pleasant. It is a nearly square hall, without galleries, the long curved benches rising on a slope one behind another to the back, so that from the platform one had a perfect view of the thousand faces in front. Here and there a grey head could be picked out of the crowd; but the general impression was that of a sea of youth—cultured, pure, joyous, reverent. The Bishop of Liverpool presided and spoke the first words of welcome, followed by Principal Rendall and the Rev. Charles Garrett; and then Mr. Donald Fraser, of Glasgow, one of the Executive, explained the nature and purpose of the gathering. He lifted the aspirations of the whole assembly up into what all felt to be true way of blessing when he said, "We wait for God, not for eloquence, not for crowds, not for man, but for God. Our hope is in the living God, and we wait with hushed spirits to hear what He will say, and in obedience to do it."

After these introductory words were over, Dr. Pierson gave what might be called the inaugural address, a comprehensive and fervid exposition of the plan of God in the missionary enterprise, based on the divine command and on the unprecedented opportunity of the present time, with its appeal to those who were able to offer their life for this service.

The proceedings of each of the three following days were opened by a prayer-meeting, which filled the large Gordon Hall. On the forenoon of the two following days, and on the afternoon of Saturday, sectional meetings were held. On the first day the principle of division was geographical. India, South America, China and Japan, Africa, and the Jews were spoken of in different halls. In the China and Japan meeting Mr. Duncan McLaren was the first speaker. In the African section it was remarkable to find Mr. Pilkington of Uganda, Central Africa; Mr. Alvarez from Sierra Leone, West Africa; and Mr. Wakefield from East Africa, all advocating the spread of the gospel by means of native evangelists, but under European leadership, as necessary to a proper planning and direction of the work. In all these places native evangelists were ready, waiting to be led into surrounding fields.

The sectional meetings on the second day were arranged according to phases of work—Educational, Medical, Evangelistic, and the Bombay Settlement. This last is a movement inaugurated by Miss de Selincourt, of Oxford, to link together the women students in our universities and colleges at home in the support of a settlement among the Parsees of Bombay, where university women, who have given themselves to missionary work, may find a centre for various forms of labour among Parsee girls and women. This is a peculiarly hopeful means of reaching the young Parsee women, who are educated and accessible, and already two ladies are doing the pioneer work of the settlement.

On the Saturday afternoon the sectional meetings were arranged on denominational and special Society lines.

(To be Continued.)

Dr. Andrew Thompson presided at the annual meeting of the Waldensian Missions Aid Society held in Edinburgh lately. This society has been able during the past year to send £1,500 to Italy, which is a larger sum than usual, when no help was received from the visit of a deputy. The financial statement showed the charge, including a balance of £64 15s., to have been £1,834; and the discharge, including the £1,500 remitted to the Waldensian Board of Missions, £634. The chairman, in the course of a few introductory remarks, spoke of the great work which the Waldensian Church had done for the conversion of Italy. Several ladies and gentlemen took part in the proceedings.

## Young People's Societies.

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

A PRACTICAL TURN.

Christian Endeavor is only just taking root in Britain, and there are as yet but fifty or sixty societies in the Presbyterian Church in England. The Convener of the Foreign Mission Committee, Mr. Hugh Matheson, thinks they are already in a position to take hold of a field of their own. His committee is therefore starting a "Christian Endeavor Fund" for the establishment and support of a new centre in their South China mission. The "Juvenile Fund," formed forty years ago, has given \$225,000 to the Foreign Mission, and still larger things are looked for from the Christian Endeavor Fund. Mr. Matheson has lately passed his jubilee year as an elder, and has been almost all that time in charge of the Foreign Missions of his Church. He is evidently young enough still to keep a sharp outlook on a good chance.

THE SUPREME WORK.

The Society of Christian Endeavor is everywhere acknowledged to be evangelical, but it is very much more; it is evangelistic. The movement had its origin in a time of spiritual awakening. It began with the aim of training its members in personal work for Christ. This has been the chief secret of its power and progress. Because it has, through the fifteen years of its history, been true to the original idea, it has grown with marvellous rapidity, until its influence is being felt to-day in all lands. The Society has honored Christ, and Christ has consequently honored it. If Christian Endeavor is to be a power in the future, as it is in the present, it will be because the Society keeps ever prominently before itself the supreme work of winning souls for Jesus Christ. This is our business, and nothing must be allowed to interfere with it. Attractive meetings are greatly to be desired, but the aims of the devotional meetings and all other meetings must be spiritual. Social work is important, but the motto of the Society in this respect must be, "Social to save." This is also true of our Christian citizenship work. It is spiritual in its aim. Because certain evils, as the saloon and the gambling den, stand opposed to the purpose of Christian Endeavor, and seek to frustrate it in its work of winning souls for Christ, therefore Christian Endeavor seeks the overthrow of these evils and cannot rest until it is accomplished. There never was a time when there was greater need than now for personal work, and there never was a time when our young people were better equipped for doing the work. May we be faithful to our privileges and our opportunities.—*Endeavor Herald*.

A MANLY MINISTER.

Frankness, courage, thoroughness, tenderness—these are the qualities that go to make up a man, and wherever they are found combined in one person, that person will possess the hearts of his fellow men. When such a character is steeped in Christ, you have a saint, and when such a saint finds his vocation in the ministry, you have a ministry of marvellous power. Such was the ministry of Rev. D. J. Macdonnell, because such was the man. His judgment was not faultless. Whose is? With his views we could not always agree, but his perfect honesty and fairness, and his absolute freedom from bitterness disarmed all suspicion and all malice. His career is worthy of study by every young man who aims living on a lofty plane and uplifting his fellow-men.

Well to suffer is divine;  
Pass the watchword down the line,  
Pass the countersign: "Endure!"  
Not to him who rashly dares,  
But to him who nobly bears,  
Is the victor's garland sure.

—Whittier.

## KEEPING OUR PLEDGES IN SPIRIT AND IN LETTER.

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

March 15.—Matt. xxvi. 31-41.

If we read the Ten Commandments and then read the exposition of them as given in our Shorter Catechism, we shall see that there is a vast difference between the mere letter and the spirit of those commandments; we shall see, moreover, that a man may keep them to the very letter and yet utterly fail to keep them in spirit. The young ruler who came to Jesus, when told what the commandments were, declared that he had kept them from his youth up. Possibly he had, at least their letter, but his conduct soon made it very manifest that he was not willing to keep them in spirit.

It is well to bear in mind, therefore, that while we may keep the letter of the pledge we may come far short of keeping it in the spirit. We have, for example, pledged ourselves to read the Bible every day. But the pledge states neither how large a portion we should read, nor how long a time we should spend upon it, nor the spirit in which we should peruse it. Now, if we hastily read only a few verses without any special effort to understand them, or to profit by them, and then rush off to something else, we might say that we are keeping that part of our pledge to the very letter. But surely we must be wilfully blind if we conclude that we have kept it in the spirit. It is certainly intended that we study every day some portion of the Bible very carefully, reverently, prayerfully; that we look for the illuminating power of that divine Spirit who first inspired the sacred penman to write it, and that we then try to profit by what we have learned. Unless we keep these things in view, we are not keeping the spirit of the pledge.

Again we have promised to pray every day. But there is a vast difference between saying prayers and praying; and it is not unlikely that a great many people who say prayers never really pray. They have been taught a certain form of words, and they repeat these with as little reverence as a Chinaman casts his little blocks of wood before his gods. Doubtless Paul had often repeated prayers when he was a Pharisee, but he seems to have begun to pray in earnest when he was waiting, deprived of sight at Damascus. It was then God himself said, "Behold he prayeth" (Acts ix. 11). Many of the Pharisees in the days of Christ made long prayers, and yet they did little real praying. Jesus declared that they prayed to be seen of men, and that they expected to be heard for their much speaking. He found it necessary to rebuke them sharply for their hypocrisy. If, therefore, we would keep in spirit what we have pledged regarding prayer, we must wait upon God until we have thanked Him for His many mercies, until we have sought pardon for our past offences; until we have implored His grace for the time to come, and until our souls are in real fellowship with Him.

Again we are pledged to take some part, aside from singing, in every Christian Endeavor prayer-meeting. If we assist only in taking up the collection, we could fulfil that clause to the letter, but would we observe it in spirit? Certainly not in the way that the authors of the pledge intended.

If we are content to regard only the letter of our pledge, we need not be surprised to find that our work in connection with the Christian Endeavor Society has become very irksome, and that we cherish the wish that we had never joined it. But if we try to keep it in spirit, our usefulness will increase, our zeal will be more pronounced, and our pleasure in the work will be enhanced as the days go by. "The letter killeth, but the spirit giveth light" (II. Cor. iii. 6). We are working in a great cause, and our aim should be not merely to keep the letter of the pledge, but to attain that end which the pledge was designed to aid us in reaching—the development of Christian graces, the equipment for service, the promotion of the best interests of our fellowman, and the hastening of that kingdom which is righteousness, peace and joy in the Holy Ghost.

# The Canada Presbyterian

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5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, MARCH 4TH, 1896.

THE present winter has been a trying one for many business men, but every day brings us nearer Spring and with Spring may come better times. Human life has its winters but every day brings the Christian a day nearer heaven.

REV. R. P. MACKAY calls attention to the fact that the receipts for Foreign Missions are several thousands of dollars less than the amount received at this date last year. There will be an exact statement given in our next issue—but in the meantime congregations are asked to do their utmost to avert a serious deficit.

THE last lecture of the series, given under the auspices of the Knox College Literary and Theological Society, will be delivered in the college, on Friday March 6th at 8 p.m., by Rev. W. G. Hanna, B.A., of Uxbridge. The subject of Mr. Hanna's lecture will be "The Study of Sociology as Related to Social Reform," and all interested in this question are cordially invited to be present.

REV. DR. WARDEN has made arrangements for reduced rates for Commissioners attending the meeting of the Presbyterian Council in Glasgow, next June. The rates will be available for the wives of Commissioners, as well as for delegates to the Woman's Foreign Mission International Conference. Detailed information may be obtained by addressing Dr. Warden, Confederation Life Building, Toronto, to whom early application should be made.

WE are pleased to know, as all will be, that the report which was current, that the family of the late Rev. D. J. Macdonnell had been left comparatively unprovided for, proves not to be correct. The estate is worth \$19,500 and goes entirely to the family, with specific instruction as to the education and maintenance of the children. Various valued and interesting books and some personal trifles are specifically distributed among the children of the deceased pastor.

WE much appreciate the kind words of our correspondent from Quebec province who, in a postal card, remarks: "I write to say how much pleased I am with the notice in your columns of the late Rev. D. J. Macdonnell—at once chaste, dignified, and adequate." He was indeed worthy for whom we said what we did. Our correspondent adds: "We took some local notice of his decease and character here." Then: "The matter of most importance with us, just now, is the Manoba school question, on which Roman Catholics and Protestant alike are divided. The incubus of Roman Catholicism is very heavy, as they only can fully know who feel it every day and hour."

**A CORRECTION**—The attention is called, especially of all members of the W.F.M.S., to an error which occurs in the *Letter Leaflet* for March. In the notice there given concerning delegates to the annual meeting of the Society, Secretaries are requested to furnish their delegates with a copy of their credentials "to present at Toronto." This should read, "to present at Peterboro," at which place the annual meeting will be held from the 21st to the 23rd of April, next.

**AS** some of our ministers attended last year the Conference for Ministers and Christian Workers held at the Bible Institute, Chicago, and were greatly pleased with it and profited, we are glad thus early to notice and call attention to a similar Conference to be held in April next, from the 1st to the 30th. Those who attend it will have the advantage not only of the regular work of the Institute, but special lectures will be given by Superintendent Torrey, Prof. W. W. White, and Dr. W. J. Erdman. Full information can be obtained by applying to Superintendent R. A. Torrey, 80 Institute Place, Chicago, Ill.

**IT** is easy to say "Any man's place can be filled," but it takes a long time and a great deal of work and worry to fill the places of some men. Fortunately Dr. Reid's place is well filled. The Church happened to have a man eminently qualified for the work. But Professor Thompson's place has not been filled, and it may take a long time and a great deal of trouble to fill it. Mr. Macdonnell's place may never be filled. St. Andrew's may get a good pastor, but Mr. Macdonnell belonged to the whole Church and worked loyally for the whole Church as well as for his own congregation. Besides the utter heartlessness of the saying "Any man's place can be filled," the truth of the thing is not by any means clear. Has Sir John Macdonald's place ever been filled? Would the old chieftain ever have allowed the Manitoba school question to drift into its present dangerous shape. In less time than it takes to write this sentence we could name a dozen pastors whose places have never been filled though they may have been occupied for many years.

**NOT** long ago a United States Senator, J. J. Ingalls by name, declared that "the purification of politics is an iridescent dream," and that "the decalogue and the Golden Rule have no place in a political campaign." This gentleman of such high political ideals was recently invited to lecture in a Presbyterian Church in the vicinity of New York, and the *Christian Work* moralizes on the matter in this way:

"Why, we should like to ask, should such a man be invited to lecture in a Presbyterian church? It seems to us that so long as better men and as good speakers who do not subscribe to such monstrous statements are neither dead nor scarce, there is no occasion for drawing upon Ingalls for church purposes, as was done in Harlem the other day. Or if a church will attempt this sort of thing, the Presbytery ought to stop it. Why will churches for the sake of drawing the crowd oftentimes pursue a course so inconsistent with their declared principles?"

Why? The explanation is easy. Some churches think that "drawing the crowd" is the main purpose for which the church exists. If the crowd is there they ask no questions about the means by which it is brought there, or what good is done to it while it is there, or how much injury may be done to the church by bringing it there.

### ST. ANDREW'S CHURCH, NEW-FOUNDLAND.

**WE** would ask the attention of our congregations and ministers—and not only their attention but a sympathetic and practical response—to the appeal made on behalf of our cause and brethren in St. John, Newfoundland, in a circular issued by Rev. Wm. Graham, pastor of St. Andrew's Church there, and who is now in Ontario seeking the friendly assistance his people stand so much in need of. The repeated disasters which have befallen our brethren there should be fresh in the memory of all. First came the fire of 1892 which swept away the whole of their church and educational property. While heroically struggling to overcome their heavy losses, which they hoped to do unaided, there took place the great commercial crash, which, together with the fire, completely im-

poverished many of their church members, ruined many of the best givers and left the congregation with an unfinished church and heavy annual obligations, requiring at least to relieve them of present difficulties \$30,000, toward which has been subscribed \$8,000. This congregation, it ought to be noted, has not only to support and carry on its own proper work, but also, as the system of denominational schools is in full force in Newfoundland, to provide means of education for Presbyterian youth, buildings, teacher's salaries, etc., and in addition to this it has been doing a good Home mission work at considerable yearly expense at Bay of Islands. In conclusion we add that the General Assembly, after a very careful investigation of this whole case, unanimously commended Mr. Graham's mission in the following terms:

"The General Assembly extends its sympathy to the congregation of St. Andrew's Church, St. John's, which has suffered so severely, first by fire which destroyed the church and the prosperity of many in the congregation, and subsequently by the financial prostration of the whole Colony; and recognising by the bearing and spirit of its representatives that the congregation is doing its utmost to struggle against these difficulties, and to discharge all the obligations which it had incurred would commend its case to the liberality of the congregations, and especially to the wealthy members of the Church, so that when a collection is made some tangible expression of the sympathy of our people might be extended to a congregation which has been so sorely afflicted."

What Mr. Graham asks is simply that pastors and Sessions will call their people's attention to this matter and give them an opportunity to assist as far as possible. The following sums are gratefully acknowledged and further donations for this object sent to this office will be forwarded to Mr. Graham, or if sent to Rev. R. Murray, *Presbyterian Witness*, Halifax, they will be there acknowledged:

ACKNOWLEDGED WITH THANKS.

St. James Square, Toronto.....	\$132 50
Old St. Andrew's, Toronto.....	192 50
Knox Church, Toronto (not yet completed).....	87 00
Erskine Church, Toronto.....	10 00
Westminster, Toronto.....	48 00
Bloor Street, Toronto (not yet completed).....	38 00
Northrop, Lyman & Co., Toronto.....	10 00

\$518 00

### HELP THE ARMENIANS.

**THE** whole truth respecting the extent and indescribable barbarity, and vile and infamous lust accompanying the massacre of the Armenians by the Turks and Kurds is at last gradually seizing the public mind. As the truth becomes known it proves all the Turkish evasions, explanations and denials to have been a mass of falsehood, and the Turks to be consummate liars and hypocrites. The details are shocking in the extreme, but the actual state of things is not to be conceived, or understood, except by those who are on the spot and see it with their own eyes. It reminds us of the massacre of St. Bartholomew, or of the slaughter of the Vaudois and Waldenses by the Dukes of Savoy. Imagination cannot depict in all its real horror the sight of whole villages plundered, burned and desolated, and upwards of 80,000 people murdered in cold blood with every conceivable refinement of cruelty and lust. Yet this is what has taken place, and for no other reason than that they are Armenian Christians and choose death rather than at the edge of the sword become Mohammedans. Surely a day will come when some international tribunal will be set up among civilized people at least, charged with the care of the rights of man as man at least to life, and entitled to call upon some power to put a stop by force, if necessary, to the indiscriminate slaughter of men, women and children for no crime but that they do not believe and worship as do their persecutors and murderers.

In the mean time what is immediately needed for the Armenians is practical sympathy and help. It is to urge this that we write. The need is great and pressing. Surely few know how terrible it is, or there would be a more general and vastly more liberal response from Canadians than there has yet been. The statement is made upon reliable authority that upwards of 500,000 people in Armenia, owing to the inhuman conduct of the Turkish Government, are in a state of absolute destitution and starvation. Because of their being in this state, many who escaped the sword and fire have died, and many more must perish unless immediate relief is sent to them. An Armenian in Toronto, whose parents live near Harpoot, and who has news direct, says:

"The people are being exterminated to-day. Unless

Europe and America extend a helping hand to Armenia, over 300,000 people, as a result of pillage, are on the verge of starvation, thousands are dying from hunger and cold. Remember that the winter in Armenia is as severe as it is in Canada."

A state of destitution, suffering and death prevails at the present moment in that country which it baffles the imagination to picture, but whose call for help everyone can hear and understand, and to which, on the ground of common humanity, not to speak of common Christianity, helpful response should at once be made.

Since THE CANADA PRESBYTERIAN, which was the first in the Dominion to take up their cause in a practical way, offered to receive and send contributions, others have made appeals and are now sending help. The Montreal Witness, the Toronto Globe, and now the Toronto Branch of the Evangelical Alliance has issued an appeal to the Christian Churches and public of Ontario to come forward and help in this good work. This appeal is signed by S. H. Blake, Q.C., as president, and the other names attached to it are Rev. W. Caven, D.D., J. J. MacLaren, Q.C., LL.D., Prof. Theodore H. Rand, LL.D., of MacMaster Hall, N. W. Hoyles, Q.C., Principal of the Law School of Ontario, and Walter B. Geikie, M.D.C.M., Sec.-Treas., 52 Maitland St.

It is to be regretted that no organized and general effort has yet been made over the whole Province or Dominion for these perishing thousands, upon whom, even when summer comes, it may well be feared pestilence will fall, and who have nothing left with which to till and sow their lands and rebuild their homes. Ten cents weekly, it is said, can be so used as to save one person from starvation. Money can be sent promptly by cable order and economically, and used at once to help the suffering. Surely there will be as there ought to be a glad and immediate response to the suggestion of the committee of the Alliance:—"We trust the many friends who may be able to contribute to the relief of these most cruelly treated people will do so without delay, as speedy action may relieve much suffering and save many lives. It is also suggested that pastors shall ask their congregations for a special collection in aid of this relief fund at an early date, or otherwise to assist this effort as they may see fit, as by private subscriptions; also that special prayer be offered in all our churches."

THE CANADA PRESBYTERIAN will continue, we may add, to receive and forward at once, as it has hitherto done, all sums sent to it for this object. If the churches will at once act upon the suggestion of the Alliance instead of only a few thousand dollars, which is all that has yet been sent from Canada, money might within one month be sent by tens of thousands of dollars to the scene of suffering, and many be preserved alive who, if this is not done, must die.

THE LORD'S DAY.

THERE are two circumstances which make it especially timely and important to call attention to the subject of upholding the right observance of the Lord's Day, and of coming promptly and with all the force possible, to the assistance of those who are engaged in promoting this all-important work. The two circumstances referred to are the reintroduction in the House of Commons at Ottawa by Mr. Charlton, of his bill, "To secure the better Observance of the Lord's Day," and the issuing of an address by the Ontario Lord's Day Alliance setting forth the gravity of the present position of this great question as affected by the recent decision of Mr. Justice Rose in the Hamilton Sunday Street Car Case. We propose to call the attention of our readers both to Mr. Charlton's Bill and his speech in introducing it, and also to the action of the Lord's Day Alliance, and to aid both with all the force, energy, argument and appeal which we can command. The observance of the Sabbath as a day of rest from secular work, and of securing that rest for all classes of the community, is so important for every interest of society, and its advocacy is so clearly the duty of a religious journal, that, both for its own intrinsic importance, and because we shall have occasion again and again to refer to it, we publish the address of the Ontario Lord's Day Alliance in full, and ask for it from all our readers, more especially our ministers, the most earnest thought and attention, and wise and vigorous action. The address is as follows and is signed by

Mr. J. K. Macdonald, president of the Alliance:—

TO FRIENDS OF THE CAUSE: The Ontario Lord's Day Alliance has been formed for the purpose of defending the Lord's Day against the attacks which are now being made upon it in so many parts of the Province.

The present position of the question is such as to call for the earnest consideration of all who value the Lord's Day, both for themselves and for others.

The recent judgment of Mr. Justice Rose in the Hamilton Sunday Street Car case has a most important bearing upon the situation throughout the Province. If the law is what it is there declared to be, not only are Sunday street cars lawful in every city, but railways, both steam and electric, in all parts of the Province, with the single exception of those new radial electric railways which come within the Lord's Day Clause of the Ontario Electric Railway Act, may carry passengers any distance for any purpose on the Lord's Day upon the ground of their being "travellers."

No comment is necessary in order to show the gravity of the issue thus raised. Not only is the threatened railway traffic a very serious danger, but the excepting of one class after another from the Lord's Day Act opens the door to many other forms of desecration of the Lord's Day, and tends largely to destroy the usefulness of the Act. The Alliance contends for the application of the Act to all classes without distinction.

An appeal from Judge Rose's judgment is now being taken to the Court of Appeal, and there is strong reason to hope that a favorable decision will be obtained in that Court. If, however, the Courts should ultimately decide against the contention of the Alliance, it is confidently hoped that the Legislature will so amend the law as to make it what it was intended to be, a thoroughly effective safeguard of the Lord's Day. The Alliance, however, cannot expect to obtain additional legislation until the existing law has been sufficiently tested.

The next year or two will without doubt prove to be a very critical and decisive period with regard to maintaining the Lord's Day in our Province. The issue will largely depend upon the extent to which the Alliance can enlist the hearty sympathy and support of Christian citizens. It should not be difficult to secure this, when the rights, the home life and happiness of thousands, and especially of railroad employees are directly affected, when, too, the question is to be settled whether the children of our Province are to be educated under the influences of a Lord's Day publicly acknowledged and observed, or of one set at naught and desecrated, and when the very existence of the Lord's Day which confers so great blessings upon the whole community is threatened.

In order that the work of the Alliance may be carried on vigorously and with success, every friend of the Day must exert himself to the utmost to secure large additions to the membership and funds. All will do well to give earnest heed to the signs of the times and not allow the Day which has been such a blessing to the world to be secularized, thereby depriving coming generations of a priceless possession and entailing upon them the blighting consequences which have followed disregard of the Lord's Day in other lands. Let the blessings of the Sabbath once be surrendered, it will be immeasurably more difficult to regain than it is now to retain them, as is abundantly proved by the recent experience of New York City. Everyone, therefore, who realizes the importance of the issues involved is earnestly invited to become a member and co-worker.

The Executive Committee of the Alliance most urgently appeals to the Christian public, asking that by prompt, strenuous and united effort they will maintain our Province in the proud position of being as it is to-day, the best Sabbath-keeping country in the world.

Nothing more is needed than the statements of this address to show how critical the present position of this question is, and the danger to which our Sabbath is exposed should the ruling of Mr. Justice Rose, in the case referred to in the address, be sustained. Should it be, more effective legislation is evidently most urgently needed, and to secure it speedily and certainly, and make it effective, the whole weight of influence, and the active efforts of the religious public, and of all who, on simply humanitarian grounds desire to secure and preserve Sabbath rest for all classes, must be put forth without delay. We do no more at present, but ask the sober attention and serious consideration of all to whom this address of the Alliance comes, to the statements which it makes. The dangers pointed out are not the groundless fears of alarmists, but are very real indeed, and are close at hand. If this sacred cause in which the Alliance, and all who are in sympathy with it are engaged is to be won, the Christian public must come to their assistance, much more generally, much more earnestly and heartily, and also much more generously than has yet been done. Meanwhile we ask all interested in this great work to ponder well over this appeal of the Alliance, and seek to know and do their duty in the present juncture.

ARMENIAN SUFFERERS' FUND.

Table with 2 columns: Donor Name and Amount. Includes entries like 'Previously Acknowledged... \$785 75', 'St. John's Presbyterian Church, Medicine Hat (per J. A. Jaffary)... 5 65', etc.

Books and Magazines.

DAVID: SHEPHERD, PSALMIST, KING. By Rev. F. B. Meyer, B.A., author of "Abraham or the Obedience of Faith;" "Moses, the Servant of God," etc. p.p. 213. Price 90 cents. Fleming H. Revell Company, Toronto.

Few devotional writers of the present day are more read than F. B. Meyer, and few, if any biblical characters are more suggestive or profitable for careful study, and helpful for Christian life than that of David, the sweet singer and shepherd, King of Israel. The subject is one to which the writer is especially qualified to do justice. The style is attractive and the matter of the book is calculated to be helpful, especially to the Christian reader. It sketches the whole life of David from the time he was "Taken from the Sheep-Cotes" down to "Sunset and Evening Star," but the author concentrates his attention on those passages which trace the steps by which the shepherd became the king, because it was "his encountering these manifold experiences which enabled him to interpret and utter the universal heart of man." It is an admirable book either as exposition or for devotional reading.

THE UP-TO-DATE PRIMER. A First Book of Lessons for Little Political Economists. By J. W. Bengough. 12 mo, limp cloth, 75 pp. Illustrated, 25 cents. New York, London, and Toronto: Funk & Wagnalls Company.

The Up-to-Date Primer consists of 70 separate "lessons" in words of one syllable, each illustrated with very cleverly executed cartoons. Each lesson is preceded by nine words, after the fashion of the child's primer, these words combining in themselves caption to the cartoon and introduction to the lesson. The author, J. W. Bengough, former editor of Grip, is well known for his bright, witty caricatures on political and economic subjects, and in this book he has fairly outdone himself. Each lesson is complete in itself. They are veritable serio-comic bombs which clear the way completely to an adequate understanding of the Single Tax theory. The book is a good exposition of Henry George's works, and even those who are not Single Taxers can appreciate the clear-cut presentation of the theory, and the witty thrusts at social injustice.

"THE ACTS OF THE HOLY SPIRIT," being an Examination of the Active Mission and Ministry of the Spirit of God, the divine Paraclete, as set forth in the Acts of the Apostles, by Rev. Arthur T. Pierson, D.D., pp. 142, price 75 cents. Fleming H. Revell Company, Toronto.

This little work is dedicated by Dr. Pierson to the memory of his beloved friend the late Rev. Dr. Gordon, of Boston. It treats of a subject on which the writer is well entitled to speak; he has long made it a study and in all his teachings for years past it has received great prominence. Those who know Dr. Pierson know that he is both an able man and most vigorous speaker and writer. Scripture students, who have not thought of the Acts of the Apostles as being the acts of the Holy Spirit, will receive much fresh light and suggestion from the reading of this book. It is especially timely and helpful for this age of fresh missionary awakening.

SOME CURRENT QUESTIONS. By Rev. Dr. Jackson, Galt. The Reporter, Galt, pp. 212.

This is a collection of articles, addresses and sermons by one well-known in our Church as the pastor of one of its largest congregations. The subjects are, "Kindergarten in Public Schools," "Christ and the Reforms of To-day," "Music in Church," "The Place of Woman in the Church," "The Gospel and its Preaching," "The Trifolium Gospel," "The Fifth Form in the Public Schools," and "Infant Salvation." All of the addresses have at one time or another been published by request, and have been welcomed by kind and appreciative words on both sides of "the line" and of "the sea," a sufficient warrant for their publication now in a collected form, in which they cannot but be useful and welcomed by the many friends of the author.

ANTIPAS, SON OF CHUZA, AND OTHERS WHOM JESUS LOVED. By Louise Seymour Houghton. Anson D. F. Randolph & Co., 182 Fifth Avenue, New York. Upper Canada Tract Society, Toronto.

This is one of a class of books, happily now quite common, which aim to give present day reality and vividness to the time of Christ and the Scripture story of his life and work from his childhood and youth until his death. The narrative is natural and attractively written and will be helpful for the object it has in view. The interest of the book is materially increased by fifteen beautiful illustrations and for its general make up, it is only necessary to know the house from which it issues to be assured that it is tasteful and attractive.

The different American magazines are at present giving considerable space to historical subjects. Among the most interesting contributions in this line is the series of papers dealing with the character and career of Abraham Lincoln now appearing in McClure's Magazine. These articles have deservedly awakened wide-spread comment. Mr. William H. Lambert, of Philadelphia, for instance, one of the most intelligent and indefatigable collectors of Lincolniana in the United States, has accorded them unstinted praise. The instalment in the March number—giving as it does, among other facts of moment, a hitherto unrecorded speech of the Martyred President, containing passages still of the highest interest—is no less noteworthy than its predecessors. The additional features—numerous and varied—are well sustained.

## The Family Circle.

### ON A SPEECH OF LORD SALISBURY.

No, my lord Marquis! It was in the bond  
That they should have just rule, these hacked and  
slain,  
And that ourselves! should see them righted.  
Vain  
Our word, but they believed—poor fools and  
fond!  
And we, bemused by a dead juggler's wand,  
And mindful only of our tainted gain,  
Forsook them and forgot; and ours the stain  
Of Orfa and Sassoun and Trebizond.  
No, my lord Marquis! though you fly your  
words,  
Be sure they shall pursue and overtake;  
Slow-winged, like devious Fate, they have not  
ceased  
To follow, nor, when nations slept, to wake;  
And they are homing now, disastrous birds,  
They are homing on the dim wind from the East.  
—William Watson.

### AN EVERY-DAY STORY.

"You aren't going to try to arrange that cupboard yourself, are you, mamma? You look tired. Close the doors, and let's forget its existence."

Mrs. Jordan smiled; the suggestion was so like Bettie.

"No, dear, it ought to be done at once. I can't bear to have such a disorderly corner about the house. I'm sure I don't know when Susan will be back, and I don't much care. She never does anything thoroughly."

"Then let me do it, mamma." Bettie spoke more cheerfully than she felt. She had mapped out a different plan for these Saturday morning hours.

"You dear child! It would be such a relief, but I don't like to put it on your shoulders."

"Oh, nonsense!" laughed Bettie. "My shoulders are stronger than you think, mamma. What do you suppose all my physical culture lessons have been good for?"

So Mrs. Jordan was cajoled out of the room, and Bettie, perched on the baby's high chair, attacked the upper shelves. It was a pleasant sight to Aunt Lydia, sitting by the fireplace, under whose deft fingers a little sock was taking form and shape. Her needles never slackened, even while her eyes were fixed on the slender, girlish figure. How unselfish Bettie was growing! What was the reason? Was the little silver cross, with its three suggestive letters, in the secret?

As the work progressed, Aunt Lydia felt a slight uneasiness. Would Bettie prove faithful, she wondered, when she reached the lowest shelf? You see, the day before, Aunt Lydia had gone to this same shelf in search of some article, and had come across a box away at the further end. In the one swift glance she gave it as she raised the cover she had a glimpse of Tom's top, some battered tissue-paper flowers, tangled embroidery silks, and sundry old gloves and ribbons, while there were indications of equally interesting developments beneath. Evidently, Susan had made it a sort of dumping-ground for "odds and ends." And now Aunt Lydia wondered if this might not prove too much for Bettie's good resolutions.

"Behold!" said the unconscious Bettie, at this juncture, with a flourish that imperilled her standing on the high chair. "The top shelves are in a state of precision that it would do your heart good to see." And then she descended to give Aunt Lydia a great hug, and prepare for an attack on the lower shelves. "Do you know," she went on, confidentially, "I have turned over a new leaf? I de-

test work of this kind, but I make myself do it. It's a 'discipline for the mind,' as Miss Brownlee says about algebra. No, that isn't my motive, either," and the round face grew suddenly serious. "I made up my mind that I must improve or I should feel as if I were dishonoring Him."

A minute later, Mrs. Jordan put her head in at the door.

"Can you leave that awhile, dear, and take this letter to the postoffice? It ought to go in the next mail."

"Of course I can," said Bettie, promptly; "and glad of the chance. I'll be ready in just two minutes."

Left alone in the dining-room, Aunt Lydia laid down her knitting and vanished up the stairs. She was back at her place, however, and knitting as placidly as ever, when Bettie returned with her girlish face glowing from exercise and contact with the crisp, frosty air.

"Its delicious outdoors, Auntie. I was tempted not to come back till time for luncheon." And Bettie shook her fist menacingly at the unfinished work. "But then, I'm nearly through. Only two more shelves to do, and they're easy." Evidently she was in blissful ignorance of the miscellaneous collection in that neat-looking pasteboard box.

Aunt Lydia watched her pretty niece when the last shelf was cleared and the discovery made. Bettie always sang over her work; and she was in the midst of,

God make my life a little light,  
when a sudden impulse led her to open that whited sepulchre. The song ceased abruptly. Another minute, and the cover was replaced—the box pushed back to the end of the shelf. Bettie's voice piped up again; but it was constrained now, and not so clear as before.

"All through, dear?" said Mrs. Jordan, entering just as Bettie was closing the cupboard doors. "Yes, I see you are. How beautifully you have arranged everything! What would we ever do without our helpful Bettie, Aunt Lydia? You don't know what a relief it is, Bettie, to know that everything is in order here." And with a kiss that brought the blood to Bettie's cheeks, her mother left the room.

Early in the afternoon Ethel Mander-son called. "Put on your things, can't you, Bettie? Mamma wants you to go sleigh-riding with us."

Of course, Bettie flew to her room for her warmest wrappings; and the result was a long, blissful ride through city and country roads, to the music of jingling sleigh-bells.

It was not till evening that she thought again of the slighted box. She felt uncomfortable when she joined the group around the fireplace in the library.

"Let's have anagrams," suggested Tom, running for the box of letters. "You give me a word, Bet, and I'll give you one."

"Well," but Bettie's voice was somewhat reluctant. She was bright and quick however, and guessed her words too easily for Tom's satisfaction.

"Say, now," he protested; "you guess them too fast. I haven't made out the one you gave me yet. Here's another word for you, though. It isn't very long, but it puzzled me the other day."

Tom shook the letters vigorously in his two hands and delivered them over to Bettie.

"That isn't hard," she announced

almost immediately. "It's a 'daughter.'"

"Well, now, aren't you smart?" And Tom looked disgusted. "You can wait awhile for the next one. I shan't bother with you till I guess my own."

"That suits me," said Bettie. "I'm going downstairs, anyway. There's something I want to do there."

No one but Aunt Lydia suspected what the business was, and she did not guess the cause of the sudden decision.

It was that last anagram so unconsciously given by brother Tom. Bettie's conscience was in a sensitive state that evening, which made it an easy transition from the word in her hand to the thought of the daughter she claimed to be—the "King's Daughter;" and her resolution was taken. That detestable box should be cleared before she slept that night.

It wasn't pleasant to sit there all alone in the dining room, assorting that heterogeneous collection, for Bettie was a sociable little body. But the coals glowed brightly in the open grate, as if they wanted to cheer her; and, as her fingers flew over the distasteful work, a warm feeling crept into her heart.

There were other compensations, too. Long lost treasures, it seemed, had found their way to Susan's dumping-ground. "If here isn't my best paint brush!" and Bettie's eyes shone as she drew it out by its long handle; "and actually my tube of yellow ochre!"

"What in the world is this?" she said, as she found a neat, little tissue paper package, and opened it wondering. "If here isn't Aunt Lydia's lovely pink pincushion! And here's a paper pinned to it." So there was; and on it were just three words, "For faithful Bettie." Well, well! What a wonderful woman Aunt Lydia was, anyway! How did she know anything about the box, when even Bettie had been ignorant of its existence? How confident she must have been that Bettie would not shirk, or she would never have placed that dear little reward for her to find! Aunt Lydia must have been disappointed in her! The thought made Bettie's fingers fly faster than ever till the work was finished. Somehow, she did not want to throw her strong young arms around Aunt Lydia until her conscience was quite, quite cleared.

It was a light, quick step that came behind the big arm chair a few minutes later.

"Who's a darling?" whispered Bettie, to cover her embarrassment; "and who gave her horrid niece her very prettiest and pinkest pincushion?"

"Who's a dear little King's Daughter?" asked Aunt Lydia.

What are you two talking about?" said Tom. "Giving conundrums? Come over here, Bet. I've got a new word for you—a regular puzzler!"—*Bertha Gern-eaux Davis in Christian Register.*

### HUXLEY'S AIM IN LIFE.

To know, after a great man is dead, what he really aimed at in life, is one of the most efficient of all aids to the understanding of the man himself. It will probably be the opinion of posterity that few men of the nineteenth century were better worth understanding than Huxley. In his autobiographical introduction to his collected essays, recently published, the dead scientist tells the world what he wanted to do for it and with himself. "If I may speak of the objects I have had more

or less definitely in view since I began the ascent of my hillock," he says, "they are, briefly, these: To promote the increase of natural knowledge, and to forward the application of scientific methods of investigation to all the problems of life to the best of my ability, in the conviction, which has grown with my growth and strengthened with my strength, that there is no alleviation for the sufferings of mankind except veracity of thought and action and the resolute facing of the world as it is."

What Huxley saw most clearly of all things was the tremendous struggle which everywhere accompanies human life, or, to use his own phrase, "the sufferings of mankind." What he desired to do was to mitigate the struggle, or, again in his own phrase, to "alleviate the sufferings." This is not the picture of him which most of us have been accustomed to look at, but it is the true picture. And how did he hope to alleviate the sufferings of mankind? Many other men have had his aim, but their own methods of reaching it. What was Huxley's method? "Veracity of thought and action"; a "resolute facing of the world as it is." Other methods there may be, and are. Huxley's will bear comparison with most of them. He was a great man, with a great method; a hero of science and of modern times. The world is the richer by his life, and the poorer by his death. All that is honest and true and clear-sighted in the nation and the world will mourn for him.—*The Hospital.*

### IDEAL FRIENDSHIP.

If we would enjoy an ideal friendship we must place a high standard before us, for if it were possible to be attained in perfection, it would cease to be "ideal;" to be that it must ever rise higher than the reality, and go on rising higher and higher the nearer we attain to it, then will it brighten the path and make the rough places easy of ascent. I think it is George Dawson who says, "Friendship is the noblest, purest relation that can exist between two human beings, and to be able to make a friend is one of the most glorious distinctions between man and the creatures beneath him." How can we "make a friend?" It seems to me that it is only by *being* a friend that we can deserve such an inestimable blessing; friends are not "made" in the ordinary sense of the word; we can no more make a friend than we can make the sweet-scented rose or the dewy violet. We may be friendly with many people, but we feel real friendship for very few. They are not "made" by any effort of ours, they come to us direct from the "Great Heart of Love." There may be many to whom we give the name of friends, but, in reality, it is only the outward form that is familiar to us, our spirits may be as wide apart as the poles. When once we know the joy, the spiritual life of a true friendship, the mookery of one will no longer satisfy us.

To thine own self be true,  
And it must follow as the night the day,  
Then canst not then be false to any man.

These words of Shakespeare's show us one of the essentials of an enduring friendship: it is not that there is always absolute agreement on every point, for each must be true to the dictates of his own conscience, and then, in the heaven-sent friendship of which I speak, there can be no disagreement. It is not a matter of self-interest, for each is more willing to

give than to receive, or even to abstain from giving, which is sometimes hard to bear. The great charm and true help of friendship is the free outpouring of thought, the "communion of spirit," and this must be given us of God; we cannot of ourselves make spirit meet spirit, and unless it does, there can be no ideal friendship, a friendship with nobler, higher possibilities ever before it, teaching us to purify our inmost thoughts that we may be worthy of the sacred name of friend. It seems almost impossible to make some people understand anything of this—one of the greatest blessings given us of God—it is like speaking in an unknown tongue to those who cannot, or who will not, believe in its truth and purity. If they are not "born of the spirit," i.e., if they have never felt its ennobling influence, it would be as easy to make a man who was born blind understand the difference in colours; but let one, even the most unbelieving, experience the relief, the pure happiness of a true friendship, and he lives on a new earth surrounded by a new heaven, and the low and mean fall away from him, for he recognises the "responsibility" that is laid on him.—*Carlton.*

**THE FLYING SQUIRREL DOES NOT FLY.**

Of course the flying squirrel has no wings, and he does not really rise and fly; but good Mother Nature has kindly give him a wide fringe of skin running nearly all the way around his body, which forms a very perfect parachute. When he leaps from his tree-top into the air, and spreads himself, his parachute and his broad, flat tail enable him to float down easily and gracefully, in a slanting direction, until he alights low down on the trunk of a tree fifty or even one hundred feet distant. Then he clammers nimbly up to its top, chooses his direction and launches forth again, quite possibly to the same tree from which he started. His flight is simply a sailing downward at an angle of about forty-five degrees, with a graceful sweep upward at the last, to enable him to alight easily.—*St. Nicholas.*

**CULPABLE NEGLECT.**

We need not draw on the distant centuries to find examples of our responsibility for others' sin in our failing to interfere to prevent sin. To-day wickedness riots in consequence of our silence or our inaction. To-day are lives sad, because we fail to speak. To-day wrong and evil are powerful, because we fold the hand and close the lip. The tempted are yielding, because we stand by the tempter. The pure are tried, because we offer no sympathy. Lives tender are broken because we stay not the destroyer. Lives are lonely, because we show no friendship. "It's none of my business," we say; "he is his own man!" It is your business to keep others strong and noble.—*Rev. C. F. Thwing.*

Sometimes the vessels of navigators in the Northern seas seem about to be crushed in great moving masses of ice, when the unseen and counter currents make a rift in the floe, and they sail out in safety. So it seems that the Sultan has found a channel suddenly open to him in the conflicting interests of the powers.

**Our Young Folks.**

**BEN'S BEST GIRL.**

Not a word was missed in spelling,  
Nor was broken any rule,  
So Ben's step was with the music,  
Marching proudly out of school.  
O'er the stile he bounded quickly,  
With a hurrah and a shout;  
And the boys and girls keep asking:  
"What on the earth is Ben about?"

In the shop below the corner,  
Soon Ben stopped and looked them o'er—  
'All those valentines just opened,'  
While the girls peered through the door;  
And he whispered to the shopman,  
With his heart all in a whirl,  
'I must have the best in stock, sir—  
'Tis to send to my best girl!'

Was it blue eyed Agnes Cummings?  
Could it be that black eyed Bess?  
Or perhaps 'twas Kitty Wilbur?  
No; the shopman could not guess.  
Soon Ben chose one, 'twas so pretty,  
Quite unlike any other;  
Then he whispered to the shopman,  
My best girl is my mother!  
—*Susan Teal Perry.*

**A DAY AT GRANDMA'S**

"Now be good children, and be very careful about the cars," said mamma.

George and Jessie promised they would, their mother kissed them good-bye, and they ran and skipped down the street to the corner, to wait for an electric car.

They were going to spend the day at grandma's, where they always had a perfectly splendid time.

Pretty soon the car came, and a pleasant-faced man, who had been waiting also, helped Jessie up the steps and found her a seat, although he and George had to stand because there were so many people on the car.

George was close beside Jessie, and they looked at each other and smiled, they were so happy.

After awhile the conductor came along to take up the fares. The pleasant-faced man looked in all his pockets for a five-cent piece, but he could not find one, and so he gave the conductor a quarter. Just then some one spoke to the pleasant-faced man, and he put the change the conductor handed him into his pocket without looking at it.

Then the conductor passed on.

"I wonder why he didn't take our fare," whispered Jessie to George.

"Perhaps he will take it next time," whispered George.

"Perhaps he won't take it at all, and then we can spend it for candy," said Jessie.

"That's so," said George. "Let's look out of the window and pretend we've paid it."

When the conductor came around again, there were not so many people in the car. George and Jessie looked out of the window, and he passed along without looking at them.

They looked at each other guiltily, for they knew it was dishonest not to pay their fare. They know they ought to hold out the five-cent pieces to the conductor, but they thought of the candy and kept them in their pockets, with their hands closed tightly around them.

The conductor passed them once more, on his way to the rear of the car, but they did not offer him the money.

After awhile the car stopped at the place where George and Jessie were to get out, and they started to walk the half-mile to grandma's.

They no longer felt happy, for they know they had done wrong. They walked slowly, and did not look in each other's faces. The sun was shining brightly, but somehow the day did not seem pleasant.

Grandma was very glad to see them, and said they might go to the next house and ask the boy and girl who lived there to come and play with them and stay to dinner.

The little boy and girl, whose names were Carl and Alice, came, and they all went to see the chickens, and played with the new bossy in the barn, and sailed chips on the brook, and picked violets in the field. But they didn't seem to have a very good time, and before noon they quarrelled, and Alice and Carl said they "wouldn't play," and went home.

Even grandma's nice dinner did not taste good to George and Jessie, and they did not eat very much.

After dinner they went and sat on the doorstep and thought.

"I want to go home," said Jessie at last.

"So do I," said George; and they went into the house and told grandma.

She was very much surprised, but she was afraid they were not feeling well, so she let them go, and walked part way with them.

When George and Jessie reached the car track, they sat down on a stone to wait.

"I hope the same conductor will be on the car this afternoon," said George soberly.

"So do I," said Jessie. "I can't stand it to be a thief any longer, can you?"

"No," said George. "It seems as though I never shall be happy again till I've paid that money."

In a little while the car came along, and they were very glad when they saw that the same conductor was on it.

When he came to take up the fares George gave him four five-cent pieces. "They are for me and my sister," he explained.

The conductor handed back ten cents. "You have paid me too much," he said.

"We did not pay you this morning," said George and Jessie together.

The conductor looked puzzled. "I don't remember anything about it," he said. "I guess you'd better keep the ten cents."

"No, no!" they answered eagerly. "We don't want it!"

So the conductor kept it, and George and Jessie each took a long breath. The day seemed pleasant again, and they looked out of the car windows and talked about the things they saw.

When they stopped the car at their corner, the conductor smiled. "I remember all about it, now," he said. "I thought that man who got on when you did meant to pay for you. When I see him again I'll pay him that ten cents."

"I don't think we shall feel perfectly happy till we've told mamma all about it," said Jessie, as they turned into their yard.

"No," said George. "Let's tell her right off."

So they did, and their mother said she was very glad they had repented of their dishonesty and paid the money.

After that, George and Jessie felt happy once more.—*Zion's Herald.*

What we need is one thing: what we want is quite another thing. God has regard to our needs when we pray, although we are more likely at such a time to think of our wants. God be praised for his refusal to answer our prayers, when they are for our wants, and not for our needs!

**DISCOVERED THROUGH A CHILD.**

When Sir Humphry Davy was a boy about sixteen, a little girl came to him in great excitement:

"Humphry, do tell me why these two pieces of cane make a tiny spark of light when I rub them together."

Humphry was a studious boy, who spent hours in thinking out scientific problems. He patted the child's curly head, and said:—

"I do not know, dear. Let us see if they really do make a light, and then we will try to find out why."

Humphry soon found that the little girl was right; the pieces of cane, if rubbed together quickly, did give a tiny light. Then he set to work to find out the reason, and after some time, thanks to the observing powers of his little friend, and his own kindness to her in not impatiently telling her not to "worry," as so many might have done, Humphry Davy made the first of his interesting discoveries. Every reed, cane, and grass has an outer skin of flinty stuff, which protects the inside from insects, and also helps the frail-looking leaves to stand upright.

Talking about children helping in discoveries, reminds us of another pretty tale.

In 1867, some children were playing near the Orange River, in Africa. They picked up a stone which they thought was only a very pretty pebble, far prettier than any they had found before.

A neighbor, seeing this stone, offered to buy it for a mere trifle. He, in his turn, sold it to someone else; and so the pebble changed hands, till at last it reached the governor of the colony, who paid two thousand dollars for it. This stone which the children had found was the first of the African diamonds.

**"I CAN AND I WILL!"**

I know a boy who was preparing to enter the Junior class of the New York University. He was studying trigonometry, and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood, but the third—a very difficult one—he had not performed. I said to him: "Shall I help you?"

"No, sir. I can and I will do it if you give me time."

I said: "I will give you all the time you wish."

The next day he came into my room to recite another lesson in the same study.

"Well, Simon, have you worked that example?"

"No, sir," he answered; "but I can and I will do it if you give me a little more time."

"Certainly; you shall have all the time you desire."

I always like those boys who are determined to do their own work, for they make our best scholars and men, too. The third morning you should have seen Simon enter my room. I knew he had it, for his whole face told the story of his success.

Yes, he had it, notwithstanding it had cost him many hours of hard work. Not only had he solved the problem, but, what was of much greater importance to him, he had begun to develop mathematical power which, under the inspiration of "I can and I will," he has continued to cultivate, until to-day he is professor of mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.—*Exchange.*



The mirror doesn't lie. It is not a flatterer. Its story is plainly told, and cannot be contradicted. Women whose blood is poor and whose whole system is run down by sickness and weakness, are afraid and ashamed to look in the

glass. The condition of all the body is written in the face.

Thousands of women are dragging out a weary, miserable existence, because they do not fully realize what is the matter with them. They know that they have "female weakness" but they do not really appreciate what that means.

They do not know that to this one trouble is traceable almost all of their bodily ills. They consider it a disease by itself, and if they have also neuralgia, nervous headaches, biliousness, kidney troubles and other things, they see no connection between them and the derangements of a strictly feminine nature. Busy and overworked physicians often treat these things as separate ailments, when the whole trouble has the one source. The reproductive organs are so important a part of the body that when they are out of order, the whole system is deranged. Whatever illness a woman has, she will do well to look there for the cause.

A great many women knowingly neglect themselves, because they dread the telling of their troubles to a physician and the subsequent examination and "local treatment." All this is needless for Dr. Pierce's Favorite Prescription has been found to perfectly and permanently restore lost strength and promote regularity of functional action.

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## Ministers and Churches.

Rev. Wm. Mowat, of Allenford, preached in the Presbyterian Church, Tara, on Sunday.

Rev. Mr. Fletcher, of Kirkton filled the pulpit in the Presbyterian Church, Granton, last Sunday.

Rev. Mr. Mitchell's congregation in Almonte has contributed \$45 for the suffering Armenians.

Rev. Wm. M. Kay has supplied the pulpit of the Presbyterian Church, Port Elgin, for two Sundays.

Rev. M. Campbell, of Oro, has been conducting revival services in the Presbyterian Church at Churchill.

Rev. A. J. Muir, B.A., of Grimsby, occupied the pulpit of the Presbyterian church at Smithville recently.

Rev. J. Bell, B.A., the pastor of the Burgoyne Presbyterian Church, visited Port Elgin Monday week.

The Rev. Mr. Skene, of Hillsdale, preached a good sermon in the Presbyterian Church, Phelpston, last Sunday.

The Presbyterian Church at Westport was totally destroyed by fire recently. Loss \$3,000. Insured for about \$2,000.

A call has been sustained from Wentworth Church, Hamilton, to Rev. J. McWilliams, of St. Andrew's Church, Peterboro.

Rev. Dr. McKay, of Woodstock, recently conducted the services preparatory to communion in Knox Church, St. Mary's.

Rev. H. McQuarrie, of North Bruce, preached at Tiverton a week ago Saturday, preparatory to sacramental services.

Principal Grant will lecture at the Collegiate institute, St. Thomas, shortly. His subject will likely be "The Evolution of Canada."

At the recent annual missionary meeting in the Presbyterian Church, West Magdala, Rev. Messrs. Little, Talling, and Scott delivered addresses.

The Presbyterians of Bathurst and South Sherbrooke will build a new church next summer at Dewitt's Corners, on the 3rd concession of Bathurst.

Rev. Mr. Aull, of Palmerston, preached in the Presbyterian Church, Durham, on Sunday, and remained to take part in a service on the following evening.

Rev. Dr. Smith dispensed the sacrament of the Lord's Supper to a large number of communicants last Sabbath, in the Presbyterian Church at St. George.

Rev. Dr. Fraser, of Knox Church, Hamilton, has reconsidered his decision to take a trip around the world and will likely leave about the middle of April for Europe.

The late Rev. D. J. Macdonnell was one of the "house boys" at the Galt grammar school under Dr. Tassie's regime, and it was there that he was prepared for the University.

At the morning service in Knox Church, St. Thomas, a week ago Sunday, the pastor, Rev. J. A. Macdonald, referred in feeling terms to the death of the Rev. D. J. Macdonnell.

The young ladies of Glencoe, who so successfully gave a Japanese concert there some time ago, repeated the concert at Melbourne last week, under the auspices of the Presbyterian Church.

On Sabbath last Rev. George Sutherland, of Fingal, preached anniversary services in Shelden Methodist Church, while Rev. Mr. Deacon, of Shelden occupied Mr. Sutherland's pulpit.

A hearty and unanimous call has been extended by the congregation at Webbwood to the Rev. G. E. Loughheed, B.A., at present ordained missionary at this point, to become their settled pastor.

Rev. Geo. Cuthbertson, of Wyoming delivered an eloquent sermon in the Presbyterian Church Petrolia on a recent Sunday morning. Rev. Neil McPherson, B.D., the pastor, has received a call from Guelph.

The ladies of the W. F. M. S. of the Presbyterian Church at St. George, held a social in the church last week. Lunch was provided by a number of the ladies, and a very pleasant and enjoyable evening was spent.

At a congregational meeting of Melville Church, Fergus, a unanimous call was extended to the Rev. John H. McVicar, late missionary from Honan, China, to fill the vacancy caused by the resignation of the Rev. R. M. Craig.

Knox Presbyterian Church, Goderich, is now out of debt, and has a balance of \$400 in the treasury. At their annual meeting, held recently, Mr. H. I. Strang was presented with a handsome gold watch and chain, as a token of their appreciation of his services as secretary of the Board of Managers.

At the regular meeting of the Young People's Society of the Presbyterian Church at Campbellville, held on February 10th., Rev. Mr. Blair gave an instructive lecture on "Miracles," while on the 17th ult., Mr. Menzies delivered an address on the Fifth and Sixth Commandments, which was greatly appreciated by his hearers.

On Feb. 18th, the Pinkerton Presbyterian congregation surprised the occupants of the manse and presented the Rev. George MacLennan with an address and a valuable fur coat. Mrs. MacLennan was the recipient of a sum of money.

Instead of reading the usual lesson to his Bible Class in Knox Church, Galt, last Sunday morning, Mr. Falconer referred in feeling terms to the death of Miss Grove. He spoke earnestly about her sudden death being a warning to all.

Anniversary sermons were preached in the Presbyterian Church, at Elsinore on Sunday by Rev. A. H. Kippan, of Tara. Mr. Kippan is an able man and his sermons were excellent. A successful entertainment was held Monday evening.

In Stanley Street Church, Ayr, on Sabbath morning, Rev. J. S. Hardie made special reference to the death of Mrs. Bishop, the oldest member of the congregation, who united by profession of faith on July 2nd, 1836. "She was the pattern of a meek and quiet spirit."

The annual meeting of the Harlem Auxiliary of the W. F. M. S. was held on Saturday, Feb. 22nd. An excellent programme was prepared and carried out. The church was filled. The collection amounted to \$11. A particular feature of the evening's entertainment was an address by Miss Crummy, of North Dakota, formerly teacher in the school here. Everybody is pleased to see Miss Crummy again.

A private letter has been received from Mrs. (Rev.) Goforth, formerly of Thorndale, in which she speaks of the greatly increased interest in the work manifested by the natives of the Town of Chang Te Fu, Honan, into which she and her husband had recently removed. She states that during the seven weeks' time they have been there about 3,000 women and children attended her meetings. Mrs. Goforth speaks most hopefully of the opportunities of Gospel work there.

Rev. Dr. Cochrane, of Brantford, on Sabbath last conducted anniversary services in College Street Church in this city morning and evening, besides lecturing to a good audience on Friday evening of last week. His discourses were listened to with rapt attention by his hearers. At the beginning of the evening Dr. Cochrane announced that the collection in the morning had been a most liberal one and asked that the same spirit of liberality should prevail at the close of the evening service. His conclusion was an eloquent appeal to all present to come out at once in the Master's service.

Rev. Mr. Nichol, formerly of Unionville, was inducted into the pastorate of Beeton and Tottenham on March 18th, in the presence of a large congregation. Revs. Messrs. Burnett, of Alliston; Carswell, of Bond Head, and R. Moodie, of Barrie, Moderator of the Session during the vacancy, took part in the induction services. After the induction many of the congregation gave Mr. Nichol a warm welcome to his new field of labor. In the evening, a first-class entertainment and tea took place, when the new pastor had a better opportunity of becoming acquainted with his people. Those who contributed to the intellectual part of the programme were: Revs. Messrs. Carswell, Keam, Ferguson, Miss Sanford, Mrs. Golding, Mrs. Sheppard, Miss Landerkin, Miss Potter, Miss Thomas, Miss Hastings, Mr. Wolfe and Mr. Potter.

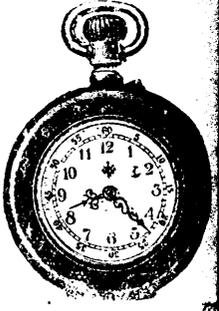
The eleventh annual meeting of the Chatham Presbyterial of the Woman's Foreign Missionary Society was held in the First Presbyterian Church, Chatham, the attendance being large and representative. The election of officers resulted as follows:—President, Miss Bessie Walker; 1st Vice, Miss Stone; Recording Secretary, Mrs. Hunter, Ridgetown; Corresponding Secretary, Miss Lizzie McNaughton; Secretary, Mission Bands, Miss Annie Walker. Among the delegates were the following:—Duart, Mrs. McKerricher, Miss Gillanders and Miss Thomson; Ridgetown, Mrs. McCullough, Mrs. Hunter, Mrs. Lake and Miss McKinley; Thamesville, Mrs. Ferguson, Mrs. Becket, Mrs. Taylor; Tilbury, Mrs. Hodges, Mrs. Stewart, Mrs. Palmer, Mrs. Moffat, Mrs. Richardson, Mrs. Forbes and Miss Munro; Florence, Mrs. Webster, Miss Spittal, Miss Trotter, Miss Stephenson and Miss Corbett.

## OBITUARY.

THE LATE REV. JOHN SCOTT, D.D.

This faithful and highly esteemed servant of Jesus Christ passed to his rest and reward on the 26th day of December last. He was born of godly parentage, and in his youth was carefully taught, by precept and example, to walk in the fear of the Lord. His parents, John Scott and Beatrice Boa, were both God-fearing and God-serving. Dr. Scott, who was the eldest child in the family, was born in Carterhaugh, Selkirkshire, Scotland, on June 16th, 1817. He grew up a thoughtful youth, making good progress in his studies, and when twelve years of age went to Dalkeith, where he remained seven years, and while there became a member of the U. P. Church, of which Rev. Joseph, now Dr. Brown, of Glasgow, was the pastor. At the age of nineteen years, he offered himself as a missionary to the U. P. Church, and after prosecuting his studies for some time in Edinburgh was sent as a Catechist to Jamaica, in the fall of 1838. He labored for seven years in Jamaica with the same fidelity and earnestness, which characterized all his life work; when, partly to recruit his health, and partly to prosecute his studies, he came to Canada in 1844. He was enrolled as a student in Knox College, Toronto, in 1845, and graduated in 1849. He was ordained and inducted into the

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pastorate of St. Andrew's Church, London, on the 8th day of October, 1850. After a faithful and successful ministry in this important charge for twenty-five years, he was translated to North Bruce, where he remained till the infirmities of advancing years compelled him to retire from the active duties of the ministry in 1884, having served the Church in its pastorate for the period of thirty-five years. He removed to Hamilton seven years ago, and identified himself with the congregation of McNab Street Church, and made himself useful in visiting the sick, helping at prayer meetings, and occasionally, when strong enough, occupying the pulpit. He was greatly and deservedly beloved, by pastor, elders and people for his singularly unselfish, lovable disposition, and saintly character. Frank and sincere in his friendship, modest but fearless in the avowal of his opinions, conscientious and painstaking in all his work; and, Paul-like, maintaining a conscience void of offence toward God and man, he secured for himself while at College a high place in the esteem of his fellow-students, and afterwards in the affectionate regard of his brethren in the ministry which he held with increasing strength to the close of his life. He was an intelligent, affectionate and successful minister of the Word, and preached the great doctrines of grace with faithfulness and power. The writer, who had the privilege of hearing him several times, during his pastorate in London, was much impressed with the clearness and ability with which he unfolded the scheme of redemption, and the earnest and affectionate manner in which he pressed the claims of Christ on the hearts and consciences of his hearers. He was careful not only as to the substance of his preaching, but also as to the decency and dignity which should characterize the pulpit and public worship. He excelled as a pastor; his brethren who knew the thoroughness and success with which he performed this important part of his work, spoke of him

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as a model pastor. His gentleness and tender sympathy gave him ready access to the confidence of his people, and drew forth their love to him. He took special interest in the young, and was very attentive to the sick and afflicted. He only required to know of illness, or any kind of trouble to go at once to the afflicted with sympathy and consolation. His ministrations, in sorrowful homes, and at the beds of the dying were peculiarly timely, helpful and comforting. Dr. Scott took a warm interest in both Home and Foreign Mission work. While a member of the London Presbytery he had for years charge of its extensive mission field. The present strength of our Church, in the western part of Ontario, is due in no small measure to the wise painstaking manner in which he did his work. As a member of his Church he took a leading part, and rendered most efficient service. In recognition of his high standing in the ministry and of his varied and valuable services, the Church conferred on him the highest honor in its gift by electing him Moderator of the General Assembly in 1871. Subsequently he received the degree of Doctor in Divinity from his Alma Mater. Dr. Scott belonged to a noble band of able and earnest men, who graduated in Knox College in the early days of its existence, many of whom have passed away. Their memory should be dear to our Church, for by their gifts and graces, abundant labours, and earnest devotion to Christ and His cause, they contributed much to make the Presbyterian Church in Canada what it is to-day, sound in the faith, strong and progressive.

PRESBYTERY MEETINGS.

HURON: This Presbytery held its regular meeting in Seaford, on the 21st January. Mr. Macgrave was appointed Moderator for the ensuing 6 months. The following deliverance was adopted respecting the death of Dr. Reid: "The Presbytery of Huron in Session assembled, having heard of the death of the Rev. Wm. Reid, D.D., senior Clerk of the General Assembly, and General Agent of the Presbyterian Church in Canada, would acknowledge the Sovereign Hand of the Great Head of the Church in removing His servant from the Church militant to the Church triumphant, and the loss which the Church sustains of one who was so eminently qualified to fill the responsible offices which he held. The Presbytery would at the same time thank God that he was spared so long to advise and counsel the Church in its varied work—his life and labors being so closely connected with the College, that many of our ministers feel that in the death of Dr. Reid they have lost a very intimate friend; and it would express its deep sympathy with the widow, and members of the family, in this their time of severe affliction, and would pray God to sustain them with the consolations of that Gospel which he in his life-time preached to others."—A. McLEAN, Clerk.

WHITBY: This Presbytery met in the church, Bowmanville, on Jan. 21st. The Rev. J. B. McLaren, of Columbus, was appointed Moderator for the current twelve months. On motion a telegram was prepared and transmitted to Mrs. Reid and family, offering the Presbytery's deep sympathy on the death of the Rev. Dr. Reid, senior clerk of General Assembly, and for many years the trusted, faithful and successful agent and administrator of the schemes and funds of the Church. The resignation of the Ashburn and Udon congregations by Rev. R. Smith was con-

sidered, and accepted, his pastorate to terminate on the last Sabbath of February. The Moderator, Mr. McLaren, was appointed interim Moderator. The remit for General Assembly re reduction of representation of Presbyteries to 3 was adopted simpliciter. After some discussion the Presbytery postponed making nominations for the vacant chairs in Knox College. Messrs. Abraham, Fraser and Eastman were appointed to defend before General Assembly the action of the Presbytery in electing a ruling elder to be its Moderator. A resolution of sympathy was submitted and adopted to the widow and family of the late Mr. Francis Bleakley, and in appreciation of the Christian character he bore and the good offices he discharged as a ruling elder for many years, and at different times representative in Presbytery of the session of St. Paul's Church, Bowmanville. Professor D. M. Gordon, of Halifax, was nominated unanimously to the Moderator's office next General Assembly.—J. McMECHAN, Clerk.

MAITLAND: This Presbytery met at Wingham, 21st Jan., 1896. The Rev. D. Perrie was appointed Moderator for the next six months. The Committee appointed to consider the jubilee of the Rev. A. Sutherland in the ministry filed recommendations as follows which were adopted: "That the Presbytery meet in Ripley (Knox Church) on Monday evening, March 16th, at 7:30, to celebrate the jubilee of the Rev. A. Sutherland; that Messrs. Murray and Macolin be a committee to prepare an address to be suitably illuminated and presented to Mr. Sutherland on that occasion; and that Messrs. J. L. Murray and D. B. McRae be the speakers, together with Rev. Mr. Murray, of St. Catharines, Ont., who shall be specially invited; also that the attention of the congregation of Knox Church, Ripley, be drawn to the approaching jubilee of their minister, with the suggestion that they take steps in the celebrating the same; also that the congregations of Strathalbyn, Prince Edward Island, Scotsburn, Pictou, Earlton, West Branch and River John, N.S., formerly ministered to by Mr. Sutherland be notified of the Jubilee time. Mr. R. Harrison presented a report of his attendance at the meeting of the Synodical Committee on Augmentation of Stipends. The following motion passed: "That this Presbytery is of the decided opinion that the congregation of Walton should receive \$150 from the Augmentation Fund according to our former application, and that we now renew our application." The Remit of Assembly on representation at that Court was disapproved of. A circular from the Presbytery of Pictou was read, stating that that Presbytery will apply at next meeting of Assembly for leave to receive as a minister of this Church, Rev. John P. MacPhie, a minister of the American Presbyterian Church. The following motion was passed:—"The Presbytery having heard of the death of the Rev. Dr. Reid, the venerable and much esteemed Senior Clerk of the General Assembly of our Church, expresses its sorrow that by Dr. Reid's death our Church is deprived of the services which Dr. Reid had so satisfactorily rendered to the Church as Clerk of Assembly and Agent of the Western branch of our Church for the past forty-four years. The Presbytery further expresses its profound sympathy with the widow and family in their hour of sorrow and commends them to God for consolation, and instructs the Clerk to transmit a copy of this resolution to Mrs. Reid and family." A suitable resolution regarding the Rev. Samuel Jones, retired minister at Brussels, Ont., and a member of this Court, on the completion of his eighty-eighth year, was unanimously carried and Mr. Ross was appointed to convey a copy of it to Mr. Jones.—JOHN MACNABB, Pres. Clerk.

TORONTO: This Presbytery met within St. Andrew's Church here, on February 4th, 1896. Rev. John Neil, Moderator. A petition was read from the congregation of St. Andrew's Church, Toronto, praying the Presbytery to sanction the consolidation of the mortgage indebtedness of nineteen thousand dollars (\$19,000), and the floating indebtedness of eight thousand dollars (\$8,000), by the negotiation of a new mortgage on the property of the congregation. The petition was received, and Mr. George Keith, the representative of the Session in the Presbytery, was heard in support of it. It was then moved by Mr. Mackay, duly seconded and agreed, that the prayer of the petition of St. Andrew's congregation, Toronto, be granted, and that Presbytery sanction the negotiation of the proposed new mortgage. Mr. W. S. Ball, a minister in charge of the mission stations of Eglinton and Bethesda,

made application for leave to retire from the active duties of the ministry, and that his name be placed on the list of the Annuitants from the Aged and Infirm Ministers' Fund. On motion the application was referred to the Presbytery's Committee on the Aged and Infirm Ministers' Fund. The Committee appointed at last meeting of Presbytery to draft a resolution respecting the Rev. Peter Nicol, about to be translated to the Presbytery of Barrie, presented a report which was cordially adopted and the clerk was instructed to forward a copy to Mr. Nicol. Mr. Frizzell reported on behalf of the Presbytery's Committee on Church Life and Work, and presented the following recommendations which were adopted: (a) That a Presbyterial Conference be held in Brampton during the present month, at such a time as the Committee shall find most convenient. (b) That the subjects for Conference shall be the State of Religion and Temperance, for which the Committee shall be empowered to make all necessary arrangements. Mr. Mackay moved, Mr. Turnbull seconded, that all reports from the Mission congregations of the Presbytery be submitted to the Presbytery's Committee on Home Missions, which Committee shall present a final report to Presbytery. The motion was carried. It was moved and duly seconded, that the reports from congregations receiving aid from the Augmentation Fund, be submitted to the Presbytery's Committee on Augmentation, which Committee shall prepare a final report for Presbytery. It was moved in amendment by Mr. Frizzell, seconded by Mr. Wallace, that after consulting with the Presbytery's Committee on Augmentation those appointed to visit the congregations receiving aid, shall report to Presbytery. A vote being taken, the amendment carried, and was declared to be the finding of Presbytery. Mr. Wallace then gave notice that at the afternoon Sederunt he would move for a reconsideration of the resolution instructing those appointed to visit mission congregations to report only to the Presbytery's Committee. Mr. McMillian reported that as interim Moderator of Session he had presided at a congregational meeting at Mimico, at which it was decided to unite in a call to a pastor; that a unanimous call was at this meeting extended to Mr. Joseph Hamilton, a minister without charge, resident within the bounds of the Presbytery. The call with accompanying documents was laid upon the table. On motion, the conduct of the Moderator of Session was sustained. The call was then up for consideration and was found to be signed by forty-five members and by thirteen adherents. It was accompanied by a guarantee of Stipend to the amount five hundred dollars (\$500), and a request was made that Presbytery would make application to the Augmentation Committee on behalf of the congregation for a grant of two hundred and fifty dollars (\$250). Mr. Hassard was heard in support of the call and application. It was moved by Mr. Frizzell, seconded by Mr. White, that Presbytery deal first with the request for a grant from Augmentation Fund. Carried. Mr. Frizzell then moved, Mr. MacGillivray seconded, that Presbytery apply for a grant of three hundred dollars (\$300) for the Mimico congregation. It was moved in amendment by Mr. Mutch, seconded by Mr. White, that Presbytery make application for a grant of two hundred and fifty dollars (\$250), for this congregation. A vote being taken the amendment was declared carried, and was confirmed as the finding of the Presbytery. It was thereupon agreed to put the call into Mr. Hamilton's hands, and having received it, he stated that it was not possible for him to give an answer without further consideration, and he craved the indulgence of Presbytery. It was agreed to ask Mr. Hamilton to give his decision to Presbytery at the March meeting. Dr. Parsons reported that as Moderator of Session of Dovercourt congregation he had presided at a congregational meeting at which it had been decided to ask Presbytery to erect the congregation into a pastoral charge. After discussion it was moved, and agreed to, that the Presbytery grant leave to the Dovercourt congregation to Moderate in a call, when prepared to do so, and that Presbytery make application for a grant of \$200 from Augmentation for this congregation. Dr. Robertson, Superintendent of Missions in the North-west, and Moderator of the General Assembly, being present, was requested to address the Presbytery. Dr. Robertson, complying, strongly pressed the claims of the North-west Mission Fields. At the close of his address it was moved by Dr. McLaren, duly seconded, and cordially agreed: That the Presbytery express its cordial appreciation of the work of Home Missions, and heartily



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thank Dr. Robertson for the address he has given, and assure him of our continued interest in the work with which he is identified. The Presbytery then called for nominations to the vacant chairs in Knox College. The clerk read the circular letter addressed to the Presbyteries by the Board of Management of the college. It was agreed to receive nominations for each chair separately. Nominations were asked for the chair of Old Testament Literature and Exegesis; Introduction and Biblical Theology first. It was agreed that all nominations be made before any discussion take place respecting the merits and claims of the nominees. The following nominations were then received for the chair afore-said: The Rev. G. L. Robinson, Ph.D., nominated by R. v. R. P. MacKay. The Rev. Hope W. Hogg, M.A., B.D., nominated by Mr. W. A. J. Martin. The Rev. D. M. Ramsay, B.A., B.D., nominated by Rev. H. E. A. Reid. On motion the nominations were declared closed, and Presbytery proceeded to ballot. As a result of the first ballot the Scrutineers announced "No Election," and that one name was dropped from the list. A second ballot being taken the scrutineers announced that Dr. G. L. Robinson had received a majority of the votes cast. It was then moved by Mr. Martin, seconded by Mr. McMillan, that Dr. G. L. Robinson receive the unanimous nomination of this Presbytery for the Chair of Old Testament Literature, etc., in Knox College, and the motion was carried unanimously. Nominations were then asked for the Chair of Apologetic and Church History. Mr. Frizzell moved, Mr. Burns seconded, that nominations for this chair be deferred till the next meeting of Presbytery. A vote being taken the motion was declared lost, and Presbytery proceeded to receive nominations. The following names were presented: The Rev. John Somerville, M.A., B.D., nominated by Rev. W. G. Wallace. The Rev. Alfred Gandier, B.A., B.D., nominated by Rev. J. McP. Scott. The Rev. Louis H. Jordan, M.A., B.D., nominated by Rev. J. C. Tibb. The Rev. Hope W. Hogg, M.A., B.D., nominated by Rev. W. A. J. Martin. On motion the nominations were declared closed, and Presbytery proceeded to ballot. The result of a third ballot being taken, it was announced that Mr. Hope W. Hogg had received the majority of the votes cast. It was moved by Mr. Wallace, seconded by Mr. Scott, that Mr. Hope W. Hogg receive the unanimous nomination of this Presbytery for the Chair of Apologetics and Church History in Knox College, and the motion was carried unanimously. It was agreed to defer the consideration of the remit as to a reduction of the rate of representation in General Assembly till the next regular meeting of Presbytery. It was agreed to elect Commissioners to the General Assembly at the next regular meeting of Presbytery, and this was fixed as the order of the day for 3 o'clock in the afternoon. Mr. Grant gave notice that he would move at the next regular meeting of Presbytery, that the travelling expenses of Commissioners to the General Assembly be paid out of the Presbytery and Synod Fund. The clerk gave notice that he would move at the next regular meeting of Presbytery, that the Business Committee be appointed when the Moderator is elected, and that it be appointed for a term of six months.—R. C. TIBB, Clerk.

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## British and Foreign.

For purposes of coast defence a sum of \$100,000,000 is to be asked for in the United States Congress.

There are about 130 applicants for the vacant church and parish of Bo'ness, of whom over 30 are ordained ministers.

The directors of the Aberdeen Royal Infirmary have secured a suitable situation for the erection of a new convalescent hospital.

The Irish Temperance League celebrated its thirty-eighth anniversary in Belfast lately by a series of meetings and conferences.

The annual meeting of the Army Scripture Readers' and Soldiers' Friend Society in Scotland was held in Edinburgh recently.

At a meeting of Lockerbie Free Church Presbytery lately a discussion took place on the question of the appointment of a Church and State Committee.

Amongst the contributions received for the Highlands by the treasurer of the Free Church during last quarter were £100 from Mr. Robert Macfie, of Airds.

Asbestos towels are among the curiosities of the day. When dirty, it is only necessary to throw them into a red-hot fire, and after a few minutes draw them out fresh and clean.

Sir Wilfrid Lawson, M.P., and Mr. John Wilson, M.P., have intimated their intention of bringing in their Local Veto Bills in the Imperial Parliament at the earliest opportunity.

The total amount raised, exclusive of seat rents, within the bounds of the Established Church Presbytery of Paisley during the year was £14,804 9s. 9½d. The seat rents realized \$3,109 7s. 11d., and the grand total is considerably above that of the previous years.

News has just come to hand of the death of the Rev. Wm. Anderson, who has for fifty-five years been a missionary of the United Presbyterian Church. Mr. Anderson began work in Jamaica in 1830, but he was transferred to Old Calabar, West Africa, in 1848.

At the monthly meeting of the Free Presbytery of Glasgow it was stated that in the the Sustentation Fund for last month there was an increase over the Presbytery of £70, and now there is a decrease of £145. The total sum contributed within the Presbytery was £12,543 17s. 7d.

On the 4th ult., a meeting of the U. P. Presbytery of Elgin and Inverness was held in Inverness to dispose of a call from Lamsdowne congregation, Glasgow, to the Rev. Mr. Macmillan, Nairn, to occupy the position of colleague and successor to Rev. Mr. Dobbie. The call was accepted.

The sum contributed during the past year to the Glasgow Hospital Sunday Fund was £4,066 17s.; 328 churches and 221 Sabbath Schools, etc., took part in the effort on behalf of the three infirmaries. An increase of twenty is noticeable in the number of churches contributing, and a total increase in the fund of £425 17s. 11d. as compared with last year.

Langholm Presbytery at their late meeting considered a letter from the Rev. Dr. Soodgrass, Canobie, applying that an assistant and successor to him might be appointed in consequence of the increasing infirmities of age. The Presbytery, while regretting the circumstance, unanimously resolved to grant the reverend gentleman's request, and instructed their clerk to give the necessary intimations.

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"I would therefore strongly recommend Paine's Celery Compound to all who suffer as I did; they are sure and certain of good results."

The Church Temperance Society had a deputation before Lord Salisbury and Mr. Balfour the other day, which laid before them a memorial urging the necessity of reform in the liquor traffic.

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A tablet made of Nile mud, recently found in the British Museum, contains in cuneiform characters the marriage proposal of a Pharaoh for the hand of the daughter of the King of Babylon. It was written about 3,500 years ago.



## Home Mission Committee.

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

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

Ministers, Licentiate Students, and Catechists desiring appointment during the ensuing summer months or for longer periods, must have their applications in the hands of the Secretary by the 1st date. Blank forms may be had on application to the Secretary. This is absolutely necessary in order that a complete list of applicants, may be prepared and printed before the date of meeting.

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

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

WM. COCHRANE, Convener,  
Home Mission Committee

Brantford, Feb. 22nd, 1896.

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The induction of the Rev. Hugh Black, Paisley, as colleague and successor to the Rev. Dr. Whyte, Free St. George's Church, Edinburgh, took place on February 6th in the presence of a large gathering of the congregation.



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**REV. MUNGO FRASER, D.D.,**  
Of Hamilton, Ont.—This Well-known Presbyterian Divine, Pastor of Knox Church, Hamilton, Ont., has Used Dr. Agnew's Catarrhal Powder, and Tells its Virtues.

Few ministers in the Presbyterian Church of Canada are better known than the Rev. Mungo Fraser, D.D., of Hamilton. His great talents have been over and over again recognized in the church courts. As a preacher he has few equals, and the people of Knox Church, one of the largest Presbyterian churches in Canada, believe he stands at the head of the list. He had suffered, as so many in his profession suffer, from cold in the head—a serious hindrance to those who have mental work to do. Dr. Agnew's Catarrhal Powder was brought under his notice, and over his own signature he has told of the great benefits it has conferred on him, as it does on all who use it.

One short puff of the breath through the Blower, supplied with each bottle of Dr. Agnew's Catarrhal Powder, diffuses this Powder over the surface of the nasal passages. Painless and delightful to use, it relieves in ten minutes, and permanently cures Catarrh, Hay Fever, Colds, Headache, Sore Throat, Tonsillitis and Deafness, 60 cents.

Edinburgh does not take kindly to Sunday golfing, and *The Evening Dispatch* lately opened its columns to a profuse correspondence on the subject. The great majority of the letters which we have seen are condemnatory of the Sunday golfers. One writer, a working man, marvels at the silence of the city clergy on the subject, and suggests that a public meeting should be held immediately of working men, and that a deputation should be chosen from that meeting to wait upon the Lord Provost and magistrates in connection with the matter.

**THE OLD, MIDDLE-AGED AND CHILDREN**  
Are one and all Cured of Kidney Trouble by South American Kindey Cure.

Kidney troubles are not confined to those of any age. The grey-haired suffer, and keenly sometimes. The man in the vigor of life has his happiness marred by distressing disease of these parts. Much of the trouble of children is due to disordered kidneys. South American Kidney Cure treats effectively those of any age. And with all alike relief is secured quickly. In the most distressing cases relief comes in not less than six hours. It is a wonderful medicine for this one specific and important purpose.

**MISCELLANEOUS.**

In the ant-hills of South Africa there have been discovered suspension bridges passing from one gallery to another, and spanning a gulf more than six inches wide.

"I am cured since taking Hood's Sarsaparilla," is what many thousands are saying. It gives renewed vitality and vigor.

Intimation was made to Glasgow Corporation recently that the family of the late James Reid, engineer Hyde Park and Auchterarder, have decided to hand over to the city ten choice paintings, including works by Turner, Corot, Israel, Constable, and Linnell, for which Mr. Reid paid nearly £23,000. The pictures are for the benefit of citizens and all comers.

Many—alas! very, very many in our Church as well as in all others—would say to all other branches: "Stand by, for I am holier than thou." There are many who teach that the Church of England, or of Ireland, is the only true Church. Sad to say, there are very many who would willingly—ay, gladly—reunite with the bondage of Rome, but never with the fellow-branches of their own tree."

**An Extended Popularity.**—BROWN'S BRONCHIAL TROCHES have been before the public many years. They are pronounced universally superior to all other articles used for similar purposes. For relieving Coughs, Colds and Throat Diseases they have been proved reliable. Sold only in boxes. Price, 25 cents.

Algiers is becoming an important coaling station, many English, German, and Belgian steamers preferring it to Gibraltar and Malta as more central. Whereas in 1886 only eighty-five steamers put in for coal, there were last year 1,370, besides those which brought cargoes. Coal to the amount of 299,000 tons was imported last year, of which no fewer than 289,000 tons came from England.

A strange feature of the religion of the Chinese is the belief that they themselves can become "deities." When a devout lady died in Soochoo nothing would satisfy her friends as a reward for her merits but an apotheosis. The priests, who knew something of the extent of her wealth, discovered that the god of the little left toe nail had no wife, and to him she was married. This honor cost £1,000.

At a meeting of the city officers of the Salvation Army held lately Commandant Booth announced that he had received orders from the General to arrange his farewell from Canada after some four years' command of this wing of the army. The territorial leaders throughout the world will be changed this year almost without exception, and the farewell services in connection with the commandant's departure will take place some time in April. After receiving the announcement the officers passed a resolution warmly eulogistic of their leader and his consort, and expressing deep regret at their withdrawal. It is not yet known where their future field of labor will be.

**YOU'RE AN EASY PREY,**  
with your flesh reduced below a healthy standard, for Consumption and other Scrofulous and dangerous diseases. And it's for just this condition that Dr. Pierce's Golden Medical Discovery is especially valuable.

If you're thinner than you ought to be, whether from wasting diseases, defective nutrition, or whatever cause, the "Discovery" will surely bring you up to the healthy standard. By restoring the normal action of the deranged organs and functions, it arouses every natural source and means of nourishment. As a strength-restorer and flesh-builder, nothing like this medicine is known to medical science. Filthy Cod liver oil and all its disguised compounds can't compare with it.

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

**The Ladies' Journal Bible Problem Plan**  
No. 30.

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

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

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

**THE FIRST REWARDS.**

- 1—A handsomely finished Upright Piano.
- 2—One beautiful Quadruple Silver Plated Tea Service.
- 3 to 12—Ten handsome individual Salt and Pepper Casters.
- 13 to 32—Twenty Testaments, beautifully bound in morocco.
- 33 to 37—Five Sewing Machines, complete attachments
- 38 to 57—Twenty pairs Silver Sugar Tongs.
- 58 to 77—Twenty Souvenir Spoons of Toronto. Silver Plated—(Gold Bowl).
- 78 to 83—Six handsome Quadruple Silver Plated Egg Casters, Gold-lined.
- 84 to 99—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—Twenty 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 70—Ten complete Volumes Chambers' Journal.
- 71 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.

McLAREN'S CELEBRATED COOK'S FRIEND BAKING POWDER

Has given Universal Satisfaction for over thirty years. It is made of the purest and most healthful ingredients, and is the Safest Baking Powder in existence.

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TRENT CANAL.

Peterboro and Lakefield Division.

SECTION NO. 2.

Notice to Contractors

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal," will be received at this office until noon on Saturday, 21st March, 1896, for the construction of about four miles of Canal on the Peterboro' and Lakefield Division.

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

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

The lowest of any tender not necessarily accepted.

By order,

J. H. BALDERSON, Secretary.

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

REV. JOHN G. PATTON, D.D., IN THE NEW HEBRIDES.

Seventy-five beautifully coloured stereopticon slides, illustrating the thrilling experiences of that famous missionary, will be loaned to congregations, etc. Descriptive lecture accompanies.

Conditions - Payment of express - safe return - some contribution to Travelling Fund.

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DR. C. P. CORBAN, L.D.S., Dentist, 537 Sherbourne Street, between Earl and Isabella Sts.

Miscellaneous.

science

Science is "knowing how." The only secret about Scott's Emulsion is years of science. When made in large quantities and by improving methods, an emulsion must be more perfect than when made in the old-time way with mortar and pestle a few ounces at a time. This is why Scott's Emulsion of cod-liver oil never separates, keeps sweet for years, and why every spoonful is equal to every other spoonful. An even product throughout.

In other emulsions you are liable to get an uneven benefit either an over or under dose. Get Scott's. Genuine has a salmon-colored wrapper.

PARIS PRESBYTERIAL W.F.M.S.

The eleventh annual meeting of the W.F.M.S. of the Presbytery of Paris, was held in St. Paul's Church, Ingersoll, on February 13th, 1896. Three sessions were held and the meetings were exceedingly interesting and successful. There was a large attendance of delegates at the morning business session. The President, Mrs. Ball, of Woodstock, occupied the chair. After devotional exercises the notices of motion contained in the Monthly Leaflets were discussed. The one recommending the reading of the Presbyterial Reports at the close of the devotional meeting was approved. The appointment of a Mission Band Secretary for the General Society, was approved of if it would lessen the work of Mrs. Shortreed, the Home Secretary. A feeling of pleasure prevailed when it was announced that the notice of motion from Brockville Auxiliary proposing a change in the disposal of our money, had been withdrawn. With regard to the notice from Kingston the feeling of the meeting was strongly opposed to the suggestion that a change should be made in the manner of paying the salaries of married missionaries which would, if adopted, make their wives responsible for active mission work to the W. F. M. S., and it was resolved to leave this matter in the hands of the Board. As Mrs. McWhirter, who has been the faithful and esteemed Corresponding Secretary for a number of years, is not now living within the bounds of the Presbyterial, a resolution was passed expressing the deep regret felt in parting with her. Great interest was taken in the supply to be sent to the schools in India this year and it was resolved to invite the Auxiliaries and Mission Bands to meet at Paris and see the contributions sent in. The ladies of St. Paul's Church provided a most delightful lunch in the lecture room of the church. At the afternoon Session the President in her address said that active interest in Foreign Mission work acted as a stimulant in all the other departments of church work, and spoke of the personal interest that the members should have in the twelve missionaries in foreign fields who have been in one way or other associated with this Presbytery. The report of the Secretary showed that all the Societies were earnest and active in this work, that a very liberal supply of clothing had been sent to Regina School, the amount being 2,750 pounds and the value \$1,166.83, a very large proportion being new material. There are now 19 Auxiliaries and 14 Mission Bands, 33 in all. The total contribution sent in was \$1,728.53, a slight decrease from that of last year. Miss McLangley sang very sweetly a sacred solo, and a little girl of the Mission Band touched the hearts of all by her recitation. Mrs. Harvie, Foreign Mission Secretary, gave an eloquent address on the work in the North West, picturing from personal observation the sad condition and degradation of the Indian women, telling of the self-denying and successful work done by our missionaries and teachers on the Reserves, and of the incalculable amount of good that results from the supplies of clothing sent by the W. F. M. S. At the evening meeting the Rev. Mr. McDonald, of St. Thomas, in a very eloquent address, referred to the prevailing lack of knowledge in regard to mission work as being one of the chief causes of the absence of interest in it, urged the necessity of circulating the facts and experiences of this work, and of keeping in constant sympathetic touch with the various mission fields. Rev. Mr. Hutt, who occupied the chair, very ably presided and addressed the meeting, showing his hearty sympathy with and appreciation of the work of the W.F.M.S. The meeting was one of the most enjoyable ever held by this Society.

Another Hamilton Citizen Cured of Rheumatism in Three Days.

Mr. I. McFarlane, 24 Wellington street, Hamilton. "For many weeks I have suffered intense pain from rheumatism; was so bad that I could not attend to business. I procured South American Rheumatic Cure on the recommendation of my druggist, and was completely cured in three or four days by the use of this remedy only. It is the best remedy I ever saw."

MEETINGS OF PRESBYTERY.

- ALGOMA.—At Webbwood, on March 10th.
BRUCE.—At Chesley, on March 10th, at 1.30 p.m.
BARRIE.—At Allandale, on March 24th, at 10.30 a.m.
BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year.
CALGARY.—At Calgary, in Knox Church, on first Friday, in March, 1896, at 8 p.m.
GUELPH.—At Berlin, in St. Andrew's Church, on March 17th, at 9 a.m.
HURON.—At Hensall, on March 10th, at 10.30 a.m.
HAMILTON.—At Hamilton, in Knox Church, on March 17th, at 9.30 a.m.
KAMLOOPS.—At Kamloops, on March 4th.
KINGSTON.—At Kingston, in Cooke's Church, on March 17th, at 3 p.m.
LINDSAY.—At Beaverton, on April 21st, at 11.30 a.m.
LONDON.—At London, in First Presbyterian Church, on March 10th, at 11 a.m.
MONTREAL.—At Montreal, in Knox Church, on March 3rd, at 10 a.m.
MAITLAND.—At Ripley, in Knox Church, on March 16th, at 7.30 p.m., and at Lucknow, on March 17th, at 7.30 p.m.
ORANGEVILLE.—At Orangeville, on March 10th, at 10.30 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.
PARIS.—At Brantford, in First Church, on March 17th, at 10.30 a.m.
PETERBORO.—At Port Hope, in Mill Street Church, on March, 17th, at 9.30 a.m.
REGINA.—At Moosomin, on first Wednesday, in March, 1896.
SARNIA.—At Sarnia, in St. Andrew's Church, on March 10th, at 11 a.m.

MARRIAGE.

At Moorewood, on Feb. 26th, by the Rev. John M. Kellock, M.A., Peter A. McGregor, of Russel Tp., to Agnes Feely, of Moorewood.

DEATH.

At Cleveland, Ohio, U.S., on February 14th, 1896, John Gray, son of Mr. F. Murray, aged 19 years, 9 months and 6 days. The remains were taken to Orillia for interment.

A NEW MEMORIAL TO ABRAHAM LINCOLN.

All the founders of McClure's Magazine are recent graduates of Knox College, Galesburg, Illinois, and the Editor, Mr. McClure, is a trustee of this college. They have undertaken to assist the college in establishing "The Abraham Lincoln School of Science and Practical Arts," as a worthy memorial to Abraham Lincoln. Before Lincoln was even nominated for the presidency, Knox College conferred on him the degree of Doctor of Laws, and at the time of the famous Lincoln and Douglass debate, held in Galesburg, October 7th, 1858, the students carried banners inscribed "Knox for Lincoln." The publishers of McClure's Magazine have established 100 scholarships in this new school. Each scholarship entitles the holder to all the privileges of Knox College, and can be earned by securing 500 subscribers to McClure's Magazine. A scholarship pays the board, room and tuition of any young man or woman for a year. The publishers of McClure's Magazine have also undertaken to raise an endowment fund of a quarter of a million dollars for this new department of Knox College. On October 7th, of this year, the college will celebrate the anniversary of the Lincoln and Douglass debate. The oration will be delivered by the Hon. Chauncey M. Depew, and many men of national fame will be present. Excursions from all over Illinois and adjoining States will bring thousands of Lincoln's old friends together. It is planned to have a much larger concourse of people than attended the debate. There will undoubtedly be thousands present who were present at the debate.

At the meeting of the Presbytery of Barrie, held on 28th January, the following resolution, was adopted relative to the late Dr. Reid:—"The Presbytery, on this the first meeting since the death of Dr. Reid, desire to place on record its sense of the loss which the Church has sustained by this event. Dr. Reid, who for many years occupied the position of Agent of the Church, held a high place in the estimation of his brethren. His financial ability, his thorough knowledge of the law and work of the Church, his unflinching kindness of manner, and his high Christian character won for him the highest respect and admiration. We join with the whole Church in the expression of our sorrow at his death and our sympathy with his family."

Palpitation of the Heart Defined.

Palpitation of the heart is perhaps the most common symptom of heart disease, and is defined as pulsations that are perceived by the patient. It comes on in paroxysms, with intervals of more or less freedom from attack. The heart may begin to beat violently; it may pound against the walls of the chest; the vessels may throb in the neck; the eyes become suffused, and the head ache; or on the other hand, the heart may be very rapid and very feeble, so that the pulse may consist only of a series of rapid and almost imperceptible waves. Those suffering from palpitation or fluttering of the heart should not delay treatment a single hour. Dr. Agnew's Cure for the heart will always relieve this trouble within the first half hour, and for this reason is regarded by physicians generally as the greatest known remedy for the heart.

Miscellaneous.

TORONTO CONSERVATORY OF MUSIC. FOUNDED IN 1820. 180A YONGE ST & WILTON AVE. HON. G. W. ALLAN, PRES. EDWARD FISHER, Musical Director. Unequalled facilities and advantages in all branches of Music and Elocution. CALENDAR giving full information. MAILED FREE. H. N. SHAW, B.A., Prin. Elocution School.

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The Spring Term opens February 6th, 1896, but students can enter at any time.

The present is an excellent opportunity for specialists in Piano-forte Violin, Voice Culture, Organ or Elocution to enroll giving nearly five months of uninterrupted study.

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100.00 for a 5-acre farm, covered with wood, in Southern New Jersey; close to railroad, finest markets in the world; especially adapted for small fruits, poultry, vegetables, &c., high and dry; healthy neighborhood, sold on instalments of \$1 down and \$1 per week, title insured. Immediate possession. Send for full particulars. D. L. BIBLEY, 211 S. 10th St., Philadelphia, Pa.

Notice to Presbytery Clerks.

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

C. W. SHERIDAN, WINTER SUITINGS

Will offer during the coming months in all shades made to order at greatly reduced prices. Come early and secure bargains. C. W. SHERIDAN, Merchant Tailor, 34 Queen Street East, Toronto.

WRITERS WANTED

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