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One of the best ways of preparing apples for any purpose is to cut them in quarters before paring, as the core is more easily taken out and decayed places cut out.

Fish is not eatable till the flesh separates easily from the bones. By running a knife in a little way, say under the fins, so as not to spoil the appearance of the fish, this can be judged of.

Hot milk is one of the very best stimulants for a person weak from hunger or long fasting. It goes right to the spot quicker than anything else, and helps to build up at the same time.

For neuralgia in face or jaw, a flannel bag filled with very hot salt, heated in a pan or fryingpan, applied frequently and often renewed, keeping the head well covered, will cure the trouble, and if an aching tooth be decayed a little salt dropped into the cavity will kill the pain.

An English way to cover flower-pots is to paste the narrow ends of the tissue-paper sheet together and cut it off the right height making the top edge tulip-pointed. Crimp the paper together in the same way as the lamp shade; this will bring it about the right size to fit an ordinary flower-pot. Finish with a ribbon of the same shade.

Beef Cake.—Take equal quantities of cooked beef, chopped fine, and soaked bread crumbs, add one onion, chopped, salt and pepper to suit taste, a tablespoonful of chopped pork to every quart of the mixture, one egg and a little sage or savory; place it in a flat pan, and bake twenty or thirty minutes.

Biscuits.—Cream one pound of butter with one pound of sugar, add in nine or ten eggs gradually, then work into this two and one-quarter pounds of flour and one-half ounce of baking powder, and drop it in spoonfuls into buttered and papered tins, put a shred of candied peel on each and bake in a quick oven for six minutes.

Banana Shortcake.—Cream, one-half cup butter, one cup of sugar, stir in one beaten egg, half a cup of milk, two cups of flour, and two teaspoonfuls of baking-powder. Bake in round or oblong tins. Over one cake spread a pint of whipped cream. Sweeten to taste into which has been stirred one large banana sliced thin. Lay the other over it and serve very hot.

Barley Soup.—One sheep's head, or two-pound shin of beef, two quarts of water, quarter of a pint of barley, three onions, a small bunch of parsley, pepper and salt. Put all the ingredients in a stewpan, and simmer gently for two or three hours; stirring frequently to prevent the meat from burning, but do not let it boil quickly; take the meat out, strain the soup, and if sheep's head is used, put some of the best pieces back into the pan. The tongue should be skinned and cut into slices, and the brains, which should be boiled in a piece of muslin, should be added to the soup.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, FEBRUARY 26th, 1896.

No. 9.

Notes of the Week.

The annual meeting of the Edinburgh Auxiliary of the Christian Literature Society for India was held lately in the Balmoral Hotel, Edinburgh. Principal Sir William Muir presided. The 28th annual report showed that last year over a million copies of the Society's publications left the press, but that the income, £9,709, was £800 less than two years ago.

Arguments and objections against interference by the Dominion Government in the school affairs of Manitoba are appearing on all hands as the time for settling this question comes nearer. At the regular meeting of the Methodist ministers of this city, held on the 16th inst., the following motion was passed, only one dissenting:—"Believing that the Legislature of Manitoba is legally and morally competent to devise and manage an educational system for that Province, which will be in the best interests of all classes, therefore, resolved, that we, the members of the Toronto Methodist Ministers' Meeting, hereby record our respectful and earnest protest against any interference on the part of the Federal Parliament."

The United States Government having had recently to call for a loan of \$100,000,000, the people have shown their faith in their government and country by subscribing for it almost six times over, and at a rate of interest generally regarded as favorable. Speaking of the result of this borrowing, the *New York Tribune* (Rep.) says:—"If any foreign power has been tempted to believe, by the conduct of the President in consenting to demands of international bankers, that the Republic could not command resources from its own people, or that the scare about silver which the President has been fostering for more than a year had broken public confidence, the answer of the people yesterday will show them that in any good cause the nation is ready to place at the disposal of the Government money enough for any emergency."

The life of an active politician is no sinecure anywhere. In Britain especially, however, they appear to be expected to be ready for speeches on all occasions, on all sorts of subjects, and to audiences which it must be in the last degree perplexing to meet and satisfy. The Armenian question is at present, and very justly so, one on which the public is very sensitive. Of a speech of Lord Salisbury the other day we are told that the sadly disappointing part of his speech was that on the Armenian question. He had to confess the total failure of the Government to secure protection for the Armenians and to compel the Sultan to carry out the reforms which he has promised. His tone was apologetic, and he confessed himself beaten. The other powers, he said, were of opinion that with patience, and by allowing the system of fanaticism to pass away, the Sultan could to some extent re-establish order, and allow industry and commerce to pursue their usual and secure course. That was their view: that it was our duty to give the Sultan time. It was not for him to pass judgment upon that view; it might be right or it might be wrong. The speech has been received with general disappointment, and it does not seem to satisfy even his own friends.

At the proposed union meeting of the Evangelical Alliance and the Mildmay Conference in London in June next. The following are some of the topics proposed for addresses, though the list has not yet been definitely arranged: The progress of Christianity in the Old and New World since 1846. Christian Union as proving the truth of Christianity. True unity as distinguished from the proposed "Reunion of Christendom." The Evangelical Alliance and Religious Liberty. The Holy Scriptures and Modern Science. Present day skepticism, and how to deal with it. Christianity and the Press. The unchangeableness of the Gospel of Christ. The Gospel and the masses. Christianity and social questions; or, Christian life in relation to domestic and social conduct. The Holy Spirit in Christian life. Foreign Missions. The dangers of Romanism and Ritualism.

Cabinet crises follow each other so rapidly in France that they awaken comparatively a languid interest abroad. One is threatening just now, which, if we can trust the newspaper reports, appears to be of more than ordinary gravity. Some even talk of France being possibly on the eve of another revolution, but this is not taken seriously. The President of the country has a hard time of it in keeping the warring factions in some kind of working order, so that the government of the nation can go on. It may be sincerely hoped that the experiment of Republican Government in France may surmount in the future the difficulties which threaten it, as it has surmounted them in the past. The peace and prosperity of so bright a people as the French, who have played in the past so conspicuous a part in the world's affairs cannot but be of great interest to the whole civilized world, and to us in Canada in particular, who have so many and such close ties with the French and all that concerns them.

An interesting case has come up in the courts in Quebec, which may become a cause celebre as that of Guibord and of the *Canada Revue* have become. It involves the question of how far a priest can claim exemption from the necessity of giving evidence in a court of law on the ground of action taken by him on information given him in the confessional, and in his capacity of spiritual director. It appears that a tinsmith in the Village of Granby claimed \$117.50 damages from the Rev. Marcell Gill, the Roman Catholic pastor of the locality, on the ground that the latter induced an apprentice named Victor Bernier to leave his (plaintiff's) services before the termination of his term of service. On Mr. Gill refusing to answer certain questions asked, on the ground that he was privileged, the judge committed him for contempt of court. The judge in his judgment in this case laid down some unquestionably sound principles as follows:—"Surely it cannot be said that a clergyman is acting in his professional capacity as such when he usurps functions which belong alone to the courts of justice of the country. A clergyman who violates the laws of the land is equally answerable as is the humblest citizen, and when he abdicates the precincts of sacred duty and becomes a participator in doing that which the civil law declares to be a wrong, he should be prepared to take the consequences. Any other course would be a subversion of law and order, the maintenance of which must surely be desired by this educated and exalted class of the community."

Dr. Macloskie, of Princeton College, New Jersey, writing to *The Presbyterian*, of London, hits one of the causes of American dislike and jealousy of England thus: "The only Britain known to many Americans is the unreformed Kingdom of George III., and the feeling of dislike is intensified by protectionist and free-silver arguments to the effect that England is now becoming rich at the expense of America and other lands. Counter arguments are met with the allegation that they are made in the interests of foreigners, and are anti-American." A long step toward a better understanding of England and kinder feeling would be a reform in the teaching of the American schoolbooks on English history, which, in many cases, so far as representing the present state of things in Britain is concerned, are antiquated in the last degree, and unfair and untrue.

The Venezuela boundary dispute which but a few weeks ago was the cause of so much anxiety and alarm on both sides of the Atlantic, will, in all probability, be speedily and peacefully settled. The British House of Commons is acting in the matter with great magnanimity, and both parties vie almost with each other in anxiety to hasten a settlement which will be satisfactory to all and so final. The *Times*, by its American correspondent, Mr. G. W. Smalley, suggests a joint commission, consisting of two British and two American commissioners, to inquire into and report the facts to their respective Governments. Sir William Harcourt, speaking in the House of Commons, said "he was perfectly certain that both inside and outside of the House the consensus of opinion was in favor of peaceful arbitration. Their main object ought to be to express such opinion. Every effort ought to be made to remove all causes of irritation. He trusted that no further delay would occur, that every thing would be done to bring about a speedy settlement."

The German Protestant Churches, the *British Weekly* says, are passing through a serious crisis. In 1890 a decree laid it down as a function of the Evangelical Church and as the duty of the clergy to take the keenest interest in the social questions of the day. They were not to shrink from displaying their interest, but were encouraged, even commanded, to step into the arena of social politics, and give personal and public assistance to the work of social progress. This was hailed, especially by the younger clergy, with delight as the dawn of a new and bright era. But now another decree has issued to the very opposite effect which is calling forth much hostile feeling and language. All attempts, it says, to make the Evangelical Church a co-operating factor in the political and social discussions of the day must necessarily divert the Church from her divinely appointed mission, the salvation of souls. From henceforth therefore the general superintendents are to check all such attempts on the part of the younger clergy, to keep careful watch over them that they take no part in public questions, and no longer gad about to Congresses and Assemblies. Recalcitrant clergy are threatened with discipline. It is plain that the functions proper to church and state are yet but very imperfectly understood in Germany and on the Continent generally.

PULPIT, PRESS AND PLATFORM.

Montreal Witness: If the Ottawa Government were wise it would withdraw its bill, cancel its order-in-council and appeal to the people of Manitoba to settle the question.

The Christian Guardian: The British statesmen are moving on the line of speech and action that will preserve and promote peace in Anglo-Saxondom, and will also promote Imperial and colonial loyalty.

Rev. D. V. Lucas: Christianity has not yet reached its highest point; no nation is yet wholly Christianized. We are little more than half civilized even, for the liquor traffic itself is a flat contradiction to the essential principles of civilization.

S. S. Magazine: We can only appeal to pastors and superintendents and teachers to do their best to impress upon the minds of every father and mother how important it is that they should heartily cooperate with our Sunday school workers, and encourage them in their noble work.

Rev. N. S. Burton: "After an experience of more than forty years in the pastorate, the writer ventures to give as his opinion that the smallness of the contributions to missions is due, not so much to want of Christian liberality as to the lack of information; not so much to stinginess as to ignorance."

Alexander MacLaren: The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the Lord. Why should we live half way up the hill and swathed in mists, when we might have an unclouded sky and a visible sun over our heads if we would climb higher and walk in the light of His face?

Rev. J. Munro Gibson, D.D.: We have reason for gratitude in the progress of Temperance principles and the partial abatement of the terrible curse of drink. We may not relax our efforts against the vice of intemperance; but it does seem as if this other vice of gambling were the more threatening now, for in it there is no abatement, but rather a rapid and alarming increase.

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

Mr. Gladstone: Some things are clear enough. The murderous wickedness of the Sultan, his absolute victory thus far over the European powers, their unparalleled disgrace and defeat down to the present moment, and the untold sufferings of the country. I cannot wholly abandon the hope that out of this darkness light will arise. But the matter rests with the Almighty, to whom, surely, all should address fervent prayers on behalf of His suffering creatures.

Our Contributors.

CONCERNING THE EXTINCT BULLY.

BY KNOXONIAN.

We hear much in these days about the evils of competition in business. "Too many people in business"; "too many young crowding into the professions," are statements as common as La Grippe in a mild January. Quite likely there is a good deal of competition in some lines. There may be no special want for a marked increase in the number of professional men. Competition beyond a certain limit may not be a good thing for the country as a whole, but competition has done a world of good for this country of ours. It has killed off a lot of bullies, and that was a distinctly good thing to do.

The corner-store-bully is extinct. Merchants in Canada are now, as a rule, honourable, obliging men who treat their customers fairly much better than some of them deserve. Some of the old time corner stores and small village retailers were odious little tyrants. They got the struggling settlers onto their books, and often treated them as inferior animals. The airs these people sometimes put on behind the counter were insufferable. We remember one little tyrant who used to hold his nose over a pail of butter and then turn it up—his nose not the pail—at an angle of forty-five degrees, and say, in lordly tones: "It is leeky, ma'am." The poor woman might venture to say that the butter could not be "leeky," because her cows were on pasture, but if she did the big man would sniff the air again, and say: "It is leeky, ma'am." If she did not at once give in she might be ordered out of the store and her husband sued for his account. Thanks to competition the corner store and small village bully is extinct. It is a pleasant thing to look through a good store now and buy goods from civil, obliging people, who know more about their business in an hour than the old-time bully knew in his lifetime. The patience of these salesmen and saleswomen should never be abused by customers who do not know what they want and perhaps want nothing in particular.

One of the worst bullies of the olden time was the "land-agent." Some of the Agents of the Crown Lands, Canada Landed Co., and other bodies that had land to sell were no doubt fair, kindly men who treated the struggling settlers fairly and perhaps even kindly but some of them were as heartless bullies as could be found to-day anywhere on this side of Armenia. They assumed that the land they had for sale was their own and treated the settlers as serfs. No judge on the Bench puts on such lordly airs as these fellows did when they condescended to speak to a poor settler about the lot on which he was trying to make a home for his wife and children. That kind of a bully is extinct in Ontario. If he lifted his head for a moment our Crown Lands Commissioner, Arthur Sturgis Hardy, would fire him out of the civil service so quickly that he would scarcely know what struck him. Hardy would take him to the door of his office and give him a fresh start in life. Hardy is likely to be the next Premier and he well deserves the honor if he had never done anything more than protect the settlers of Northern Ontario from the kind of bullies that used to grind the faces of the poor in the olden time.

"The medical bully" is nearly extinct. We once heard a very ignorant and brainless M.D. say that a medical practitioner should be in a position to kick three out of every four people who came for his professional help. He was a fair type of a species that is fast becoming extinct. Better men, better education and competition have crowded out the medical bully until he is unknown in many communities except as an unsavory memory.

The "legal bully" looms up chiefly, almost exclusively, in cross-examination.

Competition in law has made it unnecessary to pay a lawyer for doing your work and then have to coax him to attend to it. A man unfortunate enough to have a law suit no longer needs even in Toronto to hunt around the clubs, or in caucus meetings, or in hotels, or at dinner parties for the counsel he paid, and hat in hand, beg of him to come to court and attend to the business he was well paid for attending to. That day is over. The change may be a sad thing for some kinds of lawyers, but it is a good thing for clients.

The "newspaper bully" is not quite gone but he is quickly dying. May his exit be rapid and his grave unhonored. He was about the most cruel and exasperating bully that ever cursed this country. To libel a man basely and then laugh at him, to attack him week after week and shut out his defence, to slander him year in and year out in the hope that some of the dirt might stick,—to do these things was as base and brutal a business as any Canadian ever engaged in.

The "bank bully" is not extinct. At a convenient distance from the head office he can use the ledger of his employers as an instrument of blackmail, and he too often uses it with considerable success. It is amusing to read the speeches of bank presidents and directors at their annual meetings and then think of some of the local managers you have known. One can't help saying as he lays the speeches down how little even these great financial men know about the manner in which their own business is sometimes conducted.

Somebody may feel inclined to ask if there were no parsons in the good old times who had a weakness for playing the part of Popes. We believe there were some men of that kind and we believe the species is not quite extinct yet. But the Protestant Pope is having a hard time and he may be allowed to depart in peace.

The thing we should be thankful for is that competition and popular government have killed off many a bully that used to grind and oppress our fathers. Let us be careful how we use our increased liberty.

REFORM IN INDIA, POLITICAL AND SOCIAL.

BY REV. W. A. WILSON, M.A.

Among the prominent results of western influence on India are the annual gatherings of the two bodies known as the Indian National Congress and the Indian Social Conference. For eight years, or nearly since the beginning of the movement, these two organizations were closely identified, their meetings being held in the same building, at the same time, and attended by many of the same people. In its early days the platform of the National Congress included a purpose to regenerate the country "along all lines, moral, mental, social and political," but this year the orthodox Hindu party, fearing the growing importance of the social reform movement, after a long and discreditable wrangle, in committee rooms and newspapers, banished the Social Conference from the precincts of the Congress, refusing to allow the reform party the use of their pandal, or tabernacle, for their meetings. It would now appear that the Congress has concluded that the worst evils from which India is suffering are political, and that these most demand its attention. It is growing every year more evident that the Congress troubles itself little about the real evils that afflict the people, and in consequence the sympathy of the well-wishers of India is being alienated.

The Congress in its own imagination is representative of the millions of India, although the Mahomedans stand almost entirely aloof, and the masses of the lower castes send no representatives, and whole provinces with many millions of inhabitants are represented, as last year at Madras, by half a dozen out of the eleven hundred delegates chosen. Still some fifteen hundred delegates from many parts of India, mostly

of the educated classes, assembled this year a few days ago in Poona, where elaborate and comfortable provision was made for their accommodation in a large garden. A huge structure capable of seating four thousand five hundred persons had been erected for the meetings. Refreshment rooms and bazars, post and telegraph offices were set up in the grounds. Bands of students met delegates at the station, and, taking charge of them and their baggage, conveyed them to their quarters. The meetings were enthusiastic but orderly, though speakers had not unfrequently to pause while a welcome was being accorded to some distinguished delegate as he took his seat.

As in previous years the time of the Congress was taken up by long speeches on wordy resolutions which unfortunately appear to lack any real value. It might be supposed that so large a body, composed of educated men from all parts of India, professing to be in sympathy with the toiling masses below them, would be able to throw light on some of the acknowledged difficult problems in the economic conditions of India's millions, and to offer suggestions for their solution. But each year brings new disappointment to those who cherish such expectations. A mere glance at the resolutions passed is enough to show that the Congress does little if anything more than to emphasise well-known difficulties connected with revenue and expenditure, land tenure, public service, etc., to criticise the action of Government, and to propose only such measures as are fitted to increase the privileges of the classes from which the delegates themselves are drawn. In illustration of this last point we would refer to a resolution passed by the Congress opposing legislation restricting the right of private alienation of lands. It is a distressing fact that in many parts of India the land is rapidly passing from the agriculturists into the hands of the money lenders. This is not to be wondered at when it is remembered that the money lender, notwithstanding special legislation, charges from eighteen to twenty-five per cent. for loans on land security, and from thirty-seven and a half to seventy-five per cent. on small sums for short periods, with increased demands if payment is not made at the time stipulated. The Indian Government has been endeavoring to establish a system of land tenure and revenue to guard the rights of the agriculturists by restricting their right of alienation of land to the voracious money lender. But the Congress declares in favor of freedom to alienate, and professes to find a remedy in the general diffusion of education.

Resolutions bearing on the public service and judicial functions, were all in the line of the agitation to substitute natives for Europeans in positions of influence in the Administration. One cannot, on reading the report of the proceedings, resist the feeling that the Congress, so long as it works on its present lines, is not likely to do much for the good of India. Hopes, at one time cherished by those interested in the development of a national life and a spirit of patriotism, are being abandoned, and the action of the Congress in repudiating the Social Reform Organization, has alienated the sympathy of those who realize that India's greatest evils are social and self-inflicted. Apparently no relief is to be looked for from the Indian National Congress.

SOCIAL CONFERENCE.

The Social Conference was driven from the National Congress pandal, but it was afforded accommodation in a huge tent, capable of seating two thousand, in the grounds of Ferguson College. The meetings were held on Sabbath, a day usually selected in India for all kinds of social and political gatherings, as well as for horse and cattle markets.

Judging from the reports there was much less interest shown in the Social Conference than in the Congress. Still a large number of prominent Congress men were present

and took part in the proceedings. The president of the Conference, Dr. Bandarkar, a professor in Ferguson College, delivered a vigorous address, which, could it be given in full, would throw a flood of light from a Hindu standpoint on the distressing condition of Indian society. We can give but a mere outline with a quotation here and there.

He began by stating that such a conference would have been impossible sixty years ago, but that the progress of education, and contact with western civilization had invoked in Hindus feelings of justice and compassion for the various classes of society. With these feelings in their hearts, the members of the Social Conference now set before them the administration of "justice and fair play to all classes of persons, the alleviation of their sufferings, and the removal of obstacles in the free development of our activities."

Touching the education of women, he said, "one half of the intellectual, moral and spiritual resources of our country is being wasted. If our women were educated as they ought to be, they would be a powerful instrument for advancing the general condition of our country." He advocated the opening of high schools for them, and the teaching of English and literature, and a selected course of study for those who could pursue their studies beyond the high school.

Speaking of reforms in the marriage laws, he made reference to the "unjust and cruel sufferings to which our present social usages subject our women, and which no man in whom the sentiments of justice and compassion are developed can find it in his heart to tolerate even for a moment. . . . Oftentimes the marriage of a girl under certain circumstances proves her death warrant. . . . A young man of thirty or thirty-five loses his first wife; straightway he proceeds to marry another who is a girl of ten or thirteen; that girl dies by the time she has reached the age of twenty; another takes her place immediately after; she too, dies similarly; then comes a third who meets the same fate, and the fourth is married by the persevering man, and is eventually left a widow before she is out of her teens." Such cases of human sacrifice are frequent, and that too among educated men. He strongly condemned such ill-assorted marriages, and called for their reform.

He spoken of the revolution already effected in caste under the equal justice of the British in which Brahman and Sudra shared alike. A Sudra's tongue is not now cut off for repeating the sacred vedas, and a Brahman school teacher who will not teach them to the Sudra is liable to be dismissed from his post. "A holy Brahman does not scruple to sit in a third class carriage by the side of a Mahar, whose very shadow is an abomination on ordinary occasions." But caste still imposes such disabilities that while a Brahman may command only six or seven rupees a month, a stone mason can get twenty-five, and he advocated loosening the restrictions that keep men to the employment of their caste whether fitted for it or not.

He also spoke of the desirability of free intercommunion in eating and marrying among the numerous subdivisions of the castes, with a view to convert antipathy into sympathy and disunion into union.

In reference to early marriages he said, "the early marriage of boys and girls has the effect of undermining their strength, and bringing forth a progeny of weak children. The growth of the parents themselves, intellectual as well as physical is stunted, and in a course of evolution our race must become incapable of that energy and steadiness of application which are so necessary under the conditions brought into existence by the rivalry and competition of the races. In closing he urged his hearers to cherish in their hearts "a sense of justice, a keen sympathy with the sufferings of others, and a love for one's own country and race and an anxiety for their future well-being."

But while he urged these and other reforms he pointed out that his aim was not to have the connection with the past cut by any such act as receiving Christian baptism. "Generally it may be observed," he said, "that what we have to avoid is the formation of a separate caste, cut off from all social intercourse with all the existing Hindu castes; that is to say, we should avoid such complete isolation as, for instance, conversion to Christianity leads to. And most of the reforms we allude to involve no break of continuity."

The address of the president furnished the keynote to the discussion on the fourteen resolutions that were put to the meeting. The chief resolutions referred to female education, temperance, dancing women at marriages, re-admission to caste, intercommunion between sub-castes, widow re-marriage, disfigurement of child widows, conditions of the low castes. In reference to these matters the Conference by its recorded action has said:—

1. That it fully approves of female education, and will strive to secure for girls an education similar to that given to boys.

2. That it feels the necessity of vigorous efforts to check the spread of intemperance, and proposes to co-operate with the English and American societies for this purpose.

3. That it condemns nautches, or the presence of dancing girls at marriages and social gatherings, and urges purity in thought, speech and action on all occasions.

4. That it favours opening the doors of caste to those who by foreign travel have been outcaste, but who on return seek re-admission.

5. That it desires the intercommunion and reunion of the smaller sub-divisions of caste as a condition of national unity and progress.

6. That it approves of the efforts to raise the marriageable age of girls and boys, and condemns all extravagant expenditure in connection with marriage ceremonies.

7. That it will support the movement in favor of re-marriage of widows, lamenting the misery brought upon child widows by present customs.

8. That it condemns the cruel custom of disfiguring child widows, and urges efforts to train them to make their own livelihood in honesty and purity.

9. That it will put forth efforts to raise the down-trodden castes, who "are tempted to give up their faith and become converts to other creeds," and to help them by education and industry to ameliorate their condition.

A very praiseworthy programme, indeed. It promises well. But hitherto such recommendations and pledges have been but timidly carried out, even by those who yearly make enthusiastic speeches on the platform of the conference pandal. However it is a good thing that the evils are acknowledged, discussed, and measures proposed for their removal. Although hitherto talk has been much more prominent than action still earnest talk will by and by begin to tell and right sentiment will begin to take hold of earnest natures.

In order to estimate aright the social reform movement in India it will be well to bear in mind the following considerations:

1. The promoters distinctly declare that their aim is to retain continuity with the past, to get back to the purer and more healthy condition of earlier Hindu society. They maintain that the evils under which society now suffers are of recent origin, and are the product of unreason and superstition. But now that reason has been awakened by education it is incumbent to throw off the evils that have accumulated around their faith, but which have no real connection with them. To us it appears that they are but attempting to graft some of the fruits of Christianity on the tree of Hinduism pruned of certain objectionable excrescences.

2. The reforming party is made up almost entirely of advanced religious thinkers who have parted from orthodox Hinduism and have adopted a monotheistic faith. They belong for the most part to the various

Somajes, for example the Brahmo, Prarthna and Arya Somajes, that have been established as houses of refuge within the borders of Hinduism for those who have been driven by Christianity and education from the orthodox faiths. In every part of India it is noticeable that those working for social reform are theists who religiously are cut off from orthodox Hinduism, and are looked upon as a separate community. The differences are ever growing greater until now the theistic sects are regarded by the mass of the people as constituting a new caste. It is a fact however that those thinking seriously on religion are attracted to it. But its opinions, utterances and practices have but little effect on the masses around it.

3. The movement, while in the interests of humanity, is not towards Christianity as such. Its promoters are particular to affirm this, and with an ardour that has a meaning for us, incessantly declare with unnecessary emphasis that they are Hindus, staunch Hindus, and mean to live and die Hindus.

One manifest object is to adjust Hinduism to the new environment in which it finds itself in order to save it from threatened collapse, and to find within it an abiding place for the more earnest minds whose old faith has been destroyed by Christianity and education. And so the doors of caste are being opened to receive again those who have gone out, and the barriers and sub-divisions are being lowered that the great outer walls may be strengthened, and more liberty allowed within. It is said that this year one hundred Hindus who had been converted to the Moslem faith were received back into the Sikh community in the Punjab, and that in another place fifty Mahomedans by birth have become Hindus.

Some years ago re-admission into caste was almost an impossibility, but now the doors into any of the theistic Somajes stand open. This is no disadvantage to Christianity, but it is significant of the times.

There are said to be in India fifty registered reform associations, with about ten thousand members. It is a small minority among two hundred and eighty five millions, but it is at least making its voice heard and in the interests of humanity we welcome its aid in fighting against the evils of Indian society. We believe, too, that though these theistic sects afford a resting place for many able and worthy men who have abandoned their old religion but who have not come to the knowledge of Him who is the Way, the Truth and the Life, this will be but a temporary halting place, and that sooner or later it must give way to the Christian Church and to an entire acceptance of the claims of Jesus.

Neemuch, Jan. 9th, 1895.

ANNUAL MEETING OF YOUNG PEOPLE'S PRESBYTERIAN UNION.

The Young People's Presbyterian Union of the Presbytery of Toronto held its first annual meeting and conference on Monday, the 17th inst., in Bloor Street Presbyterian Church. The gathering was a strong representation of the young people of the Church from both the city and country congregations. Prominent amongst those who were present and took an active part in the proceedings were: Revs. W. G. Wallace; Dr. Wardrope, Guelph; Dr. Somerville, Owen Sound; S. S. Craig, Oakville; C. A. Campbell, Maple; J. O. Tibb, Streetsville; J. A. Brown, Scarborough; and also Revs. John Neil, J. McP. Scott, W. A. J. Martin, and R. P. McKay, of Toronto.

The morning session opened at ten o'clock, the president, W. G. Wallace, in the chair. At the conclusion of the regular business Rev. C. A. Campbell gave an address on "Fellowship with Christ in Life and Service." Mr. Geo. Logie, of Toronto, discussed "The Important Place of the Young People in the Work of the Congregation." Rev. S. S. Craig, of Oakville, gave an address on "The Claims of the Mission-

ary Work of the Church Upon the Young People." The morning session was closed by "A Conference on Junior Work," led by Mr. S. J. Duncan-Clark, of Toronto.

The afternoon session opened at 2.30, and at the conclusion of the devotional exercises the election of officers and Executive Committee for the ensuing year was taken up and resulted as follows: Honorary-president, Rev. John Neil (Moderator of Presbytery); president, Mr. G. T. Ferguson, Bloor St.; first vice-president, Mr. G. T. Graham, Westminster; second vice-president, Rev. H. E. H. Reid, Stouffville; corresponding-secretary, Miss Isabel Christie, Bloor St.; recording-secretary, Miss A. Flaws, St. James Square; treasurer, Dr. R. G. McLaughlin, Erskine.

Executive Committee:—Mr. T. Nisbet, Oakville; Dr. Shiell, Old St. Andrews; Miss Kate Kirkwood, Brampton; Mr. J. C. McHenry, Streetsville; Miss A. Hood, Amber.

At the conference on committee work papers were read by the following:—Miss L. Russell, of Stouffville, on "The Prayer Meeting Committee;" Mr. J. C. McHenry, Streetsville, on "The Look-out Committee;" and Miss Jennie McBean, Toronto, on "The Missionary Committee;" Miss E. de Beauregard, of Toronto, contributed a paper on "Informing the Young People as to the Mission Work of the Church;" Mr. J. C. Kirkwood, of Brampton, read a paper on "The History of the Church;" and Rev. Dr. Somerville in his valuable address presented some very practical methods for best informing our young people as to the doctrines and government of the Church. After some considerable discussion on these subjects it was decided to advise the Executive Committee to have the papers just read published, so that all in the Church might have the privilege of reading them.

At the close of the afternoon session the delegates were entertained at supper by the young people of Bloor Street Church.

At the evening session, which opened at 8 o'clock, addresses were delivered by Rev. R. P. McKay, of Toronto, on "The Large Missionary Opportunities of the Young Presbyterians of Canada," and Rev. Dr. Wardrope, of Guelph, on "Full Surrender—What it Means."

The music for the evening was furnished by the Bloor Street choir, under the leadership of Mr. Harry Blight. A fifteen minute consecration service, led by Rev. J. McP. Scott, closed the conference.

NOTES FROM THE CONFERENCE.

At the toll call some thirty-one societies responded; was there a voice from yours?

Rev. P. E. Nichol, St. Marks, Toronto, and Rev. A. B. Davidson, Newmarket, are the representatives on the Executive Committee from the Presbytery.

Three of the most valuable papers read at the conference were contributed by ladies.

If you wish to become better acquainted with the doctrines of our Church study systematically the shorter catechism—Rev. Dr. Somerville, Owen Sound.

The members of the Lookout Committee are the eyes of the society and have a right not only to look after the private members; but it is also their duty to see that the other committees are up and doing.—S. J. Duncan Clark, Toronto.

Question.—What method should the Prayer Meeting Committee adopt to prevent certain members from continually occupying the back seats in the meeting? Answer.—Get there first and occupy them.—Rev. J. C. Tibb, Streetsville.

The young people of Bloor St. Church, by their kind hospitality won the esteem and good will of every member of the Conference.

The Rev. J. Robertson, Presbyterian chaplain to the forces in Dublin, is to succeed the Rev. G. Kirkwood at Edinburgh.

Dr. J. Sandilands, of Glasgow, has sailed for the New-Hebrides as a medical missionary in connection with the Rev. Dr. Paton's mission.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Mar. 8th, 1896. TRUE LOVE TO ONE'S NEIGHBOR (Luke x., 25-37)

GOLDEN TEXT—Luke x. 27.

MEMORY VERSES—25, 27.

CATECHISM Q. 50.

HOME READINGS. M. Luke x. 25-37. 7.

John iv 19. W. Lev. xix. 9-1. Th. James ii 1-9. F. Matt. v 38-48. S. Rom. xii. 9-21. Sab 1 Cor. xiii.

After nearly two years labor in Galilee Jesus has been at last constrained to leave that Northern province. Along the border line between Galilee and Samaria He travelled with His disciples meeting with but scant courtesy from the Samaritans who see His face set to go up to Jerusalem. From His setting out from Galilee until Jesus arrived at Bethany must have been a period of about five months, the greater part of which was spent in Perea (see Matt. xviii. 15-36; Luke ix. 57; x. 24; and John vii. 11 and x. 21). The exact locality where the conversation detailed in our lesson took place is not known, but it was likely somewhere in Perea. The question with which the testing commenced is one we all recognize as most vital. Eternal life is the greatest prize in the universe, for it includes every good: God, heaven, holiness, usefulness, happiness. Therefore we should all be interested in our Lord's answer, which shows the way to inherit eternal life, and then illustrates that way to make it plain.

I. The Way to Eternal Life Shown.—Our Lord's method of answering the scribe's question, for the lawyer was practically a scribe, should suggest to Sabbath School teachers the best method of teaching. The questioners business was to interpret the law; therefore Jesus will draw out of him what he already knows, and in so doing answer his question in a way which will leave the answer never to be forgotten. "What is written in the Law?" elicits from the lawyer a response in the form of two quotations from the Old Testament, which sum up the whole of the moral Law. Man's duty to God is summed up in the first one, his duty to his fellow-man in the second. To love God with the intensity of our whole being, and our neighbor as ourselves sums up all that God ever required of man. But is not this salvation by works? No, but by grace. For if there is one thing of which the honest endeavor after obedience is more certain of than, another it is that he cannot love God as he would; and that he does not love his neighbor as himself comes only second as a matter of honest conviction. In fact it is only through the love of God as made known in Jesus Christ that we find it possible to love at all. "We love because He first loved us." Only when we have received Jesus Christ as our Saviour do we find it possible in any measure to love God supremely, and to love our neighbor as ourselves. Only through that love for God, shed abroad in our hearts by the Holy Spirit, do we grow and increase in the exercise of this two-fold love. It is impossible, too, for us to love our neighbor as ourselves unless we love God supremely. Therefore eternal life is begun here on earth, and its manifestation is loving deeds to our fellowmen, springing out of the fountain of love which wells up in our hearts through the apprehension of the love of God in Jesus Christ.

II. The Way Illustrated.—No doubt the question "Who is my neighbor?" was one often debated in the Jewish schools. This lawyer had perhaps answered it more than once; and had persuaded himself, with what appeared invincible arguments, that his only neighbor was "Jew spelt large." Therefore he was willing to justify himself, and so asked the question. Again the Lord's method of teaching is suggestive. He sets the neighborly principle forth so clearly that the lawyer cannot but answer his own question, and answer it, too, in a way contrary to his whole previous ideas. The story is very familiar, and very true to life. More than one hapless traveller along the way from Jerusalem to Jericho has lost his treasure, or his life, or both, at the hands of robbers. Jericho, too, was a favorite residential place of priests and Levites. The priest passed by the poor, wounded, bleeding man hurriedly and on the other side lest he should be defiled, and so disqualified for the temple service. How often proposed zeal for God is made an excuse for neglecting God-like ministry to the needy. The Levite had a little more compassion. He came and looked whether the man were dead or not. But it was none of his affair; if his religious leader did not feel called upon to minister to this man, surely he need not. Therefore he passed on. How often we neglect to be a neighbor to the needy just because some one else has refused to do it. And how often do we by our example of careless indifference, or seeming indifference, lead others to neglect their plain duty. If only we did all things unto the Lord, what a difference it would make in our conduct. The Samaritan did not consider whether this were a Jew or not. He did not consider his own time, or convenience, or safety, or expense. The one thing which appealed to him was the need of the poor sufferer. Therefore he did for him all that it was possible for any man to do. And it is of his conduct the Lord is speaking when He said, "Go and do thou likewise." Remember, though, that the true love which alone will enable us to obey this injunction is born of the apprehension of God's love to us. Begin at the right place, and with a right foundation to build up the superstructure of love which is itself "eternal life."

Pastor and People.

ADVERSITY.

I know that Thou, O Lord,
Of very faithfulness
Hast caused me to be troubled thus
Is Thy compassion less?

Could'st Thou our Father be
And Chastisement withhold?
Thy very pity must correct,
Thy tender mercy mould.

Where shall the saints be found
Who did Thy chastening lack,
Or where the martyrs, who endured
The flame, the sword, the rack?

They, in their Lord's behalf,
Held as a gift from heaven
The holy privilege of pain
To them, as followers, given.

How cowardly, how base,
Must such as I appear,
Called to be saints like them, who yet
The smallest trial fear!

And when I think of Him,
The Sufferer divine,
With whose reflected victory
The crowns of martyrs shine,

Into the dust I sink,
Dumb for my very shame,
Save when beneath His cross I plead
For pardon in His name.

Harriet McEwen Kimball, in *Congregationalist*.

THE CHRISTIAN MINISTRY AND MODERN THOUGHT—HIGHER CRITICISM, ETC.

BY REV. W. D. ARMSTRONG, M.A., PH.D.

(Concluded from last week.)

That the modern theory of Higher Criticism as well as the trend of all modern Biblical criticism should affect the doctrine of Inspiration is to be expected. It will not, however, as free thinkers are fond of averring, do away with it altogether. "Every Scripture is inspired of God, and is profitable for doctrine," etc., will stand. Some of the critics speak as if their views would not effect the doctrine of Inspiration at all, but when they speak in this way, we would like very much if they would define what they mean by inspiration. Indeed, the Church is waiting for its teachers to speak a strong sure word on this question of inspiration. We would like so much a definition that would cover all the facts of the case. With the exception of those who have adopted an extreme naturalistic theory of the origin of the Bible it is admitted by all that the Scriptures are a divine-human product. "Holy men of God spake as they were moved by the Holy Ghost." But to what extent were these holy men controlled by the Divine Spirit? To what extent was the truth influenced by the human medium through which it passed? This is the crucial question. This is the great battleground of debate to-day. As might be expected modern Criticism emphasises the human element, and certainly does not look with favour upon any theory of inspiration that would pronounce the Scriptures inerrant. The disposition to minimize the divine element in inspiration is more dangerous to truth than the disposition to minimize the human, but both extremes should be avoided. It is clear that the true view must give to both elements their proper weight.

There is a theory of Inspiration once almost universally held in our Church, and still revered, a theory quite recently brought prominently under your notice by a Princeton professor, one of its most distinguished advocates. According to this theory you ask the Scriptures themselves how they are inspired, and they are interpreted as answering in the words, "plenary," "infallible," "inerrant." When pressed by the question what about the discrepancies and errors found in the documents, the advocates of this theory reply, "These are not so numerous as some allege. They refer only to the *minima* and trivialities of Scripture. With fuller light and reference to the original autographs they would vanish altogether."

"But," reply the advocates of another and

freer theory, one perhaps more in sympathy with the spirit of modern criticism, "no living man has seen or is likely to see these autographs. The autographs are myths. The oldest manuscript does not date farther back than the tenth century. Further, your *a priori* theory of absolute inerrancy and faultless perfection has led to wrong views of the Bible and to some strange mistake. Were there not those, who, holding that the Bible must be perfect in every respect, contended that its Greek must be pure Attic Greek? God would have used no other. But investigation soon proved that it was not pure Attic Greek. Again, did this theory not lead some learned men (the Buxtorfs) to maintain that the Hebrew vowel points were inspired? And this view was even incorporated in the Helvetic confession. But the historic fact is that these points were inserted at a comparatively late date. There are many facts in the Bible which this theory cannot cover. Be careful, therefore, you do not postulate a theory that facts will compel you to disclaim. It is dangerous to postulate necessary inerrancy in regard to minor matters of history, science, etc."

These men, and they constitute perhaps the majority of learned divines to-day, hold a theory of inspiration giving more freedom to the human element. The divine inspiration and superintendence do not extend to the point of securing inerrancy in every particular. Or, as one states the position, they hold inerrancy of revelation but not inerrancy of inspiration. I am including here only those who with admitted candour and piety seek to maintain the Bible as the authoritative, divinely inspired word of God. So over against the views that most of us were grounded in as students, the view of which Hodge and Warfield are the modern champions, you have this one held by German theologians (evangelical), by most English theologians, by the Scotch theologians, Bruce, Dods, Davidson, Denny, Lindsay, etc., a view held by the reformers, Calvin and Luther, although both sides claim these.

Time would not permit, nor would it be expected that I should discuss in this lecture the merits of these two theories.

But the question is: What should be the position of the Christian minister with regard to this vexed question? Which view shall he hold? He cannot hold both. But it is, I think, evident that he must be allowed to hold either. To one man the former view seems dangerous, intolerable, impossible. To another the latter seems the giving up of revelation altogether. It will be admitted by all that the trend of modern thought, the very atmosphere of modern thinking, is favorable to the freer view. Both views I presume must be tolerated—are tolerated—within the Church. True believers and good thinkers may hold different views. Our Church does not define and demand any particular view of inspiration. On one point only she insists, an inspiration that will maintain the integrity and divine authority of the Holy Scriptures. The point to be carefully determined is what a man must necessarily hold in order really to believe in an inspired, authoritative revelation from God.

It may not be necessary for the minister to expound views of inspiration. It seems to me that the wisest course to pursue is to follow the lines of our article in the Confession of Faith which declares the Scriptures inspired, expounds no theory of inspiration, but after declaring that the Scriptures are "inspired to be the rule of faith and life," proceeds to give most cogent reasons for their authority. I conceive our best service to the Bible will be rendered, not in discussing theories of inspiration, but in setting the Scriptures forward in their "incomparable excellencies," so that they shall vindicate for themselves their inspiration and their divine authority.

The discussion is not completed. No definition of inspiration has yet been given that relieves all the difficulties of the case. The time for this is not yet come, if it ever comes. It is evident that it has not pleased God to give us a canon of Scriptures so defined and inspired that there shall be no difficulty or dispute. Rather, it has pleased

Him that from time to time the Scriptures should be thrown into the crucible of controversy that they may live more fully in men's minds, and that the adhering dross of human misconception may be purged away. The present breeze of criticism will only blow away the chaff, not the wheat. Let us then keep bright and clear before our people the proofs of the divine origin of the Scriptures. Let us teach them as revealing God in Christ Jesus. Let us so unfold them that the manifest presence of God shall be felt in them, and we shall have done our best both to meet the wants of inquiring doubters, and to freshen the faith of believers who have already found in them spirit, and light, and life.

Modern Criticism as might be expected is exerting a considerable influence on the Theology of to-day. Let no one suppose that any of the great accepted doctrines of the Church will be seriously affected thereby. To-day Biblical Theology, not dogmatical, is in the ascendant. It is receiving attention from the highest minds. Another fact of significance is that at present the only recognized school of Theology in Germany is the Ritschlian, which, while treating Scripture from the critical standpoint, and looking especially to the mind and teaching of Christ as the source of doctrine, gives great prominence to the Christian consciousness, and professes to set aside all philosophizing and scholasticism or systematizing in theology.

We hear much to-day of the decay of Dogmatics. We are told "Systematic Theology is dead." Surely this is shortsighted. The great *scientia scientiarum* cannot die. In past forms and in present forms it may have many defects. Great truths are being thrown into the sunlight. Changes of form will take place. But there is a grand time coming for the Systematic Theologian. Criticism will have its day and cease to reign. In the providence of God some great theologic mind will be born in the Church who will take a deeper, wider view than any heretofore, who will relate the new to the old and harmonize and revivify the whole.

It is only in the briefest manner possible that I can refer to another important subject which I have indicated as connected with my theme—the relation of Biblical Criticism to Comparative Religion.

It is not merely that it tends to place the Christian religion on a level with other religions by the application of the principle of natural development. The Bible must be placed on a level with other sacred books. Christianity becomes one of many religions. We have had a Parliament of Religions not long ago which has done much to give prominence to this subject. No one will deny that great advantages must flow from the study of the religions of the world. It tends to bring into prominence the universal religious nature of man, and makes clear the world's need of the religion of Christ. But the Christian minister must exercise great judgment, must not be led aside by illusion on this somewhat fascinating study, and must see clearly the points at issue when comparison is made between ethnic religions and Christianity, between the Bible and other sacred books. Christianity must not be asked to take her seat as one of many religions.

We have had lectures in eloquent terms setting forth the praises of Hinduism. We have choice quotations from the Eastern sacred books presented to us with the query: Are not these as good as your Bible? I was once tempted by these quotations to purchase a set of the translations of the Sacred Books of the East, but was sorely disappointed, finding that quotations made were but a few grains of wheat out of heaps of chaff and worse. One text then I would propose to you as students. Go into a library; spend even two days looking through these Sacred Books of the East, and you will never after think them worthy to be named with the Bible—and the worst parts are not translated. I believe in this comparative study of religions; but the man who will consent to put Christianity on a level with other religions even in thought has dethroned and degraded her. Christianity in its very spirit is charity. But here she must be intolerant. Christ is not to sit side by side with Buddha or any other religious reformer. For Him the place is supremacy. Is Jesus Christ Divine? Is He the only-begotten Son of God? Is He the one Saviour of the world? Is the religion He founded the one true religion? Or, is He one of many Saviours? and Christianity one of many tolerated religions? I ask this question simply because it indicates, it seems to me, where only we can stand as Christians, and warns us against a false liberalism.

Ottawa, Ont.

THE ELDER IN HIS RELATION TO PASTOR AND CONGREGATION.

BY JOHN CAMERON.

The ideal elder naturally strives to promote useful relations between minister and congregation. The elder knows, or ought to know, how the congregation feel towards their pastor, and their opinions on various matters. With such knowledge, he may sometimes help the pastor to avoid things which, though touching no matter of principle, might prove stumbling-blocks.

A wise pastor will remember the advice of Lord Bacon, and, instead of reducing consultation with the Session to a minimum, will sometimes consult his associates when there could be no valid ground of censure if he did not do so; for it is remarkable how often a free discussion, from varying points of view, presently makes that clear which before was doubtful. It is desirable that the Session on all matters should be unanimous, the elders thus fully sharing with the minister the responsibility for the course adopted.

The elders can often stand between the minister and too frequent calls for outside service. In the matter of absence from one's own pulpit there is a golden mean. To the right extent, it is useful and refreshing for the minister occasionally to go away, not to speak of benefits that may be carried to those to whom he goes. But there are ministers who cannot say "No," and whose time and services need to be protected by the friendly reluctance of his fellow-members of the Session.

Elders have opportunities to be useful to the minister in apprising him of signs of interest in divine things in individual cases. The minister may be the man to clinch the impression.

One of the elder's clear duties is to encourage the minister. That minister who plods along, week in, week out, preaching, let us say, helpful sermons, and yet never encouraged by being informed by an elder that his sermons have been helpful, is defrauded of his due. The minister no less than others—no less than our Lord when upon earth—craves human sympathy. I should put it that sympathy is as necessary to the minister as light is to the plant. A minister is subjected to many solitudes, and a constant drain upon his own sympathies. How shall the right balance in the minister's life be kept up unless by the manifested sympathy of his people, and particularly of his associates at the Session board? In what I have said I am not suggesting anything that savors of flattery. Flattery is not merely false, but also foolish, in that it deceives no one. I plead not for flattery, but for honest praise and encouragement.

In his relations to the congregation, the elder is apt to hear what the people are saying, and can sometimes surmise what they are thinking before they say anything. Sometimes they think appeals for money are too many and too strenuous. Sometimes they think the minister does not visit enough. Sometimes they think he scolds too much—particularly those present for the sins of those absent. Sometimes, if he is working out a course of sermons, they may be ready for a little variety before he is. In all these things, judicious elders could often oil the bearings, and, with efforts scarcely beyond those afforded by good will and casual opportunity, make crooked paths straight, and reduce friction to a minimum.

Elders and managers alike should regard the general acceptability of the minister as part of the congregation's working stock-in-trade, and therefore as something to be promoted and increased. From this point of view, let us suppose something that is a little disagreeable needs to be done or set forth—necessary, but disagreeable. The elders, or the elders and managers jointly, might chivalrously and wisely take the disagreeable duty, so far as it is possible, off the minister's shoulders altogether, assuming the responsibility themselves; for, let me repeat in closing, the wise congregation, the wise elder, the wise manager, will regard the general acceptability of the minister as a vital part of the congregation's working stock-in-trade.—*Knox College Monthly*
London.

Missionary World.

JOTTINGS FROM THE NEW HEBRIDES.

Cheering news comes from North Santo, the only point as yet occupied on that large island. The Rev. J. W. Mackenzie was settled there a few months ago in succession to the Rev. Mr. Macdonald. The station had been unoccupied for two years. In the face of opposition the work was carried on by the natives themselves, who, without a missionary, sustained their school and Sabbath services. The field is now opening up rapidly. Six out-stations are ready for teachers while there is only one to meet the demand. A simple operation performed on a man at the point of death saved his life and made the missionary suddenly famous and has done much to break down opposition. Villages unreached before are now open to the preaching of the Gospel, and parts of the interior hitherto unknown have already been explored at the peril of life.

The erection of the hospital on Ambrim is being pushed rapidly forward and will soon be ready to receive patients.

The Rev. O. Michelsen, of Tongoa, baptized seventy after his return from Synod. They are proving themselves zealous disciples of Christ.

The last of the heathen on Efate are being gathered into the Church by the Rev. Dr. MacDonald and the Rev. J. W. MacKenzie. As the result of twenty-three years of faithful labour it is on the eve of taking rank as a Christian island.

The Rev. Fred. Paton (Malekula) writes: "Lately I met four unclothed natives—all had been washed on the head, i.e., baptized, in Queensland. A man complained that in Queensland they could do evil on week days, but here we wanted them to be Christians every day. Perhaps they lie about Queensland; but they come back baptized, join the heathen, oppose us, and tell their fellow natives that we don't teach them right. My experience is that natives taught in pigeon English don't understand what they are taught."

THE CHURCH GROWING IN THE FIRE.

The war between China and Japan compelled the Irish Presbyterian and United Presbyterian Manchurian Missionaries to leave their inland stations and go down to Newchang. They have now been able to return to their posts, and what do they find? Scattered churches and Christian work undone? The converts were often sorely tried. The "patriotic" Chinamen, as in Formosa, regarded the Christians as the friends of the invader, and much ill-will and trouble befell them. How have they stood the test? Dr. Ross, of Moukden, says that not only have the Christians been firm—even the women, in cases where it was not possible for them to meet with the men, coming together and holding meetings by themselves—but in one congregation they were able to report an addition of twenty members during the year. So it was in Madagascar: great growth of the Church during the thirty years' "killing time." So we shall hear of the Sichuen Christians, when the missionaries return to their homes in that disturbed province. Dr. Griffith John, who has just completed a splendid forty years of service in Hankow, reports of these Sichuen Christians:—"As the missionaries were leaving, the converts assured them that they would cling to Christ. 'We will meet as before,' they said, 'and read our Bibles and pray. We do not promise to sing for that might involve us in trouble, but we will not forsake the assembling of ourselves together.'"

MADAGASCAR FRENCH PROTESTANT MISSIONS.

The occupation of this great island by the French is now an accomplished fact, and word comes of a fresh development in the evangelising of the country. The committee of the Paris Evangelical Missionary Society, in view of the new obligations put on French Protestantism by recent events, has resolved unanimously to send out to Madagascar delegates charged to convey to the Malagasy churches the fraternal greetings of those in France, and by a searching inquiry to indicate what action French Protestantism ought to take in view of the future. Much work is being done by the British and Norwegian Societies engaged, but the field is still so very large that there is ample room for a French mission in addition. The heartier will be the welcome given to the Paris Society. Meanwhile there is but one opinion as to the courtesy of the French authorities and the good conduct of their soldiers, and it is even said that M. Laroche, the Resident-General recently appointed, is himself a Protestant. The *Journal des Missions Evangeliques* for January states that M. Lauga, pastor at Reims, and M. Kruger, of the Mission House, Paris, have been appointed delegates to Madagascar. With a wise desire to seize the earliest opportunity for securing the future interests of Protestant evangelisation in Madagascar, they sailed from Marseilles on 10th January.

MISSIONS IN INDIA.

One of the surprises of the last India census was the rapid increase of the Christian population—that is, the native Christians. That increase, during the previous nineteen years, has been fourfold the increase of the general population in British India. Between 1872 and 1881 the Christians increased by over thirty per cent, the general population of British India by under seven per cent. Between 1881 and 1891, the Christians in British India again increased by nearly twenty-eight per cent, the general population by under ten per cent. However people may wrangle about actual conversions, the missionaries have succeeded in creating a Christian population under conditions which assured to it an extraordinary rate of increase. Christianity in India is not merely a religion or a belief; it is a communal tie which binds its followers into strongly-knit associations, each with common interests, a system of mutual aid, and an organized machinery of protection against the mischances of life. Its native communities are now practically administered in an ever-increasing strength by men of their own race. The direction and control are exercised by a comparatively small body of imported missionaries, but the ordained native pastors (Protestants) have increased from twenty-one in 1851 to 797 in 1890.

THE MAN WHO MADE WILLIAM BURNS' COFFIN.

In the memoir of Dr. Roberts, of Tientsin, there is an interesting glimpse of the first English Presbyterian missionary to China, William C. Burns. Dr. Roberts was on his way from Mongolia, where he had gone to labour beside Mr. Gilmour, the death of Dr. Mackenzie constraining the L.M.S. Directors to send Roberts to take up the great medical work at Tientsin to which he gave the rest of his life. Travelling South, he halted at Newchang, the chief Manchurian port, where William Burns died. He was told of one of the members of the Christian Church there, the man who made Burns' coffin. He was a heathen when Mr. Burns died, and only with great reluctance made the coffin and assisted to prepare the body for burial. But eventually "the lives of the missionaries"—so he says himself—"convinced him of the truth of Christianity." As in the ancient story, touching the body of a saint ends in life from the dead!

Young People's Societies.

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

FOR OUR YOUNG MEN.

This is what Hon. G. W. Ross, the Minister of Education for Ontario, has to say to the young men of Canada, whom he urges to follow British ideals of citizenship. Our Young People's Societies should stand for a pure, and generous, and lofty civic life, not by interference as societies in public affairs, but by the culture of a high standard of virtue and patriotism. He whose citizenship is most truly in heaven is to be most relied on to fulfil his duties to his own country. "Large-minded men is what Canada wants now and hereafter. The throes of a new national life are upon us. Our country territorially looms up like the great Rockies against the western horizon. We are the trustees of an empire—the rulers of half a continent—the guardians ad litem of the vastest estates in the British Empire. We have had squabbling enough about boundaries, and Provincial rights, and racial ascendancy, and denominational privileges, and all the multitudinous details of Cabinet intrigue and electoral corruption. Surely we can find something to do more worthy of our country than turning Parliament into an Augean stable and public officers into laundrymen for the cleansing of pestiferous linen. What about the extension of our commerce, our trade with the Indies and the Orient? What about the settlement of our prairies, where 50,000,000 souls could find abundance and to spare? What about employment for thousands of workingmen who go about our streets asking us 'to give them leave to toil?' What about the reduction of the burdens of the tax-payer, the sweating of the factory girl? What about the occupation of our fields and forests with the surplus population of the old world? What about meeting our enemies in the gate by the most approved weapons, offensive and defensive? What about the dignity in Council and in debate of a Salisbury, a Rosebery or a Gladstone? These are questions which, if answered according to English ideals, would be as stimulating to our national life as the conquest of Gaul was to imperial Rome."

FULFILLING THE PLEDGE.

"Have all the active members fulfilled their pledge?" was the question of a leader towards the close of a Christian Endeavor prayer meeting. It brought one or two lingerers to their feet with a Scripture passage appropriate to the topic. The pledge to take some part in each meeting, apart from singing, lies at the root of the success of the Endeavor movement. It individualizes responsibility, and makes a fair division of the burdens. A society is like a bridge, which is strong as each pier and girder and brace and bolt claims its own share of the weight. The Y. P. S. C. E. of our Church at Columbus, Ont., gives this reply to the question, "How are your meetings conducted?" viz: "Largely upon the question plan. We find that more are interested than when the time is taken up by the leader." The Columbus young people have discovered the secret of a vigorous and prolonged life for their society.

HOW MONEY IS SPENT.

Two committees have lately made their respective reports to the public; one of these the famous "Committee of Thirteen" of the Boston Christian Endeavour Convention, the other, the committee on the recent Harvard-Pennsylvania football game. Singularly enough the receipts of these committees were almost precisely the same—about 22,000 dollars each. For one 22,000 dollars a great convention was held, lasting six days, bringing together 56,000 people, a convention that stirred a continent to a new conception of the religious idea, and impressed the world with the strength and consecration

of devoted youth. For the other 22,000 dollars a match game of football, lasting two hours, was enjoyed by ten thousand or more spectators.—*Christian Endeavor*.

Dr. Macgregor met, in the great Scotch city his name and fame adorns, a little girl carrying in her arms a baby so bonny that she fairly staggered under the weight. "Baby's heavy, isn't he, dear?" said the doctor. "No," replied the winsome bairn, "he isn't heavy; he's my brother." The missionary burden is gone when the human brotherhood is realized.—*Rev. Uryah Thomas*.

CHRIST AND A SCHOOL GIRL

There is little encouragement in the Bible for secret discipleship. Christ wants His friends to confess Him before men. It is not always easy, but it is always a duty. Miss Havergal tells of going away to a boarding-school shortly after she had united with the church. When she entered the school she learned that among all the three hundred girls she was the only Christian. Her first feeling was one of dread—she could not confess Christ in that company of gay, worldly girls. But her second thought was that she could not but confess Christ. "I am the only one He has here," she said. This thought gave her great strength—she was there for Christ, and if she failed Him He would have no witness in the place. The same is true in a sense of all of us wherever we are placed. He has put us where we are because He wants a witness just there. If we fail we will grieve and disappoint Him and His cause will suffer.—*Forward*.

A "Clothes Pin Social" is the latest ingenious device for raising money for church purposes. Fortunately the first effort of this kind only "netted a small sum."—*St. Andrew's Cross*.

HEROES OF MISSIONS.

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

March 8th—11 Cor. ii. 23-28. (Let each Endeavourer give an instance of missionary heroism.)

One column of a newspaper is altogether too small a space in which to detail many instances of missionary heroism. We have thought, therefore, that it might be better simply to give a list of missionary heroes, and allow our fellow-endeavorers to select whatever particulars in the lives of these they may consider most appropriate.

John Eliot, the Apostle to the Indians.

Ziegenbalg, the pioneer missionary in India.

Hans Egede, the Apostle to Greenland.

David Brainerd, the missionary Saint of New England.

William Carey, the shoe-maker missionary.

The Gordon brothers, the martyrs of Eromanga.

John Williams, the Apostle of the South Seas.

Dr. Clough, of the Lone Star Mission.

Samuel Marsden, the Apostle of New Zealand.

Alexander Duff, Adoniram Judson, William C. Burns, MacKay of Uganda, David Livingstone, Robert Moffat, Henry Martyn, Dr. J. G. Paton, William H. Murray, Joshua Marshall, Pastor Fleidner, Rev. William Ellis, Pliny Fisk.

This list might be considerably extended by adding to it, not only the names of men and women who are to-day enduring hardships in the foreign field, but also of those who are doing a glorious work in the home field—in the slums of the cities, and in newly settled districts. We doubt not that when the roll is called up yonder, it will be found that some of those who toiled in obscure places, in this country, have borne as much, have suffered as patiently, have endured as bravely and have labored as enthusiastically as some of those whose names are now high on the scroll of fame.

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5 JORDAN STREET, TORONTO.

TORONTO, WEDNESDAY, FEBRUARY 26TH, 1896.

A HIGH official in Mexico announces that if pugilists come into his territory to break the law they will be arrested. If they resist arrest they will be shot. That official knows his business.

IN the communication of Rev. Robt. Wallace, which appeared last week, on the Aged Ministers' Endowment Fund, by a printer's slip Professor Hume Brown was changed into Hume Breron. Readers will correct the mistake.

RECENT speeches on great international questions by Balfour, Harcourt, Chamberlain and other British leaders make a Briton proud of his country. Some recent speeches in Ottawa do not make one feel in that way to any great extent.

OWING to indisposition, the friend who expected to give a sketch of the late Rev. D. J. Macdonnell this week, has been obliged to postpone it for one week. We hope next week also to publish notes of the important Alumni Conference held lately at Queen's College, Kingston.

THERE used to be a good deal said about the rights of minorities. It is high time that somebody should ask whether majorities have any rights that anybody is bound to respect. Minorities have no rights not enjoyed by other members of the community. The weak brother is too often a tyrant.

IT has always been assumed that Roman Catholic priests are endowed with a large amount of skill in the management of political questions. There is no basis in fact for any such assumption so far as Canada is concerned. The greatest blunder made on the Manitoba school question was made by the high ecclesiastic Gravel, when he suggested the manipulation of the Privy Council. Father Lacombe made a huge mistake the other day when he wrote a threatening letter to Mr. Laurier. Priests are just like other men, some of them are clever manipulators and some are intensely stupid.

THE question raised by "Pastor" in our last issue deserves earnest attention. Can the Church afford to nominate one or two men for professors in Knox if their acceptance of the position is a matter of grave doubt. "Pastor" is distinctly right when he says that those who bring the names of ministers in Great Britain or the United States before Presbyteries or the College Board should be prepared to say something reasonably definite about the probability of their acceptance. To refuse the services of good men at home and nominate men abroad, who might not give the matter an hour's favorable consideration, would be a most unwise procedure.

WHEN the agitation on the Manitoba school question broke out violently THE CANADA PRESBYTERIAN ventured to say that the end, if the dispute were not soon settled, would be purely secular schools. If reports are correct negotiations for putting the schools on a purely secular basis are going on now in very influential quarters. Would the exclusion of all religious teaching be a solution of the problem?

ARMENIAN SUFFERERS' FUND.

Receipts from Feb. 8th to Feb. 24th, 1896:

Infant Class, 1st Presbyterian Church, Port Hope...	\$ 6 62
J. A. Jaffray, Medicine Hat, N.W.T.....	2 00
Mrs. James Gibson, Ottawa.....	2 00
Mrs. J. W. Murray, Galt.....	1 00
Woodville Friends' (additional—per Rev. J. McD. Duncan).....	1 00
St. John's Presbyterian Church, Almonte (per James Forgie).....	45 00
St. Paul's Presbyterian Church, Ottawa (additional—per Wm. Whillans).....	6 00
D. Chisholm, Esq., Berlin.....	5 00
Friend, Woodbridge.....	1 00
Friends, Minnedosa, Man.....	8 25
St. John's Presbyterian Church, Toronto (per Rev. J. McP. Scott).....	44 81
Rev. J. Argo.....	5 00
C.M.M., Toronto.....	1 00
Shan'y Bay (per Robt. Robertson through Rev. Dr. Warden).....	12 48
Y.P.S.C.E., Omamee (per J. Robinson, Treas.).....	5 00
John Gibson, Belton P.O.....	8 00
Y.P.S.C.E., St. Andrew's Church, Renfrew (per Rev. Dr. Campbell).....	23 00
Collected by Mrs. West, of Onatham Township (per Rev. J. R. Battisby, P. D. Chatham).....	29 55
	\$206 21

For which draft has been forwarded to R. H. Wiggins, Assistant Treasurer A.B.O.F.M., Boston, Mass. This makes the total amount sent from THE CANADA PRESBYTERIAN Armenian Sufferers' Fund \$785 75.

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

THE stroke which for many months it has been known could not be long averted, and which might come at any time, has at last come, and the Rev. D. J. Macdonnell is now no more. To a great number scattered all over the country, besides the family and immediate relatives of the deceased, the tidings will bring the sense of a real personal loss. His nature was so warm, generous and sympathetic that, wherever he was known, he at once attracted toward himself the most hearty interest and sincere affection, so that very many will mourn his death. If it is felt to be such a loss by those who knew him but partially, how great must the blank be which his lamented death has caused to his family, to his immediate relatives, close personal friends and his congregation, for all of whom the deepest sympathy will be universally felt, and prayers ascend to God on their behalf.

The father of the deceased was the Rev. George Macdonnell, and it was during his pastorate at Bathurst, N.B., that his gifted son was born in 1843. A son of the manse and reared in the atmosphere of the Church, his preparation for the ministry began at an early age. It was carried on in the well-known school of the late Dr. Tassie, in Galt, at Queen's University, Kingston, in Glasgow and Edinburgh, where he took the degree of B.D., and finally at Berlin. His preparation therefore for the work of the ministry as respects his education was very complete. He was ordained by the Presbytery of Edinburgh in June 1866, and in November of the same year was inducted into the pastoral charge of St. Andrew's, Peterborough, where he spent four years, and from there came to St. Andrew's, Toronto, where he was inducted on December 22nd 1870. From that time until his death, Mr. Macdonnell has been a prominent figure in the work of the Presbyterian Church in this city, besides taking an active part in all the leading philanthropic and public movements which have taken place, always making his influence powerfully felt.

His work as a pastor has been very well known to the whole Church; how his congregation grew, its erecting the new, and commodious, and noble structure in which for twenty years they have worshipped, and how Christian work under his generous and enthusiastic leadership branched out into many forms of great usefulness and blessing which we cannot here particularize. As a pastor

it is well known that he was the object of the most devoted attachment of his people, who, on one occasion, had a certain emergency arisen, which happily did not arise, were prepared to stand by him at all hazards, and in that confidence and affection for their beloved pastor they have never wavered. Very beautiful indeed was the testimony born to this by their late minister in the pastoral message he sent them from his sick-room, when they were commemorating the twenty-fifty anniversary of his settlement amongst them just two months ago. His message on that occasion to his now bereaved congregation will not soon be forgotten by any who heard or who have read it.

But Mr. Macdonnell was more than most men the property and servant in Christ of the Church at large, and nobly, most generously and unselfishly did he discharge his public duty in this respect. Very many brethren and the body as a whole has he laid under a deep debt of gratitude for services rendered in this regard, at church openings, anniversaries, work in and for the colleges, and on behalf of all our religious and benevolent schemes. For many years before his death he had been an active member of the Home Mission Committee, and rendered to the Church through it invaluable service, while with a wise prescience for the conservation and upbuilding of Presbyterianism at home, where the great source of its strength for aggressive work abroad must ever lie, he made the scheme for the augmentation of stipends in weak congregations his own, and championed it and wrought for it with an ability and self-forgetting enthusiasm, and with such faith and hope and courage as have enabled it to do what it has done, and have made it very greatly what it is to-day. May his mantle fall for this work on some worthy shoulders. In a word, perhaps there was no man in the denomination who was more universally the object of personal love and affection than the late Mr. Macdonnell; his personality and individuality were such that he held a place in several respects which no one else can fill. In him a prince in Israel has fallen, the fragrance of his memory and his good deeds will long be felt throughout the whole Church, and of him emphatically it may be said that "though dead he yet speaks."

On Sabbath last special services, at which large congregations were present, were conducted in his late church by Rev. Dr. Grant in the morning and Rev. Dr. Milligan in the evening. On the afternoon of Monday the funeral services took place, at which the large church was filled to its utmost capacity, a great number not being able to gain admittance. The Presbytery of Toronto along with many representative ministers from other bodies and many from a distance belonging to our own Church, attended in a body, as also St. Andrew's Society, of which Mr. Macdonnell was chaplain. The Moderator of the General Assembly, Rev. Dr. Robertson, presided, and along with him there took part, Rev. Mr. Drummond, Rev. McNeil, Moderator of Toronto Presbytery and Rev. Dr. Grant, who, out of the fullness of his heart and a warm affection for the departed, paid a loving tribute to his many high qualities as a man, a Christian, a pastor and personal friend, as belonging to the church and as a public man and citizen. The services throughout were most impressive, both by the manner in which they were conducted, by what was said, the prayers offered and hymns sung, the hushed silence and reverent attention of the great concourse of people who filled the church and lined all the approaches to it.

"HEAR THE OTHER SIDE."

WE are glad to notice that the sober common sense of the best people of the United States is, after all the sound and fury of the past two months, beginning to assert itself and to claim a serious and intelligent hearing. The greatest fire-eaters, so long as war is at a distance, become generally the most abject cowards when swords are to be crossed and bloody coxcombs to be braved, if leeks are not to be eaten. Sensible men, however, and brave are plentiful in the States, and the appeal from Philip drunk to Philip sober is now getting into full swing. In the current number of the *Forum* there are no fewer than three articles on the subject, one of them by the well-known authority on International Law, Professor Theodore S. Woolsey, of Yale University. The President and his message make a very poor show in

the hands of the professor. Whatever of argument there may be supposed to be in that now notorious, if not celebrated, manifesto of the President, is torn to tatters, nay to very rags, by the calm, remorselessly logical statements of the professor. He sums up in the following terms the study of which we commend to all our bellicose brethren of the broadsheet on the other side whether religious or the other thing:—

"There is one more consideration—one already suggested—the vital point of the whole matter. We may grant, though contrary to fact, that the Monroe Doctrine is applicable to the Venezuelan boundary dispute. Proof must still be furnished that a failure to enforce it would endanger our peace and safety. If they are not so endangered, we have no ground for interference. The Monroe Doctrine declares this. President Cleveland implies it. The commentators who have been quoted say it. Does British control over the wild frontier region in dispute between Venezuela and Guiana really threaten the safety of the United States? If so, why and how? We are entitled to specifications. For, unless the danger can be shown our interference is unwarranted. Does Canada put our institutions in jeopardy? Does British Columbia imperil our form of Government? If not, why does this danger lurk in distant Guiana? England has as constitutional a form of government as our own. She is a good colonizer. She carries order, justice, capital into the wilds with her. Are such developments inimical to our safety? Is there anything in these that can truly imperil our institutions? Is there anything on earth which we should truly fear, except the consequences of our own ignorance, our own dishonesty, our own conceit?"

These are weighty words, and weighty because words of truth and soberness, which may be denied but can never be refuted. We are sure our readers will not merely excuse but thank us for Dr. Woolsey's "hear-the-conclusion-of-the-whole-matter":—

"At the risk of tediousness, may I gather again the threads of my discourse? The Monroe Doctrine is not a law; it binds us to no action; it was a policy devised to meet a particular case. That case was the forcible substitution of Monarchical for republican forms of government in American States by European action. It was an act of self-defence on no other ground justifiable. It was not backed by threats of force.

"Mr. Cleveland's doctrine is an entirely distinct one. Under threats, it attempts to settle for them the disputed boundary line of two friendly States. It virtually asserts the right to pass judgment upon any controversy over territory which an American State may have with a European one, and to enforce the decision. It is interference in the affairs of another state which the necessity of self-defence does not justify. It is a long and dangerous step toward that assumption of the headship of this continent, which Mr. Olney so tersely describes when he says that, the United States is 'practically sovereign' throughout America and that its fiat is law.' A glorious and happy future this, where the responsibilities are ours, the profit another's; where dreams of empire under the guise of a protectorate replace peaceful development, *where our own will is our only law!*"

The notes of exclamation are not ours though the italics are.

THE POLICY OF COERCION.

WE make no apology for calling the attention of our readers to this subject of such immediate and vital importance to all the best interests of the country. The letter of Father Lacombe to the leader of the Opposition in the Dominion Parliament which we insert in full has come in time to open all eyes to what this policy may mean, and the extent to which it may be applied.

St. Peter's Church, 107 Visitation Street,
Montreal, January 20th, 1896.

MY DEAR SIR,—In this critical time for the question of the Manitoba schools, permit an aged missionary, to-day representing the Bishops of our country in this cause, which concerns us all,—permit me, I say, to appeal to your faith, to your patriotism and to your spirit of justice, to entreat you to accede to our request. It is in the name of our Bishops, of the hierarchy and of Canadian Catholics, that we ask your party, of which you are the worthy chief, to assist us in settling this famous question and to do so by voting with the Government on the remedial bill. We do not ask you to vote for the Government, but for the bill which will render us our rights, which bill will be presented to the House in a few days. I consider, or rather we all consider, that such an

act of courage, good will and sincerity on your part and from from those who follow your policy will be greatly in the interests of your party, especially in the general election. I must tell you that we cannot accept your commission of inquiry on any account, and we will do the best to fight it. If which may God not grant you do not believe it to be your duty to accede to our just demand, and that the Government which is anxious to give us the promised law be beaten and overthrown, while keeping firm to the end of the struggle, I inform you with regret that the episcopacy, like one man, united to the clergy, will rise to support the. So may have fallen to defend us. Please pardon my frankness which leads me to speak thus. Though I am not your intimate friend, still I may say that we have been on good terms. Always I have deemed you a gentleman, a respectable citizen and a man well able to be at the head of a political party. May Divine Providence keep up your courage and your energy for the good of our common country. I remain, sincerely and respectfully, honorable sir, your most humble and devoted servant.

(Signed) A. LACOMBE, O.M.I.

P.S.—Certain members of your party blame me for standing aloof from you and ignoring you. You have too much sense not to be able to understand my position. Belonging to no political party, I have to go to those who have been placed in power by the people. If one day the voice of the people calls you to govern the country I will be loyal and confident in you, as I am to-day towards those whom you oppose. If you should wish to see me and to secure fuller explanations I will be at your service when that may please you, either at the University of Ottawa or at your private rooms, provided you inform me of the hour fixed by you. I will be in Ottawa on the 23rd inst. for several days.

(Signed) A. L., O.M.I.

The reverend fathers of the Romish Hierarchy then, having by coercion as we see brought to their feet a portion, only a portion we are glad to say, of one great party, have, through Father Lacombe, attempted to play the same game with the other great political party in the State. We have seen some strange things done amongst us in the name of religion generally, and for the benefit, and at the bidding of the Church of Rome, but for insolence and daring, and the exhibition of invincible ignorance of what be the very first principles of free, responsible self-government, the letter of this Romish priest to Mr. Laurier will compare well with anything we have yet seen. How bold these men have become, how hopeless it is to teach them or for them to learn anything of the merest rudiments of free government, the meddlesome interference by threats and commands of these titled ecclesiastical gentry, in late elections, and this Lacombe letter all abundantly prove.

Romanism being what it is—a system of government by authority, demanding simple, unquestioning obedience to its behests from the Pope down—coercion is the most natural weapon for the Hierarchy to resort to, and apply to all kinds of men, especially for the benefit of the Church, when milder measures fail. But what does it mean in the hands of these men? It means that whenever their arises in the government of the country any question in which the Romish Hierarchy are opposed to the will of an overwhelming majority of the people, they must rule, and rule by coercion; that intelligent enquiry and rational methods of forming a sound judgment and of conciliation are to be spurned and denounced, that honor, and conscience, and principle, and the independence of our public men are to be trampled under the feet of these ecclesiastical lords, and that political parties and the dearest interests, the most sacred civil liberties of the people are to become a thing of barter and sale, and that the Hierarchy whenever they unite in wishing it, are to be the ultimate and supreme authority in the land. Let this concession once be made, let this principle which these priests are fighting to the death for be once established, and where will they stop? If it comes to this, what is the constitution worth? What is Provincial autonomy worth? What is the character of our public men but a thing to be traded with, and political parties but things to be dragooned into subservience to the Church, whenever its Hierarchy, themselves being the judges, shall determine that the interests of the Church so demand? If the Romish episcopacy discover that they have but to threaten loudly enough, and apply the coercion lash vigorously enough to get whatever they want, and bring any government to their feet, then alas for Canada! But it cannot be. Whatever concession might have been possible to good feeling and good neighborhood, has now been made impossible, and every citizen and every Province that values its rights and liberties must resist to the last this bold, unscrupulous, and insulting attempt to coerce our public men and public parties, into coercing a sister-Province to do that which, because they judge it to be injurious to their best interests, they have in the free exercise of the ballot said they do not want and will not have.

Books and Magazines.

SPRING'S IMMORTALITY AND OTHER POEMS. By Mackenzie Bell. Second edition. [London: Ward Lock and Bowden.]

This is the first time we have had the pleasure of considering Mr. Bell's poetical work and we are not at all surprised that the first edition of these poems was so appreciatively reviewed by the critical press. For this edition the work has been, as the author tells us, entirely re-set; a few revisions have been made; a couple of humorous poems of no great value have been relegated to an appendix, and there has been added a very fine dedicatory sonnet to Mr. Edmond Clarence Stedman, the well-known American poet and critic. The book is a charming one and well merits this second edition. There is in it none of that artificiality of form and vagueness of expression so characteristic of many present-day singers. Mr. Bell's numbers flow naturally as those of the older poets, his meaning is always clear and his themes are those that touch the common heart of humanity. His measures are simple and unaffected and readily catch the ear, while the soul is soothed or stirred and cheered by the matter of his song. The little poem which gives title to the volume is a gem of its kind; and among all the rest—sonnets, poems founded on history, pictures of travel, lyrics, religious and miscellaneous poems—there is not one the reader would willingly have suppressed. Externally the volume is one to find favour in the eyes of the most fastidious lovers of good book workmanship.

PRACTICAL CHRISTIAN SOCIOLOGY. A Series of Special Lectures before Princeton Theological Seminary and Marietta College with Supplemental Notes and Appendixes. By Rev. Wilbur F. Crafts, Ph.D., Superintendent National Bureau of Reforms, Washington, with an introduction by Rev. Joseph Cook, LL.D. [Funk & Wagnalls Company, New York, London and Toronto.]

This is a most valuable book on a subject now more and more engaging the attention of the Christian Church. The writer of it is and has long been well known as a most active Christian worker and leader. The points treated under the general subject of Practical Christian Sociology are: (1) From the Standpoint of the Church; (2) from the Standpoint of the Family and Education; (3, 4) from the Standpoint of Capital and Labour; (5) from the Standpoint of Citizenship. Half of the work, nearly, is taken up with the lectures; the other half fully with notes on the lectures, most useful appendixes on various subjects and indexes to facilitate reference. As to the merits of the whole work we can only say that Dr. Crafts not only had special facilities for writing such a work, but also made special and careful preparation to write it. Joseph Cook in the introduction highly commends it. Dr. Purves, on behalf of the faculty of Princeton Seminary, testifies to the ability shown in the lectures and thanks the writer for the service rendered to the institution by his delivering them, and Professor Green is equally warm in his tribute of thanks and appreciation. They will well repay careful reading and study by all interested in the important subject of which they treat.

THE SPIRIT-FILLED LIFE. By the Rev. John MacNeil, B.A., Evangelist. Introduction by Rev. Andrew Murray. [Fleming H. Revell Company, Toronto. pp. 126. 75 cts.]

The subject of this book is one, happily, more and more engaging in our day the attention of Christian people. The Rev. Andrew Murray, it will be admitted, is competent to testify of this matter, and of the merits of a work professing to deal with it. Of this one he says: "I wish to urge all, especially ministers of the gospel, to give it a prayerful reading. I feel confident it will bring them help and blessing." This of itself, to all who are interested in this all-important matter, should be a sufficient commendation of this little book. The author himself modestly calls it "A simple homely talk." "Its object is," he says, "to call the attention of Christian to the fact that the Fullness of the Spirit is the Birthright of every believer." This thought may be said to be its key-note. The titles of some of the chapters are: "A Command to be Obeyed," "Something Different from the New Birth," "Everybody's Need," "How Obtained?" "Its Effects." We need further add only one sentence from the introduction by Rev. H. B. Macartney, Jr., Incumbent of St. Mary's Caulfield, Victoria, Australia. "It is fresh, it is homely, it is temperate, it is timely, it is scriptural, it is splendid."

THE SOUL-WINNER, OR HOW TO LEAD SINNERS TO THE SAVIOUR. By Rev. C. H. Spurgeon. [Fleming H. Revell Company, Toronto. \$1.25.]

This book is composed of material left by the late Mr. Spurgeon in a state all but ready for the press. The first six chapters consist of lectures, which it was his intention to give to the students of the Pastor's College, upon what he termed the royal employment of Soul-Winning. Four chapters consist of addresses given to Sunday-school teachers, open-air preachers and others, and the remainder consists of sermons in which the work of Soul-Winning is earnestly commended to all believers. Of the merits of this work, it is enough to say that it is from the hand and heart of Charles H. Spurgeon, who, as a Soul-winner, has probably had no equal in this generation.

The Monthly Illustrator, for those who delight in the pictorial art, is a magazine of uniform and sufficient excellence. The February number has twenty-three literary features figuring in its contents, and all of these are embellished with a prodigality of illustration. [The Monthly Illustrator Publishing Co., 149-153 Leonard Street, New York City.]

The Family Circle.

DON'T.

Don't send my boy where your girl can't go ;
For a boy or girl sin is sin, you know.
And my baby boy's hands are as clean and white,
And his heart is as pure as your girl's to-night.
Don't send my boy where your girl can't go.
And say "There's no danger for boys you know,
Because they all have their wild oats to sow."
There is no more excuse for my boy to be low
Than your girl. Then please do not tell him so.
—*Woman's Voice.*

A WASTEFUL WOMAN.

"It is true it is none of my business," said Miss Sellars to herself, as she left the pavement at the end of the village street, and struck out on the dusty road; but the reflection did not seem to call the slightest halt in her progress.

"I always did hate to see people imposed on," she continued, "and specially a single woman; I'm single myself, and I know what a forlorn sort of fight a single woman keeps up against the world. Everybody is ready to cheat her, and take advantage of her; everybody. Well, this now comer sha'n't be run over for want of knowing who it is that's doing it. I'm going to tell her myself. She looks sharp and cross enough; I wouldn't be surprised if those good-for-nothing Woods children had met their match."

These thoughts, and a dimmer under current of thoughts and feelings like these kept the old maid company out to the dilapidated gate of "The Briary," a suburban villa, which, after lying untenanted for years, had just been rented by a stranger. Miss Sellars' pull at the rusty bell brought the stranger herself to the door.

"You see I am my own housemaid," she said, in a soft voice, strangely at variance with her sharp nose and chin, and sharp, near-sighted eyes. "Walk right in, and please excuse my confusion; I am so much obliged to you for calling soon, it was very good of you."

"Well—," said Miss Sellars, "I might as well tell you that I came early to give you a right start. You see this place has belonged to the public so long, that if you don't shut down on them at first, there's no saying how much trouble you'll see."

Miss Kitty Hart looked so astonished, that a less persistent meddler would have been baffled, but Miss Sellars, strong in her disinterestedness, went on:

"Now there's the Woods children, a gang of idle beggars; they were getting apples out of your lower lot yesterday, so I heard, the same as if they owned the place."

"Indeed!" said Miss Kitty, but very mildly, "where do they live?"

"Miss Sellars located the offenders, and in answer to a few questions gave their family history. A pitiful tale, to be sure.

"Thank you for telling me about these people," said the stranger. "Are there any more in my neighborhood?"

"They are about the worst," said her visitor, "but you are going to have trouble with Mrs. Bell's cow; they haven't got any pasture lot, they turn old Brindle out to graze on the roadside, and nobody has been born smart enough to invent a gate that Brindle can't open."

"I wonder they should keep a cow, when they have no place for her," suggested Miss Kitty.

"La! They couldn't get along at all without Brindle, there are more babies in the family than you could shake a stick

at, and the old cow really seems to work hard for something to make milk for those babies. You'd think they were hers."

Then a strange dimness came into the near-sighted eyes; perhaps the good angels knew it was a feeling of pity, and found it beautiful, but to outward appearances it only made them red around the rims. Miss Sellars got up and said good morning.

"I'll look in on you again, when you are fixed up for company," she said, "this was just a sort of duty visit."

"I am a thousand times obliged to you," said the stranger, "you have done me a real kindness, and one that I am going to profit by, I assure you."

"That's right, you look after your interests now; for if we don't look after our own, as I always say, nobody else is going to do it."

A little twist of a smile appeared on Miss Kitty's face, as her visitor turned her back. "It seems as if there were somebody looking after mine," she said to herself, "so I must be looking after these others now; poor little apple gatherers! I'll see about them first."

Miss Sellars was so busy doing her fall cleaning, for the next few days, that she left the stranger to wrestle with her own affairs; but chancing to see black Joe, who drove Mr. Bare's cows, and who had been her informant before, she hailed him, and asked how things were going on at "The Briary."

"Lor' love your soul, Miss Mary," said the old man, "you ain't never seen such carryin's on, since you bin born! Them Woodses is thar twict a day, let alone onct. They totes home everything off the place. More'n that, she done 'ploy old man Woods to fix up de fences and sich, an' de ole ooman is makin' her carpets. Seems lek she done 'dopted de fambly. Den dar is Miss Bell's cow jest fair reposin' in de pasture lot, you never see de beat, and a whole passel of dem chillun totin' off apples and sweet 'taters. Dis here is de most uncommon wasteful ooman I ever set eyes on, an' dat's a fac'."

Miss Sellars was stunned. What was the meaning of all this, when the stranger had thanked her for her prompt warning, and had expressly said that she would profit by it? But she would see about this thing, before she was a day older. Never mind about the flowered damask curtains; they could stay down awhile longer.

Miss Sellars picked up her skirts, and flew along the dusty highway again; she had no eyes for the purple thistle, blooming royally in the fence corners, nor for the red shouldered "epaulette bird" scurrying before her on the rails; the first sight that attracted her attention, and brought her to a full stop, was what looked like a gypsy camp in the yard of "The Briary." Evidently it was an apple-butter spree, and the very trees themselves seemed to share the pleasure of the occasion, smiling and waving in the bright sunshine. Miss Sellars would have turned back, but curiosity carried her on, into the midst of the happy workers. As soon as Miss Kitty's near-sighted eyes made out who it was, she took her visitor off to a rocking chair on the sunny south porch.

"You don't mind sitting out here, do you? I feel as if we ought to be storing up sunshine days like this: my carpets aren't down yet, nor my curtains up, but they can wait for the cloudy days."

"You seem to be storing up apple-butter too," said Miss Sellars, with a

rather grim look at the lawn party. "How many gallons can you manage to eat before spring?"

Miss Kitty laughed till the tears came. "Did you think I was going to undertake all that? Bless you, we're doing it on the shares."

"How many shares?" asked Miss Sellars suspiciously.

"There are five children, and two grown-ups, of them," answered Miss Kitty innocently, and I make eight; we'll quarter it, and then halve the quarters."

"You must have plenty of bank stock between you and the poor house!" exclaimed the visitor spitefully; she was thinking how her good intentions had been wasted.

"I have a very small income," said Miss Kitty, meekly, "but it would be hard on us poor people, if only the rich ones were allowed to help the needy. I have felt so much happier, and more at home in this strange place, since I found that my Father had some of his poor creatures here that I could do something for. I have thanked him every day for sending you out here to take my mind off house furnishing, and show me these lives that I could make happier."

"I don't know as he had anything to do with sending me," murmured the old maid, and then she lifted up her eyes and saw Brindle "just fair reposin'" in the next lot.

"Good by," she said, getting up so abruptly that the rocking chair swung over backward. "You certainly are a wasteful woman, as Joe says. But there! It won't be safe to mention black Joe to you, or I'll find him browsing about on you, next time I come. Well, maybe there's such a thing as being too saving; I never thought of that before."

But she thought of it all the way home, and for days after, until there crept into her heart, chilled with lonely selfishness, the glowing thought that God Himself was blessedly prodigal of sunshine, and blossoms, and sweet breezes. It is too late for her to learn Miss Kitty's full free handedness, but there is more than one narrow home that will be brightened, and more than one hard-pressed fellow creature cheered this winter, because the lonely old maid is learning to be a wasteful woman.—*Elizabeth Preston Allan, in The Interior.*

A PARABLE.

There was once an oak sapling which grieved in spirit because it was not more observed in the world. It grew among many trees, some noble elms, beeches, and oaks; and it said to itself, "Oh, if I were only taller, and if I grew in the open sward, how glad I should be; I am choked among so many; I should have more chance if I could breathe by myself and have solitude in which to think. I am so much disturbed by the rustle of the trees near me; when I wish to look at the sky, I cannot see for their leaves, and I am smothered, I, an oak sapling, who can feel the higher, nobler, aspirations of nature." The sapling gazed through the interlacing branches of the neighbours in the forest with a sigh of envy at a mighty oak which stood alone in a large clearing. It raised its sturdy head to heaven and was monarch of the glade.

Suddenly, the raindrops pattered, the sky grew darker and darker, and ominous sounds were heard: the sapling shivered;

all the trees groaned and muttered at the coming storm. Then there was a moment's intense silence, and one awful crash, with a flash of light which lit up forest and glade in one tremendous glare. In that moment the sapling saw the mighty oak, the monarch, sway and bend to earth, where the topmost branches lay, its lordly heart broken. For the lightning had struck it. Its solitary majesty had been its ruin. The sapling shivered again. "Ah, never more will I envy the great, the observed of all beholders. I will be thankful for my shelter among my fellows, whose generous foliage has preserved my life, and whose strength has preserved my weakness." Yet there was homage paid even to the broken stem of the noble oak tree, and thousands flocked to see the ruin of the monarch of the glade: the sapling could not forbear to give one regretful sigh, for the people said, "It was great."—*Christie Deas, in Great Thoughts.*

RAIN IN THE FOREST.

The fifth rain of this month began at 7 a.m. Had we not enough afflictions without this perpetual rain? One is almost tempted to think that the end is approaching. The very "flood gates of heaven" seem opened, and nature is dissolving. Such a body of rain is falling that the view of all above is obscured by the amazing fall of rain-drops. Think of the countless numbers of leaves in this forest, and that every leaf drops ten to twenty times per minute, and that from the soaking ground rises a grey cloud of minute rain in vapour, and that the air is full of floating globules of water and flying shreds of leaves! And add to all this the intense fall of rain as the blast comes bearing down the top, and whips drowning showers on us, and sways the countless branches, and rushes wailing through the countless glades with such force, as though it would wrench the groaning trees out of the earth.

The moaning and groaning of the forest is far from comforting, and the crashing and fall of mighty trees is far from assuring; but it is a positive terror when the thunder rumbles above, and its sounds reverberating through the aisles and crooked corridors of the forest, and the blazing lightening darts spitefully hither and thither its forked tongues and sheets of flame, and explodes over our heads with overwhelming and deafening shocks. It would be a vast relief for our sick and wounded to be free of such sounds. An European battle has no such variety. And throughout the day this has continued unceasingly. It is now about the tenth hour of the day. It is scarcely possible daylight will ever appear again, at least so I judge from the human faces steeped in misery. Their owners appear stupefied by terror, woe, sickness, loss of friends, hunger, rain and thunder, and general wretchedness. They may be seen crouching under plantain-leaf sheds, native shields, cotton shelters, straw mats, earthen and copper pots above their heads, even saddles, tent canvas covers, blankets each body wreathed in blue vapour, self-absorbed with speechless anguish. The poor asses with their ears drawn back, inverted eyes and curving backs, captive fowls with drooping crests, represent abject discomfort. Alas! the glory of this earth is quite extinguished. When she finally recovered her beauty, and her children assumed their proud

bearing, and the growing lakes and increasing rivers were dried up, and how out of chaos the sun rose to comfort the world again I know not. My own feeling of misery had so exhausted me that a long sleep wrapped me in merciful oblivion.—*From H. M. Stanley's "In Darkest Africa."*

CANADA'S FUTURE.

[The following taken from a speech of Mr. Hall Caine's, spoken at a banquet given him in Hamilton last October, is both well worth reproducing in our Family Circle and of the serious consideration of all our readers.—EDITOR.]

After referring to the old Iclander, who, when asked why he did not emigrate, answered, "I couldn't leave the country; it's the fairest land the sun shines on," Mr. Caine said, "You have better reasons for thinking Canada the fairest land the sun shines upon, but the beauty and grandeur of your natural scenes are not more attractive to the novelist than the freshness of your life as a people. You are the youngest among the nations. There is a fascination about your youth. All the future is before you. God only knows what the next hundred years may bring to pass—what vast cities may spring up on your prairies, what part you may play in the life of this vast continent. It cannot be but that it is a privilege to have been born in Canada. I trust your young men are alive to the advantage they have over their English cousins in being born here and now. The scene on which they are going to play their parts is tremendous. If they have greatness in them surely it must appear. Canada wants good men of all kinds, but above all it wants great men. I have seen no place in the world that has left so strong an impression on my mind that here high talents and strong character would carry everything before them. That is not to say that there is now any lack of either, but only that your country is young and of immense resource, and that her possibilities are hardly touched as yet. If I had my life to begin over again, and could choose the scene of it, I do not know whether, considering the chances of success or the opportunities of usefulness, I should not begin it in Canada. Perhaps you want good lumbermen more than good novelists, but it is a vast advantage to be the first novelist of a new nation. You have already many able and most promising writers, both in prose and verse, but your Canadian Fielding, your Canadian Tolstoi, your Canadian Bjornson, has a mighty opportunity awaiting him. I envy him his chances. With your two races, sprung from your two nations, with the competition and rivalry of the great and striving American people on the south, and the sternest face of nature on the north, the novelist of Canada begins with a scene of sublime breadth and elevation. May your great writer come soon! Among the proper foundations of your pride may there be that of having fostered and built up a great Canadian literature. And if I dare presume to say a word to the people of Canada, it will be this—look forward to the good end of some day possessing a literature that will be yours only, and yet hold its own with the literatures of the world; prepare for it, legislate for it, do nothing to impede it; make sure that when your Walter Scott comes, when your Robert Burns comes, he will be as proud of Canada as Canada must be proud of him.

Our Young Folks.

BEGINNING OF EVIL.

It was such a little thing—
One slight twist of crimson string;
But 'twas stealing all the same!
And the child that took it knew,
That she told what was not true,
Just to screen herself from blame;
First a theft and then a lie—
Both recorded up on high.

It was just a little sip—
Just a taste upon the lip—
But it left a lodging there;
Then the measure larger grew,
And the habit strengthened too,
Till it would no curbing bear.
So the demon Drink decoys:
Soul and body both destroys.

It was but one little word,
Softly spoken, scarcely heard;
Uttered by a single breath;
But it dared to take in vain
God's most high and holy name,
So provoking wrath and death.
Soon the lips once fresh and fair
Opened but to curse and swear.

It was but one little blow,
Passion's sudden overflow,
Scarcely heeded in its fall;
But once loosed, the fiery soul
Would no longer brook control;
Laws it spurned, defied them all;
Till the hands love clasp in vain
Wore the murderer's crimson stain.

Ah! it is the foxes small
Slyly climbing o'er the wall,
That destroy the tender vines:
And it is the spark of fire,
Brightening, growing, curling higher,
That across the forest shines.
Just so, step by step, does sin,
If unchecked a triumph win.
—Author Unknown.

WHAT SHALL BE DONE?

It was not yet light, but the room was never quite in darkness, because a friendly street lamp was exactly opposite the window. A man was passing out of the door, when a cry arrested him, "Daddy! Daddy! I want somesing to eat."

The man's brow contracted with pain, and he closed the door and, throwing down his cap, seated himself on the side of the little bed from which the sound came.

"Nelsie must be a good little girl. Daddy is going out to earn some money, and he will soon come back."

"Somesing to eat, Daddy; somesing to eat."

"Yes, darling; here is some bread on the bed, ready for Nelsie's breakfast, and some water in the cup."

"Me tired of bread; me wants somesing nice to eat."

"Yes, darling," said the man, and there was a break in his voice, "and so do I. Bread and water is prison fare; I wonder what we have done to deserve it! I don't know, do you, Nelsie?"

He held the child in his arms, and his tears fell among her curls. His heart was very desolate. It was only two months ago that he had buried his wife, a brave, capable woman who never lost hope, even when times wore at their worst. During her life things were never as bad as they were now; but the man had lost his work through the bankruptcy of his employers, and he had been unable to obtain a new footing, so that he and his child were perilously near starvation.

"Nelsie, you must be a little woman and wait. Eat the bread when you get up, but try to sleep again, because it is too early to wake. Go downstairs, when it is quite light, and ask Mrs. Warren to fasten your frock, and perhaps she will let you sit by her fire. I will come home when it gets dark again, and, if I can, I will bring you something nice to eat."

He kissed the child, and hurried away lest she should again try to detain him.

God pity all men and women who begin their day as this man began his! For his breakfast he had a small slice of dry bread and a drink of water. Before him were several miles to be walked, for yesterday a man had given him a conditional promise of work. He was to be at the place by eight, and had no time to lose. As he went the fresh air of the morning blew in his face, and awoke a little hope and courage, but not much.

"I would not care, if it were not for the child," he said aloud to himself; "but she is all I have, and I must save her if possible. Her 'somesing to eat' will break my heart to-night if I don't get work. I dare say there is a mission chap somewhere about who would give her a baked potato or something; but I would rather die than beg. An Englishman with a steady head and strong arm was never meant to be a beggar."

As he passed through Covent Garden Market he halted a moment to lend a hand to a man who was wrestling with his load. The man paid him with a large green apple, and he ate it, not knowing that it was all the food he would have that day.

"I am sorry to say that I cannot give you that job I spoke of yesterday," said the man of whom he had hoped so much. "I have failed to get it myself, so it is a loss to both of us."

Down street after street, away to the riverside and the docks, then through the rain from one place to another, the man walked in vain. Wherever there was a chance of casual labor being required he went, but no one had work for him. It is not easy to say how many miles he traversed that day, but at night, thoroughly tired, he acknowledged bitterly that he might perhaps have won a wager if he had only known how to set about it, with little more exertion.

The short day wore to its close. The man took his stand outside one of the railway stations, hoping that he might be wanted to carry a bag, or direct a stranger, or earn a copper somehow. He would have had a better chance if he had been a boy instead of a man, and there were so many sharp boys about that he was unable to compete with them. He saw hundreds of city men rushing to catch the trains which would take them out of the city to their own lighted and comfortable homes; and then, his head bowed in dejection, his heart as heavy as lead, he began slowly to walk to his home. Past some houses he hurried; they were chiefly bakers' and confectioners' shops, the windows of which were filled with "somesings nice to eat," for these things were awful temptations to the man. Supposing he rushed in and took a bun or two from the counter and then lost himself in the fog? Supposing he told his story to one of the kind-looking girls behind those counters of plenty, and begged a cake for his little Nelsie? But no! he could not bring himself to beg or to steal, and then there was nothing left but to suffer.

At last he reached his home. His wife would have known by the slow opening of the door and his lagging steps on the stairs how vain had been his efforts, but the child did not.

She met him on the stairs. "Daddy, has 'oo brought me somesing to eat?"

He took her in his arms, and kissed her. She began to cry. "Naughty Daddy! Nelsie does want somesing to eat," she said, and her fretful complaints went to his heart. One tiny bit of bread

was left, but the child could not eat it; and she was ill as well as cold and hungry.

"Nelsie, go to sleep," he said, presently.

"Somesing to eat. Somesing to eat," she cried.

He walked about with the child in his arms, pressing her little mouth close to his breast that he might not hear her piteous cry. So he went to and fro in the little room trying to sing to her, but sobbing instead, trying to whistle, and ending in a wail.

At last she was asleep, and he laid her in the little crib; but even in her dreams her lips still moved, whispering the words, "Somesing to eat."

It was about the time that in a thousand West End houses dinner was served. The tables looked very pretty with the silver and glass that are among the necessaries of life to so many people; and the flowers were lovely, for the chrysanthemums were at their best. The cost of a single blossom would have bought a bun for Nelsie and a loaf for her father; and I am sure that no one would have hesitated to give up the flower who could only have known about Nelsie, and how to enrich her with the money thus saved. It was, too, about the time when little Nelsie dreamed of "somesing to eat" that carriages were ordered for theatres and concerts, and London went out to enjoy itself. I am sure, also, that its pleasure would have been greatly spoiled, if it could have heard the child's cry. But, of course, it could not, and therefore it did not set itself to solve the problem of what shall be done about Nelsie and her father.

But I tell the story as it was told to me, and it came from "one of those mission chaps" who knows it to be true.—*Marianne Farningham.*

NEW LAKES DISCOVERED IN AFRICA.

The occupation of Timbuctoo by the French has resulted in a discovery of singular interest and importance. Timbuctoo stands on the boundary line between the Sahara and the Western Soudan, and until recently the existence of a series of marshes and lakes in its immediate vicinity was unknown. These great sheets of water, first seen by the Joffre column, have since been explored by French officers, who have laid down their general outlines. The most important of these lakes is called Lake Faguibure, and runs in a direction, roughly, east and west, its total length being some 60 or 70 miles. A couple of smaller sheets of water connect with the Niger, and there are other lakes in the neighborhood. As might be supposed, these lakes are the centre of a rich agricultural and pastoral district. Crops of various kinds are grown in abundance, and the natives have large flocks and herds. The results of observations on the climate of that part of Africa establish, it is said, the perfect feasibility of Europeans living there the whole year round with certain precautions.

Elijah "prayed earnestly"—"prayed with prayer," a common Hebraism properly rendered, "He prayed earnestly." He did not pray long or eloquently, but "earnestly."

"Will I get credit for my work?" From God, always. If not from man, what difference does it make?

A powerful sermon is a gospel sermon accompanied "with power from on high."



Women are notoriously careless of their health—even more so than men. Much of their trouble comes from chronic constipation. That makes poor appetite, biliousness, dyspepsia, causes distress after eating, dizziness, coated tongue and sallow complexion. It's such a common thing that people are careless about it so long as that more serious sickness ensues and frequent visits to the doctor become necessary.

It really seems strange, when the remedy is so easy, that so many people will allow themselves to remain subject to such troubles. Dr. Pierce's Pleasant Pellets cure constipation. That means that they are good for biliousness, sick and bilious headaches, indigestion, sour stomach, liver troubles, windy belchings, "heart-burn," flatulence and dyspepsia. They are tiny, sugar coated granules that the merest child will take readily. They are mild, gentle, quick and efficient. They are of purely vegetable composition and work in strict accord with nature. They cause no gripping and are as pleasant in their action as they are pleasant to take. Their help lasts. Therefore you don't become a slave to their use as with other pills. Once used they are always in favor. One little Pellet is a laxative, two are mildly cathartic. One Pellet taken after dinner will promote digestion and to relieve distress from over eating they are unequalled.

CAUTION.—Dr. Pierce's Pleasant Pellets—it's an easy name to remember. Don't let a designing druggist talk you into "something just as good." He makes more money on the "just as good" kind. That's why he would rather sell them. That's why you had better not take them.

For a free sample (4 to 6 doses) of Pleasant Pellets, address: World's Dispensary Medical Association, Buffalo, N. Y.

Ministers and Churches.

The Day Mills congregation will hold their annual tea-meeting on Feb. 25th, Thessalon choir assisting.

The Presbytery of Maitland nominated Rev. Prof. D. M. Gordon, of Halifax, as Moderator of the next General Assembly.

The Rev. J. B. McLaren, Columbus, requests us to state that Ashburn and Utica are not yet prepared to hear candidates.

A communication from Rev. Mr. Goforth, of Cheng-te-fu, reports that the people are manifesting deep interest in the truths he is teaching.

The Presbytery of Maitland will hold a special meeting in Knox Church, Ripley, on March 16th, at 7:30 p.m., to celebrate the jubilee of Rev. A. Sutherland, Ripley.

The annual meeting of Knox Church, Clifford, was held on the 3rd of Feb. The reports of Session, Sabbath School, Christian Endeavour and W.F.M.S. all indicated that the affairs of the congregation were in a satisfactory condition.

The annual meeting of Knox Church, Owen Sound, was held on the 23rd ult. All the reports showed progress and a healthy condition. Notwithstanding the great depression in Owen Sound during 1895, the managers financial statement showed a balance on the right side of \$150.

On Tuesday, 18th inst., a deputation of St. Mark's Church, Toronto, waited on the Rev. J. A. Morison, B.A., and presented him with a valuable selection of books as an acknowledgment of the services which, as moderator during its recent vacancy, he rendered to the Session and congregation.

On the 9th inst., Rev. W. C. Armstrong, Ph. B., addressed the C. E. Society of his church, reviewing the work since the first society was organized, and his discourse was very much appreciated. The young people should long remember their pastor's kind and encouraging words to them.

At the preparatory service held in the church, on the 14th inst., at Cardinal, Messrs. Wm. Clark and Mathew Sim were ordained to the office of the eldership. The moderator of Session presented the names of sixteen applicants for membership, all of whom, except one, were upon profession of faith.

Owing to the Rev. Isaac Campbell, Ph.D., Ottawa, having resigned the clerkship of the Presbytery, the report has gone abroad that he has resigned his pastoral charge which is not the case and of which he has no intention, his people being full of affectionate devotion and sympathy for him in his bereavement.

The Rev. R. H. Warden, D.D., delivered a missionary address in College St. Church on Sabbath evening, 16th inst. The address was an admirable presentation of the mission work accomplished both in the Home and Foreign fields by the Canada Presbyterian Church for the last twenty-five years. The Doctor is a master in these departments of the Church's work.

On the 7th of January the congregation of Colswold was united with Rothsay congregation as a part of that pastoral charge with the Rev. Henry Edmison, M.A., as their pastor. The congregation of Moorefield, formerly connected with Rothsay, was at the same time united with Drayton to form another pastoral charge. Mr. Edmison was appointed moderator of Moorefield and Drayton.

Dr. McKay, of Formosa, writes to the secretary of the Presbyterian Foreign Missions, stating that since his return to the island he has been on a tour of inspection to the various stations and found them in as good condition as could be expected after the recent exciting events. Some time will probably elapse before quiet is restored and the mission work resumes its normal condition.

Mr. W. W. Miller, Portage la Prairie, has just completed his fourteenth year as superintendent of Knox Church Sunday school, and during that long period was absent only eight Sabbaths—a record that is most creditable—and four of these were in one year. When Mr. Miller spent a vacation in the East. It is doubtful if this can be beaten, as it gives at least nine years without absence.

Rev. J. C. Smith, of Trinity Church, San Francisco, who is, says the *Occident*, "one of the most earnest, able and progressive young men of our Coast pulpit to-day," opened the ball lately, in the pages of that paper, in favour of utilizing the splendid equipment of the State University in Berkeley in place of attempting to plant a separate collegiate institution near the Bay. This rising minister is a son of the Rev. J. K. Smith, D.D., of Port Hope.

The anniversary services of Knox Church, Millbank, were conducted, on the 9th inst., by Rev. Dr. Dickson, of Galt. The public appreciation of Dr. Dickson, was marked. The attendance in the morning service was good, but in the evening the Church was crowded to its utmost capacity. Mr. McKibbin occupied the pulpit of Central Church, Galt, in Dr. Dickson's absence at Millbank. The anniversary tea meeting of the church was held the evening of the 15th. The beginning of the great storm hindered not a few from being in attendance, yet the tea meeting was fairly well attended and quite successful.

St. John's Presbyterian Church, John, N.B., was the scene of an interesting service on a late Sabbath, namely, the presentation to the church on behalf of the Sunday School, by six of the youngest communicants of the school, of a communion table with simple but impressive services and its acceptance by the pastor, Rev. T. F. Fotheringham, in the name of the Session and congregation.

The anniversary services of Knox Church, Clifford, were conducted on Sabbath the 19th Jan., by the Rev. J. B. Mullan, of Fergus, who preached morning and evening and addressed the Sabbath School in the afternoon. At the social gathering on the Monday evening Mr. Mullan gave his popular lecture on "Rambles in Britain." On the Tuesday evening the annual Sabbath School entertainment was held.

The annual meeting of the Canadian McAll Association will be held Thursday, March 5th, at 8 p.m., in the lecture room of Bloor Street Baptist Church corner of North Street. The chair will be taken by the pastor of the church, and addresses will be delivered by prominent ministers and laymen of the different denominations. Rev. Dr. Parsons will represent the Presbyterian Church. Reports of the work will be read.

Melrose, Lonsdale and Shannonville congregations held their annual meeting recently and the reports were most satisfactory and encouraging. All financial obligations have been faithfully met, thus testifying to the liberality of the people. It also states that the people of these different congregations all unite in expressing their warmest appreciation of the devoted services of Rev. D. O. McArthur, their energetic pastor.

Knox Church, Merrickville, after a long and arduous struggle makes steady progress under its present pastor, Rev. Edward Aston. During the year a manse has been purchased, and the accounts for the year close with a balance on hand of \$8.54. The number of families on the roll, 25; single persons, 8; number contributing weekly, 36; number of contributors removed during year, 4; number of new contributors during the year, 5.

On the evening of the 31st ult., the members of the Whitechurch and Langside congregations, to the number of over a hundred, gathered at the manse and presented their pastor, the Rev. Andrew Macnab, M.A., and his wife with an address and a valuable set of furs each. The Rev. gentleman and his wife were entirely taken by surprise but were soon at ease, when they saw the hearty good humor and cheerfulness of the people assembled.

Rev. Dr. Cochrane, of Brantford, will deliver his celebrated lecture on "St. Paul in Rome" on Friday evening, the 28th inst., in College St. Presbyterian Church. The Doctor having visited Rome is able to speak with all the vividness of an eye-witness of the scenes of the Apostles imprisonment and martyrdom. On Saturday, the 29th inst., the Doctor addresses the students in Knox College and will preach on the following Sabbath, March 1st., in the College St. Presbyterian Church on the occasion of the Sunday school anniversary.

At the annual meeting of St. James Presbyterian Church London, an enthusiastic vote of thanks was tendered the pastor, Rev. M. P. Talling and his partner for faithful and efficient service. Gratifying reports were presented from the various departments of church work. The year's expenses had been met, and the current account reduced. Deeper interest had been taken in the schemes of the church, additions made to the membership, the attendance and revenue both increased.

Special services were conducted in the Glencoe Church from February 3rd until February 16th when the sacrament of the Lord's Supper was observed. The Rev. Dr. McTavish, of Central Church, Toronto, conducted the services for the first week and a half, and the Rev. Robt. Johnston, B.D., of St. Andrew's, London, conducted the preparatory services on Thursday and Friday. These services which were all well attended were a source of great blessing to the congregation; and resulted in many seeking and finding Christ, and commemorating his dying love.

Owing to the steadily increasing membership, the congregation of Chalmer's Church, Guelph, will enlarge their Church edifice this coming summer. A new gallery, extending along the sides and across the end will be erected, with suitable approaches and landings. The contemplated improvements to the building, inside and outside, will cost in the neighborhood of six thousand dollars. Seventy-seven new members were added during 1895, making a total resident membership of 594. The contributions for all purposes last year were \$5,600, of which \$1,209 was contributed to missionary and benevolent schemes.

A successful tea meeting was held at Kent's Hall, St. Joseph Island, on January 17th, by the members of "Ferguson Presbyterian" Church. The ladies supplied a bountiful repast, and all present had an enjoyable time. The proceeds were \$46.50 leaving "Ferguson" Church almost entirely free from debt. The feature of the evening was an address and presentation to Mr. and Mrs. James Steele. Mr. Steele has labored over four years on St. Joseph Island field and his services are highly appreciated at all the station. During this time he has been instrumental in erecting 4 new churches which are nearly out of debt. The sincere desire of the people is that Mr. and Mrs. Steele may be left many years with them in their labor of love.

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Sign of the Big Clock.

PRESBYTERIAL W.F.M.S. MEETINGS.

PETERBOROUGH: The fourteenth annual meeting of the Presbyterian W.F.M.S. of Peterborough was held in Cobourg on the 11th and 12th of Feb., a large number of delegates being present. During the business sessions, reports of the various departments of work were presented, and subjects relating to the development of the society were introduced in several thoughtfully prepared papers and discussed. Special emphasis was laid upon the importance of Mission Band work. The leading features of the Session on Tuesday afternoon was the presentation of the General Report by Mrs. W. M. Graham. In this report the operations and conditions of the society were set forth with rare literary skill and business acumen by the gifted corresponding secretary. An address by the President, in which the work of the past year was reviewed and a glowing appeal made for continued effort, and an address by Mrs. McCrae, of Collingwood, a former President, in which the speaker set before her hearers the missionary enterprise as intensified by the heart and life of womankind. In the evening the Rev. R. Laird, of Campbellford, presented the greetings of the Presbytery of Peterborough and in an eloquent address set forth the broad and comprehensive general principles which must underlie all successful mission work. The Rev. Dr. J. F. Smith, of Honan, followed with an interesting description of personal experiences in heathen China of the wear and tear of the missionary's life and of the blessedness to the missionary of being permitted to see the fruit of his labors. The following ladies also took part:—Mrs. J. K. Smith and Miss Cochrane, of Port Hope; Mrs. McWilliams, Mrs. Stewart, Miss Forsyth, Miss M. Dickson and Miss Hall, of Peterborough; Mrs.

Headache

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Dr. F. A. Roberts, Waterville, Me., says: "Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried."

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FOR THE TEETH
TEABERRY

WHY WOMEN SUFFER

Nine-tenths of all their troubles arise from disordered kidneys.

And it should be remembered that there is, absolutely, but ONE known and certain remedy for these troubles, and that is

WARNER'S SAFE CURE

Are you wise if you suffer longer when certain relief can be obtained?

Gilchrist and Miss Gilchrist, of Baltimore; Mrs. Lord, of Grafton; Mrs. McLelland, of Havelock; Miss Crosby, of Campbellford; Mrs. Burnet, Mrs. Hamilton and Miss Russell, of Cobourg. Officers for 1895: President, Mrs. N. F. McNachtan, Cobourg; Vice-Pres., Mrs. McLelland, Havelock; Mrs. Smith, Port Hope; Mrs. McWilliams, Peterborough; Mrs. Lord, Grafton; Cor.-Sec. Mrs. W. M. Graham, Lakefield; Assist.-Sec. Mrs. A. Laird, Port Hope; Rec. and Lit., Miss Craick, Port Hope; Treas., Mrs. Craick, Port Hope. Number of branches, 32; total membership, 705; total contributions for 1895, \$1,638.99; total value of clothing, etc., \$645.46.

SARNIA: The eighth annual meeting of the Sarnia Presbyterial W.F.M.S., was held in the Presbyterian Church, Watford, on Feb. 11th and 12th. On account of the disagreeable weather fewer delegates were in attendance than would otherwise have been there, though nearly all the Auxiliaries were represented. The President, Mrs. Mactavish, occupied the chair, and after devotional exercises gave a short earnest address. Mrs. Alexander gave a warm welcome to the visiting ladies, to which Miss Stewart, of Nairo, replied. The treasurer reported an increase in contributions over last year, the total being \$767, each year seeing us having more of an offering. The secretary reported an increase of one Auxiliary and five Bands during the year, there being now 15 Auxiliaries and 11 Bands with 600 members. Clothing to the value of \$700 was sent to the North-west. Many of our Auxiliaries have their annual Thanksgiving service, showing that more are realizing their privilege of giving as a Thanksgiving for many blessings received. The *Leaflet* is taken in all the Auxiliaries though many more should take it. Greetings were given from the sister Societies. The principal feature of the afternoon was an address by Mrs. Ball, of Toronto who spoke on the Auxiliary with which Christ was pleased as the model one. A paper on "The Model Auxiliary," by Mrs. Myatt, of Beechwood, was read in her absence by Mrs. Towers, of Sarnia. At the close of the meeting a bountiful tea which all enjoyed was served in the school room. The Rev. Mr. Graham, of Watford, presided at the evening meeting and gave a very interesting address as did also Rev. N. McPherson, of Petrolia. The Session on Wednesday morning was devoted entirely to business, the reports of the Auxiliaries and Bands being read, and some questions brought up good discussions in which many friends so helping to get and give some good hints for the working of our society.

ANNUAL CONGREGATIONAL MEETINGS.

The South Side Presbyterian Church, Toronto, lately held its annual meeting, when the reports in regard to the work of the past year were found to be very satisfactory. There are now 190 members on the roll, twenty-seven having joined during 1895. There are 274 S.S. scholars and twenty-seven teachers. The total revenue for the year was \$2,281.98, as against \$1,615.95 for 1894. The Session contributed \$115.37, the Sabbath School \$222.02, the Ladies' Aid Society \$253.35, the choir \$57.60, W.F.M. Society, \$24.56, Y. P.S.C.E. \$12.65. The balance remaining in the hands of the Treasurer is \$53.73. The total liabilities of the church come to \$7,058.13. A large proportion of the congregation was present at the meeting, at which the pastor, Rev. J. G. Potter, presided.

The annual congregational meeting of the Point Edward Presbyterian Church was held on the evening of Jan. 28th. Notwithstanding the removal of a number of families from the congregation and village the affairs of the congregation were found to be in a fairly satisfactory state. During the year eleven new members have been received into connexion with the church, making a communion roll of ninety as against sixty-five in '93. The stipend has been paid up in full. Passing over a special collection for Knox College Jubilee fund, the contributions for the schemes of the Church are larger this year than either of the two former years. The number on the roll of the Sabbath School is 150 as against

140 last year. The amount paid for congregational purposes is \$925 as against \$866 last year. Total for all purposes, \$1,012. The liabilities for this year are less than formerly. The church and manse are free of debt. It is to be hoped that by another year all liabilities will be wiped out.

The West Presbyterian Church, Toronto, held its annual meeting lately, the pastor, Rev. J. A. Turnbull, M.A., LL.B., in the chair. The reports of the various organizations were read and adopted; all of them spoke with gratitude, confidence and hope. The financial statement for the year ending Decem' er 31st, 1895, showed expenditure and revenue about equal. The total offerings amounted to \$6,440, of which amount \$1,300 was given for missionary purposes. The school report showed that during the year the attendance had been very large. The receipts amounted to \$500, of which \$300 was given to missions. The report of the Claremont Street Mission, supported by this congregation, showed that \$692.34 had been expended on the work there conducted. This report was encouraging in every respect. The total membership of the congregation at present is 856. During the past year 104 were received into full communion, fifty-six on profession of faith, and forty-eight by certificate. By permission of the Presbytery the total debt of the church, which amounts to \$17,590.63, has been consolidated at a low rate of interest.

LITTLE JESSIE MERCHANT, OF COLLINGWOOD, ONT.

For Eleven Years a Sufferer from Nervous Spasms.

A Desperate Case that Exceeded the Skill of the Best Physicians.

No greater trial comes to parents than the sickness of their children. And when the trouble assumes the shape of nervousness the hope of the parents receives its severest test, for so seldom do children recover from disease of this character. The battle with it, it may be for many years, but eventually the disease conquers, and the child dies. Jessie, the little daughter of Mr. H. E. Merchant, of Collingwood, Ont., had given her parents great anxiety, as for eleven years she had been a sufferer from nervous troubles. These would take the shape of spasms, and become so severe that she would be unable to control herself. The parents spared no effort to give to their loved one the health that is natural to child life. The father writes:—

"I doctored with the most skilled physicians in Collingwood, without any relief coming to my daughter. I must have spent nearly \$500 in this way. It is not to be wondered at that I was becoming thoroughly discouraged, and began to realize that it could only be a short time when our little one would pass from us. A friend influenced me to try South American Nervine, knowing something of the wonderful cures it had effected in the case of children troubled as was my little Jessie. The medicine was procured and given to the child, and she had never been so well and strong as since she commenced to use South American Nervine. When she began its use she was hardly able to move about, but now she can run around as other children. I am still giving her the medicine, seeing that it is effecting a permanent cure."

The secret of Nervine is that it operates directly on the nerve centres located in or near the base of the brain. It is when these are deranged with nervous trouble that much other trouble ensues. At least two-thirds of chronic diseases originate in a derangement of the nerve centres.

Nervine at once builds them up, fills the blood with richness, and so strengthens the nerve tissues that it is only a little while when disease drops from its victims as the shackles would drop from the slave who had received his freedom. The cures effected by this medicine, as with the case before us, are indeed remarkable, but such cures are being effected every day by South American Nervine.

Use this remedy for nervous prostration, sick headache, hot flashes, sleeplessness, debility of the nerves.

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PURE, HIGH GRADE Cocoas and Chocolates

on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

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Women, who seem to be all worn out, will find in purified blood, made rich and healthy by Hood's Sarsaparilla, permanent relief and strength. The following is from a well known nurse:

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Hood's Sarsaparilla Is the Only True Blood Purifier

Prominently in the public eye today. Hood's Pills easy to buy, easy to take, easy in effect. 25c.



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

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is invited to send for special circular describing the wonderful curative virtues of JO-111 Magnetic Rock Oil from Texas. It is emphatically woman's friend, and excels all other remedies. Nothing allays pain, from any cause, so quickly and certainly, leaving no injurious after-effect. For children its value in saving life cannot be estimated. Can be used freely on tender babes. Thousands of thankful testimonials. Oil, post paid, 75c. per can.

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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 Superintending 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 firm, and further, an accepted bank cheque for the sum of \$7,500 must accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted. The lowest or any tender not necessarily accepted.

By order, J. H. BALDERSON, Secretary.

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

Home Mission Committee.

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

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

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

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

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

WM. COCHRANE, Convener, Home Mission Committee. Brantford, Feb. 22nd, 1896.

51 KING E. | 51 KING W.
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"ST. AUGUSTINE" Sacramental Wine.

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

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

WM COCHRANE

St. Augustine in cases, 1 dozen quarts, \$4.50.
Unfermented Grape Juice, 1 doz. qts., \$9.90

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TELEPHONE 4219.
Please Mention this Paper

British and Foreign.

Rev. Peter McGregor, M.A., of Glencoe, has been unanimously elected minister of the parish of Assynt, in succession to Mr. Robertson, translated to Fearn.

The Ivy Place U. P. congregation, Stranraer, have resolved to replace the present church with a new structure, which is estimated to the cost about £3,000.

The Maharajah of Bhownugger, one of the most able and enlightened of the Indian native Princes, died on January 29th, after only two days' illness. He was in his 38th year.

The Free Church of Scotland *Missionary Record* has attained its jubilee. When it was first launched the total expenditure on foreign missions was £6,898, as contrasted with about £60,000 at the present time.

The Rev. A. Gibson, B.D., who for over three years has been assisting in Lansdowne U.P. Church, Glasgow, was presented with a gold watch and chain and a purse of sovereigns on the occasion of his appointment to the Free Church of Kinfauns.

It is announced that the Foreign Mission Fund of the Presbyterian Church of England, which began the year 1895 with a deficit of £950, has ended with an adverse balance of nearly £5,000, after £1,000 had been taken from a reserve fund.

The Rev. Duncan Campbell, minister of Luss, has completed the 50th year of his ministry in the Church of Scotland, and was presented with an illuminated address and a purse of 110 sovereigns, and Mrs. Campbell with a silver salver suitably inscribed.

Rev. Dr. Whyte, Free St. George's Edinburgh, was a Kirriemuir shoemaker; Professor Orr, U. P. College, was a Glasgow bookbinder; Professor F. Ferguson, Queen's Park, was a Glasgow draper; and Dr. Black, Wellington Church, was a draper in a country shop.

A United Presbyterian congregation was recently formed in the mining village of Kely, near Dunfermline, and a new building, which has been erected by the congregation, was formally opened on the 28th ult. Upwards of ninety members have been enrolled, and there will be seating accommodation in the new church for 300.

Previous to the departure of the Rev Andrew Laidlaw, of St. George's-in-the-Fields, Glasgow, for Egypt and Palestine, his former assistants entertained him to a complimentary dinner in honor of his semi-jubilee as a minister of the Church of Scotland, and presented him with a beautifully illuminated address expressing their high estimation and warm attachment.

At the annual meeting of Renwick Free Church Mission, Glasgow, the Rev. D. Elder Omand, assistant, Free North, Stirling, was presented with a handsomely bound copy of "Chambers' Encyclopaedia," ten volumes (new edition), by the elders, deacons, and a few of the members of Renwick Free Church, in recognition of his services as missionary of the congregation from January, 1893, till November, 1895.

Under the auspices of Belfast Presbytery, on January 28th, another of the series of meetings for special prayer for the outpouring of the Holy Spirit, was held in the lecture hall of Rosemary Street Church, at noon. There was a very large attendance of ministers, laymen, and ladies. Rev. George Shaw presided, and Revs. James Meconaghe, John H. Morton, S. Thompson, and others led the meeting in prayer. Rev. Dr. Williamson delivered an address from the text Zech. xii., 10—"I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplication."

A FARMER'S ADVICE.

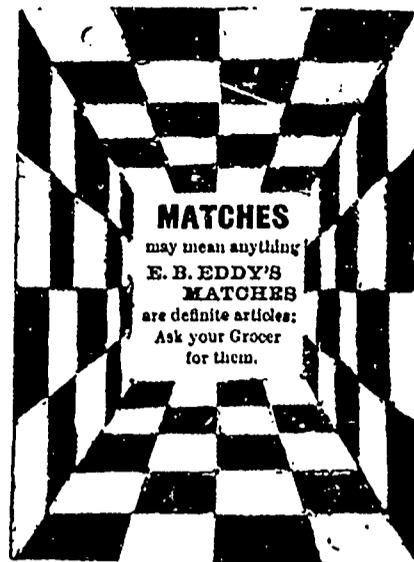
HE TELLS THE PEOPLE TO SHUN IMITATIONS.

He Had Been Imposed Upon by an Unscrupulous Dealer With the Result that it nearly Cost the Life of a Loved Member of His Family.

From the Woodstock, N.B., Sentinel.

A reporter of the Sentinel recently dropped into the Victoria Hotel looking for general news and to scan the register for arrivals. Among those present he noticed a well-dressed farmer sitting reading a small pamphlet. The reporter asked the landlord if there was anything new, and being answered in the negative the farmer turned and addressed him. "Looking for news, eh? Well, sit down, and I'll give you something worth publishing." The reporter was at once on the alert and the farmer continued, "You see this little book I hold in my hand? Well, the title of it is 'Five Prize Stories' and there is more good sense in it than in half of the philosophical works of the day, and it don't lay in any of the stories either. Well, about a year ago, I got hold of another little book by the same authors entitled 'Four Generations,' which I read carefully through, and one very important thing I read in it was, beware of imitations, just as I read in this little book. Now I wish to show how I had been taken in (deceived) and how I found it out and how near it came to costing me the dearest member of my household. Well, to begin at the beginning. My name is Shepherd Banks; I reside 11 1/2 miles from the village of Bristol, Carleton Co., N.B., and am a well-to-do farmer. For several years my wife was troubled with pains in the back and weakness of the kidneys. About two years ago she was taken very ill, the trouble taking the form of acute rheumatism. We consulted no less than three different doctors who, however, failed to help her. She continued to grow weaker and weaker, and the pains she endured were something terrible. For over a year she was unable to do a single thing about the house, and she had fallen away in weight from 180 to 130 pounds, and we despaired of her recovery. I happened to notice in one of the newspapers a testimonial of a similar cure through the use of Dr. Williams' Pink Pills. I immediately got a couple of boxes. My wife began taking them, and by the time she had used these she began to gain appetite and her pains were much eased, and we began to have great hopes of an ultimate cure. I then went for another supply of the pills. This time I purchased them in bulk, paying 30 cents for 100 pills, which were taken from a large glass bottle. I took them home and my wife began their use. Soon after she began to grow worse again; the old pains returned severer than ever. We still continued the use of the pills until about a third of them were gone. About this time I got through the mail, along with my neighbors, the book entitled, 'Four Generations,' issued by the Dr. Williams' Medicine Co. On reading it it did not take me long to find out that the pills I had bought in bulk were a fraud, as Dr. Williams' Pink Pills are not sold in bulk, but in boxes with the trade mark on the wrapper. I went to the cupboard and taking down the box in which the pills were, threw it and its contents into the stove. I then went and procured a half dozen boxes of the genuine Pink Pills, and from the time my wife began their use there was an improvement in her condition. She used about twelve boxes altogether, and to-day there is no heartier or healthier woman in the neighborhood, and Dr. Williams' Pink Pills are the standard medicine in our home. Publish this? Yes, it may do some other sufferer good. We are all thankful for what Pink Pills have done for us, but be sure you caution your readers against those vile imitations.

The warning uttered by Mr. Banks is one that the public will do well to heed, for some unscrupulous dealers in different parts of the country try to impose upon the public by trashy imitations colored to present the appearance of the genuine Pink Pills. The public can always protect themselves by bearing in mind that the genuine pills are never sold by the dozen, hundred or ounce. They are always put up in boxes around which will be found full directions for their use, the whole enclosed in a label bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." If you want a medicine that



will cure all diseases due to poor or watery blood, or shattered nerves, ask for the genuine Pink Pills, and take nothing else, no matter what some interested dealer who is looking for a larger profit may say.

A popular adage says: "Man's extremity is God's opportunity." It would be equally true to say: "Christ's need is his disciples' opportunity. Christ may not to-day be in personal need, but the need of the cause of missions, so dear to him, is his need, and by the voice of his servants he is calling for help.

The spirit of independence is becoming a power in Bulgaria. The minister of foreign affairs recently expressed that view in emphatic terms. For the present the fact has little significance, but it may mean much in the future. At all events, it may be recognized as an additional element in the troubles of Europe.

Leo. XIII., in declining to receive at the Vatican the young King of Portugal if he presumed to cross the threshold of his uncle Humbert's palace of the Quirinal, has furnished, perhaps unintentionally, the strongest proof yet given of the truth of Signor Crispi's argument that the loss of temporal power has in no way affected or diminished the prestige, the influence, and the power of the Papacy. For, placed between the alternatives of offending the Pontiff or the King of Italy, to whom Carlos is bound by so many ties of blood relationship, affection and gratitude, he decided not to go to Rome, and abandoned his long-promised visit to King Humbert and Queen Marguerite, with the natural result that Italy has withdrawn her envoy from Lisbon and suspended diplomatic relations with Portugal until, in the sarcastic words of Premier Crispi, "she recovers her independence in international politics."



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Stove, Nut and Egg.....5.25 "	No. 2 Wood, long.....4.00 "
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NATURE'S TRUE CURE.

The King of Dyspepsia Medicines.

The acknowledged king of dyspepsia medicines! This high position has been gained by Paine's Celery Compound after years of grand successes in every province of the Dominion. Our ablest legislators, our most eminent judges, the clergy, medical men, business men, and thousands in humbler callings, unite in proclaiming the grand and curing virtues of Paine's Celery Compound. It has cured the worst cases of dyspepsia, indigestion and stomach troubles, after the established formulae of the medical faculties failed to do the work.

Mr. George A. Wiltse, of Athens, Ont., says: "I want to add my testimony in favor of your valuable remedy, Paine's Celery Compound, which I have been taking for over a year for dyspepsia and severe pains in the neck and back of head. Your medicine has produced a complete cure in my case, and I have recommended it to several friends, who claim they have received great benefit. I can testify, therefore, in all honesty, that your Paine's Celery Compound is a very valuable medicine."

Utah was the other day received into the sisterhood of the States of America, and now we are told by the New York Observer, and it is strikingly illustrative of the revolution which has taken place in that country, that the Rev. Dr. Sheldon Jackson, who was the first Presbyterian minister to commence missions in Utah, offered the Utah Presbytery a gift of \$50,000 towards the establishment of a Christian college on certain reasonable conditions. Among these conditions was one that the citizens "should give the college not less than fifty acres of land as a site, which might be acceptable to the trustees;" another, that "the Bible should be a regular text book in the curriculum;" another that "the college should never be alienated from the doctrine and work of the Presbyterian Church in the United States." The Presbytery has accepted both the offer and conditions.

MISCELLANEOUS.

The Hamilton Ministerial Association has under advisement the question of inviting the eminent evangelist, Rev. B. Fay Mills, to hold a series of meetings in that city.

Do not take any substitute when you ask for the one true blood purifier, Hood's Sarsaparilla. Insist upon Hood's and only Hood's.

It is a grim fact that about forty persons die of starvation every year in London. So far as can be ascertained the majority of them are cases of misfortune, not of crime. Not a few are well-educated persons, who, through age and infirmities, have failed to obtain employment, and also have been unwilling to reveal their distress.

In Arctic seas icebergs are seen floating against wind and tide, the submerged portion of the berg being under the influence of the under-current of the ocean. So the soul though battling with trials and temptations, may press against wind and tide, nearer and nearer to God, impelled by a strong under-current of divine grace.

The women of the Home Missionary organizations of various denominations in the United States, are to observe a Day of Humiliation and Prayer on the 20th inst. A special service for this has been prepared consisting of pungent responsive readings, specific topics for prayer, and Scriptural readings, with appropriate hymns suggested.

Brown's Bronchial Troches give prompt and effectual relief in all Throat troubles. Mr. Amos R. Peachy, Hungerford, Berkshire, England, writes: "Change of climate (from South Africa) nearly cost me my life, as it produced the greatest prostration from Ulcerated Throat and Bronchial Inflammation. My friends are astonished at the remarkable change in my health from the time I commenced using BROWN'S BRONCHIAL TROCHES."

No matter what are a man's views as to high license, low license, no license, or speakeasies, every honest and intelligent man must admit that in American life no other influence carries so much of evil to the wage-earner as the saloon. No honest man can deny that no other influence so pitilessly consumes the hard-earned dollars of the wage-earners of this land as the saloon.

Dr. Atterbury once spoke of the Chinese as a most fascinating tongue. "Blind and stupid as it is at first, it grows easier after awhile, and causes one to wonder how such a nation as the Chinese are considered to be—rude and only half civilized—could ever have formed it. One can express almost any thought or shade of meaning, excepting, of course, scientific ideas and those belonging to religion.

Salisbury's address not only set aside fears as to war, but it included the definite statement that the Monroe doctrine was entitled to recognition. The premier said that he believed that further negotiations would bring about an amicable settlement. He also said that both parties to the controversy were relying on arbitration as an adjusting medium. The other statesman who spoke expressed opinions in most particulars agreeing with those of the premier.

To nursing mothers, Dr. Pierce's Favorite Prescription is a priceless boon, for it not only strengthens the mother, but also promotes an abundant secretion of nourishment for the child. For those about to become mothers, it is even more valuable, for it lessens the perils and pains of childbirth and shortens labor. Of all dealers.

Ovarian, fibroid and other tumors cured without resort to surgical operation. For pamphlet, testimonials and references send 10 cents (for postage) to World's Dispensary Medical Association, Buffalo, N.Y.

Quite a protentious scheme is on foot in the western counties of Ontario to work up a grand Prohibition demonstration for the summer. A good omen is the fact that the proposition was made in two different District Councils without any collusion or pre-arrangements.

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

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

All our exchanges from the old land across the sea indicate whenever Armenia is mentioned, a sense of humiliation, and sorrow, and shame at the state of things existing in that country, and the treatment it has received from the "unspeakable Turk," without a single effective stroke of diplomacy or war having as yet brought any relief or redress for the hunted, slaughtered, outraged thousands. The words of Dr. Stalker at a recent meeting of the Glasgow Free Presbytery meeting express the general feeling. "He said it was a great humiliation that our diplomacy when putting out all its force, as it must have been doing if it had been doing its duty at the present time, had done absolutely nothing to restrain so mean a Power as Turkey, or to stop even for a single day the perpetration of these outrages which were making the very blood of Europe run cold. It was their duty as Christian teachers to make it known that for a nation, just as for individuals, true greatness consists not in domination, but in service, and the greatness of England would not deserve to last one day longer than it was subservient to the best interests of humanity, and the designs of a benevolent Providence."

ARE YOU BUILDING UP?

The human body, like any other piece of machinery, is constantly wearing away in its various parts. Nature intends, however, that the wear and tear which is constantly going on shall be as constantly repaired. If these repairs cannot be made when needed, the system becomes debilitated, and finally disease obtains a foothold, health is destroyed, and decay and death naturally follow. The only safeguard is in building up, day by day, as the waste goes on, by the use of a good tonic and true blood purifier, aided by careful attention to diet and by proper rest and exercise.

This process of building up, which is so essential in maintaining as well as in restoring health, must be accomplished by the blood. This "vital fluid" carries nourishment to the organs, the nerves, the muscles and the whole fabric of the human system. Therefore, the blood must be rich and pure, and full of life and nourishment. In nearly all cases of debility and disease, the cause will be found to be impure and impoverished blood, for when the blood is thin and impure the repairs and re-inforcements which the body is constantly needing cannot be supplied.

In this condition the system necessarily becomes debilitated; the stomach refuses to do its duty; there is a feeling of exhaustion and lassitude, and often painful diseases, like rheumatism and neuralgia, are the results. The way to remedy such a condition is to purify and enrich the blood. Hood's Sarsaparilla has accomplished thousands of cures where all other medicines have failed, simply because it gives to the blood just those qualities which are needed for restoring and maintaining the wasted and wasting vitality. No other medicine has such a record of cures as Hood's Sarsaparilla, and in no other medicine do the people place such confidence. Druggists and dealers all over the country say their sales of Hood's Sarsaparilla are not only greater than those of any similar preparation, but in many cases that they exceed all other medicines put together. These great sales indicate with absolute certainty that the people have found actual merit in Hood's Sarsaparilla. They have found, indeed, a "peculiar" medicine—a medicine which absolutely and permanently cures disease and keeps the body in a healthy condition at all seasons, by this process of building up. Hood's Sarsaparilla is the only true blood purifier prominently in the public eye to-day. It makes rich, red blood, in which the germs of disease cannot lodge, but which flows to every organ, nerve and tissue of the body, loaded with the nutriment and vitality without which these organs cannot perform their functions.

Your physical system is wearing away with every movement and even with every thought. Are you building up? Are you doing it properly, naturally, promptly, with the One True Blood Purifier and wonderfully successful tonic, Hood's Sarsaparilla?

Western Assurance Company.

FORTY-FIFTH ANNUAL MEETING OF SHAREHOLDERS

The annual meeting of the shareholders of the above Company was held at its offices in this city on Thursday, the 20th inst. Mr Geo. A. Cox, President, occupied the chair, and Mr C. C. Foster, having been appointed to act as Secretary to the meeting, read the annual report of the directors.

The report showed that there had been a considerable increase in premium income over that of the preceding year, and that in the fire branch a satisfactory profit had been realized which result was due mainly to the moderate loss ratio on the business of the Company in the United States. In the marine department it was shown that on account of the low water in the lakes and rivers during the past season and from other causes the general experience of companies engaged in that business had been particularly unfavourable. Under these circumstances last season's operations on the lakes had shown a loss which materially affected the total result of the business of the company for the year.

The following is a summary of the

FINANCIAL STATEMENT
Premium income, less reinsurance \$2,332,231 31
Interest account 75,672 36
Total income \$2,407,904 67
Losses \$1,066,264 77
Expenses of management agents commissions, taxes and all other charges 765,091 04
Dividends on stock \$ 180,000 00
Total assets \$2,321,195 72
Total liabilities 1,248,243 56
Reserve Funds \$1,072,952 16
Cash capital 1,000,000 00
Subscribed capital 1,000,000 00
Security to policy holders \$3,072,952 16

The President, in moving the adoption of the report, said:—

In considering the report, shareholders should bear in mind that the year with which it deals has been, in many respects, a remarkable one in our business. It will be remembered by those connected with fire and marine under-writing in this country as a year which brought with it disasters of an exceptional character—heavy losses upon classes of business regarded as the most desirable—and, therefore, as one which was generally disappointing in its results to insurance companies. Under these circumstances, I feel that we may claim that there is more matter for congratulation in the balance-sheet now before you than there has been in many of the annual statements we have had the honour of presenting to shareholders, in which, under more favourable conditions, our revenue account exhibited a much more substantial balance of income over expenditure than is shown as the outcome of our transactions for 1895.

The serious fires in the early part of the year in this city, involving an aggregate loss of some two million dollars, are, no doubt, fresh in the minds of shareholders. The "Western" was called upon to pay to its policy-holders in these disasters \$102,500, about one-half of which, however, was covered by reinsurance in other companies. Closely following these came other fires of exceptional magnitude, to which I need not refer in detail, but I may say that, on the whole, the company never experienced a more unfavourable opening in any year than its fire records show for the first three months of 1895. The ultimate profits shown on our fire business at the end of the year was, therefore, as gratifying to us as it was reassuring to the theories we have entertained based on the doctrine of average. It will be of interest to shareholders to know that we regard the existing arrangement for the joint management and supervision of the United States branches of this company and those of the British America Assurance Company as contributing in no small measure of this favourable result. This arrangement, as will readily be understood, enables the companies to provide for a more thorough inspection of their risks, and a more efficient oversight of their agencies than could be secured, without undue expense, by either company independently; and, as intimated in the report, it is to the profits from our fire agencies in the United States that we have had to look in the past year to make up our losses in our departments. In some previous years, it will be remembered, our experience has been the reverse of this, and these varying results in different fields go to confirm the wisdom of the policy of extending, as widely as possible, with proper provision for local supervision, the operations of companies engaged in the business of fire insurance, and enabling them thus to distribute over a wide area the burden of conflagrations, such as experience has shown us may occur at any time and at any place where large values are concentrated. It is, I may say, the recognition of the vital importance of this principle—and the conduct of the business upon these lines—that enables the British, American and Canadian companies, operating throughout this continent, to offer property-

holders a guarantee of indemnity from loss by such disasters; and I will say further that it is the absence of facility for the application of this essential principle of insurance, namely, a wide distribution of risks of moderate amount, that must be fatal to any scheme for municipalities assuming the fire risks upon the property of their citizens, as it has been suggested they should do by some ardent social reformers, who appear to lose sight of the fact that investors will look for larger returns in the way of interest on municipal bonds, if they are called upon to assume greater risks than are undertaken by the shareholders of an insurance company. In making this reference, I wish it to be understood that I speak as one more largely interested in the debentures of the city of Toronto and the general credit of the city than in the stocks of our fire insurance companies.

Although the fire business has always been our chief source of income, we have, as you are aware, almost since the organization of the company been engaged to a limited extent in marine underwriting. In this branch our operations during recent years have been chiefly confined to the inland lakes and rivers. From this source we have, on the whole, over a series of years, derived a moderate margin of profit, but from various causes the record of the lakes for the past season has been one of continual disaster to shipping, the casualties having been, as far as can be judged from published records, more than double those of any preceding year in the amount of property lost. As a consequence we have to report a very considerable loss on the business of the year in this branch, the losses and expenses having exceeded the premiums by upwards of \$100,000. I have little doubt that as a result of the generally unprofitable nature of last season's business an improvement in rates, which is recognized on all hands as necessary, will be brought about before the opening of navigation. Failing this there would appear to be no course open to us but to discontinue this branch of our business altogether.

I may briefly summarize the past year's experience of the company by saying that the profits on our fire business were practically absorbed by the losses of our marine branch, and that our interest earnings were sufficient to pay (after providing for the amount written off for depreciation in securities) about 7 per cent. upon our capital stock, the addition of 3 per cent. required to make up the usual dividend being taken from the reserve fund accumulated from the surplus of previous year. On account of the larger volume of business on our books we have increased the amount estimated as necessary to run off unexpired policies to \$794,460. The actual liability under this reserve is, of course, dependent upon the number and amount of the policies which may become claims before the expiry of the term for which the premiums have been paid. Similar estimates in previous years, however, have proved to be more than ample, and our reserve for this purpose, I may say, is considerably larger for our volume of business than that set aside to provide for unexpired risks in the statements of any of the British companies which have come under my notice.

At the last annual meeting we reported that the company had re-insured all the risks in Canada of the United Fire Insurance Company of Manchester, England, which company ceased operations in this country on the 15th of January, 1895. The liability under this contract is nearly run off, leaving a profit to the company, in addition to some new connections which promise to be of permanent advantage.

It would, of course, be premature, at this date, to attempt to form an estimate of the probable outcome of the present year, but it is, nevertheless, gratifying to be able to say that our experience thus far in 1896—both as to volume of business and moderate loss ratio—has been very satisfactory, and taking into account the evidence which the report now before us presents of the ability of the company to meet out of the year's premium receipts such exceptional calls upon it as the losses of the past year, I think we may say, without laying ourselves open to the charge of optimism, that the prospects of the present year—in fact, of the future of the company—are very encouraging.

In conclusion, I wish to bear testimony to the ability and zeal which the officers and agents of the company have shown in furthering its interests during the past year.

The Vice-President, Mr. J. J. Kenny, seconded the adoption of the report, which was carried unanimously.

The election of Directors for the ensuing year was then proceeded with, and resulted in the unanimous re-election of the old board, viz.: Messrs. George A. Cox, Hon. S. C. Wood, Robt. Beatty, G. R. R. Cockburn, M. P., Geo. McMurrich, H. N. Baird, W. R. Brock, J. K. Osborne and J. J. Kenny.

At a meeting of the Board of Directors held subsequently Mr. George A. Cox was elected President and Mr. J. J. Kenny Vice President for the ensuing year.

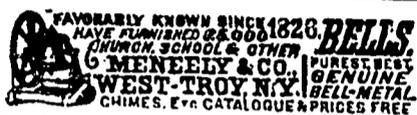
General Greeley's article in March Ladies' Home Journal upon "The Personal Side of Washington" will show that Washington was largely influenced by his environments, but also that he steadily tended toward the higher standards of the present age, especially as regards his habits and ideals.

Miscellaneous.

your child

You note the difference in children. Some have nearly every ailment, even with the best of care. Others far more exposed pass through unharmed. Weak children will have continuous colds in winter, poor digestion in summer. They are without power to resist disease, they have no reserve strength. Scott's Emulsion of cod-liver oil, with hypophosphites, is cod-liver oil partly digested and adapted to the weaker digestions of children.

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MEETINGS OF PRESBYTERY.

- ALGOMA.—At Webbwood, on March 10th.
BRUCE.—At Chesley, on March 10th, at 1.30 p.m.
BAKIE.—At Allacdale, on March 24th, at 10.30 a.m.
BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon.
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. To meet in conference in the same place, the evening previous, at 7.30 p.m.
HURON.—At Hensall, on March 10th, at 10.30 a.m.
KAMLOOPS.—At Kamloops, on March 4th.
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 17d, at 10 a.m.
MANTLAND.—At Ripley, in Knox Church, on March 16th, at 7.30 p.m., and at Lucknow, on March 17th, at 1.30 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.
STRATFORD.—At Stratford, in Knox Church, on March 10th, at 10.30 a.m.
SAUGERN.—At Palmerston, in Knox Church, on Tuesday, March 10th, at 10 a.m.
VICTORIA.—At Victoria, in First Church, on March 3rd, at 9 p.m.
WINDY.—At Oshawa, on April 21st, at 10 a.m.

Miscellaneous.

TORONTO CONSERVATORY OF MUSIC
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Notice to Presbytery Clerks.

PRESBYTERY Clerks and others, having communications to make regarding the business of the General Assembly, are asked to forward their correspondence to the undersigned, at 69 St. Famille Street, Montreal.

ROBERT CAMPBELL, Clerk of Assembly.

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