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The ideal temperature in a living room for healthy adults is a sixty-five degrees. For small children it should be at least five degrees warmer.

For a carpet broom the plain, ordinary one is usually used, but it should always be used wet. The short bristle brush having two kinds of bristles, one hard and one soft, is, to my way of thinking, better yet.

Hot cider vinegar will remove paint stains from window glass or nearly full strength oxalic acid, used with a swab, will produce the same effect. In using the latter care must be taken that it does not touch the hands or the paint.

Never use soap on oil-cloth. Wash oil-cloth with a sponge and cold water, and polish with a flannel. To improve the color and repolish when dim, beeswax and turpentine mixed and well rubbed in very sparingly will be found to greatly improve and restore both the coloring and smoothness of surface.

A new way to fold a napkin is as follows: Fold in three parts lengthwise, then turn down the two sides toward you so that they will appear like two ends of a scarf with a triangular top. Then roll the right-hand side to the lower point of the triangle and fold the roll to the upper point; make the side of the roll even with the central line; repeat the same on the other side and turn the whole over.

When one has no means of broiling over coals or under heat, the next best thing is broiling in a pan. For example, have a steak cut an inch thick; after making the frying-pan very hot, sprinkle in some fine salt and lay the steak in the pan. Cook for two minutes then lift the steak up and sprinkle the pan with salt; turn the steak and cook for two minutes; cook the piece of meat ten minutes in all, turning every two minutes; put the meat on a hot dish and season with salt and pepper.

Plain Cake.—One cupful each of sugar and flour, one-half cupful of cold water, one egg, butter the size of an egg, and one teaspoonful of baking powder. Flavor to taste.

Pound Cake.—Cream, one pound of sugar with three quarters of a pound of butter; add the well beaten yolks of ten eggs; then the whites; and stir in gradually a pound of thoroughly sifted flour. Flavour to taste. Bake in a moderate oven with a steady heat.

Chocolate and Suet Pudding.—Mix one-fourth pound grated chocolate and one-half pound of finely chopped suet; add one-fourth pound flour, and two ounces moist sugar. Beat up two eggs in a teacupful of milk, and stir them into the other ingredients. Pour the mixture into a buttered mould, and steam for one-and-a-half hours. Serve with whipped cream of chocolate sauce.

Pancakes a la Bechamel.—Make half-a-dozen or so of good pancakes, flavouring them, however, with coralline pepper and salt instead of sugar. Then lay them one by one on a silver dish, strewing each over as you lay it in with grated cheese and some rather thick creamy bechamel, and pouring over it all at the last some fresh butter melted; set the dish in the oven or brown it with a salamander, and serve.

Roast Duck.—Wild ducks should be served rare. Among some fashionable people the time given for roasting them is ten minutes, but this is not enough to heat them through. Twenty minutes is about the right time. The oven should be extremely hot when the ducks are put in. Either a brown olive sauce or a currant sauce is suitable for roast ducks, but it seems to lose the delicious flavor of a good bird by the addition of any kind of sauce. The flavor of all ducks is improved by putting a few tablespoonfuls of minced celery and onion in the bodies before they are cooked.

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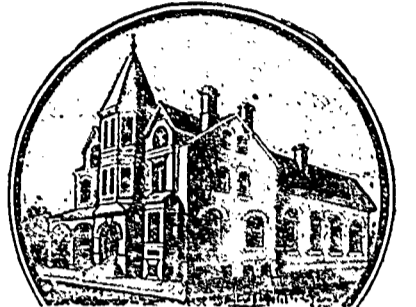
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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, JANUARY 5th, 1896.

No. 2.

Notes of the Week.

The results of the completed census of Germany shows the population of the empire to be 51,758,364, an increase of 2,329,894 over the census of 1890. All of the States of the empire show increases.

Augustus William Lawson Hemming has been appointed Governor of British Guiana to succeed Sir Charles O. Lees, K.C.M.G., retired. He was sent in 1879 and again in 1881 and 1889 on special missions to Paris, and to Berlin in 1887-88. He also served as British delegate to the West African Conference at Berlin in 1884. Since 1879 he has been principal clerk in the Colonial Office.

Marquis Sacrapanti, the Noble Guard of Pope Leo XIII., bearing the zucchetto and biretta to be conferred on Mgr. Satolli arrived in Washington Dec. 19, and the private presentation of the zucchetto and the official papers from the Vatican took place at the residence of Mgr. Satolli. Marquis Sacrapanti explained his mission, and said that at the consistory of Nov. 20 last the Holy Father had made Archbishop Satolli a Cardinal, and had honored him by giving him the mission to bring the insignia and document to America. On the 5th inst. the biretta will be conferred on Mgr. Satolli by Cardinal Gibbons at Baltimore, and then the new Cardinal will go to Rome to receive the Cardinal's hat from the hands of the Pope.

An American exchange has this to say respecting Britain's connection with Guiana over the boundary between which and Venezuela a difference of opinion has for a long time existed. The British tried to make an original settlement in Guiana in 1630, but failed. The French then planted a colony there, but soon abandoned it. In 1652 the British returned and occupied the settlements vacated by the French. In 1674 all the British holdings were traded to Holland in exchange for what is now the city of New York. Finally, in 1814, the territory was ceded by Holland back to Great Britain. At that time the exact boundaries of it had not been determined; nor have they been since. Great Britain's title to British Guiana is incontestable. The only question is as to the exact location of the western boundary line of that province.

The Italians are just now having a hard time to hold their own against the Abyssinians with whom they have for some time been at war. *Information* calls them "the mountaineers of the Switzerland of Africa" and adds that, "of all the remnants of the once so powerful Christian body of the Oriental nations, it is the only one which has been able to maintain its national and characteristic individuality. Since the adoption of Christian civilization in the fourth century the Abyssinians have been able to hold their own against the modern conqueror. They are almost the only people on the whole dark continent that are not Ethiopians: i. e. they are not blacks. In reality they are Semitic to the core, brethren of the Hebrews, Arabs, Syrians, Babylonians and Assyrians. They are a coffee-colored race having all the racial peculiarities of the Caucasian, and by their physiological traits and language are clearly distinguished as Semitic immigrants from southern Arabia."

In response to a Senate resolution of the United States, the Secretary of the Treasury sent to the Senate, on Dec. 23, a statement showing, during each of the last five years and for the whole period, the gross amount of the imports from ports of Great Britain and her colonies and dependencies. The totals for the whole period of five years are as follows: United Kingdom, imports, \$800,349,150; exports, \$2,184,048,64.

A most interesting portion of the Atlanta Exposition being just now held is the Negro building. The exhibits of the colored race crowd 25,000 square feet of floor space in the building. All who visit it, Northerners and Southerners alike, are frank and hearty in their expressions of approval, admiration and even wonder at what they see. It is a revelation to some of them of what has been going on in their midst, all unobserved, during the past thirty years. They have a higher respect and hopefulness for this long despised race when they see what they have accomplished. They realize that they may yet be a rich blessing to their country. In addition to this the stimulating and strengthening effect upon the Negroes themselves of this first effort will be incalculable.

Naturally, how the Chinese converts conducted themselves and stood the trials through which in many cases during the late trouble they have had to pass is a question of much interest to all engaged in the work of the evangelization of China. Dr. Griffith John, who, for over forty years, has been the British and Foreign Bible Society's agent in that country bears this testimony to the fidelity of the native Christians in Sz'chuen. Almost to a man they behaved splendidly in the midst of all their trials. As the missionaries were leaving, the converts assured them that they would cling to Christ and their profession of His name. "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 forget the assembling of ourselves together."

In the new Venezuelan Cabinet, formed by President Crespo, Foreign Relations are in charge Dr. Pedro Ezequiel Rojas, who was minister of Foreign Relations a few years ago. He has had official charge of the boundary dispute for many years, and is considered one of the ablest diplomats in South America. The executive power of Venezuela is vested in a President, who acts in conjunction with his Cabinet and the Federal Council. He holds office two years, and cannot be at once re-elected. The Federal Council is composed of a Senator and deputy from each State and a deputy from the Federal District, chosen by Congress from among its own members, for the term of two years. The Federal Council chooses the President of Venezuela from its own ranks. There is a system of free public schools. A considerable part of Venezuela is still practically unexplored, and is inhabited by aborigines. The republic is divided into nine States, a Federal District, and five Federal Territories. Venezuela remained under Spanish rule until 1811, when Simon Bolivar proclaimed her independent. The independence of Venezuela was recognized by Spain in 1845. All slaves were emancipated in 1854. In 1864 a Federal Constitution was drawn up. Guzman Blanco became Dictator in 1870, when he was elected President.

The Standard, of Chicago, discusses the partition of Turkey and the beneficial results to religious research that would follow: "It would mean much to Science if Turkey should cease to be, unspeakably much to archaeological and Biblical science. The government of Turkey controls the majority of Biblical sites and districts where material lies hidden of value to the student of the Bible and of ancient history. Exploration and excavation are now made as difficult and as costly as possible to the scholar. The Turk will do nothing himself, nor let any one else do anything for which he is not himself well paid.

England is not the only country in which President Cleveland's message has awakened no little anxiety, although not quite of the same or so serious and threatening a kind. A writer in the *Literary Digest* says: President Cleveland's annual message to Congress has created nowhere greater sensation than in Germany. His remarks on the prohibition of Texas cattle and the difficulties put in the way of American insurance companies are regarded as threats of retaliation. Regarding the question in this light, the German Bundesrath (Senate) has decided to put a heavy additional tax on imported meat, canned, salted, or fresh. So says the *Berlin Post*. The Liberal press in Germany, defending almost exclusively commercial interests, fears a destructive tariff war. But the great majority of the German voters are still bound up with agricultural interests. The farmers complain that they can not make a living if they have to compete with American produce, and the Agrarians in the Reichstag think the loss of American trade a slight calamity compared with the decline of agricultural interests.

The following from *Guild Life and Work* will be read with interest as a pleasing reminiscence of the Queen, and a happy index of her spirit in matters of religion.—On the 2nd of November, 1873, Her Majesty's communicated for the first time in a Scottish Church. She had previously been present at the dispensation of the Sacrament. One of the "Leaves from our Journal" graphically describes a communion at Crathie on a snowy November Sunday in 1871, notes the appropriateness of all the psalms and prayers to the holy ordinance, and records how much the Queen was impressed by "the grand simplicity of the service." "It was most touching; and I longed much to join in it." The purpose, then apparently half-formed, was fulfilled in 1873. The parish minister, Dr. Taylor, now the accomplished Professor of Ecclesiastical History in Edinburgh, officiated on the occasion, and preached a thoughtful and impressive sermon on the sufferings of Christ. During the Communion Service the Queen sat, along with the minister's wife, in the manse pew, which formed part of the "Tables," and she received, like any other communicant, the sacred elements from one of the elders, her own venerable commissioner, the late Dr. Robertson of Hopewell. The royal action was significant. Some bigoted Anglicans gave vent to their disapproval of what they regarded as ecclesiastical inconsistency; but the nation as a whole saw in it a fine expression of the truth which leading English, no less than Scottish ecclesiastics, have cordially recognised, that the two Churches, while differing in forms of worship and government, are one in faith and spirit.

PULPIT, PRESS AND PLATFORM.

Ram's Horn: No rich man was ever happy unless he used a part of his money to make others so.

Lutheran Observer: The lists of the most illustrious of earth do not include many of those who wore a crown or held a sceptre. The great of earth enrolled many poor, but few princes.

Dr. Theo. L. Cuyler: Often the best Christians are those who serve their Master in little things. He never despises the day of small things, or else He would not his oaks in tiny acorns, or the wealth of a wheat-field in bags of little seeds.

United Presbyterian: The divine is immortal. When it enters the human soul, it retains and communicates its immortality. Therefore they who are born of God, who are made partakers of the divine nature, cannot die. They have eternal life.

Cumberland Presbyterian. Long prayers, loud exhortations, and great professions do not glorify God. Nothing but truth-doing and fruit-bearing will glorify him. How does the vineyard glorify the husbandman? By the fruit it bears. A barren vineyard scandalizes the husbandman. So does a barren Christian. "Herein is my father glorified, that ye bear much fruit."

Herald and Presbytery: The days are very short just now, but soon they will be getting longer and keep on increasing until the glorious days of June are reached. The nights may be long now, but they will be short then. The Christian has the joy of knowing that, however long the nights of earthly trial and sorrow may be now and here, they shall at last give place to eternal day in heaven, for there shall be no night there.

Sunday School Times: Little things are often the hardest things. It is comparatively easy to do a momentary deed of daring that will startle everybody; it is not so easy to do little deeds of quiet courage from day to day, unheeded by all and unheeding all. Perhaps you are not called to do the great deed. But you are called every day to do the little deeds, which more surely wear out life and strength in the long run. Be glad that you are called to this; for this is the harder task, and he who is faithful here, will not be unfaithful in the easier great things.

Rev. D. M. Buchanan, M.A.: An assurance of Heaven when life is done is sunlight to the old pilgrim's soul. He is tottering on the brink of the grave, but beyond the darkness he sees the eternal shore. The world has lost its charms for him, his eyes are dim, he cannot see its beauty now. He has had his share of life's trials and joys, but these are gone. He is leaving behind him the faces of kind and loving friends, but yonder, by the eye of faith, he sees the loved ones that have gone before. Hush! he is falling asleep—one foot on earth—one foot in Heaven. Call not this life's night, 'tis but the passing cloud, that hides from view the light of a sublimer day. "For me to live is Christ, but to die is gain."

Our Contributors.

CONCERNING INDEPENDENT HUMAN HAPPINESS.

BY KNONONIAN.

It is easy to say "Happy New Year." We have all said it a good many times during the last few days. Perhaps some of us used the friendly old formula without thinking much about what it means or how happiness may be obtained in a world like ours.

Can unalloyed happiness be obtained at all on this side of heaven? Most decidedly, no. The most that we can have here or should expect here is an approximation to the genuine article. If we come fairly near the thing we should be grateful. When we are at our best there will always be something to keep the felicity from being perfect. We have heard of newly married couples who said their happiness was perfect. Perhaps it was. We can't all be newly married couples, however, and the rest of us must be satisfied with such an approximation to the ideal as our make up and our environment permit.

Some people are so constructed that they can never have much happiness in this world whatever they may have in the next.

If you are very sensitive—abominably thin-skinned—you can never have much happiness on this planet even if you are newly married. This old world has some people in it who seem to have been born for the special purpose of annoying their sensitive neighbors. Some of them from mere stupidity, some from envy, some from malice aforethought, some for amusement, and not a few prod on general principles. These prodding people are very annoying to the man with a thin cuticle. They disturb his peace, and lower his average of happiness. But what can you do about it. The Almighty allows these prodding people to live and they must just be put up with until he takes them away or refines their natures with more grace.

If you are vain you need never expect even a fair average of happiness. Your difficulty will consist mainly in making the rest of the human family take you at your own estimate and in getting them to govern themselves accordingly. Your estimate of yourself may be the correct one. You know yourself better than any one else can know you. But the rest of the human family may be stupid enough to think you are an ordinary mortal. Your estimate of yourself and their estimate of you will constantly clash and the clashing may prevent you from being fairly happy. You may try to educate the public up to that point at which they may unanimously adopt your estimate of yourself, but the educative process is slow and tedious.

If you are fond of praise and constantly hanker after compliments you may find it hard work to keep up your average in the happiness line.

Praise within certain limitations is a good thing—praise, mind we say, not flattery. For the man who can never say an appreciative word about anybody or anything, for the jealous churl away on, if not up in his profession or business, who can never speak a kindly, generous word to or about a beginner, for a creature of that kind every generous, large-hearted man can hardly have any feeling other than that of contempt. The clergy suffer more in the estimation of honorable men by their habit of belittling members of their own profession or by damning their work with faint praise than they suffer from any other cause. Fair judicious praise is not a bad thing. It encourages beginners, helps the weak and oils the axles of society in a general sort of way. Still if a man feeds on praise he can never be happy. It is as unsatisfactory a diet as the East wind. If you value your happiness don't try to live on praise.

If you are given to worry about apprecia-

tion you will have hard work to keep yourself in a reasonably happy frame of mind. People can't be expressing their appreciation all the time. There is no more unsatisfactory business in this world than trying to pump a hard-headed Scotchman for appreciation. The most effusive men are not as a rule the men who stand by you when your back is to the wall. Do your duty as best you can. If the appreciation comes good and well. It is a pleasant thing. If it does not come you may strengthen yourself by trying to do without.

If you are selfish and greedy you can never be happy. There is no potatoe patch outside for the man who wants the whole world for a farm.

If you are envious, jealous and feel pained at the success of your neighbors in any line whatever you may just as well give up the idea of being reasonably happy.

We intended saying something about the best ways we know of promoting our own happiness—we mean of course human ways, but time is about up.

One good way is to try and make others happy. Another way is to give every moment to some useful work until we are tired and then take a useful rest. Idleness is the parent of much of the misery that distresses this world. The man who likes his work, other things being equal, will always be among the happiest of mortals. There is absolutely no hope for the happiness of a human being who hates work.

The man who loves his work is independent of his surroundings so far as his happiness is concerned. What need he care about the inane lunacy of what is called society. His enjoyment comes to him every day at his own work. It does not come in spurts from artificial means that nearly always bring more misery than enjoyment.

As a promoter of happiness love of books comes next to love of work.

If you expect 1896 to be fairly happy you must avoid certain things and do certain other things. You can't take a dead lift on yourself and make yourself happy any more than you can lift yourself over a fence by pulling on your boot straps.

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

BY REV. THOMAS SIMS, D.D.

In the year 1845 the Belfast Presbytery ordained a missionary and designated him to Foreign work. The field selected was continental Europe with head quarters at Hamburg. The past summer witnessed the jubilee of that ordination and a memorial volume has been given to the world, filled with reminiscences of that long working life. We have not seen anything so interesting in missionary annals since the story of Dr. Paton appeared. It is crowded with incident. Indeed, the incidents are so abundant that they obscure the story of the life. But as an illustration of the power of the gospel, when faithfully presented, to win its way over every obstacle and prove itself "the power of God unto salvation," this fifty years' record has great value. We have read it with much profit, and desire to share with the readers of THE PRESBYTERIAN some of the wealth of impression and incident gathered from its perusal.

First of all in few words let us outline the story.

James Craig, M.A., Ph.D., D.D., was a son of the manse. Like Paul, he served God from his forefathers with a pure conscience. One of his forbears was a preacher in London in the days of James the First. Another crossed to Ireland as chaplain to the army of Cromwell, and ultimately settled there. Dr. Craig's father was an exceptionally earnest and learned pastor of a parish in the neighborhood of Londonderry, which he served for fifty successful years. Blood tells in every walk of

life, and from such an ancestry we have a right to expect a noble posterity.

Young James was not only well-born, he was also exceptionally well bred, and at eight years of age he had a definite, personal transaction with God, from which he issued a converted lad. He was only nine when his father made him a teacher in the Sunday-school, but as his principal work consisted in teaching his scholars to read, there was nothing very startling about that. But one day he undertook a piece of work which showed the ministerial instinct budding forth even at this early age.

His father had a parishoner who, on market nights, did not always come home sober. One night little James saw him very drunk. He said nothing but on the following Sunday morning, after church, he asked the farmer whether he might walk with him as far as their ways agreed. Consent was given gladly and when they were free from the crowd, James began:

"John, I saw you drunk on Wednesday!" "Yes," was the reply, "the day was cold and some one gave me a drop too much." "But," said Jamie, "that was not the only time I saw you drunk, and you know what the Bible says about no drunkard entering the Kingdom of God." "Why," said the astonished man, you would not call me a drunkard, would you?" to which the lad replied: "Well, when did you come home from market quite sober?"

The farmer was soon in tears, and when the man of fifty and the child of nine separated neither of them had dry eyes. Three or four weeks later the parishoner called on his pastor deeply penitent, and after telling the story, said: "When that child took more care of my soul than I did myself, it broke my heart. Now I have given up drink for ever, and I have given myself to the Lord Jesus Christ for salvation."

This exceptionally wise and earnest lad soon began to distinguish himself as a student, carrying off prizes right and left. To the usual arts and theological curriculum he added the study of philosophy which he pursued in Germany. When he was ordained at twenty-six years of age he was both Master of Arts and Doctor in Philosophy and as well equipped, mentally, for the work of the ministry as any young man of his time.

Above all this, and equally important with it, young Dr. Craig was thoroughly grounded and settled in the evangelical faith. His personal experience, his observations in Ireland and Germany, and his careful studies, all combined to confirm him in the belief that the Bible was the Word of God; that it alone revealed the way of life to men, and that its teachings, presented to men in humble dependence on the Holy Spirit, would produce similar effects in his generation to those which it produced in his father's time and in the days of old.

In this conviction he consecrated his life to the work of spreading the gospel on the continent of Europe, and was abundantly rewarded. By preaching, by teaching, by family visitation, by the distribution of Christian literature he bore his testimony to scores of thousands. With headquarters at Hamburg, where he founded and built up a notable church, he itinerated over the greater part of Europe and had seals to his ministry in court and cottage, in camp and college, among Jews and Gentiles, from Belfast to Constantinople, and from St. Petersburg to Madrid. Out of his Hamburg church he had the joy of sending twenty-six persons as missionaries to heathen lands. The pastors he stirred up to more earnest and useful endeavor is a story worthy of being told in a chapter by itself. The number of conversions he was instrumental in promoting is without count. He ministered in camp and hospital to the soldiers in seven successive European wars, and he set flowing streams of life-giving literature in many provinces and kingdoms, whose waters promise to refresh thousands of weary pilgrims long after his feet have

ceased to tread the dusty ways of this world for ever.

"We live in deeds, not years,
In feelings, not in figures on a dial;
We should count time by heart throbs."

According to this reckoning Dr. Craig lived long. Fifty years, multiplied by all the activities to which he gave himself, give a magnificent result. What he achieved, however, was accomplished by unyielding courage and high endeavor. He found many and constant adversaries, and as the same adversaries confront ourselves, it may be profitable to study some of them in the light of Dr. Craig's long and widely extended experience. In subsequent papers we purpose giving an account of some of the more conspicuous of them.

COLLEGE OPENING IN INDORE, INDIA.

BY REV. JOHN WILKIE.

Many of the kind friends in Canada will be glad to know that on Friday, November the 22nd, the Canadian Mission College building at Indore was formally declared open by Col. Barr, the agent to the Governor General for Central India. The Mission Council met on the 19th and only closed its session the afternoon of the 22nd, the opening of the College being a fitting close of one of the most pleasant Council meetings we have ever held. All the members of the staff were present to rejoice with us on the completion of a work of so great importance to the mission work in Central India. Long before the hour of opening the people in large numbers began to fill the building. All the leading people of both the city and the residency were there; including the staff of the agent to the Governor General, members of the Durbar of His Highness, the Maharajah Holkar, the sons-in-law of His Highness and a number of other princes—fully 1,200 in all being present. Promptly at 6 o'clock the agent to the Governor General, accompanied by Mrs. and Miss Barr, the Hon. Mr. Napier, and Col. Lewis, drove up and were received by the Principal, Rev. J. Wilkie. After a short inspection of the building Col. Barr was escorted to the platform which was beautifully decorated with flowers, etc. Rev. Dr. Buchanan read a passage of Scripture and Rev. J. Fraser Campbell led in prayer, asking God's blessing upon the proceedings. The Principal, Rev. J. Wilkie, then gave a short statement in reference to the history, necessity, progress, and the aims of the work. In speaking of the aim of the College it was clearly pointed out that the Bible should be, as it had been, regularly and carefully taught as we believe it to be the only true guide of mankind. Regard for the young men and loyalty to Jesus Christ demands that we shall show to all those who come within our reach the blessings He only can confer. Thanks were given to His Highness the Maharajah Holkar for the grant of land on which the College stands and the many other ways in which he had assisted the mission, also to the kind friends in Canada by whose liberality the building had been erected. Special mention was made of Mrs. Bronson, after whom the large hall is called. It was pointed out that this building is a very substantial token from the people of Canada of their kind interest in and desire to advance in the best possible way the interest of the people of Central India. The audience repeatedly showed its warm appreciation of the words of Mr. Wilkie, especially when thanks were given to the Maharajah Holkar, to the people in Canada, and to Col. Barr, who kindly presided and who has since coming here shown such kind interest in the work of the mission. The Principal then asked Col. Barr to formally declare the building open which he did in the following words:—

"Ladies and gentlemen,—We are met together at the invitation of the Rev. J. Wilkie and the members of the Canadian

Mission to assist at the opening of this fine building which has been erected from subscriptions raised by the untiring energy of the Canadian Mission for the purpose of a Mission College; and as agent to the Governor General in Central India, I have had much pleasure in accepting the invitation, which I have had the honor of receiving from Mr. Wilkie, to preside on this occasion and to lend my aid to the establishment of so good a work.

"I think all those who have gone over the building will agree that there is much that is novel and beautiful about its architecture while the manufacture and distribution of the gas with which it is so well lighted deserves the greatest commendation.

"In India as in the other parts of the world, charity, which is the basis of Christianity, is best exemplified by earnest endeavors to afford medical and surgical relief to the sick and education and civilization to the ignorant, and the Canadian Mission which has now been established for 17 years in Central India has already given many proofs of the benefits of those two important fruits of charity.

"The sick and the ignorant, like their brethren the poor, are always with us, and it would be hard to say that any limits can be fixed to the amount of good to be done by any charitable enterprise which has for its object the extension of medical relief and the advance of knowledge.

"As Englishmen and Englishwomen, we are bound to recognize and applaud the work done by those who exert themselves for the good of mankind in these matters—and as Christians we must sympathize all the more with their efforts when we remember that they are made in the name and in the cause of Christ.

"I would draw attention to the fact that the mission to which this institution owes its origin is supported by Canada—one of the largest, as it has ever been the most loyal of the dependencies of the British Empire, and I think we should be remiss in our duties on this occasion were we to fail to express the gratitude of those who are interested in the welfare of Indore to the fellow-subjects of our Queen in Canada, who have stretched out the hand of fellowship and Christianity in promoting a good work in this part of Central India.

"I am sure, ladies and gentlemen, you will join with me in wishing prosperity and success to this College which I have now the honour to declare open for the fulfilment of the purposes for which it has been built."

Rev. T. C. Wyncoop, the Secretary of the North India Bible Society, in a very earnest prayer dedicated the building to the work of our Lord and Master Jesus Christ and asked that He might use it and His servants labouring here for His own glory.

Mr. Gunion, the Principal of the Daly College, for the education of the native princes, intended to speak a few words to represent the educational interests in Central India, but on account of ill-health was obliged to forego this pleasure. Rao Bahadur, K. C. Cedarkar, the Prime Minister in Indore, next spoke representing the interest of the Durbar in the work that we are doing, in the following strain:

"Ladies and Gentlemen—Of all motives in this world which influence the performance of any very extraordinary great acts, I know of none more potent and powerful than those which have religion as their basis (cheers). To the first of these motives I attribute the erection of this building and to the lady whose name you see there (Mrs. Bronson) and to many Canadian friends who have contributed to this building we owe particular gratitude. It is the religious motive which has influenced them in aiding Mr. Wilkie in the fulfilment of his desire in the erection of this College building. I must also refer to the disinterestedness and the catholic charity of His Highness the Maharajah Holkar who gave his contribution towards this building.

"Of the many sided activities for which

the missionaries are so famous there are none on which the people of India look with greater respect than their educational activity. Wherever they have been they have been the pioneers of education and of western civilization (hear, hear). I believe in all the Presidency towns, we shall find traces of their laying the foundations of education. I am not familiar with Madras or Calcutta, but I can say with personal knowledge of the Presidency of Bombay that there the educational institutions owe a very large debt of gratitude to the missionary enterprise. I have only to mention or rather to remind you of that great man, Rev. Dr. Wilson. The mention of his name stirs up love and admiration for the great and good missionary. I am sure, we all feel great pleasure in joining with Mr. Wilson in congratulating Mr. Wilkie upon the completion of this building. I have no doubt that as religion is the basis, the students that will be turned out of this College will be such as will have the necessary moral training which accompanies, or rather ought to accompany, all educational instruction whether it is connected or disconnected with religion. I attach the utmost importance to moral training as Rev. Mr. Wilson has said. It is absolutely useless—it is mischievous—to send out students from colleges who do not possess the necessary moral training which will enable them to work with real zest and with real zeal in the performance of their duties in the very difficult circumstances of life. I am very glad, therefore, that in missionary institutions moral training is especially attended to. I am sure that all the ladies and gentlemen here are very thankful to Col. Barr for his presence here (cheers). It is no light matter for a gentleman who is so much pressed with duties to spare time to come here, although it be in the encouragement of such work as we see around us. We must therefore be exceedingly grateful to him for his presence on this occasion. I may be allowed to refer to the very graceful way in which Mr. Wilkie alluded to the part taken by His Highness the Maharajah Holkar in this building. I can assure you that when he passes by this building he cannot but be pleased with the contribution he has made to this great and good work."

Rev. N. H. Russell then pronounced the benediction and brought to a close one of the most interesting meetings ever held in Indore from the missionary point of view.

On Saturday, Sunday and Monday, the 23rd, 24th, 25th, three meetings were held each day (for which see program in another column), with a view to deepening the spiritual life of all concerned and seeking for a blessing on the work that the College is intended to do. Rev. T. C. Wyncoop, secretary of the North India Bible Society, was present with us from the first and greatly helped us by his warm earnest words. Rev. Dr. Kellogg came in after the opening was over, but was with us during the following three days and gave us very decided help in the work that we sought to do. On Sabbath morning, Sunday school children to the number of over 600 gathered together and on Sabbath afternoon about 200 sat down at the table of our Lord to commemorate his dying love. A number of the native Christians from the other stations also came to rejoice with us and helped very materially in the different meetings that were held. I think I am safe in saying that it has been one of the most interesting and helpful gatherings that has ever been held in connection with our mission in Central India. That longing for a deepening of the spiritual life and more intimate union with the spirit of God which seems to pervade the Church at Home, found expression again and again in these meetings and cannot but mean more spiritual life and power to all concerned.

To me especially, and to all the Indore staff, present and absent, who have been so intimately associated with me in this work, this day was one of peculiar joy and gratitude, and I desire once again very sincerely to thank those who have by their

kind gifts made this building a possibility. I need not say—for I am sure you already realize that we need the power from above that the College may accomplish all that is possible for the establishment of the cause of our Lord in Central India. The building is there of a most substantial character emphasizing the fact that we are here to stay. It occupies a most prominent position, the best possible centre for such work, and cannot fail to be seen by the travelling public and the residents of the place. There is therefore nothing secret or underhand in our methods. It is built in harmony with eastern tastes as if to show that our religion is not something foreign to the Orient. All that is now needed is that the spirit of God may make His power and presence manifest to all that come in contact with it. For this we ask your continued earnest prayer.

Indore, Nov 27th, 1895.

THE CHURCH AGENT.

MR. EDITOR,—Your issue of the 1st instant contains an article under the above caption, which, while failing to state the facts in regard to the action of the General Assembly does great injustice to me as chairman of the "Advisory Finance Board" as well as to the other members of that Board, and the members of the Assembly's Finance Committee. I do not for a moment think that you would intentionally misrepresent either the members of the Board or the Committee, or misstate the facts regarding what they have done, but in your failure to clearly apprehend just what the Assembly did do, as well as what it did not do, and your unfortunate insinuations of wrong doing on the part of the Advisory Board, you have, in your article, placed before your readers a view of the case not in accordance with the facts and which is calculated to do great injustice to the members of both the Advisory Finance Board and of the Finance Committee and may result in possible injury to the Church.

You are in error, when you state that Dr. Reid "communicated to the chairman of the Advisory Finance Committee his wish to be immediately relieved of all work and responsibility of his office." I received no communication from Dr. Reid regarding the office. You probably refer to a letter which was sent to Mr. Jeffery, convener of the Finance Committee. Mr. Jeffery called a joint meeting of his committee and the Advisory Finance Board at which the position of matters was very fully discussed and the only action open to the Board or the Committee was taken. Dr. Reid was communicated with by means of a small committee and through that committee he replied that statements for the Advisory Board were being prepared and would soon be ready for submission, and further that the work of the office was being carried on by those whom he had appointed. As a matter of fact statements of the several Endowment Funds have been submitted to the Advisory Board.

You may not be aware of the fact that from the way in which the Assembly has left this matter, it is quite a possibility that should it please the Divine Father to take to Himself our much loved brother, Dr. Reid, the affairs of the office may have to be carried on by his executors, at any rate till after April 30th next. It looks very much as if, in the event of Dr. Reid's death, even should Dr. Warden accept the position, there will be no Agent of the Western Section of our Church for the period between the time of his death and May first.

Your article conveys the impression that injustice has been done by the Board and Committee to Dr. Warden, but such is not the case. So far as I know no member of either would willingly do so; but I believe I am expressing the views of all when I say it would be a relief to the members of the Board and the Committee if Dr. Warden would now, after more than six months consideration, state in some definite manner his acceptance or declination of the position, and in that way put an end to the statement which has been made that he has already declined. It seems to me that, under the circumstances, the Board and the Committee can fairly ask for a decision.

I have not touched all the points referred to in your article, but if you will carefully consider the acts of the Assembly you will find that that body did not do what you suppose it did, and, what it did do, will not bear the construction which you seem to have placed upon its acts.

J. K. MACDONALD,
Chairman, Advisory Finance Board.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Jan. 19th, 1896. [THE MINISTRY OF JOHN THE BAPTIST] Luke iii. 15-22.

GOLDEN TEXT—John i. 1.
MEMORY VERSES.—21, 22.
CATECHISM.—Q. 41

Home Readings—M. Luke iii. 1-14. T. Luke iii 15-38. W. Matt. iii. 1-17. Th. Mark i. 1-11. F. John x. 19-40. S. Matt. xiv. 5-12. Sab. Mark vi. 19-29

In Lesson I, we studied the circumstances connected with the birth of John. There we noted that the child was brought up "in the deserts," somewhere in the rough uncultivated territory lying not far from Jerusalem. During the thirty years of his stay there, doubtless he had been studying the scriptures, and especially those portions which refer to the Messiah's forerunner. Then, too, he was not so far from the nation's life as to be ignorant of the condition and tendencies of things in his own day. He knew the circumstances of his birth and had had drilled into him the prophecies which had been uttered concerning him. Thus and through His Holy Spirit God made plain to John what was to be the character of his ministry. Suddenly therefore, when the proper time had come for him to assume his life's work, he appeared in the garb as well as in the spirit of the old prophets. (Study carefully the description of his dress and food and compare his fearless spirit with that of Elijah, the O. T. prophet to whom he bore the closest resemblance.) Our lesson is chiefly taken up with his ministry which naturally fell into two parts—*The preparation of the people for Messiah* and *The preparation of Messiah for His work*.

I. *The Preparation of the People for Messiah*.—The preparation for Messiah's coming had been likened to the work done by the forerunners of oriental princes when the journey through the land. There are no highways such as we know in this land. Hence before a prince can journey any distance his heralds must prepare a road. Hills must be lowered, valleys filled up, the detours of the winding footpath straightened out, the rocks removed from the rough broken parts. The preparation John made was in the spiritual sphere. He came preaching and the burden of his call was: "Repent ye, for the kingdom of heaven is at hand." He was a fearless preacher, most direct in his utterances. His hearers could make no mistakes as to what John meant. The intense earnestness of the man, accompanied as it was with the power of God's spirit, led men to ask "What shall we do?" John did not beat about the bush or mince matters. He struck out at the "pet sins" of each class and said: Cease to do this; go do that which is righteous. Nor did he spare the rich or the great. Herod came in for faithful dealing as well as the publicans and soldiers. With Herod John was faithful unto imprisonment and death, and we are sure he received the crown of life. Yet through all John's preaching we find himself kept in the background and the One whose herald he was put forward as the Mighty One. John's baptism was with water, the coming One's baptism should be with the Holy Ghost and with fire, regenerating and cleansing for Him John was not worthy to do the most menial service; He should make an unerring, eternal separation between the chaff and the wheat—the bad and the good. With these and like words John sought in the power of God's spirit, to prepare the people for Messiah's coming.

II. *The Preparation of Messiah for His Work*.—John required such as professed to have repented to be baptized, and thus to take a definite public stand as people with changed hearts who awaited Messiah's coming. Baptism was a familiar thing among the Jews. Our interest centres about the baptism of Jesus however. When the crowds who had come to be baptized of John had returned home one evening, Jesus came to be baptized of John. A little reflection will show that His baptism could not have been a "baptism unto repentance." He Himself declares it was to "fulfil all righteousness." What did He mean? To the Jew—and Jesus and John were both Jews—righteousness meant conformity to law. Remember the immediate work of Messiah was *piously*. Turn to the "law" concerning the preparation of a priest for His life's work, and you will find two things required—washing with water and anointing with the oil of consecration. John was not only of the direct line of Aaron on both father and mother's side, and therefore legally qualified to prepare one for the priest's office, but he was specially appointed by God to prepare this Priest. Hence the baptism of Jesus was nothing else than the "washing" for the priest's office. The anointing was not with the type but with the reality—the Holy Spirit from heaven. Thus was the ministry of John accomplished and henceforth his work delivered.

Pastor and People.

CAST THY BREAD UPON THE WATERS.

RCCLR. XI. 1.

Cast thy bread upon the waters,
Feed the hungry more than bread;
Hearts are aching, some repining,
Some are mourning for their dead.
"God is love," just tell the story,
Those respond that love His way;
They are fed with heavenly manna
From His storehouse, day by day.

Cast thy bread upon the waters,
Some are groping—longing still,
God has given living water—
See the thirsty drink their fill.
Other streamlets please the thoughtless,
Sinful pleasures charm in part;
Heaven dispenses lasting blessings,—
Those that satisfy the heart.

Cast thy bread upon the waters,
Spread His gospel, near and far;
Light that shines with full forgiveness,
Through the "Bright and Morning Star."
Should affliction—heavy sorrow,
Reach your brother—wound him sore,
Cast thy sympathies around him—
Your neglect would wound him more.

Cast thy bread upon the waters,
Reaping time will soon be here;
Courage, brothers! Keep on sowing!
Christ, our Lord, will soon appear.
Then His sheaves will all be garnered,
Work for Him will soon be past,
Faithful stewards hail their master—
Toilers here be crowned at last.

Written for THE CANADA PRESBYTERIAN

THE PALESTINE PILGRIMAGE.

BY REV. J. MONRO GIBSON, D.D.

There is a widely-prevalent opinion that it has a lowering effect on the spirit to set in the light of common day the scenes of Bible story which had previously been transfigured in the glow of sacred thoughts and emotions. It is said that to many the disillusion has been exceedingly painful, and even positively hurtful to the spiritual life, and weakening to faith. The late Mr. Spurgeon, as is well-known, not only had no desire to go, but shrank from it as from a painful ordeal to which he ought not to subject himself. This view of the matter, then, is evidently one which merits careful attention.

So far as I can make out from the statements of those who take the unfavorable side of this question, there are two things which are especially disappointing. The first is the condition of the people who dwell in the land. Now, it must be confessed that after all one has heard of the degradation and dirt of the inhabitants, the reality is even worse than one is prepared for. It is bad enough in Jerusalem and in all the considerable towns; but in some of the country villages it is simply indescribable. Now it is of course, easy to see how, from a mere sentimental and æsthetic point of view, the sight of this would have a most depressing effect. But is there any real reason why our appreciation of the great events of which these places were the scenes should suffer any diminution? "O God, the heathen have come into Thine inheritance!" and the filth of such places as Jericho, Shunem, Endor, only shows what heathenism, or Mohammedanism—which is practically the same in this regard—makes of the fairest inheritance. I do not for one moment believe that the people in our Lord's time lived in the filthy way in which these Mohammedans live.

We all know that the laws of Moses were most scrupulous on the score of cleanliness; and though the people may not have lived up to them, it is certain that they were above the average of the ancient peoples in this respect. And then one sees even now the benign effect of Christianity. Even the corrupt Christianity of the Greek, Latin, and Armenian churches has a wonderful influence for good on the condition of the people as compared with Mohammedanism—a striking evidence of which appears in the very different condition of the Christians of

the Lebanon as compared with the Jewish and Mohammedan population of Palestine; and to see the people who have been brought under the influence of the Missions of the Evangelical Churches is to have the contrast fully brought out; it is to see cleanliness, intelligence, happiness in the midst of dirt, degradation, and what seems to us wretchedness, though I suppose even the most degraded of the people enjoy themselves after their own fashion.

Besides all this, most of the scenes on which memory loves to linger are fresh and sweet as ever. The air is pure, the sky is clear, the Syrian sun is glorious; Tabor and Hermon rejoice in His name as of old; the Sea of Galilee is as lovely as ever, and if only you avoid the dirty streets of Tiberias you can wander by its shores or sail over its waters for days without having any of the five senses shocked. Even Tiberias itself looks lovely as seen from a very short distance, and Safed, that city set on a hill that cannot be hid, of which travellers who have visited it give such distressing accounts, shines like a gem in the golden sunlight. And then, though one cannot explore Jerusalem without offence, yet that which offends is only a passing experience. It is not at all necessary to linger in the narrow streets. The chief points of interest, indeed, are without the city; Siloam, the Kedron Valley, Olivet, Gethsemane, the green hill, still without the city wall, which is now by many of the best authorities identified with Calvary.

All these scenes are as fresh and beautiful to-day as they ever were; and it is a great privilege and delight to have their pictures photographed on the chambers of imagery within.

Still more, in many instances the sites of the modern villages are not on the same spots. For example, Jericho is one of the most repulsive places we saw. We did not enter it at all. It was quite enough to pass by it to our tenting ground. But the site of the old Jericho is half a mile away; and so it is in a great many instances. One can, therefore, enjoy the old memories without the distractions of the inharmonious associations of the present. We are deprived of this comfort in the case of Bethany. There is reason to believe that the modern village is in or very near the site of the ancient one, though the house of Martha and Mary, which is shown, is a mere conjecture; and the dark, deep dungeon which is called the grave of Lazarus is of course a sham. But it is not in the village itself that the traveller spends his time.

There is a spot about half-way between Bethany and the summit of Olivet, which Stanley gives good reason for believing to be the place where Our Blessed Lord took leave of His disciples, after having "led them out until they were over against Bethany" (as the Revised Version correctly gives it). There we sat and lingered and thought of the risen Lord. From that sacred spot, even the modern Bethany looks beautiful in the olive shade of the mountain side; and all around and above, the scene on which our eyes feasted was in loveliest harmony with the highest and holiest thoughts. I trust I shall be thankful to my dying day that I, too, so utterly unworthy to be counted a disciple of His, was led out with my two companions that day, until we were over against Bethany. And then the view of Jerusalem as we came back, and all the views of Jerusalem from that side, especially from that point where the Saviour wept over the city—how lovely they are still; and it is not only not more difficult, but far less so than before, to catch the inspiration of all that the holiest and most poetic souls have said or sung of "Jerusalem the golden, which eager hearts expect."

So much for the one great source of disappointment to the too imaginative and æsthetic traveller. The other is the smallness and barrenness and poverty of the land, which we have always been accustomed to think of as "a goodly land and a large,

land flowing with milk and honey," and so on. Here again, we have of course to distinguish between the present and the past. As to the size, it is often forgotten that the reason of its being so very small was the failure of the people to take possession of what was given them (the very reason, I may remark in passing, why so many of us have so small a portion of the heavenly inheritance: we are straitened in ourselves, not in God). In the time of Solomon, the land was really and truly a goodly land, and a large; and, if he and his successors had only walked in the ways of the Lord, and kept His covenant, it need never have been contracted.

Then as to its barrenness and poverty; in the first place we were all prepared to find it more barren than it is. It was agreeably surprising to some of us to see many even of the bleak hills of Judea still terraced to the top, and producing the vine and the olive and the fig; and this notwithstanding the suicidal policy of the Turkish Government, which allows its selfish and corrupt representatives to tax the produce of the land to such a degree, that only in the most favoured districts does it pay to cultivate it at all. Moreover, the sight of these portions even of the hill country which have been brought into successful cultivation, and of the plains, which are, of course, abundantly fruitful everywhere, made it quite easy to understand how in the happier days of old, when the people of the land sat under their own vines and fig trees, as yet unmortgaged to the foreign tax-gatherer, the land was a goodly land indeed, a land flowing with milk and honey. And if the land be not such as one might expect to find the home of God's Covenant people, and the scene of the "Wonderful Life," is it not only the more evident that the revelation which was born in an environment so humble, and which is yet so glorious, is in very truth of God?

"Can any good thing come out of Nazareth?" No question could be more pertinent or sensible on the standing ground of mere earthly evolution. It so happens that Nazareth now, instead of being one of the poorest and most disappointing places in Palestine, as it evidently was in the days of Our Lord, is one of the very cleanest and cheeriest and best; far cleaner and more attractive than any other place we visited in all the land—a fact which finds a ready explanation in this, that its population is almost entirely Christian (the two distinctly Christian towns of Palestine are Bethlehem and Nazareth, especially Nazareth). But the old question, though less applicable now to Nazareth in particular, is most appropriate as applied to Palestine as a whole. It is most certain that any traveller who would go to Palestine in the hope of finding in the land itself, its soil and climate, and people and surroundings, a sufficient explanation, or any approach to an explanation, on principles of mere natural development, of the wonders that have come out of it, would be most grievously disappointed.

One cannot help wondering what Buckle would have made of it if he had survived his visit to Nazareth. As he had made it his great ambition to prove that climate, soil, food, and the aspects of nature are sufficient to account for all that has been great in human thought and life, it would have behoved him to apply his principle here. But he had not the opportunity of making the attempt; he took fever shortly after reaching Nazareth, and died a few days later at Damascus. We may judge, however, from his failure, notwithstanding his brilliancy and learning, in explaining on his principles many of the smaller facts in the world's spiritual history, how utterly unable he would have been to show how it came to pass that the small country of Palestine and the little village of Nazareth should have had such a mighty influence on the history of civilisation in its highest and best sense.

Why, then, should there be any "disillusion" or disappointment to the traveller who has no expectation of finding the wonders of Divine truth and love so very easily explained? We know that the good thing of

all the world's history, the unspeakable gift of God to men, did not come out of Nazareth; and so, when we visit the Holy Land, and find it no better than other lands, but in many important respects far inferior to the more favoured lands of the West, we are only confirmed in our belief that the heritage of truth which has come down to us from ancient Israel did not come from the land or from the people, but that in very deed it has come to us out of heaven from God.

The great facts and forces of our faith are not material, but spiritual; and whatever tends to depress the mere earthly exalts the more the heavenly, and increases the confidence that when so unspeakable a treasure is found in so earthen a vessel, it is not the vessel we have to thank for it; we see plainly that the treasure cannot be the product of the vessel, but must be the gift of the only One in the universe rich enough to bestow it. Thus it is that the sight of the reality not only does not degrade the ideal, but acts as a foil to exalt it; and we admire more than ever the rare gem because of the exceeding plainness of its setting.

London, Eng.

DENOMINATIONAL PAPERS.

No duty, in its time and place, is more important than the extensive circulation of denominational papers in our churches. This statement is made in the interest of the churches and of all forms of denominational work. No church can adhere loyally to its distinctive views except these views be intelligently taught in the household; no church will give liberally to our missionary work except the scope and needs of the work be fully and frequently presented.

The weekly visits of a paper inculcating these and other truths are worth far more than the occasional reading of a volume on these subjects. Many yearly join our churches who have been trained in other denominations. They are necessarily unacquainted with our history and with our enterprises. They can never have true enthusiasm in their new relations, and they can never be useful in a large degree except they be fully informed. And in no way can they be so well instructed as by reading weekly a good church paper.

It is often quite as much the duty of a pastor to urge his people to take such a paper as it is his duty to baptize or to officiate at the observance of the Lord's Supper. Many pastors in failing to perform this duty stand in their own light. The general circulation of such a paper is worth more often than the help of an assistant pastor; it prepares the people to respond to all calls for the extension of the Master's kingdom and for the support of their own Church. Considerable sums of money might well be expended by wealthy members in sending a good paper to the poor in their church, or to those who do not know its value; but it is still better to induce all to subscribe for themselves. Even the poorest could by making a little effort.

Now is the time for pastors to push this work.

Sometime or other we must all learn the lesson that we cannot always have things our own way. The lesson is not an easy one to learn, but it is an important one. When we have learned this, then we are ready to learn that God's way is better.

A great ado was made about the extra guardships in the Bosphorus. The powers pleaded, and at length the wily Turk gave permission. What has come of it? He outwitted them, and laughs while he continues to slaughter the Armenians.

To be about our Father's house and business, need not take us away from the common tasks of life. Our Father's business may be found just there.

Mission to World.

THE WORLD'S HOPE.

In her annual address to the World's Woman's Christian Temperance Union, in London, June 19th, Miss Frances E. Willard spoke in part as follows:

"The missionary societies are our basis of hope, and will be for many years to come. There are 280 of these associations with 9,000 missionaries from foreign lands, and native preachers and teachers to the number of 55,000. Fourteen million dollars are annually invested in missionary work, and in round numbers 3,000,000 of human beings are directly associated with these missions either as members or close friends. The Scriptures have been translated into 220 languages spoken by nine-tenths of the human race, and 160,000,000 copies of the Bible have been circulated since this century began. Four-fifths of the Continent of Africa are already under European control. Forty missionary societies, 700 foreign missionaries, and 7,000 native preachers are at work, and about 1,000,000 of the population are already under Christian influences.

"The opening of China and the independence of Korea are events of great significance in the work we have before us. Japan has risen like a star from the horizon toward the zenith among modern nations. Her Red Cross Society and the army order inviting the missionaries to furnish every soldier with a copy of the New Testament are indications that the Japanese are not lovers of war, but may be expected to combine with the Western powers, so much admired by the Island Kingdom of the East, to substitute arbitration for the sword.

"The least-known country of the world has been Tibet, but by a new treaty with Great Britain through her Indian Empire, the first open treaty-port has been established beyond the border of that mysterious realm, whence the Mahatma will soon vanish under the light of Christian civilization.

"A young Englishwoman, a physician, has been escorted from India to Afghanistan by a special embassy from the Ameer, and has made an impression so favorable by her ministrations among the women of the court that there is every reason to believe that she will be followed by others of her class, and that mountain kingdom will come into touch with the electric shock of the new century.

"This heritage of ours, the planet earth, has now been practically explored in every nook and corner, and every place will soon be so near to every other place that communication can be had from the centers of civilization to the circumference. The darkest, saddest spot, the 'open sore of the world,' is the Turkish Empire, from which happily many branches have already been knocked off, and others are practically sure to be—first of all hapless Armenia and Macedonia. Whatever evil tends to its own cure heaps up its own retribution—prophesies its own remedy; the blood of the Armenians revealed the wound. The sick man of Constantinople will find its territory closing closely round him, his malign power will recoil upon himself, and Christian education and civilization may be trusted to illt even the Turk, the most malevolent member of our great family circle, to the level of decency and afterward decorum among the nations of the earth."—*Missionary Review of the World.*

Bishop Taylor arraigns heathenism as the same stupid, God-dishonoring thing as of old, when the people of Lystra declared that the gods "had come down in the likeness of men." As the bishop passed through Pungo Andongo, a king from the interior came to open up trade; so he arranged a cot in his own room for the repose of his majesty. Next day the king said to Mr. Shields, the missionary: "I heard in my own country of the bishop with the long

beard. He is not a man at all; he is a god come down to men. Last night when he came into the bedroom I saw him take off his head (wig) and lay it down by his bed, and yet he had a head same as before. I was scared nearly to death, and trembled all over. If he had touched me then I would have died. He is the god that piled up these great Pungo mountains. If I could have got out of the room I would have run for my life, but the god was between me and the door, and I couldn't get out. When I go home to my people I will tell them that I saw a god, and came near to the end of my life." He could not be induced to risk his life in that room again.

There is a tree of death in Java. The natives call it the Kali Mujah. Its breath would kill birds and even human beings. One day when Rev. E. S. Uford was chasing a bird of paradise, he noticed that it dropped suddenly to the ground, under a tree. He examined the tree, and began himself to feel strangely, as the odors from its leaves began to be inhaled by him. His head swam, and ringing sounds came to his ears as though he were being chloroformed. He hastened away from it, but procured a specimen and sent it to America, which, it is said, is the first one transplanted in our soil. "What a striking illustration this is of the tree of death, which has been planted in our fair America by the distiller! It has leaves for the blighting of the nation. I see the young, the middle-aged, the old, chasing the birds of pleasure, and then falling down beneath the dark shadow of this baleful tree, to die there, never to rise again. Would that we might lay the ax at the foot of this tree!"

A home missionary writes: "If any desire to know the true life of Catholicism let them come and spend a few months in New Mexico. Let them see the poverty that follows the trail of Jesuitism, much more so than after any Vandalic army that ever invaded Europe. Let them come and feel the moral degradation, in every form of vice, which always follows the confession box and auricular confession, when conscience is dragged away and no moral organ is left to the poor, benighted soul. Let them come here and feel in this nineteenth century the Egyptian darkness of the middle ages, without any of the redeeming features of those ages."

It is not an easy matter to attend Presbyterian missionary meetings on the Frontier, and it is more than ordinarily difficult in New Mexico. Miss Delia M. Hills tells of her trip to El Rita de Mora to attend the Ladies' Presbyterian Missionary Society, whose sessions were held in connection with those of Presbytery. "We went," she says, "by team, a distance of 135 miles. The first day out we drove forty-four miles, on the edge of a blizzard, without having any opportunity to stop to feed our horses or obtain our own dinner, yet neither our horses nor ourselves suffered any harm."

The fourth Conference of Representatives of Foreign Missionary Boards and Societies in the United States and Canada, will take place in the Reformed Church Building, 25 East 22nd Street., New York, Jan. 15th and 16th, 1896, beginning at 9.30 a.m. The meetings will be confined to duly appointed representatives of the Boards, except the meeting on the evening of the 16th, which will be open to all officers and members of Missionary Boards. A good programme has been prepared, and the meeting will doubtless be one of interest and profit.

Recent meetings of the Sidon and Tripoli Presbyteries of the American Presbyterian Church (North) have given much encouragement. An earnest and self-sacrificing spirit was manifest in behalf of self-support. Handsome contributions were made for the debt of the Board, and also in connection with the Week of Self-Denial. The total contributions of the native churches in Syria for the past year amounted to \$9,880.

Young People's Societies.

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

Mr. Wilson, of the Presbyterian Board, has handed us a dainty little book, entitled, "Guidance in Prayer," and designed as an aid to young people in that part of the exercises of their meetings which our inherited habits of silence makes the most difficult. It gives some seventy-four brief prayers, followed by several pages of sentence prayers and a useful index. It is not intended that the prayers shall be read in the meeting or learned off, but that by careful previous study of the prayers most in harmony with the topic, the mind and heart and tongue may be better prepared for praying in public. That the volume comes from the Presbyterian Board and is vouched for by Rev. Dr. J. R. Miller, is sufficient guarantee of its contents as wholesome.

Rev. R. Douglas Fraser, M.A., writes in the December *Knox College Monthly* of the Y.P.S.C.E., of St. Paul's, Bowmanville: "The society was no sooner formed (in 1889) than the subject of missions came to the front. Five missionary meetings are usually placed on the programme each season, a mission field, or a missionary, being taken as a topic. The public library of the town has placed several missionary books, such as Dr. Paton, MacKay of Uganda, etc., on its shelves, in recognition of its Christian Endeavor readers, and the Cyclopædia of Missions and the Schaff-Herzog Cyclopædia on its Books of Reference table. The Fulton system of 'two cents a week' for missions and benevolence has now had a years trial and with success."

It is in order now for presidents and corresponding secretaries to see to the sending in of report for 1895. Questions were sent out from the Assembly's Committee early in December and should be in the hands of societies by this time. They were sent through Conveners of Presbytery Committees, and to these answers should be forwarded. Their addresses are given in the back page of the blank. This is the first opportunity the young people have had of letting the Church know how numerous their organizations are and what they are trying to accomplish. They are interested, every one of them, therefore, in having as complete a report as possible presented to their Presbyteries and to the General Assembly next June. The completeness of the report depends on *your* answers going forward at once and in good shape. The report is to be signed by your minister, or missionary, and you will find him ready to aid you in putting it into form.

The request to Synods and Presbyteries from the General Assembly's Committee on Young People's Societies to appoint corresponding Committees, has met with a response almost surprising. Already every Presbytery in the Synod of the Maritime Provinces, save that of Newfoundland, has appointed such Committee; all the Presbyteries in the Synods of Montreal and Ottawa, and Hamilton, and London, and British Columbia; all but one Presbytery, Algoma, in the Synod of Toronto and Kingston; and all but three, Superior, Glenboro, and Portage la Prairie, in the Synod of Manitoba, and the N.W. Territories. It is hoped that the very few Presbyteries that have not yet taken action may soon do so, that the connecting links between the young people's societies and the General Assembly may be complete. It should also be added that each of the two Synods which have met since the Assembly, that of the Maritime Provinces and of Manitoba and the N.W. Territories, has appointed a similar committee. Correspondence is being had with the missionaries and Mission Presbyteries abroad, in order that the Church may know also what its young converts in heathen lands are doing for Christ and the Church.

SECRETS OF STRONG LIVES.

BY REV. W. S. McAVISH, B.D., DESERONTO.

A TEMPERANCE MEETING SUGGESTED.

Jan. 19th.—Luke vii. 1, 28

It is said that the very first ambition manifested by a child is to make a display of its strength. When its little hands wield a stick or shake the chair by which it stands, it does so to show how strong it is. It seems natural to wish to be strong. Solomon declares that the glory of young men is their strength (Prov. xx. 29). Surely the natural man can no more earnestly desire to be endowed with physical strength than the Christian to enjoy spiritual power. Indeed, the Christian is enjoined to be strong in the grace which is in Christ Jesus—to be strong in the Lord and in the power of His might (1. Tim. ii. 1; Eph. vi. 10). How then can we be thus endued?

I. Strength comes through waiting upon the Lord. John the Baptist, that noble character whom Christ in the text commends so highly, was made strong by being much in fellowship with God. In the solitude of the wilderness that great soul had been with the Lord, and when he came forth, he felt ready for his work because he knew that God was with him. Elijah was strong because he had been trained under similar circumstances. They that wait upon the Lord shall renew their strength (Is. xl. 31). Christ told the disciples to tarry at Jerusalem until they were endued with power from on high. They spent their time in earnest waiting upon God, and in due time they were strengthened by the Divine Spirit in the inner man (Eph. iii. 16). It is a significant fact that when Christ was about to enter upon His great and important work, He spent in prayer the hours preceding. The night before he selected the apostles, He spent in prayer alone among the olive groves. Before His arrest He retired into the recesses of the garden of Gethsemane to have a season of fellowship with His Heavenly Father. His example in this respect, as in every other, is worthy of our imitation.

II. Another secret of strength lies in appropriating what God offers. If the soul expends any energy it must first take it in from without. "Without Me," says Christ, "ye can do nothing." God is the strength of Israel (1. Sam. xv. 19; II. Sam. xxii. 33). God is our refuge and our strength (Ps. xlv. 1). If we abide in Christ and His words abide in us, we shall bring forth much fruit. Faith is the hand which appropriates the blessing, hence it is said, "In confidence shall be your strength" (Is. xxx. 15). Paul exclaimed, "I can do all things through Christ which strengthens me." The trolley car is hurried along as if it were carried in the arms of a giant because it is in touch with a strong current—a current which we can neither see, nor handle, nor hear, nor taste; and so if we are in conscious touch with God we shall be endowed with a strength which He alone can impart and which is imparted through the Holy Spirit.

III. Our strength increases as we make use of what we already have. Physically we become more and more robust by taking a reasonable measure of exercise; spiritually we grow stronger and stronger by making use of the talents we possess. Moses had some preliminary skirmishes with the Egyptians before he really entered upon his great work of delivering Israel. David was known as a mighty man of valor before he attacked Goliath. He must have been displaying his prowess on more than one occasion before he won such renown, and no doubt his exploits prepared him for meeting the giant. We learn to play on the piano by playing on the piano; we learn to trust by trusting; we gain strength by using strength. Every time we subdue an evil passion we are better equipped for mastering another.

What may come out of the volunteered offer of aid by the Kaiser to the Transvaal republic to defy Britain, and throw off the suzerainty under which since 1884 it has existed it is impossible to foretell. If we can believe the reports telegraphed from the press agents on the other side of the Atlantic for the information of the newspapers on this side, the temper of the British people is thoroughly aroused, and they are in no mood to be trifled with. War, in almost any case, is so great a calamity, and especially in our day when commercial intercourse among the nations has increased so enormously, and when the instruments of war have become so deadly, we may well hope and all Christian people pray that, as between Britain and Germany, where if once begun it could hardly be kept from spreading farther, the dread disaster may be averted.

As between the United States and the Mother-country, now that the "common sense," which Mr. Gladstone thought was only needed to avoid a fratricidal conflict, and the Christian conscience of the better part of the American people have come into play, we may hope, with a good measure of confidence, for a peaceful settlement. But we are not among those who fancy that all danger is yet over. A spirit has been conjured up and a state of sensitiveness created that are fraught with danger. It is a time for all wise, patriotic and good men, especially Christian men, to guard against being carried away by any false and popular clamor and cries. Let no one's eyes be blinded by any war-spirit and fever to the eternal claims of right and justice between nations as well as between individuals, and false ideas of wherein national humiliation consists, and what national honour calls for. No matter which of the nations is wrong between which there are now strained relations, it can never be any humiliation sedulously to seek out what is righteous and just, and do that. Except the humiliation of having knowingly made unjust claims, there is no humiliation and can be none to a nation, any more than to an individual, in acknowledging, and frankly and fully redressing the wrong done. Just because we are Canadians and conscious of being loyal to the core to Britain, we can all the more frankly say, in any of the matters now causing trouble, if she is or should be found to be in the wrong, while according to the common code of national honor, she may lose what is called prestige by acknowledging it and receding from these claims, she must in the long run only rise in the estimate of all nations, when a higher standard of right and honor prevails, by guarding and caring more for the claims of righteousness and justice than for what is falsely called honor. If her claims are sound and just, then she may with confidence and honour seek to maintain them, and in doing so may claim and depend upon the moral and material support of all her people in all her widely spread dependencies, and even if defeated in doing so, she may also intine challenge and will command the respect of even hostile nations. There can be no higher patriotism than to wish that our country should in any struggle be on the side of right and justice, and nothing could so much as this give strength to her arm in maintaining her cause.

SABBATH OBSERVANCE AND THE HAMILTON STREET RAILWAY COMPANY.

WE regret to learn that judgment has been delivered dismissing the action brought in the name of the Attorney General against the Hamilton Street Railway Company, to test the legality of the operation of their cars upon the Lord's Day. This judgment, unless successfully appealed, will do much to weaken the foundations of Sabbath Observance, which we believe are built broadly and deeply in the minds and hearts of the people quite independently of any Statute law. Corporations had been making such strong invasions upon the civil rights of the people to have Sabbath rest, that it became necessary to bring an action in the Courts to obtain an exposition of the law of the Province in that respect. If the Provincial Statute is not broad enough and strong enough it is better to know it now with a view to its broadening and strengthening in the near future, than to allow an innovation to ripen into a general custom and so demoralize public sentiment by practices contrary to the spirit and intention of the Act, if

not to the letter and interpretation thereof—*ius vagum est misera servitus*. We fear for the rights and liberties of the industrial classes who stand in the foreground of the hard exigencies of life. The Sabbath has hitherto like a guardian angel spread her tutelar wings over them in the maintenance of their rest-day, as a hygienic moral religious necessity. We venture to think that an interpretation of the law that, as we understand it, seems to legalize Sabbath work as necessarily exercised in all methods and forms of travelling, with all the concomitant industries that follow, marks a distinct retrogression that should arouse public attention through the length and breadth of this land. We once feared the Sabbath might be broken, now we are in dread that it may be lost.

The learned Judge who pronounced the judgment was, under our system of jurisprudence, bound by precedents which in his view applied to the case before him. But a superior tribunal, as our Court of Appeal, would not be so fettered. We are sure that the supporters of Sabbath Observance will not be satisfied with the present condition of the issue, and they will confidently expect the Provincial Lord's Day Alliance to view the last argument as merely "a step in the cause," and take the matter "higher up." And if even these, the gaunt and grim spectres of decided cases, will yet obstruct the efforts of the counsel for the Attorney General as plaintiff, then they must be exercised by the wholesome medicine of Parliament. If the Attorney General as plaintiff cannot overcome them, then let him, as chief adviser of Her Majesty in this Province, put them to rout and confusion by the talismanic words: *Regina vult*.

MCKENZIE, THE COREAN MARTYR.

Condensed from a paper read by Albert Dennis, a fellow-student of the departed missionary, at a prayer meeting in New St. Andrew's, New Glasgow, N.S.—[EDITOR.]

The subject of this paper may well be called a martyr, for he really gave up his life to Corea for Christ's sake. He was born at West Bay, C. B., in 1861. Brought up in a Christian home and surrounded by good influences, his parents gave him the best education which the rural school, at the time afforded. When he left home, meeting with ungodly companions, his mind became filled with scepticism, but the religion of a godly grandfather he could never forget. The earnest prayers of this grandfather were at length answered, and frequently on Sunday afternoons, they would sit together under a shady tree and read whole books of the Bible aloud. After an heroic struggle, Mr. McKenzie publicly confessed Christ.

With a view to qualify himself for the ministry he went to Pictou Academy, and from there to Dalhousie College, where he acquitted himself most creditably. After going through college he took the usual theological course at Pine Hill during the winter seasons, and in the summer of 1889 McKenzie went alone as a missionary to Labrador, where his labors were abundantly blessed. It was here while acting as a missionary that the missionary spirit laid hold of him. As he journeyed from place to place he carried in his pocket a small volume entitled "Corea, the hermit nation."

Leaving Labrador he resumed his studies in Pine Hill, graduating in the spring of '91, and immediately after was called to Lower Stewiacke, and accepted the charge. About a year after his settlement he preached a missionary sermon on a certain Sunday, spoke of the great work to be done in the foreign field, the need of workers, etc., and he said afterwards, as he told me with his own lips, "What's the use of me preaching in this manner if I do not practice what I preach? Why, I'll go to the foreign field myself." He then resigned his charge, left the flock to whom he was so greatly attached, and for a couple of months devoted his time going through parts of the country giving missionary addresses.

The needs of China appear especially to have weighed upon his heart. It is estimated, he would say, that only one in 10,000 in that country has heard the gospel. There are countless thousands of villages, towns and cities into which a missionary has never yet entered. There are whole provinces with from 5 to 30 millions scarcely yet trodden by a Christian. One province has one missionary to the population of Ireland. Another, one to four times the population of Scotland. Another, one to the population of London, and still another, one to more than the population of Canada.

When McKenzie resigned his charge, his congregation presented him with a purse of \$100, and he had only an additional \$100 of his own. He did good work in enlightening the people by his addresses on missions, for they manifested a deeper interest

in the man, and backed up that interest with their dollars? One man in Pictou contributed \$50. St. Columba congregation at Hopewell gave the princely sum of two hundred dollars. Fancy, a small country congregation giving that large sum to help on the good work in far away Corea. All honor to them, and may many others emulate their noble example. So much interest did the good people of Pictou county, more particularly, take in his work that before McKenzie left for Corea nearly \$1,000 was raised for him.

Speaking of the late war, his own experiences and its effect upon his work, he wrote: "All around is confusion and anxiety, but we are all rejoicing. Last winter, three my life was in danger, and I thought the end had come; there was nothing to do but stand at my post as escape at length became impossible. Through a kind Providence not a hair of my head was touched, and all these troubles have most marvellously helped to open up the spread of gospel. A year ago stupid conceit and the worship of rank and wealth, were great barriers to the work. Now, these people see that neither rank nor wealth can help in real trouble, but, indeed, become a misfortune. Devil worship, the only worship of Coreans, was virtually done away with by the teaching of the long Haks in one stroke. All respect for China is gone since the despised little Japs have trampled over them at will, in fact, the bottom has dropped out of every old Corean custom, and they are willing now to listen to the message of God, even though it be the Western doctrine. Last spring, I came here to live in this village, and learned the language in a Christian home. There were then two baptized adults and one child. Then, we were shunned, but now, for the last four months 70 and 100 meet twice on Sunday, and nearly as many at the Wednesday prayer meeting.

"As a result the people of their own accord have decided to build a church, and already \$35 in gold is subscribed, and much later. They have thus far refused all foreign aid from Seoul. It is to be built on a beautiful spot where devils for centuries received homage. It will cost \$250, and is the first church built by Coreans unaided. Several real widows' mites were among the offerings, and little boys gave their few cents.

"The Lord has most wonderfully converted one whom we secured as teacher of the children, and has show himself a good, earnest Christian ever since this appointment. The Bible is his text book, and his wages for one year are \$17 in gold. I pay him this year's wages as they are building the church. About 30 families now observe the Lord's Day, most of whom have family prayers and all ask a blessing at meals. Over 20 take part in prayer already, and several men, and, strange to say, women, in spite of custom, visit the neighboring villages, during their leisure, to make known the Gospel. They don't always come home encouraged. The men, women and boys meet of their own accord, separately, for singing, prayer and exhortation.

"I am now," he says, "going on the 8th month without speaking a word of English or seeing a white face, during which I have not been a day sick. Expenses during these months were less than \$55 in gold. Of course, that was exceptionally small. The country is all opened and ready to listen to anything false or true. The French Jesuits here are busy, and the Japs are pouring in Buddhist priests, while God's people in Canada, or the world over, do not seem to be arising to their strength for the occasion. I have one province of nearly 2,000,000 to myself. In proportion as we help others God will help us. 'The harvest is great, the laborers are few, pray ye therefore,' etc. Over this troubled people Immanuel must reign. How important that every possible effort for the evangelization of Corea should be put forth just now. Soon this opportunity will be beyond our reach."

Shortly after this letter was received the sad news came that this brave missionary had died from fever, which, being so sudden and unexpected, was a great shock to all who knew him. He died in the foreign field, away from home, but he is at rest. He made a will in which he left all the money placed in his hand, or credited to him, to mission work in Corea, to his aged mother his personal effects, and his library to the Presbyterian College at Halifax. His one object was to raise up a large number of Christian congregations through Corea. When he left Nova Scotia, it was his intention to remain away ten years and then return to his native land, but he left never to return, and we shall not see him "until the day dawns and the shadows flee away." When he was laid aside with fever, he had expressed the hope that for Corea's sake it was not death for him, but he saw the end coming and he was ready. May more like him be raised up with courage to go forth as he went, to tell the old, old story, ever new, of "Jesus and His love," to teeming millions of heathens.

The Family Circle.

DAYS.

What is the message of days, what is the thought they bring—
Days that darken to winter, days that sweeten to spring?

Is there a lore to learn, is there a truth to be told?

Hath the new dawn a ray that never flashed from the old?

Day that deepens to night, night that broadens to day,

What is the meaning of all, what is the word they say?

—Silence for aye and ay, and the heart-beats never cease

Till toil and life and the day are the night and death and peace.

—John Hall Ingham, in *October Scribner*.

WHAT CHILDREN READ.

Did you ever see a "pap-rag?" It is a piece of soft cloth in which is tied up a spoonful of sugar. Be sure to leave the ends of the cloth so long that they cannot get into the baby's mouth; then lay him down, put the sugar end between his lips, and let him suck. It will keep him quiet for hours at a time. He will really enjoy it, for the taste is excellent and the sucking easy. You also will be tranquil and unmolested—for a season. Later on the baby will probably die of starvation. The excellent milk you offer him will not assimilate. Or he will live a dyspeptic, whose food will chronically disagree with him—but he will have had such a pleasant babyhood!

Do you exclaim at the ignorance and laziness of the "pap-rag" method? I assure you that it is the one most in vogue in the literary bringing-up of children, even if, physically, it has somewhat gone by.

Nine-tenths of the books written for children, given to children by loving relatives at Christmas and birthday festivals, provided for children by keen publishers with a good eye for the market, are mental "pap-rags."

Were the children of previous generations Titans in intellect, and are those of the next pygmies? If not, how can we account for the pitiable change that has come over the juvenile reading public? Pope said that, *until he was twelve*, Waller, Spenser, and Dryden were his favorite poets. Most boys of twelve would now be considered prodigies if they were aware that the works of these worthies existed. When Walter Scott was ten, he was curled up in a window-seat pouring over "Percy's Reliques." Some manly boys of ten—alas, how few!—now read "Ivanhoe" and "Marmion;" most of them prefer Oliver Optic. I lay this charge, myself, to the "pap-rag." It is no longer the fashion for children to chew, mentally—they only suck sweet softness in indefinite quantities. This they do because their parents and guardians are either too ignorant or too lazy to study the hygiene of literature.

Some day we certainly must wake up to the ruinous effect of a long course of reading pretty little stories, nice for children! Vulgar books, bad books, ill-written books, are all to be had, but they are seldom selected, and the danger from them is a trifle compared with the demoralizing habit of constantly reading books that can be taken in without a mental effort of the feeblest mind—books which never awake the imagination,

never arouse the fancy, never stimulate intellectual curiosity—books which are neither milk nor meat, only "pap-rags."

Suppose that, instead of "Percy's Reliques," a kind friend has supplied Walter Scott with "Little Lord Fauntleroy!" This is a pretty story, pleasantly written, and has caused the sale of an infinite number of velvet knickerbockers and broad lace collars. It is adapted to the slightest mental capacity. Its colors are laid in broadly. Vice in the shape of a false claimant is promptly punished by being put into an illustration in which his knickerbockers don't fit him, and virtue is as promptly rewarded by beautiful clothes and an elevation to the English peerage. Can anybody fancy that on such a cud as this Scott could have chewed for long, happy days and years? Boys of the nineteenth century owe their ideal of the heroes of chivalry to Sir Walter. One of his proudest titles is "the delight of generous boys." But he wasn't fed on any such diet as this and a thousand other "pretty stories." When he read, his mind worked.

But work is what we are afraid of, apparently, for our children. If one of them shows an affinity for reading, and is a girl, she is buried under "Elsie Books;" if a boy, he is swamped in "Brownie Books." There was a time when a good, healthy boy read "Gulliver's Travels" instead of the "Brownies' Travels," and didn't get a bit of harm from the coarseness of the book, and reveled in its racy wit, and took in, with blissful unconsciousness of the fact, splendid lessons in his own tongue from one of its great masters.

I asked a clever, cultivated man of forty the other day what book he cared for most as a little boy. He said: "Pope's 'Iliad.' I never had enough of it, and I love it now."

Painful as it may be to us to exact any mental effort from our children, they must make it at some time if they are going to college. Entrance examinations in English literature are now becoming general. Wouldn't it, on the whole, be easier if a habit of reading things worth remembering were established?

It is possible to begin to "fit for college" when a very little child—but not unless some one will take thought about it.

I groan in spirit when I see the task before a boy and girl in the way of "getting an education," and observe that general reading is supposed to be no part of it. No one wants a lot of little prigs in the nursery, but children can have the beginnings of culture without priggishness.

"Have you children eight years old? Get 'Tom Brown's School-Days.' Tell them in your own words the first three chapters, and then let them read—or, if necessary, read to them the rest. 'Tom Brown' is a part of the entrance examinations at one of our great fitting schools this year; and 'Tom Brown' read will be remembered!

Get 'The Tale of Troy,' done into English by Aubrey Stewart, late Fellow of Trinity College, Cambridge. Here is a charming, simple version of the Iliad, in beautiful English, fascinating reading for any one, delightful to a little child, as I know by experiment. Then follow it with stirring passages from Pope's "Homer." Get the volumes of "St. Nicholas" con-

taining Adam Badoau's "Great Battles of the Civil War." Skip all the "pretty stories" in the magazine—they really do not pay!—and read "Sheridan in the Valley," "Grant at Vicksburg," "Sherman's March to the Sea," "The Three Days' Fight at Gettysburg." You will give infinite pleasure and get absorbed attention—and American history is part of the college "preliminary examinations." Have you seen "Wordsworth for the Young," edited by Cynthia St. John. Little children whom I know love this book. It is cheaply but profusely and prettily illustrated, and by and by "Wordsworth" will be on the examination papers.

But this is from the economic, labor-saving point of view! Think on the other hand, of the stores of pleasure in Scott and Dickens and Cooper of the banded twig—if only a small boy's mother will take time to "edit" them with him—telling, not reading, the story when it drags a bit. Think of the delight of a boy in Professor Palmer's prose translation of the "Odyssey" if he has had the "Tale of Troy" before it. We owe this pleasure to children. We owe them the training which will make them want real books. If they take pleasure only in "pretty stories," we must lock the book-cases and write across them the lines of the Norwegian poet Bjornstjerne Bjornson:

Close them awhile from me—
Help me to long for thee.

—Blanche Wilder Bellamy in the *Outlook*.

TWO TRAVELLERS IN ARMENIA.

At the present crisis in Turkey, when the whole world is uniting in the fiercest condemnation of the "unspeakable Turk," it is well to call to mind the situation immediately preceding these outbreaks. As soon as the Berlin Treaty was signed, the Armenians commenced to look anxiously for the promised reforms, while the Turks realized with increasing clearness that these same reforms involved most serious dangers to their own government. The delay in the enforcement of the treaty emboldened the Turks, and disheartened the Armenians. Another disturbing element was the presence in the empire of men, chiefly Russian-Armenians, who preached everywhere the policy of insurrection as the only means of forcing the powers to act. The extent to which they succeeded in stirring actual revolution has been grossly exaggerated by the Turkish government, but they certainly did much to create a general feeling of uneasiness which made the tension between Turks and Armenians almost unendurable, and which threatened to result at any moment in open conflict.

In the recent work of Mr. Weeks, from the Black Sea through Persia and India, this state of affairs is alluded to in the first part of the volume, and at the moment when Mr. Child and Mr. Weeks set out on their journey through Armenia the political atmosphere seemed heavy with the gathering storm. They were detained in the city of Erzeroum by the discovery of an error in their dragoman's passport. The mistake was made at the American consulate in Constantinople, and by some oversight this document allowed the bearer to proceed only to Van (his native city), but not to cross the Persian frontier.

The fact that this dragoman was an

Armenian from Constantinople furnished the Vall with a sufficient pretext for refusing his signature, and it was only by a successful piece of diplomacy that the two travellers finally obtained a new passport for him. Erzeroum being a fortified stronghold within a short distance of both the Persian and the Russian boundaries, all strangers were at that moment regarded with suspicion, particularly as the Turkish authorities were then on the lookout for parties engaged in smuggling arms across the frontier.

In a recent conversation Mr. Weeks alluded to these matters, and spoke of the state of fear and anxiety which prevailed among the Armenians of Erzeroum. The travellers had made the acquaintance of a young man belonging to a prominent Armenian family of that city during the journey from Trebizond. Upon arrival at Erzeroum they were invited to his father's home, and were shown with great mystery and secrecy one or two old books in their native tongue, treating of the antiquities of the city, and illustrated by rude wood-cuts. Even these books were proscribed by the Turkish government, and were kept hidden away, to be shown only to those in whom they had confidence. Many more instances of a similar character were cited. But in this, as in every question in which the wily Moslem plays a part, there are many phases, and experience teaches the diplomat to put his faith neither in princes nor in their subjects, to believe nothing but what his eyes have seen, and that with reservation; for the astute Mussulman has more than once proved himself a match for Frankish diplomacy.

When the whole truth is known, many years hence, it will appear that not merely Abdul Hamid and his Kurdish allies on the one hand, and the Armenian revolutionists on the other, but the proudest nations of Christendom had a share in the responsibility for a series of massacres unsurpassed in the world's history.—*Harp-er's Weekly*.

WHO WAS HE?

He lived hundreds of years before Christ. He was the son of a king and the only one of his brothers and sisters who escaped the murderous hand of his grandmother. His life was spared by the thoughtful care of an uncle and aunt, who hid him and his nurse for six years, during which time his grandmother occupied the throne.

In the seventh year of his age a successful revolution conducted by his uncle placed him on the throne and freed the country from his grandmother's tyrannies. He was received and inaugurated with shouts of acclamation, while the wicked queen, his grandmother, was seized and hurried to instant death. His coronation took place on the Sabbath day.

For twenty-three years, during the life of the uncle who had kept him from the clutches of his wicked grandmother, he ruled well and his reign was prosperous.

But when the uncle died, the young king allowed himself to be led into wicked practices by evil men. He caused his cousin to be stoned to death because he reproved him for his wickedness. Divine judgments were not long delayed. During a severe illness, probably caused by wounds received in battle, two of his servants conspired against him and slew him in his bed. His reign lasted forty years—from 878 B.C. to 838 B.C.

Who was he?

WHAT MOTHERS SHOULD DO.

As the boys grow up, make companions of them, then they will not seek companionship elsewhere.

Let the children make a noise sometimes: their happiness is as important as your nerves.

Respect their little secrets; if they have concealments, worrying them will never make them tell, and patience will probably do the work.

Allow them, as they grow older, to have opinions of their own; make them individuals, and not mere echoes.

Remember that without physical health, mental attainment is worthless; let them lead free, happy lives, which will strengthen both mind and body.

Bear in mind that you are largely responsible for your child's inherited character, and have patience with faults and failings.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

If you have lost a child, remember that for the one gone there is no more to do—for those remaining, everything; hide your grief for their sakes.

Impress upon them from early infancy that actions have results, and that they cannot escape consequences, even by being sorry when they have acted wrongly.

Teach boys and girls the actual faults of life as soon as they are old enough to understand them, and give them the sense of responsibility without saddening them.—*Christian Guardian.*

OUR ADVANCING PHYSICIAN.

Great are the achievements of contemporary science in the department of therapeutics. No one who has undertaken to raise a family can fail, or at least should fail, to be thankful for anti-toxine. It has really annihilated the worst terrors of diphtheria, and grateful voices rejoice in it wherever it has been used. Its success revives hope that the wise men will presently learn to deal effectually with the bacilli of consumption, and of cancer, too, if it should turn out, as begins to be suspected, that cancer is a communicable disease.

Every great medical discovery seems to tend to run itself somewhat out of breath at the start. After the operation for appendicitis was invented, it was thought that skillful surgeons who knew how to do it were somewhat too willing to perform it, and slit open a good many people who would have got on better unopened. One hears now that as the novelty of the operation has worn off, and the doctors have grown more use to it, it is used with a riper discrimination than at first, and has grown surer and safer and a little less frequent.

Just now the medical novelty seems to be the pursuit of the microbe. It is carried on with an ardor that sometimes makes both laymen and doctors smile. One hears such stories as that of a man who went to his physician with a slight sore throat, left a little of the lining of it to be examined, got a gargle and went home. That night he went to the theatre, but was called out in the middle of the performance and told that the membrane from his throat had diphtheritic microbes in it, and that he must go home, which he did; but all the folks with sore throats in the audience who happened not to have seen a physician staid the show out.

We laugh at the multiplication of precautions, and think our medical masters aspire for us to an impracticable degree of security. But we don't laugh very hard, and we do as we are told, confident that after all that is known has been done for our protection there will still be a great plenty of chances for us to take.—*Harper's Weekly.*

Our Young Folks.

IF YOU LOVE ME.

"If you love me," Jesus said,
"You must show it;"
If you really love the Saviour,
You will know it;
If you love your little brother,
Your dear father, or your mother,
You don't have to ask another
If it's so,
For you know
That your hearts are bound together.

DUTY AND INCLINATION.

"Stay at home," said Inclination,
"Let the errand wait."
"Go at once," said Duty, sternly,
"Or you'll be too late."

"But it rains," said Inclination,
"And the wind is keen."
"Never mind all that," said Duty,
"Go and brave it, Jean."

Jean stepped out into the garden,
Looked up at the sky;
Clouded shrouded dreary, sunless,
Rain unceasingly.

"Stay," again said Inclination
"Go," said Duty, "go."
Forth went Jean with no more waiting,
Or a selfish "No."

You will smile if now I tell you
That this quiet strife,
Duty conquering Inclination,
Strengthened all her life.

HINTS FOR GIRLS MAKING VISITS.

When the note of invitation from your friend arrives, the first thing to do is to answer it, setting the day and the train when she may expect you. She probably mentioned the first in her invitation, and enclosed a time-table so that you might select your train. Having decided on this, keep your engagement. Do not allow a slight inconvenience, or an invitation elsewhere, or a caprice, to let you change your plan. Go when you are expected, and stay as long as you are asked to stay. An invitation usually mentions whether your friend would like you to come for a week, or ten days, or a fortnight, or it may read thus: "Please give us the great pleasure of a visit from you. Come on Friday afternoon and stay until Tuesday," or on "Monday, and help us celebrate Louise's birthday, which occurs on Tuesday; we will hope to keep you with us until Friday." It is very much pleasanter to know for how long you are invited than to have it left uncertain; but when no time is mentioned, one takes it for granted that a week will cover the period of the visit.

A girl will find her pretty travelling dress, which at this season is of rough cloth, dark brown or blue by preference, with a thick jacket and a neat little hat, suitable for walking, driving, and sight-seeing while away from home. She must be sure that her boots and gloves are in dainty order, without missing buttons, and, if she chooses, a fur collar or box and a muff may complete her out-door costume. For use in company, afternoon teas, evenings, little gatherings of friends at dinner, or any fête to which she is invited, a pretty waist of silk or chiffon and a skirt of silk or fine wool will be appropriate. In packing waists use plenty of soft white tissue-paper, so that they will come out uninjured at the journey's end. Your mother will provide you with a simple evening gown, if she thinks it needful, and a girl never looks sweeter than in

simple white muslin or in a white gown of some sort. With the white gown must be white shoes, and house gowns of all kinds need dainty foot-gear.

Now, pray forgive me, but when going on a visit never omit your night-gowns, changes of underclothing, stockings and handkerchiefs in abundance. A lady is never unprovided with enough of these essentials. Take your own comb and brush, your tooth-powder, tooth-brush cold cream and all the little toilet accessories which you like to have at home. Supply yourself with pins, the common kind and the sheath kind, and have your needle and thread in case of a rent to be mended.—*Harper's Round Table.*

A CAT THAT TOOK TO WATER.

The most interesting trait in our cat's character did not appear until he had been a week or so on board. Then he gave us a surprise. It was when we were lying in Camden harbor. Everybody was going ashore to take a tramp among the hills, and Charlie, the cook, was coming too, to row the boat back to the yacht.

Middy discovered that he was somehow "getting left." Being a prompt and very decided cat, it did not take him long to make up his mind what to do. He ran to the low rail of the yacht, put his fore-paws on it, and gave us a long, anxious look. Then as the boat was shoved off he raised his voice in a plaintive mew. We waved him a good-bye, chaffed him pleasantly, and told him to mind the anchor, and have dinner ready when we got back.

That was too much for his temper. As quick as a flash he had dived overboard, and was swimming like a water-spaniel after the dinghy!

That was the strangest thing we had ever seen in all our lives! We were quite used to elephants that could play at seesaw, and horses that could fire cannon; to learned pigs and to educated dogs; but a cat that of his own accord would take to the water like a full-blooded Newfoundland, was a little beyond anything we had ever heard of. Of course the boat was stopped, and Middy was taken aboard drenched and shivering, but perfectly happy to be once more with the crew. He had been ignored and slighted; but he had insisted on the rights, and as soon as they were recognized he was quite contented.—*St. Nicholas.*

SOPHIE'S COOKIES.

"If you would just let me have my own way," said Sophie, impatiently, "it bothers me to have any one around all the time."

"O well," said mother, "I thought I would only tell you to use—"

"But Jane's recipe is right here, as plain as day," said Sophie.

"And have—" continued mother.

"I am going to follow it just as near as I can. But I don't like to be told. I shall never learn anything with some one over my shoulder all the time."

"Well, good luck to you," said mother pleasantly, "I won't bother you any more. I have plenty to do in the sewing room."

When the cookies were passed that night Joe gave a long look.

"What is this, anyway? A chip from our big log? Queer shaped thing."

"They would not keep their shape some how," murmured Sophie.

"Did you make them, sister?" asked Charley, "what makes them so pale? They look unhealthy."

"I don't know why they wouldn't brown," said Sophie.

"That one looks like a molasses snap. Did you make two kinds?"

"That one's burned," said Sophie flushing.

"Did you put any what-you-call-'em in them—shortening?" said Jo, taking a bite.

"Too much flour," said Charley wisely.

"It was just the rule, anyway," answered Sophie ready to cry.

"Well, 'try, try again,' Sophie," said Joe condescendingly, rising, "only use a different recipe. I can't risk my digestion."

"May I bother you a little bit about these cookies now, daughter?" said mother as the boys left the room.

"O, yes, anything, mother," said Sophie dejectedly.

"What was not in your recipe 'as plain as day,' my dear, was the warning not to use bread flour, and not to leave the upper draught open to cool the oven. And then it did not instruct you how to put cookies in the pan in order to keep their shape."

"These are what I call cookies," said Jo next night. "What's the difference in the recipe, Sophie?"

"It is one and the same, Jo, but these are mother's and mine together."

DISCOVERED THROUGH A CHILD.

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

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

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

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

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

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

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

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



Healthy Old Age

is the result of careful living. Keeping the blood pure and the body free from even minor ailments adds years of enjoyment to one's life. The trouble with most of us nowadays is, that we live too rapidly. We are in such a hurry to go some place, or do some thing, that the care of our bodily health is woefully neglected. Nature never pardons neglect. Her laws must be respected, or punishment ensues.

A man may abuse his stomach for a time, but after awhile dyspepsia comes and liver complaints and kidney troubles.

These things develop all the latent weakness in his body. They make digestion imperfect, they prevent proper assimilation, proper secretion of the digestive fluids and the proper excretion of refuse matter. Probably the last is most important of all, for poisonous matter in bowels, liver and kidneys soon gets into the blood and so is carried all over the body. There is no telling where such things will stop.

In the beginning a little common sense and a simple, natural remedy is all that is needed. Even when the trouble has progressed to serious stages, a simple, scientific remedy working strongly with Nature—soothing, stimulating, invigorating, the organs of digestion will have a wonderful effect on the whole body. There is really nothing wonderful about it. The blood is all made in the digestive organs. If they are healthy and strong the blood is the same and it makes every part of the body strong.

Dr. Pierce's Golden Medical Discovery puts the digestive organs into perfect condition. It makes them capable of performing perfectly all their functions. It increases the power of assimilation and so makes good, solid healthy flesh. A large book about it (160 pages) will be sent free to any address, on receipt of six cents in stamps to cover postage. World's Dispensary Medical Association, Buffalo, N. Y.

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Ministers and Churches.

Rev. Mr. Mahaffy, of Milton, occupied Mr. Cameron's pulpit, Strabane, on a recent Sunday.

Any congregation desirous of hearing the Rev. D. H. Hodges, with the view to a call address him, Ross, Ont.

Rev. Robt. Johnston, of London, took charge of the regular weekly prayer-meeting at St. Andrew's, Lindsay, lately.

Mr. G. R. Faskin, B.A., president of Knox College Missionary Society, recently preached very acceptably in Knox Church, Listowel.

Rev. D. D. MacDonald conducted dedicatory services at Kirkfield on last Sabbath, the 5th inst. Mr. J. F. Carmichael took Mr. MacDonald's place.

The Presbyterian congregation, Chateauguay Basin, Que., surprised their minister, Rev. Jas. M. Boyd, B.D., by presenting him with a purse of money as a Xmas gift.

Friends of the Rev. John R. Sinclair, who is at present at Burbank, California, will be glad to know that his sojourn in that sunny clime has had the effect of completely restoring his health.

Rev. A. T. Love, Quebec, was the recipient of a handsome Christmas present from the congregation of St. Andrew's Church, consisting of a purse of \$262. The generous gift was suitably acknowledged.

Rev. D. G. MacPhail, Picton, was the recipient on Tuesday, last week, of a handsome New Year's present—a purse containing \$91 in gold. The reverend gentleman thanked the donors in feeling and eloquent terms.

The Rev. W. A. McKenzie, M.A., says the *Times*, thinks he holds the record in Brockville for having performed the largest number of marriages for the last year. Making a rough guess, he places the number at twenty.

The annual Christmas entertainment in connection with the Presbyterian Church Sunday-school, Waterdown, was held in the roller rink and although the day and part of the evening was wet, there was a good attendance.

Rev. Father Chiniquy, now nearly ninety years of age, but still hale and enthusiastic as ever, preached a powerful sermon on French evangelization at Hamilton on a recent Sunday evening. The church was filled and many were unable to gain admission.

Rev. Joseph Hamilton, of Toronto, who is at present without charge, preached in St. James' Square Church at the evening services on the two past Sabbaths. Mr. Hamilton is a preacher of much vigor of thought and force of delivery. His efforts were highly appreciated.

At a special meeting of the congregation of Knox Church, Guelph, Rev. Dr. Torrance presiding, a committee consisting of Messrs. A. W. Alexander, Jas. Millar, and J. A. Scott, was appointed to work in conjunction with the session in procuring a supply for the pulpit. Prof. Fenwick was also appointed choir leader.

Rev. J. C. Smith, M.A., B.D., Guelph, preached two very able sermons in Knox Church last Sunday. In the evening the discourse was specially directed to young men, and was an earnest appeal to them to avoid the corrupting influences of the world and to pattern their lives after the "Perfect Man."—*Brute Herald*.

The Rev. A. Lee, B.A., pastor of the Presbyterian Church, Kamloops, B. C., was kindly remembered on Christmas Day by the members of his congregation, who presented him with a valuable cane made of oak, from the steamer *Beaver*, with gold top, suitably engraved. This Christmas box was a mark of esteem, and as such was much appreciated by Mr. Lee.

Knox Church manse, Dundas, took fire on Tuesday morning, Dec. 31st., it is supposed from the rafters in the cellar getting over heated from the furnace. The fire brigade put in a prompt appearance and drowned out the blaze. The house was flooded with water, and carpets and furniture were considerably damaged thereby. The loss is fully covered by insurance.

On Thursday evening of last week the Rev. J. H. MacVicar, B.A., of Montreal, lately missionary in Honan, China, delivered a very instructive and interesting lecture in the East Presbyterian Church, Oak Street, Toronto, to a very large audience on the Chinese people. For over an hour the lecturer held the attention of his audience as he graphically described the various phases of Chinese life, showing at once the need and the power of the Gospel. The chair was occupied by the pastor, the Rev. J. A. Morison, B.A.

The Presbytery of Victoria had an adjourned meeting in St. Andrew's Church, Nanaimo, on December 24th when at the urgent request of the congregation the resignation by Rev. D. A. MacRae of his charge of St. Andrew's was allowed to lie on the table, Mr. MacRae being granted six months leave of absence with the hope that the state of his family's health may be such then as to enable him to resume his pastoral work. Rev. W. Leslie Clay was appointed convener of the Presbytery's Home Missions and Augmentation Committee during Rev. Mr. MacRae's absence, and Rev. Alexander Young, Presbytery treasurer and convener of the Committee on Church Life and Work.

The young people of St. Paul's Church, Winchester, gave their pastor, Rev. D. G. S. Connery, M.A., a pleasant surprise on New Year's night. At the conclusion of the Sabbath school entertainment, Mr. Andrew Kennedy read an address expressing the kindly feelings of the people for their minister and Miss Robinson handed him a well-filled purse. The pastor made a feeling reply.

With a view to clearing off all indebtedness and beginning the New Year with a clean sheet, the members of the Presbyterian congregation of Daloraine, Man., Rev. D. Munro, pastor, were asked to make December 22nd the closing of their contributions for '95. As a result the plate collection for that evening, together with a few sums added during the week, amounted to within a very small fraction of \$1,100, a sum sufficient to cover all liabilities.

A very enjoyable At-Home was given in the basement of Knox Church, Dundas, on Friday evening, the 27th ult., on the invitation of the pastor. The room was filled with members and friends of the church, and between parts of a programme the time was filled in with social chat and friendly greetings. Rev. Dr. Laing acted as master of ceremonies, and with Mrs. Laing received their guests. The whole affair was a very happy one and it is expected that similar At-Homes will be given this winter by other members of the church to promote cordiality throughout the membership.

Nine years ago St. Andrew's Church, Lindsay was erected. Since that time the congregation has nearly doubled in numbers, and the work of the church has progressed wonderfully. The growth of the Sabbath-school has been equally gratifying, and the time is not far distant when the managers will be compelled to proceed with the erection of a new schoolroom on the property adjoining the church to the north. Eight classes have already overflowed into the church proper, and it has also been found necessary to rent rooms across the street for the accommodation of the infant classes.

The annual entertainment of the Paris Presbyterian Church Sunday-school was held in the church on Friday evening, the 27th ult. Tea was served. The proceedings consisted of the presentation of the prizes awarded for memorizing the shorter and mother's catechism and also the "Sermon on the Mount." The winners of the prizes passed a most successful examination. The gathering was then treated to a trip to Palestine with stereopticon views given by the Messrs. Wilson, of Woodstock. Large and beautiful views were shown, comprising scenes in England, Scotland, Switzerland, Egypt and Palestine, all of which were much enjoyed by the audience.

In St. Paul's Church, Glamis, on New Year's Day, was celebrated the wedding of the Rev. R. G. Marison, A.M., B.D., lecturer in Toronto University, and Miss Maggie A. Ferguson, youngest daughter of the late Rev. W. Ferguson, a former minister of Glamis. The ceremony was performed by the Rev. Wm. Cooper, B.A., of Listowel, assisted by the Rev. M. MacDonald, B.D., of Glamis, and the Rev. J. A. Mustard, B.A., of Kent Bridge. Miss MacIntyre acted as bridesmaid, while the groom was assisted by Mr. George A. Keith, of Toronto; Mr. James A. Dow, B.A., of Knox College, and Mr. MacIntyre being ushers. A large congregation was present to witness the ceremony, which was very impressive, but judged by Canada Presbyterian standards would be considered very high church. The officiating clergy were in full canonicals, cassocks; robes, bands and hoods, and the office used was that of the Euchologion, with some additions.

A very pleasant social gathering took place at the manse, Cumberland, on the evening of Dec. 20th, when a surprise party of about two hundred people, made up of the congregations of Rockland and Cumberland invaded the manse. During the evening Sergt.-Major Young and Mr. S. Canning on behalf of the Rockland congregation, presented their pastor, Rev. D. Hutchison, B.A., with a beautiful and valuable fur coat, Sergt.-Major Young reading the address and Mr. Canning, presenting the coat. Mr. Gambie and Mr. J. J. Byrnes of the Cumberland congregation then followed, Mr. Gambie reading an address to the pastor and his wife, and Mr. Byrnes presenting them with a purse of money with which to purchase a sleigh and robes. Mr. Hutchison was so surprised at this demonstration of kindness and goodwill that he could make but a stammering reply in which he thanked the people for their kindness. After refreshments were served, the people amused themselves with games, dialogues music and song till the "wee sma' hours" when the party broke up.

The following programme of meetings in connection with the opening of the Canadian Mission College Indore, will be read with interest: Friday evening, Nov. 22nd.—Opening of College by Colonel Barr, agent to the Governor-General for Central India. Saturday, 8 a.m.—Addresses by Rev. J. F. Campbell and Rev. E. R. Fitch. At 2 p.m.—Addresses by Rev. T. Wynkoop and Mr. Anand Rao-Mhow. At 6 p.m.—Address by Rev. Dr. Kellogg in English and Rev. W. A. Wilson, M.A., in Hindi with magic lantern on Egyptian Antiquities, etc. Sabbath at 9 p.m.—Sabbath-school gathering; addresses by Rev. T. Wynkoop, Mr. Balaran, Mr. Franklin and Rev. Dr. Buchanan. At 4 p.m.—Celebration of Lord's Supper; addresses by Rev. Dr. Kellogg, and Rev. T. Wynkoop. At 6 p.m.—Addresses by Rev. Dr. Kellogg in Hindi and Rev. A. P.

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Ledingham in English. Monday at 8 a.m.—Addresses by Rev. W. J. Jamieson, Mr. C. P. Anketell and Mr. Jagrup Paul. At 2 p.m.—Addresses by Rev. N. H. Russell, Mr. Balaran, and Mr. T. Franklin. At 6 p.m.—Addresses by Rev. Dr. Kellogg.

REV. DR. WARDEN AND THE CHURCH AGENCY.

MR. EDITOR,—The information contained in the editorial entitled, "The Church Agent," which appeared in your last issue, was a surprise and a revelation to not a few of your readers. I for one have been wondering why Rev. Dr. Warden, even if he felt himself still unable to give his final decision as to accepting the office of "agent," should not have volunteered his services in the present trying circumstances in which Dr. Reid finds himself. It is not after Dr. Warden's manner to withhold help from a brother in need, but in the present instance he stood bound by the very explicit pledge he gave at London that "no interest of the Church" would be permitted to suffer because of his inability to give a definite decision at the time (Assembly Minutes, p. 57). And now it appears that that help has been by him more than once proffered, and that it has been refused!

You may well ask: What does it mean? I trust you will persistently press that question until it has been satisfactorily answered. How could Dr. Reid afford to refuse this offer? And supposing Dr. Reid decided to decline it, how can the interests of our numerous Church schemes afford to ignore it? Arrangements have been made, it seems, to meet the present emergency.

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But by whom? and by whose authority? If Dr. Warden, after a full discussion of the matter, was deliberately selected for the post of Agent; and if, in view of Dr. Reid's serious illness, Dr. Warden has more than once offered to undertake the work which our aged father has been compelled (temporarily, let us hope) to lay down; at whose suggestion and with what motive, is the voice of the Church being countermanded and overruled? Such action is hardly what might have been expected. To me it seems to involve trifling with grave and responsible trusts. Possibly you will hear from me again on this subject.
ELDER.

Jan. 3rd, 1896.

PRESBYTERY MEETINGS.

SARNIA: This Presbytery held its regular meeting in St. Andrew's Church, Sarnia, on the 17th ult. Rev. Mr. Nichol, Moderator, in the chair. The clerk intimated that Mr. Hannahson had accepted the call from Adelaide and Arkona, and it was agreed that a meeting to be held in Arkona, on Tuesday, 14th of January next, at 1 p.m., to hear Mr. Hannahson's trial discourses, and if satisfactory to proceed with the ordination and induction at 2.30 p.m. Mr. Livingston reported that on December 9th he had moderated in a call at Mandaumin and Vyner, in favor of Mr. Austin L. Budge, promising an annual stipend of \$700 and manse. It was agreed to sustain the call and instruct the clerk to forward the same to Mr. Budge with subjects of trial, and appoint a meeting of Presbytery to be held at Mandaumin on the 7th of January next, at 1 p.m., to hear the trial discourses, and if satisfactory, to proceed to the ordination and induction. Dr. Thompson, on behalf of the committee appointed to draft resolution on Remits of General Assembly, reported that in regard to the remit touching the Constitution of Assembly as regards representation, that the remit recommending 1-6 instead of 1-4 be approved of simpliciter. The report was received. It was moved that the representation remain as at present. The vote being taken the amendment was carried. The congregations were instructed to make their own arrangements for holding missionary meetings and report in March next. The Presbytery took up a circular from the Board of Knox College asking for nominations of gentlemen to fill the vacant chairs in that institution. After considerable discussion it was agreed to leave the appointment of professors for these chairs with the General Assembly in June next. Circulars from the Foreign Mission Committee asking for \$1,000, from the Home Mission Committee asking for \$1,600, from the Colleges urging increased liberality, were read and the Presbytery resolved to do their utmost in meeting the requirements of these applications.—**GEO. CUTHBERTSON, Clerk.**

SARGEON: This Presbytery met in Mount Forest on Dec. 10th. The Presbytery resolved to supply Mr. McKellar's pulpit until next meeting, and appointed Mr. Miller to make arrangements accordingly. A petition from Cotswold was read praying the Presbytery to unite said congregation with Rothsay, as a part of that pastoral charge, with the Rev. H. Edmiston, M.A., as minister. A deputation was appointed to visit all the congregations likely to be affected by said petition, and report to a special meeting to be held in Harriston on the 7th of January next, at 10 a.m. Mr. Duncan, St. Andrew's, Proton, by deputation asked the Presbytery to connect the congregation with some other, so that they may obtain the services of a permanent pastor. A deputation was appointed to visit Knox, Normandy and Amos congregations with a view to a rearrangement of the whole field, and report to next ordinary meeting of Presbytery. Messrs. Young, Munro and Ramsay, were appointed to draft a Jelliverance agent remit on representation to General Assembly. A committee on "Church Life and Work" was appointed. The Rev. D. M. Ramsay, B.D., of Mount Forest, was nominated for the chair in Old Testament Literature in Knox College, and the Rev. L. H. Jordan, B.D., of Toronto, for the chair in Apologetics and Church History. The Rev. Prof. Gordon, of Halifax, was nominated as Moderator of next General Assembly. The report of the Presbyterial W.F.M.S. was read and an appropriate motion congratulating the society on the success of its efforts and work was unanimously agreed to. A public meeting was held in the evening, when the Rev. Dr. Smith gave a most instructive and interesting address on his work in Honan. Honor certificates for repeating Shorter Catechism were granted to a large number of successful applicants.—**S. YOUNG, Clerk.**

CHATHAM: This Presbytery met in Ridgeway on December 9th, at 7.30 p.m. Mr. Becket, Moderator. The evening was profitably spent in conference on "Temperance," "The attitude of our Church to the Sabbath School," and "The Perseverance of the Saints" led by Dr. Jamieson, Mr. Jas. Law and Mr. Larkin respectively. Next morning, after devotional exercises, leave was given to Blenheim congregation to mortgage their church property to secure the sum of \$4,000 which they desired to borrow. It was agreed to meet at Pace, on December 23rd, at 2 p.m., to hear Mr. McInnes' trials for ordination, and if these prove satisfactory, to ordain him and settle him as ordained missionary in the field. It was also agreed to ask a grant of \$200 for the first

BIRTHS, MARRIAGES AND DEATHS.
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BIRTH.

At 650 Church Street, Toronto, on New Year's Day, to Professor and Mrs. J. G. Hume, University of Toronto, a son.

MARRIAGES.

On Dec. 24th, by Rev. D. C. Hossack, Miss Elizabeth Davey, to William H. McVicar, both of Toronto.

In the Jubilee Presbyterian Church, Stayner, on Jan. 2nd, by the Rev. R. Pogue, T. S. Grimshaw, druggist, to Amy Lucille, second daughter of Mr. Henry Allen, J.P.

At the residence of the bride's father, on Dec. 25th, by the Rev. M. N. Bethune, Kate, youngest daughter of Mr. John R. Campbell, to John D. Windatt, all of Thorah.

At St. Matthew's, Woodlands, Ont., on the 23rd Dec., by the Rev. W. A. MacLeod, B.D., James M. Shaver, to Isabella E. Stuart, daughter of the late Wm. G. Stuart, of Wales, Ont.

By the Rev. William Patterson, pastor of Cooke's Church, Ernest St. Paul Cooper, son of Major W. H. Cooper, to Winnifred May, fifth daughter of James Gordon Henderson, both of Toronto.

At the residence of the bride's mother, Port Elgin, on January 2nd, by the Rev. John Bell, B. A., Burgoyne, G. Ferrier Burns, Toronto, to Jennie, youngest daughter of the late Burrows Smyth, Esq., Saugeen.

On December 25th, 1895, at the residence of the bride's mother, 20 Ontario Avenue, Hamilton, Ont., by the Rev. J. G. Shearer, B.A., Hattie, daughter of the late Donald MacQuarrie, of Caledonia, to Ed. J. Whyte, of Toronto.

On Dec. 25th, at the residence of the bride's father, Madoc, Ont., by the Rev. Mr. Wishart, of St. Peter's Presbyterian Church, Madoc, Mr. Edgar Snigley, commercial master, Woodstock Collegiate Institute, to Lillian, daughter of Mr. James Whytock, Reeve of Madoc.

On Wednesday, New Year's Day, at the residence of the bride's father, 23 Ross Street, by the Rev. W. G. Wallace, B.D., of Bloor Street Presbyterian Church, Emily J., second daughter of Mr. Geo. S. Spence, to Rev. John Burnett, B.A., minister of the Presbyterian Church, Keady, Ont.

In St. Paul's Church, Glamis, on Jan. 1st, 1896, by the Rev. W. Cooper, B.A., of Listowel, assisted by the Rev. I. MacDonald, B.D., of Glamis, and the Rev. J. A. Mustard, B.A., of Kent Bridge, the Rev. Ross G. Murison, A.M., B. D., to Maggie A., youngest daughter of the late Rev. W. Ferguson, Kirkhill, Glengarry.

DEATH.

At Thamesville, on January 2nd, Miss Margaret Ferguson, aged 72 years.

year from the Assembly's Home Mission Committee. Mr. Tolmer reported that he had visited Blytheswood, etc., in the interests of the Augmentation Fund, and had found that the field still required the full grant. On motion, a resolution very highly commendatory of the Rev. W. M. Keay, lately, minister at Duart, and now compelled by the state of his health to withdraw and rest for a time, was ordered to be placed on record. Mr. Patterson was appointed to represent Presbytery at the annual meeting of the Branch of the W.F.M.S. Dr. F. R. Beattie was nominated for the chair of Apologetics in Knox College and it was agreed to defer nomination for the chair of Old Testament Literature till next meeting. The committee on Mr. Nattress' motion re the method of appointing foreign missionaries reported recommending that it be sent to Synod, but Presbytery decided that the paper should lie on the table.—**W. M. FLEMING, Clerk.**

Each Year Heart Disease Claims as Victims Tens of Thousands of our Best Citizens.

It is almost impossible to pick up a paper without seeing a notice of the sudden death from heart failure of a prominent citizen, who, prior to the attack, was in the very best of health. But this condition was only apparent; the disease had been at work for months, perhaps years, and its warning had been unheeded. Such a course is suicidal. When any of the symptoms of heart disease are noticed, treatment of some kind is imperative.

Dr. Agnew's Cure for the Heart is adapted only to cure of diseases this organ. It not only gives relief within 30 minutes to all sufferers from organic or sympathetic heart disease, no matter of how long standing, but effects a radical cure by its direct action on the nerves and nerve centres, which control this most important organ, and supply it with the necessary power to perform its great work. A single dose of this remedy will convince the most incredulous, as it never fails to relieve at once.

The Columbia Pad Calendar for 1896 has made its appearance, representing the eleventh annual issue, and handy and convenient as it has been heretofore, the new issue certainly surpasses any of its predecessors. The new Calendar contains a much better arrangement than in previous years, more space having been allowed for memoranda. Owing to the unusual demand last year a much larger edition has been issued for 1896. The Calendar can be obtained for five-cent stamps, by addressing the Calendar Department of the POPP MANUFACTURING COMPANY at Hartford, Conn.

GLENGARRY: This Presbytery met at Maxwellville on the 17th of December, with a large attendance of members. The Rev. J. W. McLeod was appointed Moderator for the ensuing six months. Reports of missionary meetings, conducted according to arrangements of Presbytery, were called for and encouraging meetings reported. A call from Marsboro, in the Presbytery of Quebec, in favor of the Rev. N. McKay was submitted for consideration. The call was largely signed and reported as hearty and unanimous. The call having been placed in Mr. McKay's hands was formally accepted by him. It was then resolved, though much to the regret of the Presbytery, to grant the translation. The Rev. J. Cormack was appointed Moderator *ad interim*. Another call from congregation of Huron, in Presbytery of Maitland, in favour of Rev. R. McLeod, was submitted for consideration. The Rev. D. B. McRae, of Cranbrook, appeared to represent the Presbytery of Maitland in this matter. On the call being placed in Mr. McLeod's hands it was accepted by him. He did this freely; and knowing that the most perfect harmony existed between himself and his congregation. He did it, however, from a sense of honor and duty, considering that the claims of Huron were stronger on the whole than those of Kenyon. Presbytery then agreed to grant the translation. Rev. M. MacLennan was appointed Moderator of the Session of Kenyon with instructions to declare the charge vacant so soon as informed of Mr. McLeod's induction at Huron.—**M. MACLENNAN, Clerk.**

VICTORIA: This Presbytery held an adjourned meeting in St. Paul's Church, Victoria, B.C., on Monday the 16th inst., for the induction of Mr. D. MacRae, to the pastoral charge of St. Paul's Church, and other business. Mr. W. L. Clay, Moderator, presided. Mr. J. C. Forsier, preached the induction sermon, and Messrs. D. A. MacRae, Nanaimo, and A. B. Winchester, Victoria, addressed the minister and congregation on their respective duties. Mr. D. A. MacRae, for the past five years minister of St. Andrew's Church, Nanaimo, laid on the table the resignation of his charge, in consequence of his wife's health necessitating an immediate removal to a milder climate. After expressions of regret and sympathy, it was agreed to hold an adjourned meeting in St. Andrew's Church, Nanaimo, on Monday the 23rd ult., to deal with the resignation and other business.—**D. MACRAE, Clerk.**

The North American Life Assurance Company extends hearty New Year's greetings to its policy-holders and guarantors, and has pleasure in advising them of the following marked proofs of its continued prosperity, as shown by the full report of its most successful years's business—

- (1) The largest new business ever written by the company, thus showing the efficiency of its agency staff;
- (2) Losses under its policies being again most favourable a strong evidence of the care and skill of its medical staff;
- (3) A large increase in its cash receipts;
- (4) The largest addition to its cash assets (or the put by for the year), being over 54 per cent. of its cash income, after having met all expenses and payments to its policy-holders, thereby greatly increasing its ability to meet all obligations as they mature—an essential requisite of sound and careful management;
- (5) The very largest addition to its net surplus to policy holders after having added over \$230,000 to its Reserve Fund for the security of its policy-holders, and also after having made full provision for every other liability;
- (6) Its cash interest income exceeds the claims under its policies for the year by over \$20,000.

We are going wrong, if Jesus be not with us. But he will be away from us, only when we go away from him. If we have lost him, let us return to the point where we separated and seek until we find him.



Purified Blood

Saved an operation in the following case. Hood's Sarsaparilla cures when all others fail. It makes pure blood.

"A year ago my father, William Thompson, was taken suddenly ill with inflammation of the bladder. He suffered a great deal and was very low for some time. At last the doctor said he would not get well unless an operation was performed. At this time we read about Hood's Sarsaparilla and decided to try it. Before he used half a bottle his appetite had come back to him, whereas before he could eat but little. When he had taken three bottles of the medicine he was as well as ever."
FRANCIS J. THOMPSON, Peninsula Lake, Ontario. Remember

Hood's Sarsaparilla Is the Only True Blood Purifier

Prominently in the public eye today. Hood's Pills cure all liver ills, biliousness, headache, etc.

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Left Leg Enclosed in Plaster of Paris Cast Four Months Hands Drawn Out of Shape and Body One Mass of Deep, White Scars.

Peterborough: "For four months I endured rheumatism in every part of my body, during which time I was blistered by doctors ten different times in as many different places, and am now covered with deep white scars, the result of action of fly-blisters. My hands were drawn out of shape and fingers almost destroyed, and all the time the pain was most excruciating. My left leg had to be encased in a plaster of Paris cast for four months in order that it might not be drawn out of shape, and now hear the statement that can be vouched for by physicians and citizens of Peterborough. In twenty-four hours after beginning the use of South American Rheumatic Cure I was a new man, and in one week from the first dose was able to go to work. This remedy is a blessing to mankind. **D. DESANETELS.**

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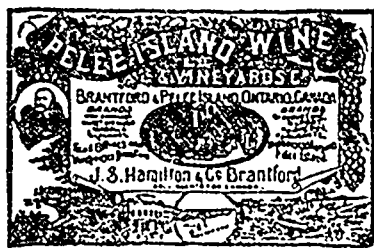
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"ST. AUGUSTINE" Sacramental Wine.

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 case 1 doz. quarts, \$4.50.
Unfermented Grape Juice, 1 doz. qts., \$9.00

P. O. B. at Brantford.

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KARN

The Peer Of the Best American Pianos

The Karn Organ Best in the World Catalogues Free

D. W. KARN & CO.,

Piano and Organ Mfrs., Woodstock, Ont.

British and Foreign.

Two maiden ladies were poisoned in Paris through allowing a parrot to take food out of their mouths.

A report shows that marriages, like births, are diminishing in France, while divorces are on the increase.

A tribe in East Africa believing they were about to be attacked, fell upon a caravan in a ravine and killed one thousand men.

The average time occupied in the conveyance of the mails between London and Sydney, via the Suez Canal, is thirty-four days.

Rev. William Riach has resigned the charge of Robertson Memorial Church Edinburgh, after a ministry of twenty-four years.

Dr. Donald Macleod opened a new church at Craigie, Perth, lately. The building has cost £4,000, and will seat upwards of five hundred persons.

Mr. W. J. McFarland, B.A., has been awarded the blue ribbon of the Assembly's College, Belfast, the Magill Bursary for pulpit eloquence.

A stained glass window has been placed in Crief Church to the memory of the late Principal Cunningham, who was minister of the parish from 1841 to 1887.

Addressing a conference in Edinburgh lately, Dr. Gray remarked that to do away with the Scottish Sabbath would be to do away with the character of Scottish life.

Rev. Professor Flint, of Edinburgh, and Rev. Dr. Mathews, of London, have been appointed to select a young minister for a Presbyterian Church in the suburbs of Cape-town.

A young woman in Holland has been asleep for over two hundred and twenty days. The doctors, who say it is a genuine case, regard it either as chronic hysteria or auto-suggestion.

Something like a record has been made by the Manchester bazar, in aid of the National Society for the Prevention of Cruelty to Children. The sum raised amounted to nearly £10,000.

An important advance has been made by the laity of Belfast in the formation of an "Elder's Union," for the purpose of mutual encouragement and conference on the more efficient discharge of the duties of their office.

The French Academy of Science has awarded the prize of fifty thousand francs for important discovery in chemistry, physics, mathematics or medical science, to Professor Ramsay and Lord Rayleigh for their discovery of argon.

Dr. J. Marshall Lang says that nothing has impressed itself more upon him during his perambulations through Scotland during the past five years than the complaints that have reached him from many quarters of a decadence of pastoral visitation.

It has been decided that the memorial to the late Professor Robertson Smith in King's College Chapel, Aberdeen, shall take the form of a stained-glass window instead of a marble sculpture, as no satisfactory portrait is available for the latter purpose.

Mrs. Lewis and Mrs. Gibson who gave the site for the proposed Presbyterian College at Cambridge, during their late tour in the East in search of further Biblical MSS., were unsuccessful in their second search in the convent on Mount Sinai. They however, made discoveries of some importance in Egypt. Mrs. Lewis is engaged upon a revision of her work dealing with her first discovery.

A WONDROUS CHANGE.

THE STORY OF A YOUNG LADY IN SMITH'S FALLS

Her Health Was Badly Shattered—Suffered from a Bad Cough and Constant Pain in the Side—Pale and Almost Bloodless—Her Health Again Restored.
From the Smith's Falls Record.

"I know that if I had not begun taking Dr. Williams' Pink Pills I would not have lived much longer." These words were uttered by Miss Mossop, daughter of Mr. Johnston Mossop, of this town, and a young lady extremely popular among her friends and acquaintances. Miss Mossop had been ailing for several years, and her recovery to health is a matter of general rejoicing among her friends. To a reporter she gave her story as follows: "I scarcely know how my illness began. The first symptom was a feeling of tiredness upon the slightest exertion. The color left my face, and I became as pale as a corpse. Then I was attacked with a pain in my left side and coughed a great deal. At first home remedies were tried, but as they did not do any good a doctor was called in,



Could not Go up Stairs Without Resting.

and I was under his care for about a year. But the treatment did not do me any good, and I was steadily growing weaker and weaker. I was unable to go up stairs without having to sit down and rest when I got there, and the pain in my side became more and more intense. I kept wasting away and lost all interest in life, and at last was so low that recovery was not expected. At this juncture my mother saw an article in a newspaper relating the cure of a young lady whose case was almost identical with my own, and whose cure was due to Dr. Williams' Pink Pills, and this prompted a trial of that medicine. By the time a couple of boxes were used there was a feeling of improvement and I continued using the Pink Pills until I had taken nine boxes, all the time gaining rapidly, until now I feel that I have recovered my old time health. I can now walk a long distance without being tired, and I am no longer troubled with that terrible pain in my side. My appetite has returned and I can now eat almost as much as any member of the family, and I know that had I not begun taking Pink Pills I would not have lived much longer."

Mrs. Mossop says she cannot express the gratitude she feels toward this grand medicine which has restored her loved daughter's health, and will always speak of it in terms of praise.

Dr. Williams' Pink Pills are especially valuable to women. They build up the blood, restore the nerves, and eradicate those troubles which make the lives of so many women, old and young, a burden. Dizziness, palpitation of the heart, nervous headache and nervous prostration speedily yield to this wonderful medicine. They are sold only in boxes, the trade mark and wrapper printed in red ink, at 50 cents a box or six boxes for \$2.50, and may be had of druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont.

Edward Bok's book, "Successward," has exhausted its first edition of 5,000 copies, with orders in the publisher's hands for several hundred copies of the second edition, which is now being printed. An English edition of the book is published in London this week, simultaneously with a special reprint in Edinburgh.

Unanimity Of Opinion . .

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

Doesn't the makers name occur to you?

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WINTER SUITINGS
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NEW WINTER GOODS.

Fine Dress Suits from \$25.00.
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\$18.00.
Fine Unfurnished Worsted and Saxony
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J. AMES ALISO,
Merchant Tailor,
264 Yonge St., Toronto.

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

537 Sherbourne Street, between Earl
and Isabella Sts.

An Arab chief, who has died in Algiers at the reputed age of one hundred and fifteen years, was regarded as a prophet. He was the owner of a great seal which was supposed to endow the whole tribe with the magic property of handling with impunity poisonous snakes.

Mr. Campbell, nephew of Burns' Highland Mary, has died at Gourrock. When living with his grand mother in early life he saw the box in which Mary kept Burns' letters, which were afterward destroyed by Mary's brother, for the reason that any connection with Burns reflected on the respectability of the family.



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

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Doctors highly recommend it to those

- Who are run down;
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A TEN-CENT MONTHLY

A new, popular illustrated literary Magazine for home reading everywhere. High-class throughout—elegant illustrations—contributors of high standing—fine paper—beautifully printed—standard magazine size (6 1/2 x 9 1/2).

THE JANUARY NUMBER JUST COMING FROM THE PRESS IS FULL OF GOOD THINGS.

FRONTISPIECE—By J. T. M. Burnside.
 GANTERBURY CATHEDRAL—Prof. Wm. Clark, D.C.L.
 THE EVOLUTION OF TWO OF MY PICTURES—G. A. Reid, R.C.A.
 SHAKESPEARE'S TRAGEDIES—L. Macbeth—T. M. McIntyre, Ph.D.
 POEM (Decorated)—Chas. G. D. Roberts.
 THE CANADIAN "SOOT" CANAL—Chas. Gordon Rogers.
 SOME NEW YEAR'S GREETINGS (Drawings by Frederick S. Challenger, A.R.C.A., F. H. Bridgen and Frederic W. Falls.)
 IN A BOLIVIAN MIRAGE (A New Year's Story)—Ezra Huribert Stafford.

THE SINGER OF TAN FRAMAR—E. Pauline Johnson.
 POEM—W. H. Drummond.
 HOCKEY IN ONTARIO—F. G. Anderson.

DEPARTMENTS.—Outing and Recreation—Woman's Realm—The World of Art—Wit and Humor—Famous Short Stories—Current Comment—Dominion of Agriculture—Editor's Outlook.

DEPARTMENT CONTRIBUTORS.—Edward Farrer, M. M. Kilpatrick, F. G. Anderson, Frederic W. Falls, and others.

There are thirty-six engravings in the first issue, including Mr. G. A. Reid's two famous pictures—"Mortgaging the Homestead," and "The Foreclosure of the Mortgage." For sale at NEWSDEALERS, or send 10 cents for sample copy to THE MASSEY PRESS, 927 KING STREET WEST, TORONTO

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Grate.....	\$5.25 per ton	Best Hardwood.....	\$5.50 per cord
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Best Hardwood, long.....	5.00 per cord	Slabs, good, long and dry.....	3.50 "

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WRITE FOR CATALOGUE AND ESTIMATE TO THE HARRY WEBB CO. LTD. TORONTO THE LARGEST CATERING ESTABLISHMENT AND WEDDING CAKE MANUFACTORY IN CANADA

MISCELLANEOUS.

Dr. S. J. Nicolls, of St. Louis, who was elected President of Lane Seminary and Professor of Systematic Theology, has declined the appointment.

Scrofula lurks in the blood of nearly every one, but Hood's Sarsaparilla drives it from the system and makes pure blood.

A pneumatic tube connects Paris with Berlin. It is used for postal purposes, and makes it possible for a letter posted in Paris to be delivered in Berlin in thirty-five minutes.

Deserving Confidence. — No article so richly deserves the entire confidences of the community as BROWN'S BRONCHIAL TROCHES, the well-known remedy for coughs and throat troubles.

"They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."—*Christian World* London, Eng.

If the Queen lives until September 23, 1896, she will have reigned longer than any other English sovereign. Since her accession to the throne she has seen nineteen changes of ministry.

Rev. Joseph Cook, the lecturer and literateur, has arrived in San Francisco, from the Orient on the steamship China, broken in health and almost an invalid from overwork, which has produced nervous prostration.

IN THE BEGINNING

Of a new year, when the winter season of close confinement is only half gone, many find that their health begins to break down, that the least exposure threatens sickness. It is then, as well as at all other times, and with people even in good health, that the following facts should be remembered, namely: that Hood's Sarsaparilla leads everything in the way of medicines; that it accomplishes the greatest cures in the world; has the largest sale in the world, and requires the largest building in the world devoted exclusively to the preparation of the proprietary medicine. Does not this conclusively prove, if you are sick, that Hood's Sarsaparilla is the medicine for you to take?

It has been decided that the President's proclamation admitting Utah to the union of States shall be issued on Saturday, January 4th, and the State officers will be installed on the following Monday. Great preparations are being made in Utah to celebrate the occasion in a fitting manner. The forty-fifth State will be welcome.

IT'S A SECRET.

that many women owe their beauty to Dr. Pierce's Favorite Prescription. The reason—beauty of form and face, as well as grace, radiate from the common centre—health. The best bodily condition results from good food, fresh air, and exercise, coupled with the judicious use of the "Prescription." In maidenhood, womanhood, and motherhood, it's a supporting tonic that's peculiarly adapted to her needs, regulating, strengthening, and curing, the derangements of the sex.

If there be headache, pain in the back bearing-down sensations, or general debility, or if there be nervous disturbances, nervous prostration, and sleeplessness, the "Prescription" reaches the origin of the trouble and corrects it. It dispels aches and pains, corrects displacements and cures catarrhal inflammation of the lining membranes. Once used, it is always in favor.

Dr. Pierce's Pellets cure constipation, indigestion, biliousness, headaches and kindred ailments.

Every letter of importance which W. E. Gladstone receives is placed on file in a large cellar under Hawarden Castle. Now it is stated the grand old man is editing for early publication a few of these in the shape of 200,000 epistles. They will make a huge volume, but only a small edition will be printed, and these will be gratuitously distributed among his friends.

The Ladies' Journal Bible Problem Plan

No. 30.

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

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

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

THE FIRST REWARDS.

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

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

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

THE MIDDLE LIST.

- 1—A handsomely finished Upright Piano.
- 2—One Gents' handsome Hunting Case Gold Watch (Four pieces).
- 3 to 17—Fifteen Silver Tea Services, Quadruple Plate (Four pieces).
- 18 to 37—Twenty 1 1/2 doz. Forks, Silver Plated, (Superior quality).
- 38 to 42—Five dozen Desert Knives, extra finish, valued at \$7.00.
- 43 to 43—One hundred Testaments, handsomely finished, Morocco bound.
- 44 to 102—Twenty complete copies Chambers' Journal.
- 103 to 172—Ten dozen Desert Knives, Superior quality, valued at \$6.00.
- 173 to 184—Twelve 1 1/2 dozen Nickel Plated Tea Spoons, extra quality for common use.
- 185 to 191—Ten Ladies' pretty Gold Brooches, latest design.
- 192 to 200—Six Ladies' Open Face Gold Watches.

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

THE LAST LIST

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

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

A HANDSOME GOLD ALUMINUM TEA SPOON,

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

A SILVER TEA SET OF FOUR PIECES.

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

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

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

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

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

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

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

Miscellaneous.

McLAREN'S CELEBRATED COOK'S FRIEND BAKING POWDER

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Deafness of recent or long duration may be removed by rubbing warm JO-EE oil around the ears for ten minutes daily, and dropping five or six drops into the ear morning and night, applying cotton afterwards. Serious ear troubles are often cured by this wonderful Magnetic Book Oil from Texas, after specialists failed to benefit. Oil 75c. per can, mailed to any address. Testimonial book free.

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Webbwood, in March, 1896. BRUCE.—At Chesley, on March 10th, at 1.30 p.m. BARRIE.—At Barrie, on January 27th, at 10.30 a.m. BROCKVILLE.—At Winchester, on February 24th, at 7.30 p.m. BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon. CALGARY.—At Calgary, in Knox Church, on first Friday, in March, 1896, at 8 p.m. GUELPH.—At Guelph, in Knox Church, on Tuesday, January 21th, 1896, at 11.30 a.m. HURON.—At Seaforth, on January 21st, at 10.30 a.m. LONDON.—At London, in First Presbyterian Church, for Conference, on January 14th, at 10.30 a.m.; and for Business at 3.30 p.m. MAITLAND.—At Wingham, on January 21, 1896 OWEN SOUND.—At Owen Sound, in Division St. Hall, on Tuesday, March 17th, at 10 a.m. ORANGEVILLE.—At Orangeville, on January 7th, at 10.30 a.m. W. F. M. S. meets same day and place. A Presbyterian Society of C.E. organized next day. PARIS.—At Woodstock, in Knox Church, on January 14th. QUEBEC.—At Quebec, in Morrin College, on February 25th. REGINA.—At Moosomin, on first Wednesday, in March, 1896. STRATFORD.—At Stratford, in Knox Church, on January 14, 1896. VICTORIA.—At Victoria, in First Church, on March 3rd, at 2 p.m. WHITBY.—At Bowmanville, on January, 21st, at 10.30 a.m. WINNIPEG.—At Winnipeg, on the second Tuesday of January, 18.6.

THE PRIZES AWARDED.

The final awards in the literary competition offered by the Dr. Williams' Medicine Co., of Brockville, Ont., have just been announced. The decision as to the order merit of the five stories selected was left to a vote of the readers, and that great interest was taken in the matter is shown by the fact that 16,728 votes were recorded. "A Night on Crookback," by Dua (Mrs. R. S. Smellie, Toronto,) received 4,655 votes, the largest number cast and is awarded first prize. "The Lady of Beauce," by Othmas (Thos. Swift, Ottawa,) comes second with 4,403 votes "The Fall of York," by Allan Douglas Brodie (T. Herbert Chestnut, Toronto,) takes the third with 3,004 votes. "The House of Eulalie," by Margery Tooker (Mrs. C. F. Fraser, Halifax, N.S.,) has the fourth place with 2,500 votes. "The New Eden," by Iagoo, (C. B. Keenleyside, Brantford,) 2,166 votes, is awarded 5th prize. The prizes are \$100, \$75, \$60, \$40 and \$25. The Dr. Williams' Medicine Co. deserves much credit for so liberally assisting in developing a Canadian literary talent.

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