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# The Presbyterian Review.

Vol. XIII.—No. 36.

TORONTO, MARCH 11, 1897.

\$1.50 per Annum

## FORGIVENESS

If I should pray to be forgiven, yet hear  
The fires of forgiveness smouldering low,  
How can I hope to know  
A hearing for my prayer—  
To ask and yet withhold forgiveness—can I dare?  
Shall I implore that God remit my debt,  
And yet  
Refuse to pardon or forget?

## OVER LAND AND SEA.

What does your anxiety do? It does not empty to-morrow, brother, of its sorrow; but, ah! it empties to-day of its strength. It does not make you escape the evil, it makes you unfit to cope with it when it comes. It does not bless to-morrow, and it robs to-day. For every day has its own burden. God gives us power to bear all the sorrows of His making; but He does not give us the power to bear the sorrows of our own making which the anticipation of sorrow most assuredly is.

In a communication addressed to the French Academy of Medicine on the evils of intemperance, Dr. Motet gives the following statistics gathered from reports furnished him by the clerks of several prisons in Paris: Of 100 persons arrested for murder, 50 are inebriates; of 100 convicts sentenced for indecent assault, 53 are inebriates; of 100 prisoners convicted of arson, 57 are inebriates; of 100 persons sentenced for vagrancy, 70 are inebriates; of 100 persons found guilty of assault and battery, 90 are inebriates.

The annual meeting of the Glasgow Branch of the Church of Scotland Foreign Missions Society was held recently. Mr. Graeme A. L. Whitlaw, who presided, in referring to the good work done in the past, regretted that there was no branch of the Mission in Japan, but he hoped that before long this want would be supplied, for there was far more opportunity for doing good work in Japan than in China, for the Japanese, like the Athenians, were always looking for some new thing. The most interesting field of mission work was India, but there it was also difficult, owing to the existence of caste, and the prejudices which caste created. The Zenana Mission was a fruitful field, but he thought the first thing was to educate the women, and so get them lifted above caste, and after the prejudices were set aside the missionaries would then have a fair field, and be better able to persuade the inhabitants of these Zenanas to adopt Christianity. There has been a slight increase in the funds of the Mission during the past year.

Presbyterianism seems to thrive in the Dark Continent. The Presbyterian Church of South Africa has now its General Assembly, in which are represented the Free Church, with three Presbyteries; the United Presbyterian Church, with two Presbyteries; the separate Presbyteries of Natal, Cape Town and the Transvaal and the congregation of Port Elizabeth. The united body claims to have 13,000 communicants, of whom three-fourths are natives.

A man may it seems be a distinguished prelate, and even an effective preacher, and yet, especially if he be an Irishman, make some laughable blunders of speech. The eloquent Dr. Royd Carpenter, bishop of Ripon, has some

Irish blood in him. Possibly it was this circumstance that led him in a recent address to exhort his hearers as follows: "My brethren, I beg you to take hold of your own heart and look it straight in the face." The idea was good, if the figure was anatomically inconvenient.

Scientists now tell us that the bill of the stork is one long nerve. But then, so is the bill of the plumber. How marvelous are Nature's works!

A movement against the big department stores has gathered astonishing headway in Chicago. It started among the small retailers, but many of the large merchants handling a single line of goods have come to its support. The Board of Aldermen has passed resolutions indorsing it. Governor Tanner has given it his approval, and the Cook County Republican Committee apparently proposes to make it the chief issue of the approaching municipal campaign.

The "American Federation of Labor" has taken the right ground on the Sabbath question, though it does not do it from religious considerations. It is thinking of "Labor" all the time. It says rightly that "there is no necessity for Sunday work." The labor people demand, not as a privilege, but as a right, that they should have the Sabbath for their own use. It was made for man.

The six wealthiest women in the world are said to be the following: Senora Isidora Cousino, \$200,000,000; Hetty Green, \$50,000,000; Business Burdett-Coutts, \$20,000,000; Mme. Barrios, \$15,000,000; Miss Mary Garrett, \$10,000,000, and Mrs. Woleska, \$10,000,000.

The St. John's Wood congregation, London (Rev. Dr. Monro Gibson), again heads the list of contributors to the Sustentation Fund of the English Presbyterian Church, with £656 of aid for the past year, Seften Park (Rev. Dr. Watson) coming next with £600.

The saloon has many sides. It has its inside, its outside, its political side, its suicides and its homicides.

A pathetic story that comes from China gives an illustration of how medical missions prepare the way for the advance of Christianity. A military graduate was successfully treated for a cataract at the mission hospital in Hankow. As he returned to his home, 48 other blind men gathered about him and begged him to lead them to the wonderful foreign doctor. So this strange procession of blind men, each holding on the other's rope, walked for 250 miles to Hankow, and nearly all were cured. One, who could not be cured, received, while in the hospital, the better gifts of spiritual healing.

The Mayor of Cork has been denounced at the Altar for attending a Protestant service! And this is in an Ireland which we were solemnly assured, and which we once believed, had become too wise to persecute Protestantism! It seems that the Town Council passed a resolution to attend the service in connection with the consecration of the Bishop of Killaloe. The Mayor attended with the rest.

## The Presbyterian Review

ISSUED EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21, 22, 23, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets, Toronto.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line 1 year, \$3.00. No advertisement charged at less than five lines. None others than unobjectionable advertisements taken.

Toronto March 11, 1897

### THE FOREIGN MISSION APPEAL.

At the meeting of the Toronto Presbytery objection was taken to the title "Week of Prayer," as if it implied that we did not need to deny ourselves at other times. The objection seems hypercritical, no Presbyterian is so ignorant as to think that self-denial can be confined to one week. However let those who like it better call it a 'Week of special effort.' We do not quarrel with the name. Let it not be forgotten however that it begins on the 14th and ends on the 21st March. A united 'lift' will remove the foreign mission debt.

#### A Burning Appeal.

The Rev. J. McD. Duncan of Woodville has contributed through the *Lindsay Watchman* a strong appeal to the Church in behalf of Foreign Missions. In the name of all the blessings of Christian home and country, of all the millions dying without a knowledge of God and without hope, of the Head of the Church who wept over perishing Jerusalem, of the spirit of heroism that animated the martyrs and is not yet dead in the name of all these he admonishes the church for her apathy and summons her to self-denial and effort, that the Foreign Mission work of the church may not be hampered, but widened, as the doors open in the Providence of God. Such times as these are critical. They are testing times. If the church goes back, she may be withered by a blight from Heaven.

The Church will be eagerly watching the result of the appeal of the F. M. Com. Arrangements have been made by which the returns will be published in the *Globe* and *Mail and Empire* as they come into the Treasurer's hands.

Special envelopes for this special appeal have been prepared by the Foreign Mission Committee and can be had on application to the Secretary, a considerable number have been applied for. They should be distributed in every congregation.

### CRETE AND ARMENIA.

The evident, unfeigned satisfaction with which the world has viewed the stand taken by Greece in the affair of Crete is an emphatic condemnation of Turkish rule, that rule has debased humanity and the outrages committed in its name and by its authority are dark stains on Europe's fame. The prospect of relief for Crete has been hailed by Christian men and women the world over, who mourn the atrocities of the Turk and the martyrdom at his hands of Armenian and other Subjects because of their Christian faith.

Gradually, not only the sufferings of the poor Armenians but the causes of those sufferings are coming to the light of day. In a detailed description by an American lady missionary at Kharput. We learn that creed lay at the root of some of the most horrible massacres, if not of the whole persecution which has shocked the Christian world. The sad narrative is prefaced by the words:

"It has long been in my mind to write you the story of some of our martyred pastors and preachers. I did not do so during the early part of the year because I could not endure the sorrow of the recital. Shall we ever reach a time when we shall cease to suffer for this blow to Christ's work? Protestant chapels and Gregorian Armenian churches are torn down to the ground. Those that are still standing are used as stables or barracks, or are wilfully and foully desecrated. At the time of the assaults all over the land, Bibles, Testaments and hymn-books were trodden under foot, torn into fragments, or thrown into the flames. The contents of our book-room were, on the memorable November the 11th, emptied into the streets, and, a week later, we gathered up precious bits of Scripture to save them from mud and dirt. This has been a nation of martyrs, but probably never has had in the past any who have so intelligently and gladly laid down their lives for Christ's sake as those at the end of this nineteenth century. Those in past centuries have been worshipped as saints in the Gregorian church; those of the present century will never receive such homage, I trust, but by their death will surely hasten on the longed-for day when every knee shall bow and every tongue confess that Christ is God to the glory of His name."

Then follows details of bloodshed that are too horrible for description. What wonder is it that the Turk is detested and despised. How Europe could have stood idly by during the past year is one of the most problems of the day, but popular feeling has found a voice on the side of Crete from which the Turkish shackles, let us hope, have been for ever broken.

Great Britain has evinced a warm interest in the Grecian policy and however cautious the government may be in giving expression to its real views, it is expected that here Britain will be on the side of liberty. The independence of Armenia should be the next step in the dismemberment of the tottering Empire of the "unspeakable" Turk.

### THE SUNDAY CAR CASE.

The judgment brought down in the Hamilton Sunday Street car case has put the Lord's Day Alliance on its mettle. The scope of the decision has opened the eyes of the public to the imperfections of the statutes and the Alliance has issued a ringing note which means fight. It is well that the ground for action and agitation has been cleared, and that plain people need not misunderstand the real condition of things. "Whether by the decision of a superior court, or by the amendment of legislation, the question will be set right" are the determined words of the Alliance. If they stand boldly and uncompromisingly on that ground they will succeed. We believe the public are with the Alliance, nevertheless, we believe the public must be aroused to a sense of duty, and the Alliance in mapping out for itself an aggressive campaign will do much to bring the Christian forces into line. The pulpit and platform are available and as engines of influencing the people are unequalled. There is also a powerful section of the press ready to second any well conceived, well-directed effort that may be made to preserve the sanctity and quiet of the Lord's Day. Let these be taken advantage of to the full. Too much cannot be said nor too much written on this subject, it being one of unsurpassed importance to Church and community.

As a beginning the Alliance will hold a meeting tomorrow and will prepare a manifesto to the people. We urge upon the Alliance to speak through that document in no uncertain sound. The whole case ought to be stated and placed so as to bring home to the reader the true meaning of the present unsatisfactory law. At five o'clock on the same day the government will re-

ceive a deputation from the Alliance with respect to needed legislation. The duty of the deputation is as important as that of the committee which will frame the appeal to the people. The government represents the people, and must be held responsible for whatever course they may choose to pursue. The deputation also, will represent the people, *i. e.*, the section of the people whose views it may voice, and should that section prove, as we believe it will, to be a majority of the electorate then, in this matter the deputation will be on a par with the government. Let that fact be borne in mind. The government represents the views of only a majority of the people of Ontario and they govern by virtue of the support of that majority. They would occupy an untenable position were they to ignore the demand, properly submitted; of a majority of their constituents. Therefore the deputation can afford, with confidence to speak out; nor need government red-tape or tardiness dismay them. The ablest and most influential men available ought to be on the deputation and as the hour ought to suit business men, leading business men should be there.

The situation as affected by the judgment, is fairly well-known. Briefly, the appeal has been dismissed, and unless the case is taken to the Supreme Court, the only immediate relief lies in a change being effected in the Lord's Day Act. The facts are fresh in the minds of our readers. An action was raised to prevent the running of street cars on Sunday in Hamilton. The act provides in substance that merchants, mechanics, laborers, tradesmen, and other persons shall not pursue their ordinary occupations on the Lord's Day. It was contended that the words "or other person" included drivers of street cars, and that therefore they could be compelled to give up their occupation. The court held that the interpretation of the Act must be confined to the classes of persons specified and that drivers of cars are not so specified in the Act. The other contention of the prosecution that the railway company were "conveyers of travellers" was not dealt with by the court as a whole, although Mr. Justice Burton expressed an opinion and made a rather significant remark. He said: "How it could be contended that a passenger from here to the Island on a ferry is a 'traveller,' in the expressive language of Lord Bramwell 'beats me.'" In concurring in the judgment, Mr. Justice MacLennan said the Act as it stood was very obscure, and such being the general opinion among legal lights the Lord's Day Alliance who are behind the suit may be encouraged to appeal to the Legislature for an amended and a clearly expressed Statute.

But it may be asked has the Alliance exhausted the provisions of the Act as it stands, so far as street cars are concerned? It seems to us that under the specific clause, the statute would apply, if not to the driver of a car, to the mechanical engineers and "mechanics" who operate the power if they were made parties. Supposing the Act covers the case of "mechanics," and that without employing "mechanics" (within the allowed interpretation of the Act) the company would find it impossible to generate power for the running of the cars, how could the cars be run? The company would have to revert on Sundays to horse power, and it would not pay it to do so. We throw out the hint. There are able lawyers on the executive of the Alliance, it may be worth their notice. Probably they may find that in the power house of a street car company a "real mechanic" is necessary for the production of electric power. If so, have him arrested under the Act and begin another case. Meantime let the Act be amended so that its purpose and scope cannot be misunderstood or misconstrued by Court or Counsel.

#### FELLOWSHIP OF HIS SUFFERING.

"That I may know the fellowship of His sufferings." Was there ever so strange an ambition as that? asks Henry E. Butler in the *New York Observer*. Was there ever a seeker for knowledge who deliberately put before himself so unusual an object of desire. But this man writes it, talks it, lives it, as if to suffer with one who had only a little before been condemned as a malefactor were the grandest, noblest thing to which a human being might aspire. And he says it, knowing from his own experience what it means to suffer, and from his knowledge of the condemned Jesus what He suffered.

There is nothing strange in the desire of men to share the honors of another. It does not require much persuasion for the eager followers of a successful political leader to accept the rewards he may have it in his power to offer. But the sorrows of defeat, the pains of ungratified desire are not much coveted. Our songs even in the Christian pilgrimage are rather more of the crowns than of the crosses, and there are usually more who are willing to "sit and sing themselves away to everlasting bliss" than to go through the "valley of Baca" with the Saviour in His pain.

And yet we get glimpses enough along our lifeway to show us a little what the apostle means when he says that he wants to share in the sufferings of Christ. The old patriarch knew something of it when his eldest son threw away his birthright for a mess of pottage. Lot knew something of it when the temptations of Sodom had destroyed own sons. David knew a great deal of it when the beautiful boy for whom he would have died became a traitor and died in rebellion against him. All along the tract which men have made you find the monuments which they have erected to perpetuate the memory of those who have suffered for another's good.

In fact, if Christ loved, He must suffer, for love and pain are in a plain way indissolubly joined. Love is the impelling motive to painful service. Joy comes in the bearing of pain for another's sake. In a large sense it is forever true that he who saves another cannot save himself. The mother cannot save her weary body if she saves her sick child. The friend cannot save himself from distress if he knows the danger of one he loves. Indeed, the man or woman does not know what a glorious thing it is to live who does not know what is the joy of work, and sorrow, and hurt, and pain, for the sake of love.

**A Prohibition Call** The officers of the Dominion Alliance have issued an urgent call for a Provincial Conference to be held to-day at Toronto, the object being to concert measures in view of the temperance legislation brought down in the *Ontario Legislature* which is regarded "a deep disappointment to the friends of temperance, falling far short of what was hoped for, and what would be reasonable and right." The criticism of the Bill given by the officers of the Alliance makes it clear that something drastic is necessary to be done so as to open the eyes of the Assembly to the importance of the public feeling to which the Bill is running counter.

**A Typical Son of Canada.** Many of our readers, especially in the Oxfords, will read with interest the following paragraph from the *Evangelist*, respecting Dr. MacKenzie, who is a son of the late Rev. D. MacKenzie whose services are still fragrant in the Banner County. Dr. MacKenzie has recently been appointed President of Elmira College:—The Rev. Dr. A. Cameron McKenzie, the very successful pastor for about ten years past of the First Presbyterian Church of Oswego, N. Y., and for some months the President elect of Elmira College, is just now spending a few days in New York in the interest of that oldest of chartered Colleges for women. He comes reinforced by a very handsome subscription in the city of Elmira, and we bespeak for him a pleasant reception in Greater New York. His personal qualities as well as his very important errand, will commend him to all friends of sound Christian education.

## PRESBYTERIAN NIGHT THOUGHTS.

The writer is by no means sensitive whether the "thoughts" about to be presented are called night or day thoughts; the plain truth being that most of the thoughts he wishes to present came to him in the daytime. However, night is supposed to be the time for reflection and meditation, and so it seems appropriate to use the above title.

Special emphasis should be placed upon the fact that the "thoughts" of this article are for Presbyterians; for while all our great denominations have much in this age about which to think, we as Presbyterians should give earnest heed to the things which especially concern us as individuals and as a church.

The first "thought" which I would present to my Presbyterian brethren is respecting the custom of grace at meals or, as it is generally called, "asking a blessing:"

It is somewhat difficult for ministers to know just what the practice of Christian families is in regard to this matter, for many worldly people, from a sense of courtesy, invite ministers to ask God's blessing at their tables. The question for us to consider is, Do many of our people, or most of our people, regularly ask the blessing of God upon their daily food?

We are not just certain where the custom of asking a blessing at the table originated. Charles Lamb is of the opinion that it was at a time when a meal was considered a special gift of God; when food was scarce and the hunter felt that when his table was provided with a meal he was especially indebted to God for it. No difference what the genesis of the custom, it is a good custom and should be practised.

A blessing at the table shows our recognition of God and our sense of dependence upon Him. It is quite true that we may be more grateful at a time when food is scarce and living precious, but even when food is abundant we should not fail to remember that it is God who opens his hand and supplies all our wants.

This custom has been a common one in Presbyterian families in the past, and it is the duty of ministers to press home upon the people the privilege of seeking God's blessing upon their daily food.

There is another thought along the same line. I refer to family prayers or Christian worship. Those who were trained in Christian and praying families know that the family altar is a place of spiritual education. In after years how vivid in recollection are the forms of our parents as they bowed in prayer morning and evening. The very remembrance is a benediction!

It is difficult to ascertain the facts, but there are indications that family prayer is to some extent dying out among many Christian people. It is said that in many families connected with our churches family prayer is neglected. If such be the case, it is a sad thing for the Christian church. There are some things, however, that lead us to believe that the practice is by no means general.

Here is one thing; a straw which shows the way the wind is blowing. A sermon having been preached upon this subject, a college professor approached the minister at the close and informed him that in his family was a companion who had been in many Christian families and who gave it as her experience that family prayer was rare. Her words were: "I have lived in many Christian families, and in the families of several ministers, and your home is the first one where they ever had family prayers."

It would be easy to dwell upon the advantage of prayer in the family. What an influence it has upon the children and upon the home life when day is begun and ended with God! How easy a thing it is for men to pray in public who habitually pray at home with their families. Possibly it is because many of our heads of families fail to pray in their homes that they find it difficult to pray in public meetings. May the Cotter's Saturday Night be the model of our Christian American homes.

We turn our thoughts for a moment in another direction. How many Presbyterian parents give their children regular and systematic instruction at home in religious matters? Formerly it was the custom of parents to require their children to commit the catechism and the Bible in the home, but most parents are too lax in these matters at the present time. It is a fact that very few instruct their children regularly in religious things. A teacher of large experience, especially with children, in a recent conversation gave it as her opinion that it is the exception rather than the rule for

children to be instructed by their parents in the home systematically in religious matters.

There is a dangerous custom growing up among many Christian people. This is the tendency to pass the religious instruction of children over into the hands of the teachers in the Sabbath-school. What a mistake! No teacher can ever take the place of a parent. The parent who neglects his child and fails to train him in the nurture and admonition of God in the home is guilty of great folly. Such parents often imperil the souls of their children.

Another subject upon which we should reflect is the failure of many Presbyterian parents to take their children to church on the Sabbath.

There is a dangerous heresy abroad that the Sabbath-school is the children's church, that if the little ones attend the Sabbath-school in the morning or in the afternoon that is sufficient. The Sabbath-school can never take the place of the church, it is a dangerous error to suppose it can. The services in the public sanctuary have an educational value that cannot easily be overrated. Indeed, the ordinary work of the Sabbath-school is often greatly over-estimated so far as the training of children in the fundamental principles of Christianity is concerned.

It is a sad fact that comparatively few children attend church, and it is impossible for some pastors to preach sermons to children for the simple reason that there are few children to hear them. The writer was recently informed by a certain gentleman that he attended a church where it is the custom of the minister to preach to children at stated periods. He was anxious to learn the effect of the sermon upon the children, and leaning over the gallery rail was astonished to see but one child present! This probably is an exceptional case, but there are too few children in our churches, and this is a subject about which Presbyterians should think earnestly and prayerfully. Our children should be graduated from the home and the Sabbath-school into the church and not into the world.

Presbyterians have always given great attention to preaching. Indeed, in the Presbyterian church the sermon is the central part of the service. Perhaps no denomination has succeeded better in training a race of preachers than the Presbyterian, if, indeed, so well. Is there a tendency to revolt from too much preaching?

This question is asked in order to bring forward the problem of the second service on the Sabbath, for it is a great question in many parts of the land what to do with the second service. Shall we abandon it or change its nature? If the service has lost its hold upon the affections of the people would it not be better to abandon it altogether and permit ministers to be free to conduct evangelistic meetings? Makeshifts cannot last long. Special services may help on for awhile, but if it be a fact that the people want less preaching and more music and praying, why not look the matter squarely in the face?

Whatever be the difficulty, it is a fact that in many of our churches the second service is not so well attended as it ought to be. This may be the fault of the minister, but we rather judge that the conditions of life have much to do with it. The world has too strong a hold upon many of our people. They love their ease too well and take too much pleasure in secular things, in semi-religious books, and in secular papers to enjoy with relish the Sabbath evening service. All of us are aware of the growing tendency to make the Sabbath a day of pleasure and an occasion for social gatherings; and all these things have a direct bearing upon the matter before us. These thoughts are presented to Presbyterians with the hope that they may become not only better Presbyterians, but more faithful Christian people. *New York Observer.*

## THE POWER OF UNITED PRAYER.

As we read the Book of Inspiration and as we observe God's providential dealings with men, we find two things emphasized: First, there is individual duty and responsibility; and, second, men are largely dependent on each other. There is a sense in which every man must stand alone before God. His own acts determine his destiny. "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son, the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." No man need expect to plead successfully either the virtues or vices of his ancestors, relatives or associates as an excuse for his wrong-doing. Adams'

excuse, "The woman whom thou gavest to be with me, she gave me of the tree and I did eat," was a miserable subterfuge, and he was individually responsible for his sin. A good many people hope to be justified by comparing themselves with others, thinking that they can throw the responsibility for their sins on others and escape punishment themselves. The Book of Revelation and the voice of individual conscience combine to assure us that they are deceiving themselves.

The study of God's Word and the study of God's providential dealings with men, bring out no less forcibly the fact that there is a sense in which men are very greatly dependent on each other, that there is a sense in which one man becomes responsible for the sin of another. The whole human race is a unit, and the free will of the parent is, within certain limits, the destiny of his child. God visits the iniquities of the fathers upon the children unto the third and fourth generations of them that hate him, and shows mercy unto thousands of them that love him. We are either a blessing or a curse to each other.

There are some things that Christian men cannot do alone. We depend on co-operation with others when we seek our own well-being and the well-being of our fellowmen. These facts apply to our prayers as well as to anything else that concerns our well-being, either in this life or the life to come. Private prayer is the privilege and duty of every individual Christian. Our Lord emphasizes this duty and this privilege both by precept and example. As we catch glimpses of His manner of life in the gospel narratives, we find that He was pre-eminently a man of prayer, that He frequently spent whole nights away from His disciples and alone with God the Father. When He gives directions with reference to prayer He lays special stress on entering into the closet and shutting the door and praying to Him who sees in secret. Individual prayer and communion with God are the springs of individual Christian life, and it is probable that the weakness of the Christian Church is to be attributed more to the neglect of private devotions than to anything else. If the Church of God is to be united for the overthrow of evil and for the establishment of righteousness, there must be more of private devotion and communion with God in the closet.

There are, however, special promises that can only be claimed when God's people unite with one another in devotions and petitions. There must be agreement amongst Christians to ask for certain things in order to plead the promises of God. Our Lord said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." He promises also special manifestation of His presence where His people assemble together, for He says, "where two or three are gathered together in my name, there am I in the midst of them." After His resurrection and before His ascension, while he appeared in a few cases to individuals, he generally manifested Himself to the disciples when two or more were together. We have good reason to believe that there is just as much necessity for co-operation amongst Christians in prayer as there is in the use of any other means for the securing of either temporal or eternal well-being. The offering up to God of united petition has special promises on God's part, and we know enough of human nature to see clearly that where two persons desire the same thing and express their desires one to another there is increased desire on the part of both. We have good reason to believe that there are some things that God will grant in response to united petition of His people that He would not grant to individual petitions.

We have an illustration that would warrant this statement in the case of the paralytic that was brought to our Lord and let down through the roof, when He was preaching in a certain place, in order that he might be healed. The condition on which this paralytic was to be healed was, so far as we can understand the record, that he was to be brought to Christ. One man could not bring him. Four persons, desiring his healing and uniting in the effort he was easily brought to the Saviour, and he was healed. Can we not learn from this that there should be united prayer for individual sinners who need healing from that deadlier paralysis of sin? They are not able of themselves to

come to the great Physician, and sometimes must be borne of four.

For the last few weeks God's people have been uniting their desires in various congregations in behalf of the salvation of individual sinners. We should not feel that this is a matter of form, or that it is in any way inconsistent with God's plan. He has given special promise to just such effort, and in His providential dealings has constantly illustrated the mighty power of united prayer. —*Presbyterian Messenger*.

#### CHURCH AND STATE.

Rev. Louis Friedrich, a missionary of the Roman Catholic Church in Ecuador, writing in one of the Catholic papers, says that "separation of Church and State in all Hispano-American countries means the extermination of religion in them."

This is a startling statement, and certainly reflects unfavorably upon the Church of which the writer is a representative, says the *Herald and Presbyterian*. Spanish America has for centuries been under the control of Rome. It is only within a generation that this control has been successfully disputed in any State. If, after such a period, there is not enough vital religion among the people to survive the separation of Church and State, the fault must be with the Roman Church.

We can not imagine a land in which Protestantism has had such a hold as Romanism has had in South America of which it could be said that without State support religion would be exterminated. Disestablishment in England would promote rather than hinder religion in the Church of England. The history of the Free Church of Scotland proves that freedom from State control and the necessity of self support are sources of strength rather than of weakness.

The explanation which "Father Friedrich" adds is even more startling than his first statement. He says: "Whilst the nations of Teutonic or Saxon origin possess in their character a certain amount of natural justice and conservatism, the Latin nations, on the whole, lack these important gifts. They are consequently easily carried away by any new theory, especially if it be embodied in some lucky chieftain. Nor is public opinion among them strong enough to lastingly stigmatize injustice and oppression. Therefore, in times of revolution and persecution, the Church is invariably seen to lose ground. Vocations to the priesthood are extremely few, and hence the necessity for foreign clergy, if these countries are not to be lost to religion entirely."

Teutonic or Saxon civilization is mainly Protestant, while Latin civilization is mainly Catholic. If the former is marked by the prevalence of a sense of justice, and the latter by the absence of this sense, the facts are an argument in favor of Protestantism. If the former has made the masses of those under its influence stable and reliable, while the latter had made those under its influence fickle, ready to be carried by any new theory, or under any popular leadership, into excess and revolution, this is also an argument for Protestantism.

We are specially impressed with the closing admission in the extract quoted above. If the Church of Rome, after four centuries of control and effort, has not brought the nations of South America up to the point that they can raise their own priests, it has signally failed in an essential part of its work. Protestantism is already raising up a native ministry in many of these countries. The question, "Are missions a failure?" naturally rises to our lips. Protestant missions certainly are not, but Roman Catholic missions, which, after four centuries, have failed to raise up a native ministry, certainly are.

#### MEDICAL COLLEGES IN INDIA.

The *Christian Intelligencer* remarks that among the encouraging facts now and then occurring indicating the quality of native Christians are the results of the University medical examinations in India last summer. Out of thirty-eight candidates who passed the examinations successfully nine were native Christian young men. There are many secular schools and academies and a few colleges in India, a large proportion receiving Government grants in no degree connected with the schools

of the Missions. The native Christians also are still a small minority of the 300,000,000 of people in Hindustan, yet about one-fourth of the successful men at these impartial examinations were Christians. Besides two of the young Christians carried off two of the medals—one for the best work in clinical surgery and one for the best all around graduating student of the Medical College. An interesting fact related to education in India is an earnestly advocated proposition to establish an International High School and College for Christian students, in which all the Christian missions shall unite in supplying support in money and in furnishing professors and teachers, and to which they shall send lads of promise desiring a higher education. This scheme seems worthy of adoption. There is a great deal of power everywhere in mere numbers, and a union of the Missions in such institutions would be likely to result in an impressive and attractive exhibition of strength, besides furnishing the widest possible range of instruction at an outlay considerably less than that demanded by the present separate mission schools.

#### RECENT BABYLONIAN DISCOVERIES.

Much has been published concerning the excavations which have been carried on by the expedition of the University of Pennsylvania among the ruins of Nippur, in Northern Babylonia. Innumerable remains of a civilization that flourished at least 8,000 years ago have been discovered, and texts that furnish us with a continuous history of Babylonia since that period. These discoveries are among the most important of modern times, and have been reinforced by the finding at ancient Telloh, in the extreme south of Chaldea, by a French expedition, of a "library," containing 33,000 clay tablets, formed 5,000 years ago. Telloh, however, was but a provincial town of Babylonia, while Nippur, or Niffer, or Nuffar, was the center of ancient Babylonia civilization. We find in *The Contemporary Review* an article on the subject by Prof. A. H. Sayce, from which we quote the following extract:

"Nippur was, in fact, one of the oldest seats of Babylonian religion and civilization. Its great temple, dedicated to the god called by the Sumerians Mul-lil or El-lil, 'the lord of the ghost-world,' was coeval with the beginnings of Chaldean history. Here the old Shamanistic beliefs of Sumerian Babylonia, which peopled the universe with innumerable spirits, were first organized into an official cult. In later days, when Semitic rulers took the place of the Sumerian princes, and Semitic priests succeeded to the sorcerers and magicians of an earlier age, the Sumerian Mul-lil became the Semitic Bel or Baal, to whom this earth and the under-world were assigned as a domain. The Bel of Nippur, however, eventually faded into the background before the younger Bel-Merodach of Babylon. When Babylon was made the capital of a united Babylonia, its god assumed supremacy over the other deities of the Babylonian cities, and the older Bel was relegated to a subordinate place.

"It is among the ruins of the temple of this older Bel that the American excavators have been working. For the first time in Babylonia they have systematically carried their shafts through the various strata of historical remains which occupy the site, carefully noting the objects found in each, and wherever possible clearing each stage away when once it had been thoroughly examined. The work began in 1888, about two hundred Arabs being employed as laborers. For two seasons, until May 1890, the excavations were continued under the direction of Dr. Peters. The site was surveyed, trial trenches were dug, and systematic exploration made in certain places. Among the objects discovered were about ten thousand tablets and inscribed fragments, some of which go back to the earliest epoch of Chaldean history. Then for three years the work of the expedition was discontinued, but in the spring of 1893 it was resumed more vigorously than ever by Mr. J. H. Haynes. For three full years it was carried on, with an interruption of only two months. What this meant can best be understood by the fact that Mr. Haynes's one European companion, Dr. Meyer, succumbed after a few months to the pestilential atmosphere of the Babylonian marshes, and during the rest of the time Mr. Haynes was left to

fight single-handed against fevers, and Bedawin, and all the usual difficulties which attend excavations in the Ottoman dominions.

"As Professor Hilprecht says: 'It was indeed no easy task for any European or American to dwell thirty-four months near these insect-breeding and pestiferous Affej swamps, where the temperature in perfect shade rises to the enormous height of 120° F., where the stifling sand-storms from the desert rob the tent of its shadow and parch the human skin with the heat of a furnace, where the ever-present insects bite and sting and buzz through day and night, while cholera is lurking at the threshold of the camp, and treacherous Arabs are planning robbery and murder; and yet during all these wearisome hours to fulfil the duties of three ordinary men.'

"But the task was at last accomplished, and the excavations at Nippur were carried deeply and widely enough not only to reveal the history of the city itself but also to open up a new vista in the forgotten history of civilized man.

"The history of civilization has been taken back into ages which a short while since were still undreamed of. Professor Hilprecht, the historian of the expedition, upon whom has fallen the work of copying, publishing, and translating the multitudinous texts discovered in the course of it, declares that we can no longer 'hesitate to date the founding of the temple of Bel and the first settlements in Nippur somewhere between 6000 and 7000 B.C., possibly even earlier.' At any rate the oldest monuments which have been disinterred there belong to the fifth or sixth millennium before the Christian era. Hitherto we have been accustomed to regard Egypt as the land which has preserved for us the earliest written monuments of mankind, but Babylonia now bids fair to outrival Egypt."

Professor Sayce retaliates upon some of the German critics who have made merry over the credulity of Assyriologists for accepting as authentic the inscriptions of Nabonidos, fixing the date of the reign of Sargon, hitherto "the earliest fixed date in Babylonian history." The discoveries at Nippur, says the Professor, vindicate the Assyriologists and discredit German criticism. But the tablets unearthed at Nippur carry the history back far beyond Sargon; and yet do not reach the beginnings of Babylonian civilization. Says Professor Sayce again:

"It would seem that the temple of Mul-lil must have been founded at least as early as 6000 B.C. And yet, as far back as we can penetrate, we still find inscribed monuments and other evidences of civilization. It is true that the characters are rude and hardly yet lifted above their pictorial forms. They have, however, ceased to be pictures, and have already become that cursive script which we call cuneiform. For the beginnings of Babylonian writing we have still to search among the relics of centuries that lie far behind the foundation of the temple of Nippur."

#### "MY LOT IN LIFE"

I find myself where I am and as I am. My duty is submission. My privilege is enjoyment. Because I am sick or disabled, I need not be useless nor unhappy. I accept my situation as of divine appointment, and I will try to be contented in it.

Lamenting over the past will do no good. I cannot recall or change it.

Complaining of the present will not mend it. It may make myself and others wretched. Anxiety about the future will not of itself make it any better.

My heavenly Father has permitted things to be with me just as they are, but I know He loves me. I will therefore leave all to Him. No rebellion shall be cherished in my heart, and no murmur shall escape my lips. My Saviour has promised that His grace shall be sufficient for me. He will never leave me, but be a present help in my time of need.

Trusting in Him, and committing all to my Father's loving care, I will do what I can. I will make the place where my lot is cast as bright and cheerful as possible, and work and wait with patience till I am permitted to go to my Heavenly Home.

## THEOLOGY AND THE PULPIT.

For a generation past there has been a disposition to disparage and largely to discard what is called "doctrinal preaching." The very word *theology* in many quarters has been stigmatized and put under the ban, and men and women have grown up educated to regard it as entirely distinct from religion, if not injurious to it.

The unfortunate effect of this is manifest to-day in more ways than one. Even among the church-going public, and among those classed as intelligent in other lines, can be often seen a crudity and inexpertness in religious thinking which is amazing. Old errors, revamped and freshly labeled, are taken as improved modern views. New errors, the veriest puerilities, often mere crotchets and distortions in religious speculation, are advocated, and impressionable people, "unskilful in the world of righteousness," if not deluded and led away by them, are at least unable to show where they are wrong. Neglect of training in the things which "man is to believe concerning God" has left many who bear the name of Christ in the "condition of children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness." One of the great English quarterlies once remarked that "to disregard doctrine is either the work of childishness or senility, of faculties too immature or too decaying to thing." And so unconversant are many to-day in regard to this that they have no other conception of doctrinal sermons than that they are either the mere dry bones of theology and cold didactics, or else controversial and pugnacious treatises. But the question of method and manner in such preaching is altogether apart. Sermons on the great themes of theology may be as much a thing of life and glow and tenderness as those on subjects of a different class.

Let it be remembered, further, that if the orthodox pulpit is neglecting theology, the so-called liberal preachers are by no means following our example. Their preaching largely pertains to the great questions of religious belief. While not always making affirmative statements of their own creeds, they are zealously and pertinaciously aiming to discredit the views of the evangelical churches, and they seem animated by a spirit of bitter and uncompromising hostility. The divine authority of the Bible; the Godhood of Jesus Christ; the fallen state of man; the guilt of sin, and its penalty; the atoning sacrifice on the cross, and the way of salvation by faith—these are the subjects on which, or rather against which, they are constantly preaching. Is it an illustration of "wiser in their generation than the children"?—*Herald and Presbyterian*.

## NEVER IN VAIN.

No message of love to God and man has ever been in vain; no love of man or God has ever perished from the universe: no life of love has ever been or ever can be lost. This is the only infinite and only eternal message, and this is why the mission and the message of Jesus of Nazareth must abide. This is the reason that the life of Jesus is eternal, and that all things must be subdued unto Him; for "love never faileth, but whether there be prophecies, they shall be done away, whether there be tongues, they shall cease; whether there be knowledge it shall be done away. For we know in part and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away. . . . For now I see in a mirror, darkly; but then face to face; now I know in part, but then shall I know even as also I have been known." . . .

And when at last we shall clearly know what now we dimly see in Jesus Christ—that "love is righteousness in action;" that mercy is the necessary instrument of justice; that good has "been the final goal of ill;" and that through testing innocence must have been glorified into virtue—when we shall see that God is love and law is Gospel, and sin has been transformed into righteousness, then shall we also see that "there is one body, and one Spirit, even as also we were called in one hope of our calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Then shall we see that "unto each one of us was the grace given according to the measure of the gift of Christ;" . . . and we shall all "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ;" and

"Every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all."

## SOMETHING LIKE PERSEVERANCE.

Perseverance and industry are looked upon as excellent qualities in these days, but in the early centuries such virtues

were by no means conspicuous by their absence. This is amply proved by the fact that every copy of a book circulated prior to the invention and use of printing had to be produced by hand-writing. The monks in their solitary vigils were as industrious as bees in making copies of manuscripts, to those recluses we of these latter times owe no mean debt of gratitude.

The Bible was, perhaps, copied more frequently than any other work. The fourth and fifth centuries seem to have been particularly productive in this respect; many of the most magnificent specimens of illuminated manuscripts were executed during the period mentioned. A writer of these manuscript Bibles, it is recorded, actually wrote the entire Gospels in letters of gold. It was no uncommon thing for monks to isolate themselves from the world and the things thereof and devote almost the whole of their times to this description of work. *Guide de Jars*, was a producer of these handwritten copies of the Scriptures, a beautiful specimen of whose work was sold along with the books of Sir W. Burrell in 1700. This single book had occupied half a century in its production. A note in the front of the manuscript, in Jars' handwriting, indicates that he began his task in 1244, and did not conclude it till 1294! This striking and unique instance of patience and steady plodding should be indeed the writing on the wall for the inspiration of the young of all time.

## LOOKS INTO BOOKS.

## MAGAZINE ARTICLES YOU SHOULD READ.

"The Stability of Truth." By President D. S. Jordan, in "Popular Science Monthly."

"The Famine in India." By Sir Edwin Arnold, in "North American Review."

"Her Majesty Queen Victoria." A Study of the Longest Reign in British History. By W. T. Stead, in "The Review of Reviews."

"The Banderium of Hungary." By Richard Harding Davis, in "Scribners."

"Nelson at Trafalgar." By Capt. Alfred T. Mahan, in "The Century."

"Astronomical Progress of the Century." By Henry Smith Williams, M. D., in "Harper's Monthly."

"How to Write a Short Story." A Symposium. By Robert Barr, Harold Frederic, Arthur Morrison and Jane Barlow, in "The Bookman."

"A Marble City—The Tennessee Centennial Exposition." By Charles H. Sebastian, in "The National Magazine."

"Rudyard Kipling as a Poet." By W. D. Howell, in "McClure's."

"The Blind and Their Achievements." By Rev. J. S. Seymour, in "The Methodist Magazine."

The *Pulpit* is a homiletical magazine published in Cleona, Pa., at \$1.25 a year, which confines itself to giving complete sermons. The January number contains five, including one by F. B. Meyer, of London. It also contains portraits and biographical sketches of the preachers.

The *Preachers' Magazine* for February opens with a sermon from Dr. Watson (Ian MacLaron) on enthusiasm. Mark Guy Pearse continues the "Story of Gideon," and the Rev. A. H. Walker his exposition on the "Parable of the Sower." Mr. John O. Havemeyer vindicates "Lay Preaching," and Joseph Parker gives a brief sermon for busy readers on the "Three Hands of a Watch." The Rev. Montague Powell explains for the children the Message of the Church Steeple. Wilbur B. Ketchum, 2 Cooper Union, New York. \$1.50 a year.

## THE FEDERAL LIFE COMPANY.

The fifteenth annual statement of the Federal Life Assurance Company is printed in another part of this paper. A study of the report shows that the company is doing a safe, solid and altogether satisfactory business. During the year covered by the report 1,496 applications were accepted for \$2,085,050; the assets of the company were increased by \$107,938.91 during the year, and now amount to more than \$600,000. During the year death claims to the amount of \$94,620 were paid on the lives of thirty-six persons. When the general dullness of business during the year is taken into consideration, the statement of this company's operations must be considered to be most satisfactory. If you are concerned in life assurance—and if you are not you should be—you will do well to read the report.



## THE HOME CIRCLE.

### HOW MY BOY WENT DOWN.

It was not on the field of battle;  
It was not with a ship at sea;  
But a fate far worse than either,  
That stole him away from me:  
'Twas the death in the ruby wine-cup,  
That the reason and senses drown;  
He drank the alluring poison;  
And thus my boy went down.

Down from the heights of manhood,  
To the depths of disgrace and sin;  
Down to the worthless being,  
From the hopes of what might have been.  
For the brand of a drunkard besotted,  
He bared his manhood's crown;  
Through the gate of a sinful pleasure,  
My poor, weak boy went down.

'Tis only the same old story,  
That mothers' so often tell,  
With accents of infinite sadness,  
Like the tones of a funeral bell;  
But I thought once when I heard it,  
I should learn all its meaning myself;  
I thought he'd be true to his mother,  
I thought he'd be true to himself.

But alas for my hopes, all delusions!  
Alas for his youthful pride!  
Alas! who are safe when such danger,  
Is open on every side?  
Oh, can nothing destroy this great evil?  
No help in their pathway be thrown;  
To save from the terrible maelstrom,  
The thousands of boys going down.

### TWO MOTHERS.

I noticed her when she entered the car. There was something strangely attractive about her, though she must have been at least sixty, and her face was so careworn, and the saddest I ever saw. In spite of my great trouble, I found myself wondering about her and sometimes—for a moment—would almost forget my grief. Only for a moment, though. Then the recollection that my baby—my little, tender baby, used only to the loving clasp of a mother's arms, was in that dreadful box in the jolting baggage car, would come to me in all its terrible reality, and I would forget everything and everybody and remember only my great sorrow. I wanted my baby; O, how I wanted him! My heart was aching so for the sound of his little, lisping voice, and the touch of his baby fingers. How could I live without him? Why did God give him to me, only to take him back after that one little year? For weeks I had been so happy planning a visit to my old home with baby. I had told him so much of the dear grandmamma he had never seen; I had looked forward so hungrily to the day when she would take him in her loving arms and cuddle him as only she knew how. And now I was taking him to her; not the warm, laughing dimpled baby she had longed so to see. The little still, white clad figure in the casket seemed another child. And the cruel cars jolted noisily on and seemed to say over and over till I could scarcely keep from screaming: "Where's baby? Where's baby?"

Suddenly the train stopped, and my husband went out to ascertain the cause. It was a broken rail, and we would be detained about half an hour. I was glad, for baby could have a rest from that cruel jolting.

It was then that she came and sat down by me—the woman with the sweet, sad face, and almost without knowing it, I found myself pouring out my grief to her. It was such a comfort to me (mine was selfish grief, I only thought of myself), and she seemed to understand. She didn't talk much, but her very presence soothed me. I remember one thing she said; I can hear her low, sweet voice now. "My dear, it is no slight honor to be the mother of an angel." I did not take in the fulness of her meaning then, but I have since. My heart was so full of rebellion that day that I did not want to find comfort anywhere. I was sorry when the train started again. "I change cars at the next station," she said, "and it may help you a little in bearing your burden if I tell you something about myself. I am on my way to B—to see my only son. To-morrow he goes to state prison to serve a life-sentence. I would be the happiest mother on God's earth to-day if I were in your place." The train stopped, and she pressed my hand and was gone. I watched her as well as I could through my blinding tears till she was lost in the crowd. But those tears were not for baby.

BLANCHE BAILEY KING.

### WHAT THE ENGINE SAID.

Mine not to reason why? Mine but to work steadily on, guided by the hand of the Master! Mighty and strong I am, but my might and strength are but the living monuments of dead men—I, the embodiment of genius, the outcome of long weary toil of many workers. Oft in the still watches of the night, when all is silent save the mighty beat of my own heart, I see the faces of my creator and the history of my birth passes like a shadow o'er my vision. Once more more the earth is chaos and molten; centuries roll like waves over its surface ere the essence of my being is deposited in its rocky bed, in the heart of the mountain. Time rolls on, and the steady pick of the miner keeps time with the second-hand that moves over the dial-plate of eternity, and the iron is brought to the surface.

Again, the shadows are lurid, and forms of half-naked men flit to and fro, casting weird shadows into the outside gloom, their faces are transfigured—huge furnaces belch forth volumes of smoke and flame, and from beneath their foundations rolls a river of molten metal. There is a rush through the air and I catch the echo of the stupendous trip-hammer as it falls and wields with its mighty blows, the iron beneath it but as clay in the hands of the potter. Weary would be your ears were I to tell the many tales that are woven into my being; of the thousands of mortals that have joined in my creation, many working in the dark, knowing not whether their work tended, but the Master knew and directed all. Mine, I say, but to work on—on through the storm and the sunshine: on through the night and the day! To proclaim to the eyes that watch out of the eternities: "Thy word was not in vain! The Master knew."

Steady and regular was the heavy respiration of the engine, but the voice was heard no more. And the heart of the listener said: "Is it not, too, for me to work on under the hand of the Master?" Am I not, too, the outcome of the centuries? Indebted to those who have gone before? Here to do I know not exactly what, but the Master knows. Mine but to work on through the storm and the sunshine. On, though the waves of affliction roll high and the tempest of sorrow threatens to engulf. On, through doubt and misgiving. On, through pain, age, even despair knowing this, that there shall be light at eventide, and that perchance when the work is over and with faltering step I enter the valley of the shadow, I shall hear the still sweet voice of the Master: "Well done."

### WOMAN'S INFLUENCE.

Very early in the world's history it was perceived that although debarred from the rougher activities of life, women have an empire of their own. Men have the making of civilization, but women have the making of men. It is they who form the character of the individual and give its tone to the society in which they live. It is natural to men to consider the feelings and tastes of women, and to adapt their manners and conversations to them: and it is for women to exercise worthily the sway they thus possess. Practically and to a large extent women settle what subjects shall be spoken of, and in what tone, trifling or serious; and each ought therefore to recognize her own burden of responsibility, and to see to it that the deference paid to her shall not lower him who pays it, and that the respect shown to her shall help him who shows it to respect what is pure and true, and charitable, just and worthy. Let women show that it is worldly trifling or slanderous malignity or empty tittle-tattle that deligets them, then they act the part of Eve and tempt to sin; let them show that they prize most highly the mirth that is innocent, and the conversation that is elevating and helpful and while they win admiration for themselves, they win it also for what is healthy and purifying. No woman can renounce her influence; helpful or hurtful she certainly is, and must be in proportion as she is pleasing and attractive.

### THE SILKWORM'S OCCUPATION GONE.

Paper has been produced from wood pulp for some years, and we have heard of "wooden nutmegs," but now timber has entered into successful rivalry with the silkworm. Count Hilaire de Chardonnat discovered how to manufacture "wook silk," and started works at Besancon two years ago. Splendid wood silk fabrics, more lustrous even than the real silk, are now sold in the best shops of Paris and the London West end. With characteristic long headedness, some Lancashire cotton and silk weavers sent a committee of inquiry to Besancon, and the result is the formation of a company, which has secured from the Count a concession of exclusive patent rights in England. The process, as described by a writer in *The Times*, appears to be comparatively simple. The wood is saturated in a solution of nitric and sulphuric acid. Then the acids are squeezed out by hydraulic pressure, and the pulp is thoroughly cleaned by water. It is partially dried and left for

some hours in a revolving cylinder containing alcohol and ether. Then it is filtered, and emerges looking like thick gum. The gummy stuff is passed through cylinders, from which it is hydraulically forced into pipes leading to the spinning department. The pipes terminate in small taps, fixed close together, each having a glass tube, at the extreme point of which is an aperture so small that it takes ten of the pulp filaments to make the thickness of a human hair. These are the "glass silkworms," of which there will be 12,000 in the factory. A girl touches an emerging filament with her thumb, to which it adheres. She passes the filament through the guides and on to the bobbin. She does the same with eight, ten or twelve other filaments, passing them on to the same bobbin. There all the filaments meet and adhere, and will do so till the bobbin is full. The bunks are subjected to a process which makes them non-inflammable, and are then placed on two revolving rollers which stretch and iron them, giving them a wonderful lustre. The wood-silk takes dye much more readily than the natural silk. The only inferiority is that a single thread of wood-silk is 20 per cent. less strong than the natural article.

#### THE LARGEST SCHOOL IN THE WORLD.

Within a stone's throw of Whitechapel, surrounded by some of the very worst slums, stands the largest school in the world. It is presided over by a peer of the realm, Lord Rothschild, who is regarded with love and admiration by every pupil, for he is indeed their good fairy. This school educates 3,500 children, belonging mostly to the poorest foreign Jews, and has a staff of 100 teachers.

It is well-known that this is Lord Rothschild's pet institution, and that were it not for his munificent support the school would be unable to meet its vast expenditure. It is owing to his generosity that free breakfasts are given every morning to all children who wish to take them, no questions being asked. Again, he presents every boy with a suit of clothes and a pair of boots, and every girl with a dress and a pair of boots in the month of April, near the Jewish Passover.

An idea of the poverty of the children may be gleaned from the fact that not more than two per cent. of them decline to avail themselves of this charity. A second pair of boots is offered in the month of October to every child whose boots are not likely to last during the approaching winter. It is scarcely necessary to state that few do not get them.

A very popular feature in the school is the savings-bank department, instituted by the kindly president. In order to encourage habits of thrift, he allows an interest of ten per cent. per annum on all savings.

#### WONDERFUL THINGS THAT ARE NEAR.

The Philadelphia "Press" says: "Flying is solved. The principle is known. A mechanical expedient is all that is now needed to make it successful. Practical flight is to-day not more than five or ten years off.

"A glow worm makes light with about one three-hundredth part of the force used in ordinary artificial light. When men know how to make light as cheap, streets and homes will be as light as day for a mere fraction of what light now costs. This is near. Vacuum illumination without incandescence is already in full operation, and in a year or two should cut down the price of light to a sixth of its current cost, and in five or ten years light in a city may be, like water, turned on in every house at will.

"Compressed air has long been known to be the best way, theoretically, to store force for use in transportation. There is no waste and no deterioration. The need is a cheap and efficient motor to apply compressed air for city transportation. If this can be done, first the trolley poles and wires will come down, next the horseless, air-compressed motor will do all the work of city delivery.

"When these changes come the only use for gas will be for cooking—if this is not done by electricity. Factories, also, before many years, will be run by transmitted electric power. This has begun to be done and in five or ten years will be completed, and the factory fire and boiler will be a thing of the past.

"The city of the future, and no very distant future, will have no trolley poles or wires and no horses. All movements will be on rails by silent air motors or by horseless carriages equally silent. All pavements will be asphalt. Unlimited light will be as cheap as unlimited water is to-day. No coal will be delivered at private houses and no ashes taken from them. With no horses, no coal, and no ashes, street dust and dirt will be reduced to a minimum. With no factory fires and no kitchen or furnace fires, the air will be as pure in the city as in the country. Trees will have a chance. Houses will be warmed and lighted as easily and cheaply as they are now supplied with water.

"A city will be a pretty nice place to live in when the first twenty years of the twentieth century are passed."

## THE BIBLE CLASS.

### DIVINE PROVIDENCES.

(For March 21th.)\*

BY REV. PHILIP A. NORDKILL, D. D.

The story of Peter's miraculous deliverance from prison when seized by Herod Agrippa is well-known and need not be repeated here. Having showed himself to one of the many groups of believers who were earnestly praying for him, he quickly and quietly left the city, as he knew that in the morning when his escape would be discovered no efforts would be spared to recapture him. At this point, where he disappears for six or seven years from the apostolic history, late ecclesiastical traditions attempt to fill the gap. In the interest of hierarchical pretensions he is represented as journeying to Rome, founding the Roman Church, becoming the first of the Roman popes, exercising authority over the churches as vicar of Christ for the next twenty-five years, and then transmitting this authority to his successors. So far from this being the case, it is quite uncertain that Peter ever was in Rome. If he suffered martyrdom there, as reported, his arrival before that event must have been recent. That he could have been bishop of Rome during the long and weary years of Paul's first imprisonment there, and never visited or communicated with his fellow-apostle is simply incredible. The fact that Paul wrote his letter to the Roman Church is almost absolute proof that Peter had had nothing to do with the founding of this Gentile church, as it would have been against Paul's settled policy to intrude on another man's field of Christian work. When Peter reappears in the apostolic history he is not in Rome but in Jerusalem.

#### GENERAL PROVIDENCE.

Peter's deliverance from the power of Herod Agrippa is an illustration of God's care over His servants. The fact that James was not delivered, but beheaded, is no argument against the reality of this divine care. For whether it is the good pleasure of God to take His servant to Himself in the midst of his work, or to suffer him to continue to extreme old age, either is welcome by a loyal servant. If the former, he will say that to depart and to be with Christ is far better. If the latter, he will glory in continued service. To one who truly believes in God, luck, chance, accident, fortune, or misfortune have no existence, for he recognizes God's overruling hand in all matters large or small. Whatever comes, whether prosperity or adversity, joy or sorrow, health or sickness, life or death, he accepts them as determined by a wise and loving Father in heaven who is interested in all the concerns of His children, and who gives that which His wisdom decides is for their highest good here and hereafter. But these small and fragmentary lives of ours are after all only parts of a stupendous order. The progress of the world and the unfolding of human history reveal underlying divine purposes. We are encompassed by a vast material evolution and by an equally vast moral movement. Through long and painful struggles, through misery and pain, through innumerable failures and defeats, men have risen to their present level. They have made their efforts in a thousand ways only to discover that every unaided effort ended in collapse. A greater power than that which is inherent in man himself has operated through him, kindled his hopes, urged him for the struggle, the weary toil the unending conflict. It has directed his way out of blackness and chaos and tumult. Through a thousand generations it has encircled him, and lifted him to higher planes of intellectual, moral and spiritual attainment. This power is none other than that of the good and loving God whose hand is over all His works.

#### SPECIAL PROVIDENCE.

Does the God who has made, who sustains, and who directs the universe exercise supervision over the little trivial details of every man's life? Does he, not necessarily by miraculous means, as in Peter's case, but through the ordinary agencies of nature, or through His control of human action, so interpose in human life that the individual may be assured of His loving and gracious care? Some doubt this, but doubt of such oversight is really a denial of some of the leading attributes of God. That we are not always conscious of this care does not invalidate the fact. Sometimes, however, it is made clear in a very startling way. A singular experience was related to the writer some years ago by an eminently successful business man. In his early Christian life he had seriously questioned the doctrine of special providence. He was then engaged in the lumber business, and like other men found himself at times straightened in making collections. Once he was obliged to meet a note for three thousand dollars by a certain date. Every con-

\*An Exposition of Lesson 12 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

ceivable means to obtain the money had been tried, and yielded only twenty-five hundred dollars. The day came when the note fell due. With a heavy heart he started for his office. On the way the thought flashed into his mind, "If God should place this balance in my hands in some wholly unexpected way, will I believe that He cares for me in everything?" Almost in agony of soul he cried, "Yes, Lord, I will believe." Stopping at the post-office he received a letter which, when opened, was found to contain a large order for lumber for a new mill, sent by an entire stranger, who did not want a stick of the timber for three months, but who had enclosed an advance payment of five-hundred dollars, the precise amount that no effort had been able to secure. Such an order was never received by him before nor since. There was no apparent reason why the advance payment should have been made at all, for the lumber if not in stock was quickly obtainable. The coincidence almost overpowered him. Some may call it only a coincidence; but sensible men will see in it the hand of God, and infer from it that His efficient presence though not always so plain is none the less real.

## FOR THE SABBATH SCHOOL

### International S. S. Lesson.

#### LESSON XII.—CHRISTIAN SELF RESTRAINT.—MARCH 21.

(Cor. ix. 19-27.)

**GOLDEN TEXT**—"Every man that striveth for the mastery is temperate in all things."—1 Cor. ix. 25.

**TIME**.—A. D. 59.

**INTRODUCTION**.—In our regular course of lessons in the Acts of the Apostles we had reached the point at which Saul of Tarsus, who was afterwards called Paul the Apostle, was converted, and began to preach the gospel of Christ; the most bitter persecutor of the Church, being from this time its most able and zealous defender. It is appropriate that at this point we should have as the last lesson of the quarter a lesson setting forth in the words of Paul himself, written twenty-two years after his conversion, the spirit of devotion and self sacrifice which controlled him in his life in the service of Christ. The passage has been chosen as a temperance lesson, inasmuch as it points out so clearly in the last verse the principles of Christian self-denial.

**VERSE BY VERSE**.—V. 19. "I."—Paul the Apostle, who wrote the Epistle to the Corinthians. "Free from all men."—Not under their control or authority. "Made myself servant."—By voluntarily seeking to do them service. "Might gain."—Gain them as disciples of Christ.

V. 20. "Became as a Jew."—Conformed to their views and feelings, and as a Jew observed Jewish rites and ceremonies. "Under the law."—Those who professed allegiance to the ceremonial law of Moses. This simply repeats in another form the thought of the preceding clause.

V. 21. "Them that are without law."—The Gentiles who did not receive the law of Moses. "As without law."—He did not insist that Gentile Christians should keep the Mosaic law.

V. 22. "To the weak."—The weak in faith, the ignorant. "Became I as weak."—He accommodated himself to their weakness so far as was right. "I am made all things to all men."—He adapted himself to them in all things permitted by conscience.

V. 23. "For the gospel's sake."—That it may be advanced. "Partaker thereof."—Sharing its blessing.

V. 24. "Run in a race."—The reference is to well-known athletic games of the time. "One receiveth a prize."—The one who surpasses all others, while in the Christian race all who strive rightly receive a prize.

V. 25. "Striveth for the mastery."—Whether in the race, wrestling, or any athletic contest. "Is temperate in all things."—Practicing abstinence in everything that would diminish physical strength or vigor. "A corruptible crown."—The prize in the ancient games was ordinarily a garland, or wreath, that would quickly fade and perish. "But we."—Who run the Christian race. "An incorruptible."—That is, an unfading crown—the crown of life.

V. 26. "I therefore."—The apostle uses his own case as an example.—"So run."—With such abstinence and self-denial. "Not as uncertainly."—As having any doubt of final success. "So fight I."—The reference is to the pugilists, or boxers, of the Grecian games. "Not as one that beateth the air."—It is no mimic fight, but a real contest.

V. 27. "Keep under my body."—Restraining all appetites and passions that would hinder success. "A castaway."—That is, lest I should fail of success in the contest.

**THOUGHTS**.—A man-pleasing spirit, when it is without sin unto edification, is a blessed grace. (Rom. xv. 2, 7.) "A pious man may be many-sided; for nothing is more manifold than the ways

and means of divine wisdom, in the execution of its designs. But there is a great difference between the noble, legitimate accommodation of the Christian and the slippery by-ways of worldly cunning." Paul so lived that he could say he had a conscience void of offence toward God and man. No minister can live below that experience, and be clear. It must be the study of every teacher to first, himself, be what he would teach others to be. No one has a greater responsibility than the man who is called to the leadership of God's people, yet no man is in a better position to be all God wants him to be than is he. The duties and responsibilities resting upon the ministers of the gospel tend to bring him to the "full measure of the stature of the fulness of Christ." Paul gave himself to the work of saving souls. He not only renounced his rights to support, and endured much toil and sacrifice for the welfare of others, but he entered into the narrowness and weaknesses of others, and accommodated himself to their spiritual defects and necessities, and conformed to their ways by speaking with them in their own language, as it were; with children, in a childlike manner, and with adults according to their understanding. He stepped down to them to help them step up with him into higher and richer spiritual attainments. This marked his character as noble and Christlike.

A contest is never without spectators. Friends and relatives look with interest upon those who enter the race-course, or engage in the game of boxing. Every soul who enters the race-course to glory attracts the attention of God and the angels, while men look with eager, wondering eyes to see how the Christian outstrips his difficulties and runs on. "Standing and running both belong to the true Christian—standing, as opposed to falling; running, as opposed to idleness and standing still, and to unfaithfulness in falling back. Entering this race includes the turning from sin, the turning to God, the exercise of the powers in the obedience of faith, and the refraining from all hindrances, such as the lusts of the flesh, the lust of the eye, and the pride of life. A Christian is bound to refrain from whatever obstructs his course, and to use all means for increasing his spiritual strength. The lack of earnestness, disregard for the prize, and the neglect of means, accounts for so small a number of Christians." Provision is made for the success of every Christian. A reward is in store for every faithful one.

The eternal reward for the faithful suggests to us the importance which God puts upon our efforts to gain heaven. The great price paid for our salvation convinces us that it is no small thing to be redeemed through the power of Christ. All this should engage the soul to strive for the mastery. The divine help promised to the Christian secures him from failure, if he will lay hold upon it. There are no hindrances too hard for grace to overcome. Our enemy is weaker than our Friend. The path of the just is as a shining light, which groweth brighter and brighter unto perfect day. The way leads upwards all through the journey. The conflicts increase in number and severity, but the grace abounds more and more until the race is run, the conflict over. Then the crown of glory which fadeth not away, is given. Earthly woes will be forgotten in the joys of everlasting rest.

## CHRISTIAN ENDEAVOR.

### DAILY READINGS.

First Day—The Liberty of the Gospel—Gal. v. 1-26.  
 Second Day—"Christ Hath Made Me Free"—Rom. viii. 1-15.  
 Third Day—"Not to Please Ourselves."—Rom. xv. 1-13.  
 Fourth Day—Lawful Things Not all Expedient—1 Cor. x. 23-33.  
 Fifth Day—"Lest I Make My Brother to Offend."—1 Cor. viii. 1-13.  
 Sixth Day—"Let Us Lay Aside Every Weight"—Heb. xii. 1-13.  
 PRAYER MEETING TOPIC.—March 21—HOW OUR BODIES INFLUENCE OUR SOULS.—Dan. i. S-21.

## CHRISTIAN TEMPERANCE RESOLVE.

BY LILLIAN F. LEWIS.

This the vow of my endeavor:  
 Nothing must from Christ discover;  
 Total abstinence forever  
 From all form of liquor drinking,  
 And what evils interlinking,  
 Lead astray.

This is my plan of reformation:  
 Through His grace, regeneration;  
 Through the law, removed temptation;  
 For the God-bought, gospel mission;  
 For the grog-shop, prohibition—  
 Work and pray!

## HOW OUR BODIES INFLUENCE OUR SOULS.

*(A Temperance Topic.)*

Our Lord Jesus Christ, honored His body as the handiwork of God. He felt that only through it, by means of the activities and the sufferings of its members, could the great fact of human salvation be wrought out. It was the instrument of His incarnation, His life, His death, His resurrection—of all the incomparably solemn and glorious experiences on which our eternal welfare hinges. Without those blessed hands and feet, the eyes that looked forgiveness on the woman of the city and the robber on the cross, the face which was marred more than that of any man, there would have been no redemption for us who have destroyed ourselves.

In the same way it is through the bodies of His people that He carries forward His work. It must be unspeakably important, then, that, like Christ, they should hold the body in honor, preserving it from shame and evil, and seeking to maintain its efficiency for those holy and august ends to which it ought to be consecrated.

The temptations, to the young particularly, to "see life," to "sow their wild oats," to "drink to fortune, drink to chance," is at all times a strong and subtle temptation. Those who would help them must bid them be alert and wakeful, not ignorant of Satan's devices.

The intimate connection of the body and soul is severed only by death. While on earth, "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." And what a piteous history is that of ninety-nine men in a hundred, who if they be conscious and faithful to their own selves, are obliged every day to say; "I know I had an ideal, I knew what was right, I set out to do what was right, but all through the checkered day I have done the things that I meant not to do, and have neglected to do the things that I intended to do."

And it is this conflict, this unceasing conflict that led the apostles to say, "Who shall deliver me from the body of this death?" The body, the animal man that is constantly intruding where it has no business, sully the clear sky of love, dimming, clouding the day, and making us creep along the material ways of life when with wings we ought to soar by love and joy and get into the higher and unclouded realms of experience.

But passing from this point, we cannot lay too much stress on the noble Christian grace of "self-control"—the kingly government of the outer nature by the conscience and the will which have been enlightened and renewed by the spirit of God.

**"THEY ONLY THE VICTORY WIN"**

Who have fought the good fight, and have vanquished the demon that tempts us within.

Canada's entire contributions to missions in 1891 would not pay Canada's drink bill for four days.

The annual receipts in the saloons of Chicago amount to more than double the total sum given by the United States for Missions.

**TEMPERANCE IN ALL THINGS.**

Men and women are conquered by other appetites as well as by that for drink, appetites quite as powerful, as vicious and as ruinous as the thirst for an intoxicating beverage. To cut off the supply of this thirst will save them from this form of perdition, but it makes them no stronger, it imparts to them no virtue, it does not affect their moral nature and does not furnish them with any armor against other foes that plot and work their destruction as certainly and as effectively as the fiend of the bar-room. Evil is hydra-headed and the excision of a single head does not slay the monster. The enemy is driving on us from every quarter, and it happens too often that just as we are bearing down vigorously on one of his strongholds, he forces the lines at another point and gets possession of the field.

But with the character changed, the heart drawn to spiritual objects, with inward strength replenished and moral principles made firm, all forms of evil lose at once their attractions, or if they still wear an enticing garb, there is inherent moral power to withstand them. The danger is at the worst reduced to a minimum. With Divine help one may become as thoroughly fortified in grace and virtue as to be made proof against all temptation. Temptation has, indeed, strength. It is the fierce power of hell. But virtue sustained by grace is yet stronger, it is the power of God.

**ENDEAVORS PARAGRAPHED.**

Denmark has lately formed its first Christian Endeavor society.

A mission band has been formed by Tacoma Endeavorers to do work in the rescue missions of the city.

The temperance committee of a Kansas Christian Endeavor society has organized a Loyal Temperance Legion.

The Missionary Committee of the Erskine Presbyterian Church, Toronto, have taken charge of the prayer meeting at the House of Industry, on the first and third Saturday of each month.

All the barber shops and the railroad stations in Spencer, Ia., are supplied with good literature by the Friends Christian Endeavor society.

A little society of ten members drove forty-eight miles to attend a recent convention of the Marshall County, Ill., Christian Endeavor Union.

Three "missionary pigs" are being reared by an Atkins, Ark., Christian Endeavor society. The proceeds of their sale will be devoted to missions.

Forty prominent speakers have already accepted invitations to address the British National Christian Endeavor convention at Liverpool, June 5th to 8th.

There were only fifteen persons present at a recent mid-week prayer meeting in a church in Kasson, Minn., and every one of these was a Christian Endeavorer.

The first week in April has been appointed a special week of prayer for California Endeavorers, in behalf of the convention at San Francisco next July.

During a recent severe snow storm a company of Philadelphia Endeavorers provided hot coffee for the motormen and conductors on one branch of the city street car lines.

Dr. Clark's work in India, outside of Bombay, has not been hindered much by the plague. He is now on the way to South Africa and expects to spend March in that country.

No dances or theatrical shows have been held in Waterloo, Me., since the formation of a Christian Endeavor society, two years ago, that has interested a great number of young people.

Every young person within a radius of five miles of Haines City, Fla., is enrolled as a member of the nine-month's-old Christian Endeavor Society. Two Endeavorers ride eleven miles to attend each meeting.

**OUR YOUNG PEOPLE.**

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

**GALT Y. P. U.**

The annual meeting of the Galt Young People's Union was held in Knox Church. The reports of the Secretary and the committees were read. They showed the Union to be doing well. Financially it was in a satisfactory condition their being a balance in the treasury after all expenses had been met.

The officers were then elected, the following being honored:—President, Mrs. Acheson; 1st Vice-Pres., John Taylor, jr.; 2nd Vice-Pres., James Wilson; Sec.-Treas., Geo. Montgomery; Convener Good Literature Committee, James Webster; Convener of Temperance and Social Purity Committee, Rev. W. Kettlewell.

**HOW TO GET FAME.**

William Arthur, returning from Egypt, preached before a small English audience in Paris. He said that near the Upper Nile he had visited the ruins of a once majestic temple. Here and there was a broken arch or a shattered column, and the vast foundations were nearly covered with the drifting sand. Melancholy, and oppressed by the scene of utter desolation, he had sought a dark apartment to muse upon the mutability of human greatness. Who built this enormous structure? What king reared it by his money? The silence of the grave was the only answer to his questions. Suddenly his painful meditations were broken by a voice in the Egyptian language calling out from a distant and unseen nook in the chamber: "Abraham! Abraham!" Another voice answered: "Yes, Moses, I am here"; and instantly the dusky forms of the two Egyptians disappeared. "Ah!" added Mr. Arthur, "God has seen fit to hand down to the remotest posterity the name of the man who never owned a foot of ground, but was a man of the tent and the altar, and the name of a man who esteemed the reproach of Christ greater riches than the treasures of Egypt; and they still live in all lands. They despised earthly glory and wealth; but the righteous shall be in everlasting remembrance."

## THE LITTLE FOLK.

## HOW PUSSY WAS SAVED A WHIPPING.

Dear pussy, I love you, an' I's your true friend,  
 'Cause I saved you a whippin' to-day.  
 When cook missed her custard, and every one said  
 It was puss that had stoleed it away.  
 You know you are naughty sometimes, pussy dear,  
 So in course you got blamed, an'—all that!  
 An' cook took a stick, an' she 'clared she would beat  
 The thief out of that nizzable cat.  
 But I—didn't feel comfort'ble down in my heart,  
 So I saved you the whippin', you see,  
 'Cause I went to mamma, an' telld her I guess  
 She'd bette- tel' cook to whip me,  
 'Cause the custard was stoleed by a bad little girl,  
 Who felt dreffully sorry with shame,  
 An' it wouldn't be fair to whip pussy, in course,  
 Whon that bad little girl was to blame!  
 "Was it my little girlie?" my dear mamma said,  
 I felt dreffully scared, but I nod'ded my head,  
 An' then mamma laughed, "Go find nurse, for I guess  
 There's some custard to wash off a little girl's dress."  
 Well, then, 'course they knew it was I, an' not you,  
 Who stoleed all the custard an' then ran away.  
 But it's best to be true in the things that we do,  
 An'—that's how I saved you a spankin' to-day.  
 "Montreal Star."

## D. V.

"I wonder what grandmother means by D. V.," said Arthur Carroll, to his sister Anna. "I heard her say she would, D. V., when Mrs. Whiting asked her if she would go and take luncheon with her next Monday."

"D. V." means "God willing," replied Anna. "Deo volente." "I have heard grandmother use it so often that I looked it up in the dictionary. It is among the list of abbreviations. It is the same as if she said, "If nothing happens to prevent, I will go." What could possibly happen in three days to prevent grandmother's going to Mrs. Whiting's if she wishes to?"

"When I am asked if I will do a thing I just make up my mind that I will, or I won't and say so. If I say I go, I go, and that is the whole of it," said Arthur.

"I will, is for the Lord to say, children," said grandmother, who had overheard the conversation and came in at that moment. "When I was your age I thought I could say "I will," and do just what I said I would, but I have lived long enough to learn that, "Man proposes, but God disposes," and I will tell you how I first learned to say "D. V.,"

"When I was twelve years old my uncle and aunt invited me to go and spend the spring vacation of a fortnight, with them in the city. I had never been in the city, and of course I was delighted and sat right down to write a letter and accept the kind invitation. I had written positively that I would go a certain day. My mother took the letter in her hand to read over to see if there were any mistakes in it. In my haste I had carelessly left out an "I" that belonged to one word, put an extra "t" in another, and mother called my attention to the errors in spelling, then she said, "My dear, you have written positively that you will go. You don't know what may happen between this time and Thursday. You better put D. V. right in this place here." Then she explained to me what it meant. There was not room to write, "If nothing happens, etc.," so she gave me the shorter way to express myself in. But I said: "Pooh; how foolish to put those letters in. They will look as if they squeezed themselves in between those two sentences, after my letter was finished. They will spoil the look of my letter," and I sealed the letter up and sent it off without putting the "D. V." in.

"I was full of happy anticipations of my visit and not a thought came into my mind that I could not go. It was supper time and my trunk was all packed and I was ready to start the next morning. The stage coach was going to stop at the door to take me to the nearest town, where I would take the train for the city. But just before we sat down to supper our hired man came in to the sitting-room, looking very much frightened, and told us father had fallen down from the hay

mow on to the barn floor. We all ran out to the barn and at first we thought father was dead. But after he had been brought into the house and the doctor came, he became conscious, but his leg had been broken in the fall and his head had been cut in two places. My father was the very best father in the world, so I thought then and so I think now. He was always so companionable with his children, so gentle with their faults and so considerate of them. As soon as he came to himself, and the doctors had set the broken bone, he called me and said, "Daughter, I don't want you to stay home from Uncle Jacob's on my account. It will be a great disappointment to you, I know, so be all ready when the stage calls in the morning." But I said, "Dear father, I'm not going. I would be wretched if I went and left you so sick. I am going to stay and help take care of you." I know father felt happy to think I loved him so well that I would not leave him, even for a visit to the city. It was months before father could get about and then he had to go on crutches. The doctors called the break "a compound fracture."

"That was my first lesson in learning to say, "D. V." We cannot any of us say what we will do, because we don't know what may come unexpectedly to prevent us carrying out our plans. We all depend upon a higher Power for "our goings out" and "our comings in," and whether we do this or that depends upon His purposes for us."—The Evangelist.

## OO-OPERATION.

The "Girls' Friendly Magazine" says that in March of last year Jane Blank, a poor girl in a Welsh village, and Sarah Dash, another girl on a Cornish farm, emigrated to the United States. They had no friends or acquaintances to protect them on the long voyage, or to receive and look after them when they landed in America. But they belonged to this society, which numbers nearly a half million members all of whom are young women, both rich and poor, associated for mutual help and friendly word.

Their intention to emigrate was made known to the general manager in England who arranged that they should sail on the same ship.

The Cornish and Welsh girls met for the first time on the deck of the steamer, and were known to each other by the little button of the society which each wore.

Each of them carried a letter from the manager to the captain, asking for his kindly oversight. Instead of making the voyage alone and unprotected, they shared the same room and became companions and warm friends.

When the ship reached New York harbor, an American member of the society, accompanied by a clergyman, met them, guided them through the customs, took them to a respectable boarding-house, secured a situation for Sarah, and sent Jane the next day safely to her friends in Ebensburg, a Welsh Pennsylvania village.

A few months later the poor Cornish girl fell sick, lost her place, and penniless and homeless, would have been driven to the street but for her friendly associates, who placed her in a hospital until she was cured, and then again found work for her.

"I feel," she wrote home, "as if our society had a thousand arms, and wherever I go they hold me and take care of me."

This is a homely story, but it is one of facts. It shows what may be done by organization, even among young girls, when the motive is helpful and uplifting.

A smile is as cheap as a frown, and has occasionally turned out to be worth vastly more in hard cash. Recent English newspapers tell of a lonely old bachelor leaving all his property to a young lady known to him only from the fact of living opposite, because for several years she had smiled pleasantly upon him when they casually met in the street, and the smile had cheered his lonely heart and won this practical recognition in his will.

## Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrence to which they refer have taken place.]

### MONTREAL NOTES.

At a special meeting of the executive of the Board of French Evangelization held on Thursday morning, March 4th, it was decided to take steps looking to the transfer of Colligny College from the care of the Board to that of the Synod of Montreal and Ottawa. Some eight years ago this institution was purchased by the Church at the request of its former proprietors and placed under the control of the Board of French Evangelization in the hope that in addition to furnishing a good education to English Protestant girls it might be turned to account in the interest of French work. An honest effort has been made to accomplish this double end. The English part of it has been reasonably successful, but as regards any real service to French mission work it has proved impossible to make it effective. Under these circumstances the Board feel the incongruity of their retaining the administration of the institution any longer. There is danger of constant misapprehension of the true state of the case in the public mind. On the one hand it may injure the proper work of the Board through the erroneous supposition that its ordinary funds are being diverted to a purely English educational work. On the other hand it may injure the College with its natural patrons through the supposition that it is a College for French girls. Delegations have been appointed to explain the matter to the various presbyteries within the bounds of the Synod, so that at the annual session in May, the members may be able to come to a decision after full time for consideration. If the ministers of the district especially are disposed to take a reasonable interest in the institution the Church may be able to retain permanently a College which has done good work in the past and may be of still greater service in the future. In order to give the new movement a fair start, an effort is being made to secure a guarantee fund of two or three thousand dollars for the next three years. Already some progress has been made in this effort. But with the increasing call for the higher education of women, the institution ought easily to be self-supporting in the immediate future.

The annual meeting of the Graduates' Society of Pointe aux Trembles was held at the schools on Friday, March 5th. Owing to the special effort made by so many of the former pupils to be present at the Jubilee Festival of the institution a few weeks ago, the attendance was not so large as in some former years. But some fifty in all assembled. Principal MacVicar and Dr. Cousin were present from the Presbyterian College as well as all the French students. The reports showed the Society to be in a satisfactory condition, and the outlook encouraging. The schools are now made much more easily accessible by the opening of the belt line of electric railway, and the teachers count on having many more visitors than formerly, not only from residents of Montreal, but from other places as well.

The Junior Christian Endeavor Society of Taylor Church, held an interesting temperance meeting on Sunday afternoon, the 21st ult. A black-board diagram showed the expense of the liquor traffic, and an effective address was given by Mr. McComb. In the evening the pastor, Rev. Thomas Bennett, preached a strong temperance sermon on the text, "Thou shalt not kill." He earnestly advocated total prohibition.

The annual meeting of St. Andrew's Church, Sherbrooke, was held on the 24th ult. The reports showed that the past year had been a successful one in the history of the congregation. In addition to meeting all current expenses and interest charges on their church debt, they have reduced the latter by five hundred dollars. The pastor, Rev. Wm. Shearer, presided at the meeting, which was followed by a social with refreshments provided by the ladies.

The congregation of Beaubarnois and Chateaugay has given a call to the Rev.

J. D. Anderson, B. A. The ordination and induction will probably take place during the present month. Rumor has it that about the same time Mr. Anderson will be married to one of Montreal's fair daughters. He is a graduate of the Presbyterian College, class '96, and is a son of the manse.

The Rev. E. Scott, of the *Record*, preached a missionary sermon in St. Bartholomew's Reformed Episcopal Church on Sunday evening, Feb. 28th. He was listened to with marked attention.

The Rev. Principal MacVicar left for the West on Thursday evening to take part in the Jubilee Services of Melville Church, Fergus, where his eldest son is at the present time minister. He will be absent about a week.

### GENERAL.

The Dresden Presbyterian church will forward the sum of \$58 to the Indian Famine Fund.

Rev. Joseph Elliott, of Nairn, has received a unanimous call to the pastorate of Knox church, Dutton.

Rev. Dr. Grant, Orillia, will preach anniversary sermons in the First Presbyterian church, St. Marys, on March 14th.

Rev. J. W. Mitchell is conducting a series of Evangelistic meetings in the Presbyterian church, Morewood, Ont., the attendance is large and the meetings full of promise.

On Feb. 9th, the Harkness Mission Circle gathered at the manse and surprised Rev. Mr. Thom of Arthur, with an address and a handsome travelling case and manicure set combined.

The monthly meeting of the Toronto Auxiliary to the Loper mission will be held (D. V.) in the C. I. M. Home, 632 Church street, Monday next 3 30 p.m.—All are cordially invited.

St. Andrew's Presbyterian church, Renfrew, was badly scorched by fire on Wednesday, March 3rd. One side of the building was badly damaged. The loss was fully covered by insurance.

At a meeting of Picton Presbytery Rev. W. M. Thompson accepted the call to New St. Andrew's congregation, New Glasgow, the induction to take place March 15th. Rev. Mr. Smith, of Eureka, Rev. Mr. Tufts, of Stellarton, and Rev. W. Archibald, of Sunny Brae, will conduct the services.

At the close of the Prayer Meeting in Geneva Church Chesley, last Wednesday evening Rev. E. A. MacKenzie B. A. B. D. pastor, was presented with a valuable Persian Lamb over-coat, and an address signed by the Clerk of Session and the Chairman of the Board of Managers in behalf of the congregation.

Rev. John Hogg, pastor of St. Giles' church, Winnipeg, whose health last fall occasioned such alarm to his friends that he was granted a lengthened leave of absence to recuperate his strength, has spent the intervening months on an extended European tour, and has returned home fully restored in health and enjoying his wonted vigor.

On Thursday the Rev. Alex McNabb was inducted into the pastoral charge of the Newmarket Congregation. The services were most interesting and the settlement seems a most promising one, a pleasant feature of the occasion was the presentation of a substantial cheque to Rev. Walter Amos who has acted as Moderator of Session during the vacancy.

Rev. J. C. Herdman, R.D., Calgary, has received the unanimous nomination of the Calgary Presbytery for the Moderatorship of the General Assembly, to be held in Winnipeg in June of this year. Messrs. McKillop, Herdman and Hamilton, with a member from each of the sessions of Calgary, Medicine Hat and Macleod, were chosen as Commissioners to the Assembly.

The congregation of St. Paul's Presbyterian Church Hamilton, March 1st, tendered a reception to its new pastor, Rev. Neil McPherson. Rev. J. Gourley occupied the chair. Matthew Leggett, on behalf of the managers, presented a cheque for \$250 to Rev. J. G. Shearer, who had acted as Moderator in the call. Jas. Hutchison, the senior member of the Session, delivered an address of welcome to the new minister,

and Mrs. Logie, sen., and Mrs. John Morton presented Mr. McPherson with a minister's gown, cassock, and bands. Mr. McPherson made a suitable reply. After refreshments had been served speeches of congratulation were made by Revs. Dr. Fraser, W. H. Wade, J. L. Gilmour, and Dr. Lyle.

The Rev. Henry Knox, pastor of St. Andrew's church, Hawkesville, died very suddenly on Sabbath Feb 28th. He had been ailing with heart trouble for considerable time, but was able to keep up his appointments most of the time until that date. Deceased was about 70 years of age and had been pastor there for about two years and a half, and was very highly respected.

Cooke's church Sabbath school, Toronto, held its annual social Friday evening, March 5th. During the evening Mr. Caswell, who has been Superintendent for over eight years and been connected with the school for about 29 years, was presented with an address expressing sentiments of sincere regard for the valuable services he had rendered to the school during his connection with it. The address was signed by Misses M. B. Close, L. Kerr and A. J. Hooley, a committee on behalf of the Teachers' Association, and was accompanied by a beautiful and chaste silver inkstand. The address was read and the presentation made by Mr. Thos. Kinnear on behalf of the Association.

The Presbyterian pastors and college professors met on Tuesday Feb. 16th in Manitoba college Winnipeg to commence arrangements for the General Assembly, which is to meet in St. Andrew's church here in June next. A general committee on arrangements was formed consisting of the college professors, the pastors of the Presbyterian churches of the city with a representative from each congregation. Of this committee Rev. Joseph Hogg, pastor of St. Andrew's, is chairman, and Rev. R. G. MacBeth, secretary. The chairman and secretary, with Professor Baird, J. B. Mitchell, and R. M. Thompson, will form an executive. Steps will be taken to secure the names of commissioners as soon as they are appointed by the several presbyteries and thereafter the work of billeting will be taken in hand. When the Assembly met here in 1887 many members of churches other than Presbyterian made requests for delegates, who were personal friends and as the names are received from Presbyteries they will likely be published, so that any who desire to entertain friends whose names appear may notify the secretary, Mr. MacBeth. The number of commissioners will likely be large enough to fully tax the hospitality of the city, which, however, when much smaller than it now is entertained most royally the assembly of 1887.

To-day, Mar. 17th, Melville Presbyterian Church, Fergus, celebrated its 50th anniversary by appropriate services.

In the morning at 11 o'clock Rev. Dr. McMullen preached an able and appropriate sermon. Dr. McMullen having connected himself with the church here nearly 50 years ago under the pastorate of the late Rev. Dr. Smellie, who for nearly half a century was pastor of Melville Church.

He recalled many pleasant reminiscences of the past, but few of the older ones were spared and present to enjoy the services to-day. At 3 p.m. Rev. Dr. Wardrop addressed the children and young people in connection with the Sabbath school.

At 7 p.m. Rev. Principal MacVicar of Montreal occupied the pulpit and preached to a united congregation of Melville and St. Andrew's. The church was filled to overflowing, numbers having to be turned away, unable to get in.

At all the services subscriptions and contributions are voluntary taken for the purpose of a building fund towards the erection of a new church, now in contemplation. A letter was read to the congregation from their former pastor, Rev. R. M. Craig of Santa Fe, New Mexico.

### PRESBYTERY OF TORONTO.

The Presbytery of Toronto at its last meeting disapproved of the Remit to form a Union Mission Board. It approved almost unanimously of the Remit recommending the appointment of a permanent

editor for Sabbath school publications, who shall have his headquarters in Toronto, and gave his whole time to that work. The matter of the Cowan Ave. congregation's permanent site was sent up as a Reference to the Synod of Toronto and Kingston for final judgement. The Presbytery cordially approved of the recommendation of the Foreign Mission that a week be set apart for special prayer and effort on behalf of Foreign Missions, and Presbytery will address a circular letter to the Sessions of the bounds in respect to it. Arrangements for the induction of the Rev. W. J. McDaughan as minister of St. Andrew's Church, Toronto, were made as follows:—Presbytery to meet in St. Andrew's Church on Thursday the 25th March for that purpose, the Moderator presiding. The Rev. Prof. Ballantyne was appointed to preach, Principal Caven to deliver the charge to the minister, and Dr. Carmichael to address the congregation. The following commissioners to the approaching General Assembly were chosen, ministers:—Principal Caven, Dr. MacLaren, D.D., Dr. Gregg, Dr. Warden, Dr. Milligan, Dr. Carmichael, Dr. McTavish, D. Macintosh, R. P. Mackay, D. C. Hoesack, J. C. Tibb, J. A. Turnbull, J. A. McCaul, T. McLachlan, A. L. Macfadyen. Elders:—W. Mortimer Clark, Hamilton Cassels, J. K. Macdonald, Robert Kilgour, Hon. Justice MacLennan, W. B. McMurrich, S. C. Duncan-Clark, John A. Paterson, And. Jeffrey, Dr. Moffatt, Geo. Keith, W. P. Rodger, David Elder, Geo. Irving and Samuel Wallace. Rev. J. H. White resigned the charge of Deer Park congregation and the pulpit will be declared vacant on the 14th inst., Mr. J. A. Morison was appointed Moderator of Session in the interim. The Rev. J. H. W. Milne was appointed Moderator of Presbytery for the next six months.—R. C. Tibb, Clerk.

#### PRESBYTERIAL W.F.M.S.

The annual meeting of the Toronto Presbyterian Society, W.F.M.S., was held in St. James' Square Church on Friday last. The attendance was very large. Mrs. Cowan, President of the Murray Mitchell Auxiliary, conducted the devotional exercises.

Mrs. Gray, President of the Society, took the chair at 10.30. The Secretary presented the reports from 56 auxiliaries and 34 mission bands throughout the Toronto Presbytery. Miss Reid, Treasurer, presented the financial statement, which showed that the year had been a most successful one, the amount raised being \$5,817, quite an advance on last year. Mrs. Gray was elected President, Miss Reid Treasurer and Miss Craig Secretary.

About eight hundred ladies were in attendance at the afternoon meeting. Mrs. Brown, Agincourt, led in the devotional exercises. Much regret was expressed at the absence of Mrs. Robinson, who was expected to give an address. Mrs. Shortreed spoke of the work of the society. Mrs. McMurrich also spoke briefly. Solos were sung by Mrs. Wm. Patterson and Miss Hall. Dr. Anderson presided at the organ.

## Scrofula

Manifests itself in many different ways, like gouts, swellings, running sores, boils, salt rheum and pimples and other eruptions. Scarcely a man is wholly free from it, in some form. It clings tenaciously until the last vestige of scrofulous poison is eradicated from the blood by Hood's Sarsaparilla. Thousands of voluntary testimonials tell of suffering from scrofula, often inherited and most tenacious, positively, perfectly and permanently cured by

## Hood's Sarsaparilla

The One True Blood Purifier. All druggists \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

act harmoniously with Hood's Pills Hood's Sarsaparilla. &c.

#### LONDON W. F. M. S.

The thirteenth annual Presbyterial convention of the Woman's Foreign Mission Society of the Presbytery of London was held at St. Andrew's Church, London, Feb. 3. There was a large attendance.

After the preliminary hymn, Mrs. J. A. Murray gave an edifying Bible reading on "The Spirit of Missions."

Mrs. John Currie, of Belmont, the president of the Presbyterial, followed the annual address, which was well received.

A warm welcome was extended to the society by Mrs. (Rev.) Robt. Johnston, setting forth the importance of foreign missions.

Mrs. R. H. Cameron, of Glencoe, replied on behalf of the society, thanking the London ladies for their kindly sentiments.

The experiment of each auxiliary presenting its own report through its secretary was tried for the first time, and proved eminently satisfactory. Reports were read from St. Thomas, Ailsa Craig, Komoka, Crinan, Appin, Ilverton, Aylmer, Argyle, Belmont, Kintore, Crumlin, Lobo, Cowal, Dorchester, Glencoe, Hyde Park, Moss, Proof Line, North Westminster, Thamesville and other places. These reports were most encouraging, showing a marked advance over previous years. These reports were followed by the reports of the mission bands, and the various Presbyterials have reason to feel gratified at the results of the work.

Miss Murray, of Aylmer, the secretary, spoke of the mission band workers as being well informed, and, therefore, well equipped for great service in the Master's cause.

Miss Keesack gave her report of the Northwest work.

Miss L. M. Fraser, the secretary, said the weight of the united contributions to the Northwest was 4,200 pounds, representing a value of \$1,591.97, an increase of \$256.65. Money contributed to the general fund amounted to \$2,630, an increase of \$351.74 over last year. The total value of goods and money received during the year had been \$4,222. The membership had increased about 100.

The evening meeting was an overwhelming success. Rev. Robert Johnston presided.

Rev. Mr. Johnston dispensed with the chairman's remarks, and called upon Rev. M. Haig, who read the report of the secretary, as submitted in the afternoon. Rev. Mr. Johnston, in speaking to the report said, There were two things requisite to make the W. F. M. S. an ideal body. One was to have an auxiliary in connection with every church, and the other was that all the ladies should be members.

Rev. Geo. H. Smith, of Thamesford, the first speaker, dwelt upon the history of Christianity; the date of the birth of Christ; and the fact, that we were entering upon the 20th century.

Rev. Murdock McKenzie, on rising, said other speakers had told of the work done, but he wished to tell them of the work to be done. The W. F. M. S. had for its motto, "The World for Christ," but in China tens of millions could be met who had never heard the name of Jesus. The speaker closed with a pathetic story of the life and death of the Graham sisters, who had died within eight days of each other.

Miss Elizabeth Walker gave a solo after the address.

#### PETERBORO' W. F. M. S.

The sixteenth annual meeting of the Peterboro' Presbyterian Women's Foreign Missionary Society convened Feb. 9th in St. Andrew's Church, Peterboro. In the absence of the President, Mrs. Neil F. MacNaithlan of Cobourg, the chair was taken by Mrs. J. K. Smith, Vice-President of Port Hope. Mrs. J. G. Potter welcomed the visiting delegates in terms of the utmost cordiality, after which reports were received from the various auxiliaries and mission bands in connection with the society. On the whole the reports were most pleasing and satisfactory, signifying an increased interest and attendance with a proportionate increase in the voluntary contributions. The following officers were elected for the

ensuing year:—President, Miss Gilchrist of Baltimore; Vice-Presidents, Miss Sutherland of Warkworth, Mrs. J. K. Smith of Port Hope, Mrs. J. G. Potter and Mrs. Stewart of Peterboro; Corresponding Secretary, Miss Martha Dickson, Peterboro; Recording Secretary, Miss Helen J. Craik, Port Hope; Treasurer, Mrs. J. K. Craik, Port Hope.

Mrs. W. M. Graham of Lakefield, presented the annual report of the society. The membership had suffered a slight decrease and stood at 5,861. The average attendance was ahead of other years. There were in the society 23 auxiliaries and 6 mission bands and 3 juvenile bands. Miss Edmison, Treasurer, reported total contributions of \$1,629.64; from auxiliaries, \$1,300; from mission bands, \$238.92. The afternoon session concluded with an excellent address by Mrs. Shortreed of Toronto.

#### SARNIA W.F.M.S.

The ninth annual meeting of the Sarnia Presbyterial W. F. M. S., was held in St. Andrew's church, Sarnia, on Wednesday and Thursday, January 20th and 21st. A good representation of members from the different Auxiliaries Mission Bands, was present.

After devotional exercises, the President, Mrs. Mactavish, of Parkhill, gave a short address, Mrs. M. Proctor, of Sarnia, welcomed the delegates, to which Mrs. McHattie, Petrolia, replied. Greatings were given by ladies from the English, Methodist and Baptist Societies. The Treasurer reported an increase of \$125 over last year. The Secretary showed 14 Auxiliaries and 10 Mission Bands, belonging to the Society. 16 bales and 2 boxes of clothing valued at \$820, were sent to the Indians of the Hurricane Hills Mission.

Three papers were read on Personal Consecration by Mrs. D. Macleod, Parkhill. Systematic Giving, by Miss Geddes, Strathroy. What we owe to Foreign Missions, by Miss McPhedran, Wanstead, all of which were listened to with attention and interest. Rev. W. G. Jordan, B. A., of Strathroy, gave a Bible Reading, taking for his subject, "Watchfulness."

A public meeting was held in the church in the evening, at which Dr. Thompson, pastor of the church presided. After the usual opening exercises, Rev. Mr. Eadie, Pt. Edward, as representative of the Presbytery, made appropriate remarks. The greatest attraction of the meeting centred in Rev. Murdock Mackenzie, returned Missionary from Honan, China, who gave a most earnest and interesting address on life and work in China.

Thursday morning was given up to business. Election of officers, etc.—President, Mrs. Mactavish, Parkhill; vice-presidents, Mrs. Telford, Theford; Mrs. McHattie, Petrolia; Miss Ross, Nairn; tress., Miss Geddes, Strathroy; rec-secretary, Mrs. Macleod, Parkhill; corresponding secretary, Miss Jessie Brebner, Sarnia.

The next meeting is to be in Parkhill in November.

A short session was held in the afternoon, opening with devotional exercises. Mrs. Walker, Petrolia, gave a very practical paper on "Ways and Means of Raising Money for Missions," which evoked much discussion. Mrs. Weir, Theford, gave a good paper on "Motives of our Work." Some discussions were carried on, after which Mrs. Mactavish closed with prayer.

#### PRESBYTERY OF OTTAWA.

The regular meeting of the Presbytery of Ottawa, was held in Bank St. church, Ottawa, on the 2nd Feb., at 10 o'clock a.m. There was a large attendance of members. The Rev. Dr. Campbell of Erakine Church, was appointed Moderator for the next six months. A petition was presented from the Session of Erakine Church, Ottawa, asking the Presbytery to appoint a committee to consider the location of Erakine Church, and the juxtaposition of the Mission Hall on Concession, St., in order that the way might be cleared for asking, at the proper time, permission to dispose of their present church property, with a view to securing a more suitable site. The prayer of the petition was granted, and a committee appointed to investigate the whole question, and report at a subsequent meeting of Presbytery.

An invitation from the Ladies' Aid Society of St. Andrew's church to take

tea, after the close of the afternoon session, with the delegates of the Presbyterian W.F.M.S., was cordially accepted. It was also arranged to hold the evening sederunt of the Presbytery in St. Andrew's church, in connection with the W.F.M.S. meeting, and Revs. J. S. Lochead, and Dr. Armstrong were appointed to give addresses on this occasion. Commissioners to the General Assembly were appointed as follows: Messrs. R. Gamble, John McLaren, Jas. Bennett, C. A. Doudiet, T. A. Nelson, Dr. Moore, Dr. Armstrong, Dr. Campbell and W. T. Herridge, ministers, and Messrs. Geo. Hay, J. T. Pattison, Jas. Gibson, J. J. Campbell, T. W. Anderson, J. McNicol, Hiram Robinson, J. Hardie, and Hon. E. H. Bronson, elders.

The Rev. Dr. Moore, pastor of Bank St. Church, Ottawa, was unanimously nominated as Moderator of the next General Assembly. A deputation from the Board of French Evangelization was heard, with reference to the claims of the Coligny College, Ottawa, and a resolution was unanimously agreed to by the Presbytery, approving of the proposals submitted, and appointing a committee to canvas for a portion of the guarantee fund asked by the Board. A petition from Presbyterians, resident at Galetta, asking to be united with the congregation of Fitzroy and Torbolton, was granted.

A call from Fitzroy Harbor and Torbolton, in favor of Mr. A. McGregor, was sustained. Mr. McGregor having intimated his acceptance, arrangements were made for his induction at Fitzroy Harbor, on Tuesday 16th February, at 1.30 o'clock p.m., the Moderator to preside, Mr. J. Bryant to preach, Mr. L. A. Nelson to address the pastor, and Mr. J. McLaren, the people.

At the evening sederunt in connection with the Presbyterian W.F.M.S., Mrs. Dr. Thorburn, presented the tenth annual report of the society, which is very encouraging, and shows a slight increase in contributions over last year. Addresses were given by Rev. J. S. Lochead, and Dr. Armstrong, and the report adopted.

A committee consisting of J.A. Macfarlane, Dr. Moore, and R. E. Knowles, was appointed to consider the Remits sent down by the General Assembly, and report at the adjourned meeting in March. Presbytery adjourned to meet in Bank St. church, Ottawa, on the 9th of March, at 10 o'clock a.m. R. Gamble, Clerk.

Wakefield, Que., Feb. 13th, 1897.

**AN IMPORTANT LETTER.**

**Showing How A Sufferer From Sciatica Was Cured.**

A Correspondent of the Orillia News-Letter With Permission From the Author Makes the Letter Public—It Will be Gladly Read by Other Sufferers From This Painful Malady.

From the Orillia News-Letter.

The following letter has been forwarded us by the Coldwater, Ont., correspondent of the News-Letter, which we have great pleasure in publishing:—

Coldwater, Sept, 25th, 1896

A few weeks ago I became very unwell from an attack of sciatica, and remembering that a while ago a well known friend of mine, Mr. C. T. Hopson, of Fesserton, a few miles from here, had been a great sufferer from this painful complaint, I thought it would be well to consult that gentleman as to the medicine he gives credit to for his relief and cure, as I was aware that he was now well and hearty and had ever since been in steady work among lumber—his regular business. He gave me the information required, and wrote out the following testimonial which he desires to have published in any way I think proper, hoping that it will meet the eye of many sufferers like myself who are anxious to get relief. I therefore forward it to you to publish:—

Fesserton, Sept. 18th, 1896.

"It is with the greatest pleasure that I testify to the marvellous benefit and cure that Dr. Williams' Pink Pills effected in my case. In the year 1892 I was taken very bad with sciatica. I was treated at different times by two doctors but dispensed with their services as I found I was not

getting the hoped for relief. I then tried different remedies advertised as a cure for sciatica, but with no better result. Then I tried strongly recommended electrical appliances, but still to no purpose. I did not improve any and the pain was excruciating, and I began to lose all hope of ever getting better. I could not sit down or move about without suffering intense pain, and the only relief I could get was when I lay down with my legs stretched straight out and then the pain was somewhat less. I was in this position one day when I picked up a newspaper lying by my side and there I read of a man cured of sciatica by taking Dr. Williams' Pink Pills. Always having but little faith in proprietary medicines, and in view of the experience I already had, I would not have tried them but for the fact that my wife insisted on going at once and procuring some. She got a box and persuaded me to take them. By the time I had finished the box I believe I felt better, so I kept on taking the pills and by the time I had taken six boxes I was entirely cured. I had been laid up four months before taking the Pink Pills, and I shall continue to take them occasionally as I know them to be an excellent medicine. I shall never cease recommending them.

Yours truly,

CHARLES T HOPSON.

Our correspondent adds that this letter is from a much respected resident of Fesserton, whose word is generally considered as good as his bond.

**Annual Meeting of the Federal Life Company.**

**THE RECORD OF A SPLENDID YEAR'S BUSINESS.**

The fifteenth annual meeting of the Shareholders of this Company was held at the head office, in Hamilton, on Tuesday, 2nd March, 1897, at 2 o'clock Mr. James H. Beatty, President, occupied the chair, Mr. David Dexter, Managing Director, acting as Secretary, when the following report was submitted:

**DIRECTORS' REPORT.**

Your Directors have pleasure in submitting herewith for your approval the fifteenth annual statement of the Company, showing the amount of insurance written, and the receipts and disbursements for the year 1896, together with the assets and liabilities of the Company at the close of the year.

Sixteen hundred and sixteen applications for insurance, amounting to \$2,291,150, were received during the year. Of these applications, fourteen hundred and ninety-six were accepted, for \$2,085,050. The remainder were either declined or in abeyance, waiting further information at the end of the year.

The average premium for each thousand of insurance, and the average amount at risk on each life, are now more satisfactory than at any previous time.

The amount of insurance in force has not been greatly increased, but a considerable number of new lives have been added, consequently the distribution of the risk has been widened.

The assets of the Company were increased during the year by \$107,938.91, and are now over six hundred thousand dollars. A very satisfactory result, in view of the considerable amount paid to policyholders for claims and profits.

The security to policyholders, including guarantee capital, was at the close of the year, \$1,226,415.81, and the liabilities for reserves and all outstanding claims \$517,878.25, showing a surplus of \$708,537.56. Exclusive of uncalled guarantee capital, the surplus to policyholders was \$89,834.50.

The death claims amounted to \$91,620, on the lives of thirty-six persons. Including cash dividends and dividends applied to premium reductions, (\$42,755.70), our total payments to policyholders amounted to \$137,375.90 during the year.

There has been no perceptible improvement in general business and, in consequence, life insurance in common with other lines of business in which money is required at given periods has been affected unfavorably. In view of the prevailing dullness, the amount of life insurance written and

carried is very large. The increase in the amount assured each year must be accounted for by a better understanding of the advantages afforded thereby.

Our field staff has been strengthened in the past few months, and we anticipate our full share of the business to be done.

Your directors have now to surrender their trust to your hands, and in doing so desire to express their appreciation of the confidence reposed in them from year to year, and to acknowledge the able co-operation and efficient services of the office staff of the Company.

The accompanying certificate from the Company's Auditors vouches for the correctness of the statements submitted herewith—all accounts, securities and vouchers having been examined by them.

JAMES H. BEATTY,

President.

DAVID DEXTER,

Managing Director.

**Auditors' Report.**

To the President and Directors of the Federal Life Assurance Company:

Gentlemen:—We have made a careful audit of the books of your Company for the year ending 31st December, 1896, and have certified to their correctness.

The securities have been inspected and compared with the ledger accounts and found to agree therewith.

The financial position of your Company as on 31st December is indicated by the accompanying statement, Respectfully submitted,

H. STEPHENS,

SHERMAN E. TOWNSEND,

Auditors.

Hamilton, 1st March, 1897.

**FINANCIAL STATEMENT for the year ending 31st December, 1896.**

INCOME.	
Levy, or Assmt, Jan. 1st, 1896.....	\$ 401,223 91
Premiums, cash.....	\$265,338 25
Premiums secured by Liens.....	77,889 70
Premiums paid by Dividends.....	36,631 26
Loss Re-insurance.....	\$223,859 21
Interest.....	11,460 43
Rents.....	\$312,328 79
Capital Stock.....	22,572 50
	671 62
	1,100 00
	<b>336,742 91</b>
	<b>\$ 737,966 82</b>
DISBURSEMENTS.	
Claims by Death.....	\$ 82,793 11
Annuity.....	100 00
Dividends to policy holders, cash.....	12,124 44
Dividends to policy holders, re Premiums.....	30,631 26
Surrendered Policies.....	6,207 64
Total to Policy holders.....	\$131,856 45
Commission.....	\$ 28,221 21
Medical Fees.....	5,000 41
Salaries.....	54,427 70
Travelling Expenses Printing, Advertising and Stationery.....	13,063 52
Rents.....	4,578 63
Expenses, general.....	1,522 52
Written off Sundry Accounts.....	10,058 80
	<b>\$ 77,968 19</b>
Balance.....	<b>\$ 239,824 64</b>
	<b>\$ 508,142 18</b>
ASSETS.	
Municipal Debentures.....	\$ 68,113 39
Mortgages on Real Estate.....	187,470 08
Real Estate.....	25,000 00
Loans on Policies.....	142,721 67
Cash in Bank and on Hand.....	23,089 11
Advances to Agents, secured.....	5,270 97
Agents Ledger Balance.....	2,815 99
Office Furniture.....	2,023 04
Premiums Deferred and in Course of Collection.....	90,632 81
Interest Due and Accrued.....	10,344 78
Guarantee Capital.....	<b>\$ 607,712 8</b>
Total Resources for Security of Policy Holders.....	<b>\$ 1,226,415 81</b>
LIABILITIES.	
Reserve Fund.....	\$ 496,678 25
Claims Unadjusted.....	22,600 00
Surplus to Policy Holders.....	<b>\$ 517,878 25</b>
Paid up and Guarantee Capital.....	<b>\$ 708,537 56</b>
	<b>\$ 700,000 00</b>

On motion of the President, Mr. J. H. Beatty, seconded by Mr. William



# The Finest

of all English Breakfast Teas

## "SALADA" CEYLON TEA

PURE, DELICIOUS, ECONOMICAL

Lead packets only. Never sold in bulk.  
For sale by all Grocers.

25c, 40c, 50c and 60c per pound.

Kerns, the Directors' Report was adopted unanimously, after favourable remarks concerning it were made by the mover, seconder and others.

The report submitted by the Medical Director, Dr. Wolverton, was both interesting and satisfactory.

The thanks of the Shareholders were given to the officers and agents of the Company.

The retiring Auditors were re-appointed. All of the retiring Directors were re-elected, and at a subsequent meeting of the Directors, the Executive officers were also re-elected.

### I. P. B. CONCERT.

Detroit, Mich., Feb. 22, 1897. Mr. Ben Davies, the celebrated tenor, I have heard many times both in this and the old country, and it is difficult to conceive of a method more perfect or of a voice that unites in more just proportions all the elements of strength and sweetness. His shading and phrasing are exquisite. I regard him as one of the greatest orators and concert singers the world can produce today. (Signed) Harold Jarvis.

The list is now open at Nordheimers'.

### A TOTAL ECLIPSE

of the sun is a matter of peculiar interest to the scientists. A total eclipse of the father of a family is a direct bread and butter problem. In this case no smoked glass is needed to find the loss and suffering caused, nor spectacles to see the benefit of insurance.

Among the many satisfactory acknowledgments which are being received by the North American Life Assurance Company is the following, which should leave no doubt in the mind of an intending insurer as to the advantage of insuring in this successful Canadian company:

To the North American Life Assurance Company, Toronto, Ont.:

Gentlemen,—I believe I was the first person in Yarmouth to insure in your Company, and I took a policy recommended to me by your agent, Mr. Laveis, as your 20-year endowment, 15 year investment policy.

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### FIRST PRESBYTERIAN CHURCH, BROCKVILLE.

The annual congregational meeting of the First Presbyterian church, held Feb. 9th, was presided over by Mr. Robt. Grant, with Mr. J. T. Tennant as Secretary. There was a very large attendance.

Reports of a very encouraging nature were presented from the different branches of the church work.

The report of the Session of which Mr. John M. Gill is Clerk, showed that the membership had been increased by twenty-three, eight by profession of faith, and fifteen by certificate. Eight members were called away from the church visible upon earth to their rest and reward. The number of members on the roll is now about 450.

The report of the Secretary of the Sabbath school, Mr. J. W. Brighton, showed excellent progress being made in that branch of the work. The total number of scholars on the roll is 271. The total attendance for the year was as follows: Scholars, 8,042; teachers, 1,904; officers, 235. The average weekly attendance of scholars was 155 while the total collection netted \$172.36. The receipts from all sources were \$276.99 with a balance of \$121.20 on hand.

The Young People's Society of Christian Endeavor progressed not so much in membership as in material work. The total attendance at the meetings of the year was 2,507, average weekly attendance 48. By voluntary contributions \$109.95 was raised, also \$32.85 for missions. The Flower Committee distributed 1,023 bouquets. The Junior Christian Endeavor Society reported a membership of 45.

The Women's Foreign Mission Society reported total cash contributions for the year, \$208. A bale of clothing valued at \$55.14 was sent to the Northwest.

The Young Ladies' Mission Band has a membership of fourteen and subscribed \$13.18 to missions.

The Treasurer's statement, also the reports of the Financial Secretary and the Treasurer of the Relief Fund were given in detail. The total revenue of the church from all sources for the year ending Dec. 31st, 1896, was \$4,694.68.

### FIRST PRESBYTERIAN CHURCH, LONDON.

The annual meeting of the First Presbyterian Church, London, was held on Jan. 27th. The financial statement of the board of managers showed an increase in the total receipts of nearly \$700. One of the chief reasons for joy at this lies in the fact that all but a very small fraction of the receipts are

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Am 58 years old, had Catarrh in a very bad form 40 years, which greatly affected my eyes, almost entirely destroyed my hearing, was confined to the house a great portion of the time, and coughed almost continually. Used Aerial Medication in '91, which fully restored my hearing; my eyes are well and I am entirely cured of Catarrh; can work and feel better than I have for forty years.

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voluntary contributions. The various reports which were disposed of, each revealed a gratifying zeal and self-denial on the part of the workers of the various branches. After devotional exercises conducted by the pastor, Rev. W. J. Clark, Mr. J. I. Anderson read the annual statement, showing receipts for such purposes as relief of the poor, \$189.01; disbursements, \$109.50. Seventeen infants and one adult were baptized. The membership of the church last year was 451. Fifteen were added by profession, and 29 by certificates, but 9 were removed by death, 32 left on certificate, and 5 without certificate, leaving the total 449.

Mr. Gibson, for the Mission Committee, reported that the receipts were \$772.60, as against \$776.00 the year previous; \$250 went to home missions, and \$180 to foreign missions. Favorable reports were read from the Sunday School, W.F.M. Auxiliary, Ladies' Aid Society, for Bible Study, Victoria Mission Band, Columbus Mission Band, Waterloo Sunday School, and the Music Committee.

On motion of Mr. J. I. Anderson; Messrs. W. J. Craig, R. Reid, B. Bryant, R. Henderson, A. McPherson, A. Templeton, and W. C. Ferguson were elected to the board of managers, the latter two being new members, in the place of Messrs. J. C. Crombie and J. H. Gillespie, who retired.

Mr. A. M. Hamilton was re-elected treasurer, and Mr. Walter Simson and Dr. Wood are the auditors.

**CALVIN CHURCH, ST. JOHN, N. B.**  
The annual congregational meeting of Calvin Presbyterian church was held recently. The reports were satisfactory, showing that the finances were in a good condition and that the year had been a successful one. The election of trustees resulted as follows: James Buchanan, chairman; T. S. Hill, secretary; A. E. Belys, treasurer; M. McNaughton; W. Robertson, W. Megarity, J. S. Clarke, J. H. Armstrong and J. D. McKay.

**CENTRAL PRESBYTERIAN CHURCH GALT.**

The annual congregational meeting of the Central Presbyterian Church was held on Jan. 19th. In the absence of the pastor, Mr. Wm. Weir, took the chair. He being the Superintendent of the Sunday School, he gave a verbal report of the work done in it during the year, which showed a very satisfactory state of affairs. During the year the amount of money collected in the Sunday School was \$269.15, the total amount to the credit of the Sunday School being \$329.79.

Dr. Dickson, who had been in attendance at the Presbyterian meeting at Guelph, arrived as Mr. Weir concluded his report, and he read the report of the Session. It showed that the Sabbath and mid-week services had been well attended during the year, while 60 new members had been added—20 by profession of faith and 40 from other congregations.

The membership roll had been purged, and 9 were removed, 8 had received letters and 11 died; showing still a gain of 32. The total number of members, in good standing, now on the roll, was 705. The weeks of prayer just concluded had been the best attended that ever had been held in the Church. On motion the Sessions report was adopted, as was also the report of the Sunday School Superintendent. Dr. Dickson then retired from the meeting, and Mr. R. Gilholm, Chairman of the Board of Managers took the chair, and the Secretary read their report, and the financial statement, which showed total receipts of \$6,105.07. The income from pew rents open and envelope collections, amount to \$3,639.58 against \$3,951.43 for the year 1895, a decrease of \$318.5. The expenses for the year amount to \$4,075.00, being a shortage of \$435.30 for the year. The assets of the church amount to \$42,748.47, and the liabilities of \$14,050—leaving balance of assets over liabilities of \$28,698.47.

**PRESBYTERIAN CHURCH PARKDALE.**

The annual meeting of the Parkdale Presbyterian Church was held Jan. 27. Mr. William Murchison occupied the chair, and the reports disclosed an encouraging state of affairs. Private

business prevented Rev. D. C. Hossack from being present. The reports of session showed that the present membership of the church is 730, an increase of ten during the year. The number in attendance on the Sunday School is 908. The total amount raised in the year was \$8,410.58. Of this the Sunday School raised \$563.39, the W.F.M.S., \$235.75, the Christian Endeavor Society \$75.39 and the Coral Mission Band \$86.87. In addition \$976.95 was raised for missions, etc. The total expenditure for church purposes was \$7,380.72, leaving a balance on hand of \$74.46. The debt was decreased by \$800 during the year. The bulk of the contributions were by the collections, \$4,425.72 being by envelope and \$1,518.75 by open collections. The Treasurer estimated the revenue for 1897 at \$6,940 and the disbursements equal to this, provision being made for a debt reduction of \$1,000.

A matter of a good deal of importance is the question of the Sunday School accommodation, the present quarters being too small. A special committee appointed to consider the matter suggested that a committee be appointed to gain information as to methods in which this could be done. Assistant Superintendent T. Jack spoke strongly in favor of an extension of the Sunday School building. Mr. Asher held that a new building is necessary, and said that he understood that a school could be built for about \$10,000; the children have already raised \$1,250 for this purpose, and he advocated that the congregation duplicate this sum and proceed to build the building. Mr. J. Perry advocated the use of the church for a number of the classes; the school could be organized in two sections. This proposition was debated at great length and finally Mr. Perry's motion was carried. It was also decided to apportion \$200 for the purpose of improving the present quarters for the primary classes, which a number of those present denounced in vigorous language as entirely unsuitable.

**ZION CHURCH, BRANIFORD.**

The annual congregational meeting of Zion church was held February 10. Dr. Cochrane presided, for the thirty-fourth year, as pastor of the church, and in two months more he completes thirty-five years of ministerial life in Braniford. After devotional exercises he referred in brief terms to the continued harmony and activity of the church, as proved by the membership, and the amounts raised for the support of ordinances and for missionary and benevolent objects. It had ever been his aim that the congregation should, at least, give for good objects beyond their own wants, as much as was spent on itself, and this year, he was glad to say, they had kept up their record. He also referred to the excellent work done by the Sabbath school teachers and the Young People's societies, and the self-denying efforts of those in charge of the missions and those who ministered to the wants of the poorer brethren of the household of faith. Reports were then read by Dr. Nichol, Mr. Thomson, Mr. Moffatt and others from the different Sabbath schools and missions, showing that connected with the three schools there were 88 teachers and 735 scholars. From the Missionary association, showing that there had been raised for the different schemes of the church, \$2,188.97; that there had been given for the three Sabbath schools, Zion church, St. Andrew's and Balfour street, and towards the buildings, \$3,080.92; while the Ladies' Benevolent and Aid societies, the King's Daughters and Christian Endeavor societies reported \$344.60 for benevolent and other purposes. The report of the treasurer, Mr. Wm. Grant, and the secretary of the board of management, Mr. J. A. Wallace, showed that \$1,296.05 had been contributed for the regular maintenance of ordinances, and \$2,500 for the reduction of the debt, making a total for all purposes of \$12,340.54.

Mr. Thomas McLean, the session clerk, then read their report for the year which showed that during 1896, 102 members had been received into the communion of the church, eleven had died, eighty-two had been dismissed or dropped from the roll, leaving 830 members and 375 families at the close of the year.

The report referred, among other things, to Dr. Cochrane's visit to Great Britain last summer; his appearance at the Presbyterian council, his services in leading pulpits in Glasgow, Edinburgh and London and his constant advocacy of the Dominion of Canada.

The following managers who retired this year by rotation, were re-elected, namely, Dr. Philip and Messrs. Alexander Robertson, J. F. McLaren and William Grant, and the following were elected as new members of the board: Mr. James Sutherland, Mr. George B. Salmon, Mr. T. L. Wood, Mr. A. C. Strathmore and Mr. Thomas Spence. Sheriff Watt and Mr. Thomas Watt were elected auditors for the year.

**ST. ANDREW'S CHURCH, GUELPH.**

The annual meeting of the congregation of St. Andrew's Church, Guelph, was held Jan. 11th. Mr. K. Maclean was elected chairman, and Dr. Lowry as Secretary. After devotional exercises led by the pastor, Rev. J. C. Smith, the minutes of former meetings of previous years were read and adopted. Following this were presented reports from the many different organizations of the congregation, which severally gave evidence of progress having been made during the past year. Those present were happily disappointed in hearing that notwithstanding all forebodings of deficit as a result of, and incident to admitted hard times, the managers had been able by careful work to announce a respectable balance on the right side. Votes of thanks were passed and heartily accorded to all who had aided in efficient work in connection with the congregation.

Board for 1897—W. A. Knowles, Jos. Fielding, W. H. Toul, Robt. Howie, C. Pettiferd, A. Scott, W. Spaulding, S. Broadfoot, J. Duff.

**CHALMERS' CHURCH, QUEBEC.**

The annual congregation meeting of Chalmers' Church was held in the lecture room of the Church on Monday, Jan. 25, the pastor, the Rev. D. Tait, B.A., in the chair, and Mr. Archibald Miller, acted as Secretary.

Reports of a very satisfactory and encouraging character were presented from the different organizations connected with the church.

The report of the Session was read by Mr. Robert Brodie. Reference was made in the report to the deaths which had occurred during the year. Mention was also made of the faithful services of the Rev. J. W. Mitchell, M.A., who supplied the pulpit during the minister's absence.

Mr. Archibald Miller presented the report of the Board of Management, which contained the gratifying statement that after paying all liabilities for the year there was still a small balance on hand.

The report of the Women's Foreign Missionary Society, showed that the meetings had been well attended, and that the members had raised over \$100 for missions besides sending a valuable box to Trinidad for the use of the mission there.

The report of the Y. P. S. C. E. showed that this Society is doing a good work "for Christ and the Church."

The Mission Band sent a very valuable box to Miss Jamieson for the use of the mission with which she is connected in India.

Appropriate reference was made to the removal of Mr. P. R. Miller, the late Superintendent of the Sunday School, and to the appointment of Mr. James Muir, as successor to Mr. Miller.

Messrs. A. Foulds, Gavin Moir and D. H. Geggie, were re-elected Managers, and Mr. James Muir was elected to fill the vacancy on the Board caused by the resignation of Mr. P. R. Miller.

It was decided that those who prefer to contribute according to the "envelope system" should have the right to do so, and to be exempt from the payment of pew rents.

The congregation contributed for ordinary revenue..... \$3,313 23  
For Missions and benevolent object ..... 2,214 00

Total contributions ..... \$5,527 23  
Messrs. Amos Campbell and A. Forrest were appointed auditors. As all the business was not finished the meeting adjourned to meet again in February.

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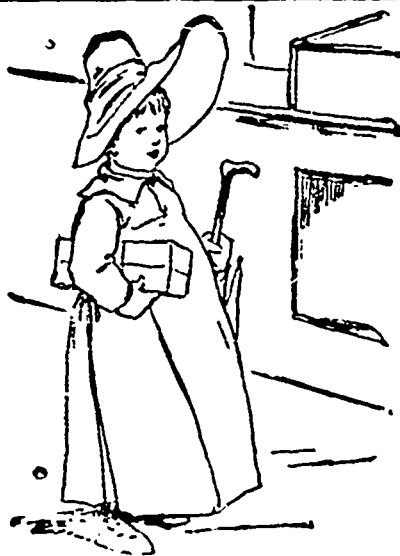
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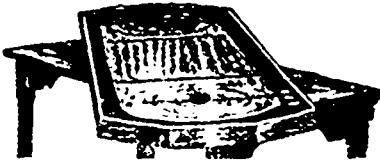
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## Births, Marriages and Deaths

### Births.

**BRAUCHAMP**—At Angers on Feb. 17th, 1897, a son to the Rev. and Mrs. P. Brauchamp.  
**McCusker**—On Feb. 27th, 1897, at the manse, St. Louis de Gonzague, a daughter to the Rev. S. F. and Mrs. McCusker.

### Marriages.

**DOUGALL—HODGES**—In Montreal, on March 2nd, at the residence of the bride's father, John Henry Hodges, 4166 St. Catherine Street, Westmount, by the Rev. A. J. Howatt, Mr. Chas. H. Dougall, to Miss Ethel Marion Hodges, both of Montreal.

**McFARLANE—MURRAY**—At the residence of the bride's father, on Thursday, Feb. 25th, by the Rev. H. J. M. Glasford, of Chalmers Church, Guelph, assisted by Rev. Dr. Wardrope, Robert J. McFarlane, to Mary, third daughter of John Murray, both of the township of Puslinch.

**STEWART—MURRAY**—At the residence of the bride's father, on Thursday, Feb. 25th, by the Rev. R. J. M. Glasford, of Chalmers Church, Guelph, assisted by Rev. Dr. Wardrope, Alex. A. Stewart, of the township of Beverly, to Kate, second daughter of John Murray, township of Puslinch.

### Deaths.

**Dewey**—On the 5th instant, John William Dewey, infant son of the Rev. F. H. Dewey, pastor of the Stanley Street Presbyterian Church, of heart failure, after diphtheria and measles, aged one year.

**HODGES**—At the manse, Tilbury, Ont., on Saturday, Feb. 27th, Fieda Seymour, infant daughter of the Rev. and Mrs. James Hodges, aged 5 months and 1 day.

**Knox**—At Hawkeville, on Feb. 28th, Rev. Henry Knox, aged 70 years.

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