

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Canada Presbyterian.

Vol. 24.—No 51.
Whole No. 1245.

Toronto, Wednesday, December 18th, 1895.

\$2.00 per Annum, in Advance
Single Copies, Five Cents.

Books.

FLEMING H. REVELL COMPANY

Booksellers

Announce the completion of their Holiday Stock. Any book announced in this paper procurable from us. Write for our Holiday list and complete Catalogue. We would suggest an early selection—it would be a source of mutual gratification.

Corner
Yonge and Temperance Sts.
Toronto.

OUR FALL PUBLICATIONS NOW READY.

"Old Man Savarin and Other Stories." By Edward W. Thompson. \$1.00
"The Red, Red Wine." By J. Jackson Gray. Illustrated. \$1.00
"A Victory Won." By An de S. Swan. Illustrated. \$1.25
"Barbara Hock." A Story of Methodism. By W. H. Withrow, D.D. Illustrated. 75c.

Ready early in December.

"Cot and Cradle Stories." By Mrs. Catharine Parr Traill. With portrait and illustrations by A. Dickson Paterson, R.C.A. \$1.00
"Canadian Wild Flowers." With Botanical Descriptions by Mrs. Traill. Embellished by ten full-page plates, drawn and colored by hand by Mrs. Chamberlain. Fourth edition, printed from entirely new type. Size of book 14 1/2 x 11 inches. 6.00
"Hero and There in the Home Land." By Caniff Haight. In one volume of 540 pages, with 250 superior photo-engravings. Cloth, \$3.00; sheep, \$4.00; half morocco, \$5.00.
"History of the County of Lunenburg." By Judge M. B. Desbrisay. Second edition, greatly enlarged. With map and several full-page photo-engravings. \$2.50
"Consumption, Its Nature, Causes and Prevention." By Edward Playter, M.D. \$1.50

William Briggs, Publisher,
23-25 RICHMOND ST. W., TORONTO,
and all Booksellers.

THE COMMUNION REGISTER.
Second Edition.
Non Denominational. Arranged on a new plan.

ALSO,
The Pastor's Diary.
Twelfth Edition.
"The most complete Pastor's Handbook ever published."
BOTH BY
REV. LOUIS H. JORDAN, B.D.,
TORONTO.
W. Drysdale & Co., Montreal.

To **Sabbath Schools.**

Now is the time to send in your orders for Presbyterian Board Sabbath School Supplies. If you have not received samples kindly drop us a card and a set will be forwarded by mail.

W. Drysdale & Co.
282 St. James Street
Montreal.

Books.

Annual Volumes, 1895.

Boy's Own Annual, \$2.00
Girl's Own Annual, 2.00
Sunday at Home, \$2.00
Leisure Hour, \$2.00
The Quiver, \$2.25

Band of Hope Review, 35 cts.
British Workman, 50 cts.
Chatterbox, 75 cts.
Children's Friend, 50 cts.
Child's Companion, 30 cts.
Child's Own Magazine, 3 cts.

Cottage and Artisan, 50 cts.
Family Friend, 50 cts.
Friendly Visitor, 50 cts.
Infant's Magazine, 50 cts.
Our Little Boys, 50 cts.
The Prize, 50 cts.
Sunday, \$1.00

Post-paid to any part of the Dominion.

JOHN YOUNG . . .
Upper Canada Tract Society,
102 Yonge Street, Toronto.

3 Great Scotch Books.

Auld Lang Syne By Ian MacLaren.
Bonnie Brier Bush. " "
Price, each, cloth, \$1.00

"Men of the Moss Hags." By Crockett.
Paper, 75c., cloth, \$1.25.

Any one of the above will make an excellent Christmas gift. Post free at above prices.

THE PRESBYTERIAN BOOK ROOM
53 KING ST. E. TORONTO.

NOTICE.

At the last meeting of the General Assembly the following recommendation of the S. S. Committee was unanimously carried that: "The system of Class and School Registers prepared by the Sabbath School Committee but used in all the Sabbath Schools of the Church."

SABBATH SCHOOL SUPPLIES
Prepared and recommended by the Sabbath School Com. of the General Assembly.

Sabbath School Class Register, \$0.04 1/2
Superintendent's Record in cloth, 0.10
Superintendent's Record in cloth, 0.12
Secretary's Record (25 classes for one year), 0.40
Secretary's Record (for three years), 0.75
Secretary's Record (with spaces for 50 classes), 1.00
Class Envelopes, cloth lined, per doz., 0.20
New Scholar's cards, per doz., 0.10
Scholar's Transfer Cards, per doz., 0.10

All these requisites will be furnished, postage prepaid, when ordered direct from this office and the money accompanies the order.

PRESBYTERIAN P.T.G. & PUB. Co., Ltd.
5 Jordan Street, Toronto.

Now Ready

International S. S. Lesson Schemes For 1896.

50c per Hundred.

Presbyterian Ptg. & Pub. Co., Ltd,
5 Jordan Street, Toronto.

TORONTO SAVINGS & LOAN CO.

Subscribed Capital, \$1,000,000

Four Per Cent interest allowed on deposits.
Debentures issued at four and one-half per cent. Money to lend.
A. E. AMES, Manager.

Professional

A. M. ROSEBRUGH, M. D.,
EYE AND EAR SURGEON
Has removed to 129 Church St., Toronto.

STAMMERING
CHURCH'S AUTO-VOICE SCHOOL,
55 Alexander St., Toronto, Canada. No advance fee. Cure guaranteed. Stammering in English, German and French permanently cured.

CHRISTMAS PRESENT.
Gold Spectacles, \$3.00 up.
Opera Glasses, 2.00
"MY OPTICIAN," 159 Yonge St.

DENTISTS.

D. R. J. C. BANSLEY,
DENTIST,
394 Yonge St., Over Thompson's Drug Store.

J. W. ELLIOT,
DENTIST.
— HAS REMOVED TO —
144 CARLTON STREET

D. R. HORACE E. EATON,
DENTIST.
30 BLOOR ST., W. TELEPHONE 3653

D. R. SYDNEY FAIRBAIN,
DENTAL SPECIALIST,
S. E. Cor. of College and Spadina Ave., Toronto.

F. H. SEFTON,
DENTIST,
HAS REMOVED TO
Room 1., Confederation Life Building.

D. R. CHAS. W. CORRIGAN,
DENTIST,
265 Wellesley St., Cor. Rose Ave., Toronto.

D. R. R. GORDON McLEAN,
DENTIST.
Kent Chambers,
144 Yonge Street, TORONTO

DRS. NELLES & WYCKOFF,
The Highest Testimonials.
DENTISTS.
179 College St.

ARCHITECTS.

HERBERT G. PAULL,
ARCHITECT.
May be consulted by County Trustee.
Boards at 106 Wellington Place, Toronto.

LEGAL.

KERR, MACDONALD, DAVIDSON & PATERSON, Barristers, Solicitors, etc. J. K. Kerr, Q.O., W. Macdonald, Wm. Davidson, John A. Paterson, R. A. Grant. Offices—Cor. Victoria and Adelaide Sts., Toronto.

WESTERN ASSURANCE COMPANY
FIRE AND MARINE.
Capital and Assets over - \$1,600,000
Annual Income over - 1,500,000

HEAD OFFICE,
Cor. Scott & Wellington Sts., Toronto.

Insurance effected on all kinds of property at lowest current rates. Dwellings and their contents insured on the most favorable terms. Losses Promptly and Liberally Settled

BREAKFAST-SUPPER.
EPPS'S
GRATEFUL-COMFORTING.
COCOA
BOILING WATER OR MILK.

Financial.

G. TOWER FERGOUSON G. W. BLAIRIE,
Member Tor. Stock Exchange.
Fergusson & Blaikie,
(Late Alexander, Fergusson & Blaikie),
BROKERS AND INVESTMENT AGENTS,
23 TORONTO STREET.
Investments carefully selected
Correspondence invited.

STRONG AND PROSPEROUS
THE SUN LIFE
ASSURANCE COMPANY
OF CANADA.

The Reliance Loan & Savings Company of Ontario
33 WELLINGTON ST. EAST, TORONTO.

THE RELIANCE SYSTEM OF ANNUITY PAYMENTS.

\$3.50 per month (\$42.00 per year) paid in for 15 years will give you an income of \$100.00 per year for the succeeding 15 years.
\$5.50 per month (\$66.00 per year) paid in for 10 years will give you an income of \$130.00 per year for the succeeding 10 years.

No Medical Examination Required.
Write for particulars.

1684 ASSESSMENT SYSTEM 1895.

The Provincial Provident Institution of St. Thomas, Ont., furnishes sound Life Insurance at the lowest possible cost consistent with absolute security, and liberal contracts to good agents.

LEGAL.

The BEST
Though not the BIGGEST
Life Assurance Company in Canada
Why?

BECAUSE—1st. It has disbursed (in expenses and claims) the least, and laid by (to reserve and surplus) the most, per \$1,000 at risk, and also per dollar received in premiums, of any Company doing business in Canada. Therefore it gives the most value for the money.
2. Its plan of arranging the assured in three classes—Abstainers, Non-abstainers, and Women—each class paying for its own losses, is the fairest known.
3. Policy conditions unsurpassed for liberality.
4. No catch-penny, humbug, so-called cheap insurance is used, therefore paying business is not weighed down with selling goods below cost, hence our profits are unsurpassed by any Company.
5. Its lapse ratio is the lowest of any Canadian or American Company.

The above is a Sketch of
THE DOMINION
LIFE ASSURANCE COMPANY
Whose Head Office is in WATERLOO, ONT.
JAMES INNES, M.P., Guelph, President
THOS. HILLIARD, Managing Director
C. A. WINTERS, Sup't. of Agencies
C. W. CHADWICK, City Agent,
37 Victoria St. Toronto

Financial.

THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY

Is by long odds the best Company for Total Abstainers to insure in.

They are classed by themselves, which means a great deal more than can be shown in an advertisement.

Ask for literature. Money to loan on easy terms.

HON. G. W. ROSS, H. SUTHERLAND,
President. Manager.

TORONTO GENERAL AND SAFE DEPOSIT TRUSTS CO.
VAULTS.
Cor. Yonge and Colborne Streets
TORONTO.

Capital \$1,000,000
Reserve Fund 250,000

Hon. Ed. Blake, Q.C., M.P., President
E. A. Meredith, LL.D., John Hoskin, Q.C., LL.D. } Vice-Pres'ts.

Chartered to act as Executor, Administrator, Trustee, Guardian, Assignee, Committee, Receiver, Agent, etc., and for the faithful performance of all such duties its capital and surplus are ample.

All securities and trust investments are inscribed in the Company's books in the names of the estates or trusts to which they belong, and apart from the assets of the Company.

The protection of the Company's vaults for the preservation of wills offered gratuitously.

SAFES IN THEIR BURGLAR PROOF VAULTS FOR RENT.

The services of Solicitors who bring estates or business to the Company are retained. All business entrusted to the Company will be economically and promptly attended to.

J. W. LANGMUIR,
MANAGING DIRECTOR.

The central idea of the York County is cheap money to the borrower.

The York County Loan & Savings Co.
of Toronto.

The value of this Company's plan of saving is that it reaches an immense number of people who but for it would never lay by a dollar.

STANDARD LIFE ASSURANCE COMPANY.
ESTABLISHED 1825

Assets - - - - - \$33,511,757
Investments in Canada 9,820,650

Low Rate. Free Policy. Liberal Terms to Clergymen. Ask for Prospectus.

W. M. RAMSAY, MANAGER.
THOMAS KERR, Chief Inspector.
Toronto Offices, Bank of Commerce Building, Toronto.

Radway's Ready Relief

Instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels, or other glands or mucous membranes.

RADWAY'S READY RELIEF
CURES AND PREVENTS

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing.

CURES THE WORST PAINS in from one to twenty minutes. Not one hour after reading this advertisement need any one SUFFER WITH PAIN.

ACHES AND PAINS.

For headache (whether sick or nervous) toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate relief, and its continued use for a few days effect a permanent cure.

TAKEN INVARIABLY.—A half to a teaspoonful in half a tumbler of water for stomach troubles. Colic, Wind in the bowels, Colds, Chills, Fever and Ague, Diarrhoea, Sick Headache, and all internal pains.

Price 25c. per bottle. Sold by all druggists

RADWAY & CO.,

No. 7 St. Helen St.
Montreal, Canada.

Elias Rogers & Co'y



COAL, — WOOD.
LOWEST RATES.



Parisian Steam Laundry

67 ADELAIDE ST. W.
Phone 1127.

Good work and prompt delivery.

Mending done free.

E. M. MOPFATT, Manager.
Established 1873.

R. F. DALE

BAKER & CONFECTIONER

BEST QUALITY WHITE & BROWN BREAD DELIVERED DAILY.

COR. QUEEN & PORTLAND STS., TORONTO.



NO DUTY ON CHURCH BELLS
Please mention this paper.

UNDERTAKERS.

J. YOUNG
(Alex. Millard)

The Leading Undertaker and Embalmer.
347 Yonge Street.

Telephone 679.

H. STONE & SON,
UNDERTAKERS

Corner Yonge and Ann Sts.

Telephone 931.

FAWKES,
Undertaker and Embalmer.

Twenty five years' experience Rates to suit the times. Public will find it advantageous to call when occasion requires.

431 Yonge Street.
Telephone 2414.

PICTURES.

You can have one, when you paint, if you use

WINSOR & NEWTON'S
COLORS & CANVAS.

Ask your dealers for this make.

A. RAMSAY & SON, MONTREAL.

Wholesale Agents for Canada.

Importers and Manufacturers Artists Materials.



R.I.P.A.N.S.
TABLETS
REGULATE THE
STOMACH, LIVER AND BOWELS
AND PURIFY THE BLOOD.

RIPANS TABLETS are the best Medicine known for Indigestion, Biliaryness, Headache, Constipation, Dyspepsia, Chronic Liver Troubles, Malaria, Bad Complexion, Dysentery, Offensive Breath, and all disorders of the Stomach, Liver and Bowels.

Ripans Tablets contain nothing injurious to the most delicate constitution. Are pleasant to take, safe, effectual, and give immediate relief.

Price—60 cents per box. May be ordered through nearest druggist, or by mail. Address:

THE RIPANS CHEMICAL CO.,
10 SPRUCE STREET, NEW YORK CITY.



WEDDING
CAKES

ARE AS GOOD AS THE BEST MEN AND THE BEST MATERIALS CAN MAKE THEM. WE

SHIP THEM BY EXPRESS TO ALL PARTS OF THE DOMINION. SAFE ARRIVAL GUARANTEED.

WRITE FOR CATALOGUE AND ESTIMATE TO

THE HARRY WEBB CO. LTD.
TORONTO

THE LARGEST CATERING ESTABLISHMENT AND WEDDING CAKE MANUFACTORY IN CANADA

QUICK CURE FOR SICK HEADACHE

DUNN'S
FRUIT SALINE

GIVES HEALTH BY NATURAL MEANS

KEEPS THE THROAT CLEAN AND HEALTHY.

DELICIOUSLY REFRESHING.

SOLD BY ALL CHEMISTS. WORKS CROYDON ENGLAND



FREE
TO BALD HEADS.

We will mail on application, free information how to grow hair upon a bald head, stop falling hair and remove scalp disease. Address: Montreal and Dispensary, 17 East Third Street, Toronto, Ont.

PICKLES & CO.,

LADIES FINE BOOTS TO MEASURE,

328 Yonge Street,

Toronto.

STAINED

x x GLASS x x

WINDOWS

OF ALL KINDS

FROM THE OLD ESTABLISHED HOUSE OF

JOSEPH McCAUSLAND & SON

76 KING STREET WEST
TORONTO.



100 Styles of

SCALES

Write for prices.

C. Wilson & Son,

127 Esplanade Street, Toronto.

HEALTH AND HOUSEHOLD HINTS.

To clean a kettle, fill it with potato paring and then boil fast till clean.

A drop of oil and a feather will do away with the creaking in a door or creaking chair.

When milk is used in tumblers wash them first in cold water, afterwards rinse in hot water.

Sick headache can often be alleviated, and even cured, by a cup of strong coffee, without sugar, to which the juice of half a lemon has been added.

Breadcakes are excellent. Soak a pint of dry bread crumbs over night in three cups of sweet milk. In the morning sift a teaspoonful of salt, an even teaspoonful of cream tartar, and half an even teaspoonful of soda, through a heaping cup of pastry flour, or use a heaping teaspoonful of baking powder in place of the soda and cream tartar. Add the milk and bread crumbs to the flour, and add, also, two well-beaten eggs and two teaspoonfuls of butter melted. Beat the batter vigorously and fry quickly.

Bouillon Soup.—Six pounds of beef and bone. Cut the meat and break the bones; add two quarts of cold water and simmer slowly five hours. Strain through a fine sieve, removing every particle of fat. Season only with pepper and salt.

Browning for Gravies.—Put one pound of lump sugar into an iron pan with a small cupful of water, place on a hot stove and allow it to boil until it burns; then add one pint of boiling water. Pour off the liquid, which, when cold, bottle for use. A few drops of this added to gravies, etc., will make them a beautiful rich brown.

Lamb Chops Saute.—Put a piece of butter into a frying-pan, and when hot lay in the chops, rather highly seasoned with pepper and salt. Fry them until thoroughly done, but not too brown. Should gravy be required pour off the greater part of the fat, and then stir in half a tablespoonful of flour; stir until the flour browns, then add a gill of broth or water, an ounce of fresh butter and the juice of half a lemon. Stir until the sauce becomes rather thick, pour over the chops and serve.

Swiss Penny Cakes.—These appetizing morsels are so named from their size, which is that of a Swiss penny. Into the whites of five eggs beat one-quarter of a pound of powdered sugar half an hour, so that it is a thick white cream, beyond the stage at which cake is ordinarily made. Then mix in a heaping half-pint of sifted flour, stirring it lightly and gradually with the grated yellow peel of a lemon and half its juice. If vanilla is preferred, use half a teaspoonful in place of lemon. Let the dough rest fifteen minutes. Then brush a large tin or sheet with butter and drop on the dough with a teaspoon, making each round no larger than a quarter of a dollar. Bake in a moderate oven from five to ten minutes. In a close tin they will keep some time.

How to Boil Potatoes.—New potatoes are made watery by being laid in cold water, but in the winter and spring they should be peeled and laid in cold water an hour or two before they are cooked. Put them into boiling water with salt in it, and allow thirty to forty minutes for boiling, according to size. Have the potatoes of uniform size, otherwise the small ones will be done before the larger ones are cooked. When they are done through, pour off every drop of water and take the kettle to the door or window and shake them. Shaking them in the open air makes them mealy. Set the kettle on the back of the stove, cover them up with a clean towel, and let them stand while you are dishing the dinner. Take them up with a spoon and serve smoking hot. There is no vegetable that gains more by being prepared with due attention than the potato. The difference between a soggy, water-soaked potato and one that is properly cooked is greater than many cooks realize.

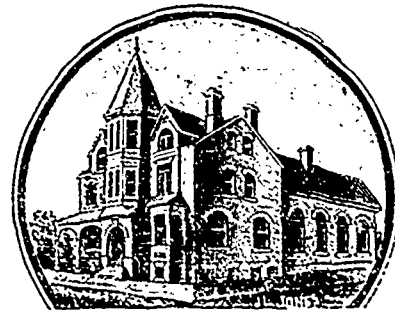


It's Cruel

for them not to give you Pearlina for your washing. Your folks can't know much about it.

My! They could save their money, and all your hard work besides. I'm thankful the lady I live with is just the other way. She knows what Pearlina will do, and she wants it. She'd never let me lose my time trying to get things clean with soap—and she wouldn't stand it to have her clothes all worn out with rubbing, either. That's the truth. The lack of Pearlina comes just as hard on the mistress' clothes as it does on the laundress' back.

Beware of imitation. JAMES PYLE, N.Y.



Toronto College of Music,
(LIMITED)

IN AFFILIATION WITH
THE UNIVERSITY OF TORONTO.

A Musical, Artistic Education

IN ALL BRANCHES.

Vocal, Theory, Piano, Violin, Organ, 'Cello

Every Department complete. Medals, Diplomas Certificates and preparation for University Degrees in Music.

Send for Prospectus.

F. H. TORRINGTON, GEO. GOODERHAM,
Musical Director. President.

A. BARRETT, Photographer.

All kinds Photographic work done in the best style of the art. First-class work, take your sitting before 4 o'clock, p.m., but not later.

324 YONGE STREET, TORONTO.

WANTED 5000 MORE BOOK AGENTS
men and women, for the fastest selling book of the times
DARKNESS & DAYLIGHT IN NEW YORK

With 250 new illustrations from flash-light photographs.
Introduction by Rev. Lyman Abbott.
A Christian woman's thrilling story of years of rescue work. "In His Name," alive with intense interest, touching pathos, humor and story. Most splendidly illustrated. 26th thousand in press. Bishops, Ministers, etc., say "God speed it." Eminent women endorse it. It sells at sight, and pays Agents from \$25 to \$100 a month. **Get the Free Agents to all points. Give Credit, Extra Terms, Premium Copies, and Free Outfit.** We also pay all duties for our Canadian agents. Write for terms and specimen engravings to **HARTFORD PUBLISHING CO., Hartford, Conn.**

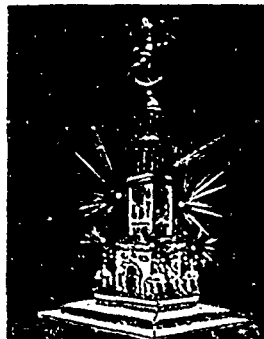
VIRGINIA FARM.

600 acres, excellent land, well timbered and watered. Between 2 R.R.'s, 2 & 3/4 miles from stations. 2 dw ellings and out houses. 50 acres bottom land, very rich. \$1500. Write for free catalogue. R. B. CHAFFIN & Co., Inc., Richmond, Va.

SECRETS FOR MEN AND WOMEN.

"SEARCH LIGHTS ON HEALTH, OR LIGHT ON DARK CORNERS."

By PROF. B. G. JEFFERIS, M.D., Ph.D.



Give light unto all the world.

A complete creative and sexual science. A guide to purity and physical manhood. Advice to maiden, wife and mother. Now light on private subjects; now revelations for women in pure, chaste, but plain language. **SEARCH LIGHTS** is an array of facts on private subjects and a plea for social purity. 480 pages, 250 illustrations. In one vol., 12mo, cloth, Price \$1.00, post-paid. If not satisfactory money refunded. 500 AGENTS WANTED. Address,

J. L. NICHOLS & CO., 33 Richmond St. W., Toronto, Ont.

THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, DECEMBER 18th, 1895.

No. 51.

Notes of the Week.

Mr. A. H. Mackay, Superintendent of Education for Nova Scotia, in a paper lately published advocates the reform of weights and measures so as to bring them all under the decimal system; the reform of English spelling; and the third closely allied one is instruction in phonographic writing.

Rev. Samuel J. Nicholls, D.D., the well-known Presbyterian preacher and pastor of St. Louis, and ex-Moderator of the General Assembly, has been elected President of Lane Theological Seminary at Cincinnati. It is not yet known whether he will accept or not. Professor E. D. Morris has been the acting president of the seminary.

On the 6th inst., the Lord Rector of Edinburgh University (the Right Hon. J. P. B. Robertson, Lord Justice General) delivered his rectorial address to the students in the United Presbyterian Synod Hall. The interest of the event was enhanced by the presence of lady students and a limited number of other ladies specially invited.

A noble act of heroism is recorded of Miss Mary E. Brewer, the American missionary in Sivas, who, at the risk of her life, went, with only one Turkish cavass, into the midst of the murdering mob and took a woman attached to the mission safely to the American consulate. She is a heroine and the granddaughter of missionaries on both sides.

{ } The Rev. Dr. Smith, of Cathcart, Glasgow, the "Father" of the Church of Scotland, celebrated his 92nd birthday lately. The reverend gentleman, who continues to enjoy good health, has been minister of the parish of Cathcart for sixty-seven years, and celebrated his pastoral jubilee in 1878. He has a recollection of conversing with a soldier who carried arms at Culloden.

How the Turkish Government discharges its duty in protecting the lives and property of Foreign missionaries is illustrated by the case of one in Bitlis, who says that, only on the seventeenth day after the outbreak did the Government show an open intention to protect them; even then it was not safe for them to go into the streets, and practically they were prisoners in their own houses.

New Zealand is pushing its temperance legislation with thoroughness and to good purpose in the right quarter, where drinking appears often in its most seductive, because in its most respectable and fashionable, guise. A clause has been inserted in its Licensing Bill providing for the closing of club bars at the same time as hotel bars—10 p.m. in country places and 11 p.m. in large cities—with no drinking whatever on Sundays.

The conviction last week, by a unanimous verdict of the jury, after a long and careful trial, of the man charged with setting fire to one of the buildings in Toronto last fall, which led to the destruction of so much valuable property, and from which there was such a narrow escape from death of more than one person, recalls a great disaster. A crime more dastardly than this cannot well be named, for the man who can be guilty of it, must be prepared, if he is really sane at the time, for all the possible consequences not only to property but to life that may follow from his act. It is nearly always most difficult to fasten guilt with absolute certainty in such cases upon the culprit, but when it is clearly and truly fastened, the public safety demands that due retribution will be awarded to the man guilty of such a crime.

No state document has been looked for with greater interest for some time than the reply of Lord Salisbury to the note of Secretary Olney, of the United States Government, on the Venezuela boundary dispute. It was received by the British ambassador at Washington on the 6th inst., but its contents could not properly be made public immediately, because of the President being absent on a hunting trip.

A most notable evidence of the progress which temperance principles are making in Scotland, which at one time was said to be the worst country to be found for drinking, is mentioned by the *Scottish Reformer*. It states that the provosts and chief magistrates of forty-one towns and burghs are total abstainers, and that the chief magistrates of thirty-nine towns and burghs are favorable to some measure of temperance reform.

The New York *Independent* in its last issue says: "Dr. Behrends's Church in Brooklyn set an admirable example last Sunday in adopting very wisely worded resolutions to be sent to Washington, asking that American life and property in Turkey be protected. But how? is the question. In the case of the outrages in China a force of British soldiers was sent to Kucheng. Cannot American marines be sent to Marash?"

Probably no people are more given to acts of unostentatious kindness, a virtue well worthy of imitation, than the English. *The Presbyterian*, London, England, mentions as an illustration of this the fact that, for the nineteenth year in succession, a note for \$500, has been placed in the offertory-box at St. Mary's, Kilburn, by an unknown person, accompanied by a small slip requesting that the amount may be distributed among the charitable institutions of the church.

The Rev. Andrew Murray, of Wellington, South Africa, whose addresses in Toronto made so deep an impression, has been the chief speaker in London, England, at a conference arranged for by the Presbyteries of that city, for the Promotion of the Spiritual Life. Two of the evening meetings were held in Exeter Hall, and most of the others in Regent Square Presbyterian Church. Except at the morning meetings there were splendid audiences so that during them, Mr. Murray, it was thought, must have addressed fully ten thousand people.

Ex-Speaker Read, of the American Congress, in accepting the unanimous Republican nomination to be again Speaker, amongst other things made the following very wise and timely remarks:

We have, unfortunately, a divided Government, which usually leads to small results. But there are times when rest is as health-giving as exercise. We must not forget that our first and greatest duty is to do all we can to restore confidence to business, and that we must avoid all business legislation except in the direction of improving business. Rather than run risks we can afford to wait until well-matured plans give us assurances of permanent benefit. Crude and hasty legislation is above all things to be shunned.

No visitors to England from a distant part of Her Majesty's widely extended empire, have for a long time received a more honored welcome, or been shown greater courtesy and kindness than three Christian Bechuana chiefs, Khama, Sebele and Bathoen. The London Missionary Society held a meeting recently at Queen's Hall, Langham Place, to bid them farewell before returning to Africa. Mr. Albert Spicer, M.P., presided over a crowded gathering, among the speakers being Lady Henry Somerset and Sir Wilfrid Lawson, M.P. The dusky chiefs sailed from Southampton for South Africa on the 23rd ult.

The right spirit seems to be dominant in England regarding Sunday amusements. An invitation was recently sent to ministers to preach in favor of the opening of museums on Sundays. Only fifty-nine out of 50,000 preachers complied with the request. On the contrary, nearly 800 members of dramatic and musical professions signed a petition for the continuation of the laws now in effect, keeping the museums closed on Sunday.

A subject now most deservedly engaging the attention of the Church to an extent never before known, but not one day too soon, is its relation to all questions connected with the social well-being of the whole body of the people. At the meetings held lately in Dundee, of the Presbyterian Federal Council, two very suggestive papers were read dealing with the relations of Christianity to industrial and commercial life. One of these papers was by Rev. Prof. G. A. Smith, of Glasgow, on "Christianity and Industrial Questions"; the other, by Rev. Dr. Munro Gibson, was on "Christianity and Commerce." Both are to be found in *The Presbyterian*, of London, England.

For some time rumors and charges, emanating from various sources, have been in circulation against the Jewish Missionary Hermann Warszawiak. The Board of the American Mission to the Jews, of which Rev. Dr. John Hall is president, having received a communication with specified charges, appointed a special committee of investigation. After a most thorough and impartial investigation this committee reported to a full meeting of the Board, after which a resolution was passed, "completely vindicating Mr. Warszawiak from the charges formulated against him." This action has been made public in "An Open Statement," published in the *Jewish Christian*, and also sent us in a circular signed by Rev. Dr. John Hall, as president; David James Burrill, D.D., chairman of the investigating committee; the treasurer, Constant A. Andrews, Esq.; and Rev. W. H. Walker, Sr., secretary. Wherever confidence may have been shaken, this action should fully restore it, and allow this good work to go forward without molestation or hindrance.

Coming events are already casting their shadows before in the old land in the choice which has already been made of names to be proposed for the Moderatorship of the Supreme Courts of the various Presbyterian bodies. At a meeting of the Standing Committees of the Free Church held in Edinburgh recently, the Hon. and Rev. William Miller, C.I.E., LL.D., Principal of the Madras United Christian College, was, on the motion of Principal Rainy, seconded by Dr. Ross Taylor, nominated as Moderator of the next General Assembly. The Rev. Dr. Archibald Scott, of St. George's Church, Edinburgh, has been nominated by the ex-Moderators of the Church of Scotland for the Moderatorship of the forthcoming General Assembly. Of the United Presbyterian Church Synod, the Rev. James Rennie, of St. Vincent Street Church, Glasgow, will be proposed as Moderator. Mr. Rennie has rendered important service to the Church, especially in connection with psalmody and hymnology. He is one of the leading members of the joint-committee now engaged in the preparation of a hymnal for use in the three Presbyterian Churches of Scotland, and as this hymnal will be completed in May next, it is deemed specially fitting that he should be Moderator. Of the Presbyterian Church of England, Rev. John Thain Davidson, D.D., is the Moderator-designate. He has exercised his ministry in England for nearly forty years. He was Moderator of the English Presbyterian Synod prior to the union of the various branches which now compose that body.

Our Contributors.

CONCERNING THE INTRODUCTION.

BY KNONONIAN.

Some one has said that "well begun is half done." That no doubt is the reason why orators of all kinds are so careful to begin their speeches with neat and appropriate introductions. The man with the true oratorical instinct feels that he must put himself on good terms with his audience before he begins to instruct or persuade them. This course is specially desirable if he is compelled to press some unpalatable truths upon their attention. The speaker who brings up his heavy artillery as soon as he assumes the perpendicular attitude and hurls unpleasant facts and arguments at Drumtochty heads is not wise. He is not an artist. Principal Grant never goes to work in that way when he wants money for Queen's. There is great room for skill in making the introduction to a speech, especially a speech about money, when business is dull and wheat fifty cents a bushel. We have a vivid recollection of a case in which two youthful ministers began their speeches about money in an unskillful way in a Scotch congregation, and they neither got money nor an invitation to visit the congregation again. Had they put skilful introductions to their juvenile, though not especially modest efforts, they might have got both.

The fundamental importance of the introduction in public speaking no doubt explains why the typical tea meeting orator displays so much originality and good taste when he begins his work in this way:

"Mr. Chairman and Christian friends, I am glad to be here. I like these meetings. They bring the ministers of the different denominations together on a common platform, and hasten on the happy time when we shall all be united. I like these meetings. I am glad to be here on this occasion. I am glad to see you in the chair on this occasion. I am glad to see representatives of all the churches here on this occasion. Denominational differences are buried on this occasion. And that reminds me of what I once heard about a man who was walking out on a misty day." (Tells the old story about the man who thought he saw a beast in the distance, and on coming nearer found it was his brother John.)

A speech introduced in such an original and brilliant way, must of course do execution. The orator went on in the same genial style for forty-five minutes. The most telling point of his speech was that some thing reminded him of something he heard about an Irishman.

THE EGOTISTIC INTRODUCTION

is not as uncommon as it should be. In this form of introduction the speaker discourses exclusively about himself. He tells the audience about his past achievements, the great work he has done, the big people he has associated with, and a lot of other weighty things. If he is speaking at a convention he always makes some reference to the other conventions he has attended "all of which were highly successful." If he has ever been near a Moody meeting he always drags in Moody. Himself and his work are the only features of his introduction, and the smaller the features the larger he tries to make them.

THE TAFFY INTRODUCTION

consists of a highly exaggerated eulogy on the chairman, the place, the people, the meeting, the choir, and everything connected with "this occasion." Some introductions are stupid, some clever, some silly, some tiresome, but the Taffy introduction is positively painful to anybody who is sensitive on the veracity line. Is it possible that that man means what he says and all he says? An hour before he may have described such meetings as a nuisance and half

an hour after ridiculed meeting, place, people and everything connected with the occasion.

THE GUSTATORY INTRODUCTION

is confined exclusively to tea meetings. In it the speaker eulogises the tea and the cakes, and the other good things provided. Not unfrequently the man who makes this introductory bow, alludes politely to the amount of provisions he has stowed away in his person and to the enormous amount some of his brother ministers have put out of sight. The Gustatory is one of the most elegant and refined modes of entering upon a speech.

THE BEFORE AND AFTER INTRODUCTION.

This form of bow consists generally in some more or less stupid references to what has been said and to the speakers that are yet to "address you on this occasion."

The Political introduction is nearly always a eulogy on the enterprise of the place and the intelligence of the people that the politician is trying sometimes to instruct and more frequently in this country to humbug.

Time is up and we must leave a lot unsaid about introductions.

THE PROPHETS OF ISRAEL*

BY REV. JOHN BURTON, B.D.

It is a very great mistake into which many good Christian people fall, to assume that the reverent critic who thinks he has discovered some mistake in, e.g., Chronicles as we have them is, in declaring the same undermining the Christian verities; or that maintaining the largely accepted view of a second and unknown Isaiah as the author of the closing chapters of the series of prophecies known by that name, affects the great truth that Christ Jesus came into the world to save sinners. We must distinguish between the Gospel's manifest teachings and our deductions therefrom; between traditional views or present applications, and the essential truths with their universal applicability. Should any timid friend, insisting that the yielding of one point traditionally held, involves the giving up of all, demand, Where, then, is your ground of certainty? I unhesitatingly reply in the words of the Westminster divines: "Our full persuasion and assurance of the infallible truth and divine authority of the Scriptures is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts"; or as our children's hymnology puts it:

"I love to tell the story because I know 'tis true,
It satisfies my longings as nothing else can do."

All the intellectual assent in the universe without that spiritual consciousness would be but sounding brass or a clanging symbol; given that consciousness, and he possessing it,

"— in that charter reads with sparkling eyes
His title to a treasure in the skies."

For much of the thoughtful scepticism of to-day those good people must share the responsibility who insist that everything in their traditions must be held, or the whole abandoned. It may be as the venerable Dr. McLaren, of Manchester, said: "In a day like this truth must change its vesture."

These reflections have been penned with a small work lying open on the desk before us, "The Prophets of Israel," by Dr. Carl H. Cornill of Konigsberg University. This book of scarcely two hundred pages gives in plain unpretending sentences what may be considered the present view of the more advanced critics regarding the times and messages of Israel's prophets from Moses on to Daniel. The presentation is dogmatic rather than argumentative; supposed results are given without detailing the steps by means of which those results are arrived at, and this is rather an excellence than otherwise. You are not irritated

*"The Prophets of Israel" Carl Heinrich Cornill
The Open Court Publishing Co., Chicago.

by opposition, but your standpoint is unconsciously, as it were, placed where you can view the scene as it was. The reader finds himself sympathetically in relation with the prophet and the times in which he lived. "The historical conditions and the contemporary environment of the various prophets are portrayed," and thus an intelligent opinion may be formed of their utterances, with their application to the needs of to-day, as well as of their direct meaning. No thoughtful reader can peruse these lectures without profit; nor will true devotion find itself offended by a cold irreverence—the style is one of faith, not of unbelief.

While thus freely commending the work for its suggestiveness, assured that truth is no sickly offspring that needs to be wrapped up in swaddling bands, or kept from the free air, we are far from saying that the positions assumed are all received, or that the subject is treated with completeness. You see the prophets in their environment, but not the Christology of the Old Testament; were these pages all, we should need to correct our Saviour's word when of these Scriptures he said, "They testify of me," to "they lead up to me." The evolution or development of religious truth is well noted, but the Spirit which works is ignored. Therefore the reader of this work must needs, if he would profit thereby, add to his reading this truth that "The testimony of Jesus is the Spirit of prophecy." And this is for the Christian the radical defect of the school whose results our author so well represents. The testimony of Jesus is displaced by the cold science of evolution. We want a glimpse of the evolver.

The positions taken are for the most part those of Wellhausen's article, "Israel," in the last edition of the Encyclopædia Britannica, some of which at least are being discredited by more than one recognized specialist in those very fields of research. When we are told, e.g., as Dr. Cornill tells us, that "we have not received a line—not even a word—from Moses himself, or from any of his contemporaries; even the celebrated Ten Commandments are not from him, but, as can be proved, were written between 700 and 650 B.C., we hesitate acceptance, and naturally ask for the proof. Nor can we allow Q.E.D. to be written when we are told that the manifest monotheism and opposition to idolatry in the Ten Commandments could not have been promulgated when Jehovah was a tribal God and when Moses himself made a serpent of brass; for the latter was not under Moses an object of worship, but as the sacrifices, a symbol; and no proof is forthcoming to show that Moses viewed God as a mere national Deity. Indeed, we hold the contrary. The *I Am* of the law-giver was the God that in the beginning created the heavens and the earth. That idolatry and henotheism prevailed among the Israelites with the law of Moses in their hands is no more inconsistent, in fact, than that in this land of Bibles and Churches the Christian world should be split into sects innumerable while its great apostle is teaching that the body of Christ is one, and that schism is sinful. Over and above all this we have Prof. A. H. Sayce, as recently as last October, writing in view of "fresh discoveries breaking in upon us year by year, almost month by month":—"I see no reason for denying that the Pentateuch is substantially the work of Moses." Whilst then we thank Dr. Cornill for the clear manner in which he presents contemporary history in its relation to the prophets, we can but remember the incompleteness of view, and decline to accept his advanced views regarding the lateness of the Pentateuchal writings as at least "not proven."

The subject is a tempting one, but this article is already sufficiently long; with such provisos as here indicated, the work reviewed may be profitably read.

The programme for the Week of Prayer beginning Sabbath, January 5th, has been issued by the Evangelical Alliance.

THE ELEMENTS OF THE HIGHER CRITICISM.*

BY REV. JOHN BURTON, B.D.

This is a timely work, defining the Higher Criticism as "the discovery and verification of the facts regarding the origin, form and value of literary productions upon the basis of their internal characteristics and contents;" the Lower Criticism concerning itself more especially with the question relating to the text. Thus understood the Evangelical school has more to gain from the right use of the Higher Criticism than rationalism. The author justly points out that in one important respect the Bible stands unique in literature, it has so incorporated itself into the very life of Christianity that it cannot be treated as, e.g., the legendary histories of Greece and Rome or the works of Herodotus. In view of results, its general acceptance as a divine revelation cannot be overlooked by any *apriori* assumption. The work is not designed to reach conclusions, it defines what criticism is, points out its limits and legitimate lines of research. A brief summary of the points touched by the Higher Criticism is given. We have seen no other book that so concisely states the true methods of enquiry and the view to be shunned. No student of theology should be without it; and every thoughtful reader of the Scripture in the light of present day research will find real guidance in these pages. On the other hand it as plainly indicates that the humble enquirer after God and His Christ need not err in searching searching the Scriptures, even though the Higher Criticism should never come within the sphere of his enquiry. "The Bible commends itself, apart from criticism or the authority of the Church, as a source of religious information and inspiration."

PUBLIC WORSHIP.—I.

This open letter, the first of three on a very important subject from the distinguished Chancellor of Queen's University, to Rev. Dr. Laing, Convener of the General Assembly's Committee on public worship, we gladly publish and commend the whole subject to the earnest, candid and prayerful consideration of all our readers.—[EDITOR.]

REV. DR. LAING,
Convener of Committee on Public Worship.

SIR,—With your leave I desire to submit the following remarks on the important subject now under the consideration of the Committee appointed by the General Assembly of the Presbyterian Church in Canada.

A distinctive feature of public worship in our Church is the absence of participation by the congregation in the service. Exclusive of the musical portion, the whole service devolves upon or is performed by the minister alone. There are many persons, both laymen and ministers, who entertain the opinion that, whatever may have been the causes which determined the present usages, the time has arrived when, in the interests of the Church in Canada, it is desirable to consider the extent to which these usages may be modified, so that a larger participation may be accorded to the congregation in the service of divine worship.

As worship is now ordered, the people enter their pews, and, throughout the whole service, until the benediction is pronounced, no opportunity is vouchsafed to them, except to a very limited extent, to take part in the service. All present are at liberty to join in the psalms and hymns when they are sung, but if the music selected be unfamiliar, or if any present feel their own incapacity, or for any reason soever take no part in this portion of the service, such persons, from the moment they enter the building to the time they leave it, continue to be silent listeners to whatever may be said or sung. Except by their presence they take no other part in

*The Elements of the Higher Criticism By A. C. Zenos. Funk and Wagnalls Co., Toronto.

the service than by assuming an erect or sitting posture as custom prescribes.

The minister offers the prayers and delivers the discourse. The thoughts to which he gives expression, both in the prayers and in the sermon, are his own. They are formulated in his own words and until so expressed are unknown to any individual. Members of the congregation, outwardly at least, take no part in the fulfilment of the purpose for which they have come together. It is difficult to recognize this service, partaking of the character of a monologue, as the highest development of united congregational worship under Presbyterian polity.

I submitted some thoughts on this subject at a meeting of the Theological Alumni of Queen's University last year. My remarks had special reference to congregational prayers—they appeared in *Queen's Quarterly* for July, 1894. On that occasion I pointed out that public worship, as a divinely appointed duty, was incomplete without united supplications or joint-prayers; that such form of prayer, although essential to congregational worship, is practically unknown in the Presbyterian system, that the congregation merely listen to the minister praying, as of necessity they listen to him preaching. On that occasion I ventured to submit facts and arguments which to my mind lead to the irresistible conclusion that change is desirable, that prayers ought to be joined in by the congregation to the fullest extent possible, and consequently they should be congregational prayers *de facto*; that they should be prayers familiar to the congregation and assented to by the Church Courts on behalf of congregations; that precisely as we have for public use a book of praise with selections of sacred verse from many sources, we should likewise have a book of prayers for congregational use, and that it should be in the hands of every member; that this book of prayers should not be a liturgy as commonly understood, but a collection of appropriate appeals of every kind to our Heavenly Father; not a mere manual of formal devotions to be constantly used without variation, but an ample repository of solemn and earnest supplications in the name of Christ, to the Great Author of our being to be drawn upon by the minister as he may consider expedient.

To preach, to expostulate, and to exhort are the functions and high privileges of the minister. It is recognized to be his duty likewise to offer up special prayers when circumstances call for them. This function should remain unchanged, but in ordinary circumstances it must be obvious that every member of the congregation ought to have a foreknowledge of the prayer offered; that they should have the words before them, in order that all present, even those who hear imperfectly, may readily follow the minister. They may do so inaudibly, the minister lending his voice to the congregation's prayer.

In suggesting the use of a book of prayers, there is no wish to diminish the simplicity of our worship. The object is to enable the whole congregation to unite in "praying with the understanding;" to promote reverence and to rivet attention; to lessen the tendency of any wandering of mind arising from imperfect hearing or other causes. The desire is to maintain sincerity of worship while increasing its propriety and solemnity. It is my opinion that these results will not be diminished by collecting for the use of the ministers the most solemn, earnest and fervent examples of devotion expressed in words. These prayers being familiar to congregations, each person would hear them from the pulpit as their own acknowledgement of the blessings they enjoy and the petitions they offer to heaven.

In another part of the service congregations might with propriety be allowed to take a fuller part. I refer to reading the Scriptures. I cannot but think that there should be placed in the hands of every member of the congregation a collection of passages both from the Old and the New Testaments, selected for the purpose of re-

sponsive reading. The Psalms are, generally speaking, peculiarly appropriate, and fitting passages will be found throughout the Sacred Volume. The collection should be full and complete and it would rest with the minister to select for each service the passages to be read. I can see no reason why the alternate verses should not be read in a clear voice by one of the elders, the congregation following, audibly or inaudibly, as may be more agreeable to each individual. I respectfully submit that responsive reading in our Church could thus be made a simple, effective and profitable part of common worship.

These several suggestions put in force, the books required for divine worship in the congregations would embrace the following:—

1. The Holy Scriptures.
2. Selections for Responsive Reading.
3. The Book of Prayers.
4. The Book of Praise.

It may be found convenient to bind Nos. 2, 3 and 4 together so as to form one volume.

In my address at Queen's University, I took upon myself to explain that a Book of Prayer for divine worship would be of special benefit in the outskirts of the Dominion. I now desire to add that, until the larger book be ready for use, some means should be provided of aiding devotions in the new settlements and elsewhere. I would respectfully submit to the consideration of the committee the expediency of at once publishing a small manual containing several forms of service, with a collection of prayers and instructions for their proper use by lay readers. A work of this kind would be a boon to each of the many widely separated small groups of Presbyterians in the North West Territories and other remote districts, who for the time are without a minister. It would be of great utility in maintaining worship and in building up young congregations. Such a manual issued under the sanction of the General Assembly would contribute to the advantages of pioneer settlements. It would equally tend to the advancement and extension of the Church.

SANDFORD FLEMING.

Ottawa, Nov. 26 h, 1895.

APPEAL FOR THE ARMENIANS.

MR. EDITOR,—We are about to celebrate the birth of the Saviour. It is a time of rejoicing and the expenditure of large sums of money is contemplated, in the purchase of presents for our loved ones. But in distant Armenia over 100,000 people are homeless and starving, and—worse still—mourning the cruel murder of nearly as many of their loved ones. Have all your readers thought why these people, who were in happy, comfortable homes last Christmas, are wanderers now when the rigours of winter are overtaking them? It was not for sedition or rebellion against an unspeakably bad Government that rules over them, but because they refused to dishonor and desert Jesus and serve Islam. Can we better celebrate the birth of that Jesus than by spending less on those who don't need it and giving the balance of what we intended to give to the fund for relief of these persecuted people.

I have been looking into the matter and believe that the best fund to contribute to is that established by the *Christian Herald*, Bible House, New York. The proprietor of this paper is Dr. Louis Kloppsch, and the editor Rev. Dr. Talmage. The *Herald* has engaged a commissioner and sent him to Van, in the heart of Armenia, to act as a relief officer, and pays all his expenses. Every dollar of the money subscribed goes to the relief of our persecuted brethren in Armenia. For myself, though my salary is small, I shall deduct from Christmas funds and send \$5, and I hope hundreds of our people will send subscriptions in like proportion to their means; and if on Christmas Day we tell our friends why our presents are not so large or costly, will they not rejoice that we have directed our money to a better purpose?

SYMPATHY

PRESBYTERY MEETINGS.

TORONTO: This Presbytery held its regular monthly meeting in Chalmers' Church, Tuesday, the 3rd. inst. In the unavoidable absence of the Moderator, Mr. W. A. Hunter was appointed Moderator, *pro tempore*. Committees appointed to meet with the College Street and Toronto Junction representatives reported respectively the affairs of the former congregation excellently managed, but the liability so heavy that the interests of this congregation should be most carefully conserved by Presbytery for some time to come; of the latter congregation, that a satisfactory arrangement of its financial affairs had been secured. A special meeting of Presbytery was appointed for the 17th inst., when a call extended by Toronto Junction congregation will be considered, also the appointment of induction services at Cowan Ave. Church and the report of a Committee *re* securing connection for Swansea Mission. In the evening a Conference was held upon subjects of Sabbath Observance and Systematic Benevolence. The speakers appointed to open the discussion were Mr. J. A. Paterson and Mr. J. K. Macdonald for Sabbath Observance, and Principal Caven and Mr. R. G. Gourlay for Systematic Benevolence. At the close of the Conference, the following resolutions were unanimously passed: "Believing in the Divine institution of the Sabbath handed down to us from pre-Mosaic times, enjoined upon us both by precept and example; believing, moreover, that a well kept Sabbath is in the highest interests of the community, both physically and morally, this Presbytery deems it important to do all in its power to conserve a well-kept sabbath, by encouraging well-considered legal enactments, by moral suasion, and by personal example." In respect to Systematic Benevolence it was resolved: "That this Presbytery re-affirm its conviction that the obligation is binding on all Christians to recognize their Christian stewardship, and that in regard to giving it shall be systematic, proportionate, cheerful, worshipful, and as God has prospered. After cordially thanking the ladies of Chalmers' Church, who had provided supper for the Presbytery, an adjournment was taken to the second Tuesday in January, 1896.—R. C. THOMAS, Clerk.

LONDON: This Presbytery met in Knox Church, St. Thomas, on November 12th. Rev. D. L. Dewar, Moderator. Mr. Geo. Sutherland, as Convener of the Commission appointed to visit Aylmer congregation, gave in the following report:—"The Commission find that the Aylmer congregation is much reduced, both numerically and financially, owing to the removal of several families from the bounds; that the deficiency in the running expenses of the congregation, have consequently accumulated to nearly \$500. The Commission find that the congregation is doing more than the average over the Church for the support of ordinances, but yet express a desire to aid in the removal of this debt. The Commission therefore recommend that the Presbytery aid the congregation in endeavoring to accomplish this object." On motion of Rev. W. J. Clark, seconded by Rev. J. A. McDonald, it was agreed to receive the report and adopt its recommendation; and authorize Mr. Johnson, treasurer, to apportion the sum of \$400 among the congregations of the Presbytery, on the basis of the Presbytery Fund assessment. The clerk read circulars from the Home and Foreign Mission Committees, allocating to the Presbytery its proportionate share for these respective schemes. After some discussion the following motion was agreed to: that congregations be instructed to allocate the monies contributed to the schemes of the Church, according to the requirements of each scheme. It was agreed that nomination of professors for Knox College be laid over till the January meeting of Presbytery. Messrs. Clark and Johnston, of London, reported the action taken by the ministers and congregations of London, for extending Presbyterianism in the city. The report was received and the thanks of the Presbytery tendered to the brethren and congregations. Arrangements were made by the Presbytery for the induction of Mr. Graet at Thamesford in the event of his acceptance of the call.—GEO. SUTHERLAND, Clerk.

BARRIE: This Presbytery met at Barrie on 26th Nov. Mr. James, Moderator. A call from Elmvale and Knox Church, Flos, to Mr. James Rollins, M.A., licentiate, was sustained and accepted by him. Circulars of the Home and Foreign Mission Committee were read intimating that the sums of \$2,600 and \$1,200 respectively are required of this Presbytery for these funds for the present year. A discussion followed, during which it was stated that several congregations contributed for Foreign Missions about half of the whole amounts raised by them for all the schemes of the Church. The discussion ended by the appointment of a committee which is to consider what means may be adopted to secure adequate contributions for all the schemes. The overtures on division of this Presbytery laid over from last April to this meeting were again laid over to the meeting in January.—ROBT. MOODIE, Clerk.

CHRISTMAS MUSIC.

We would call the attention of Sunday School Christmas Committees to a Christmas service containing eight very beautiful carols, responsive reading (Sup. and Schools, etc.) and most suitably arranged for an interesting Christmas Anniversary. The music is bright and joyous and of a grade which will be easily learned by all. The publishers, Messrs. Wm. A. Pond & Co., 25 Union Square, New York, have a full quantity for sale at the specially low price of \$2 per 100.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO

Dec. 29nd 1895. REVIEW. [Judges ii. 1-1 Sam. xx.]

GOLDEN TEXT.—Mat vi. 10.
MEMORY VERSES.—Luke xi. 1-4.
CATECHISM.—O. 37-48.

HOME READING.—*J. Jud. ii. 1-6; vii. 13-23. Ruth i. 1-22. W. I. Sam. iii. 1-13; vii. 1-15. T. I. Sam. x. 1-27; xv. 1-23. F. Is. v. 1-23. S. I. Sam. xvi. 1-13; xvii. 38-51. Sir. I. Sam. xx. 32-42 and Luke ii. 8-20.*

Our golden text for this review Sabbath is the petition which our Saviour put into the mouths of His disciples, when he taught them to pray for the coming of "Our Father's Kingdom." Our lessons for the past quarter have shown how God laid the foundation of David's house as the royal line from which should spring "His King" whom He has set upon "His holy hill of Zion."

The lessons from Judges showed God's patience with his people. His readiness to hear them when they cried for deliverance from the enemies God had sent upon them in their apostacy, and the means He took, not merely to deliver them from their enemies but to establish them firmly in their allegiance to Him. The need of the long suffering of God is seen in the fact, that Israel remained faithful only until the generation which suffered had passed away and then the new generation forgot God and wandered far from Him. The lesson from Ruth shows how Ruth the Moabitess, a Gentile, became the ancestress of David, and therefore of David's greater Son; a fact which indicates that our Father's King is not king of the Jews only, but of the Gentiles also. The call and life-work of Samuel, the last and greatest of the judges, are set forth in greater detail in the next two lessons. How earnestly Samuel longed for the continued peace and prosperity of his people, a peace and prosperity which he knew was conditioned upon their continued fidelity to God. What a grief it was to him when Israel demanded a King to go out and in before them—to battle like the kings of the nations round about them. Yet with what whole-hearted loyalty did he lend himself to the maintenance and guidance of that king whom the people chose to rule over them. If Saul failed, it was not for lack of solemn loving warning that the blessing of God would only be had by accompanying with implicit obedience to God. Saul did fail because he set his own way above God's ways, and therefore disobeyed God. His disobedience entailed the loss of more than the throne of Israel. He was rejected from founding a house from which should spring the Messiah. Then Samuel was called to do another service for God, a service from which he shrank at first both for his own sake and for the sake of Israel. He imagined that God's ways must involve civil war, if another king were anointed. However, he obeyed and anointed David without telling him to what he anointed him. Then the remaining lessons of the quarter show how God prepared the founder of the house of David for his place and work. God filled David first of all with His Holy Spirit, as supplying the only foundation upon which a strong, self-reliant, trustworthy character can be built up. In a most providential way God gave His chosen king opportunities for acquiring the training which was necessary to fit him to be a king for his own age, bringing him into the palace of Saul, and into close personal relationship to the King. Then when opportunity was ripe, God brought David up from his sheep-fold to which he had returned, when it seemed that there was no further need of his services in the King's house, and gave him the victory over Goliath. This brought him very prominently before the nation and gave him a recognized position as captain of the King's army. Well and wisely did the youth conduct himself in his new sphere of action. He had herded sheep in dependence upon Jehovah, and therefore he was qualified to lead an army in the same strength. Doing unto the Lord whatsoever he did was the secret of David's success. But Saul, from whom God's Spirit was withdrawn an evil spirit taking His place, determined to kill David, hoping thus to defeat what he felt to be God's purpose. God had prepared friends for David, however, and by the assistance of the King's own son he was enabled to escape.

Here our lessons stop. Surely we have seen enough, however, to know that as God's plans were carried out not only in spite of, but even by means of, the scheming of His enemies against them, so now He that sitteth in the heavens may laugh at the plottings of the evil powers of earth, and may vex them in His hot displeasure. "Yet have I set my King upon my holy hill of Zion."

Pastor and People.

RETURN AT EVEN-TIDE.

Father, dear father, come back to me !
But no ; I must not call
A spirit from out the realms of light
To a land where dangers befall.

From sorrow, temptation, and sin thou art free,
In the home of thy Father above ;
Nought that earth can offer would tempt thee to
leave
The mansions of glory and love.

The clouds are very heavy and dark,
That hide thee from our sight,
But faith brightens our vision and whispers
" Beyond the clouds there is light."

It says that God's angels are ministering spirits
Sent forth at foot-steps to guide,
If this be thy mission dear father, return
To me at the even-tide.

Watch over my slumbers, and shield me from
harm,
Press a kiss on my sleeping brow ;
As thou did'st in the happy, olden time,
That is drifting far from me now.

Look down on the lonely hearts that mourn
Thy presence gentle and mild ;
And lead to Heaven the wandering steps
Of thy well-beloved child.

—Anon.

HOW WE GOT THE ENGLISH BIBLE.

BY GEORGE W. ARMSTRONG, LONDON.

There is a picture extant which represents in the background a group of distinguished Englishmen and in the foreground an Indian Prince and Queen Victoria. The Indian Prince is supposed to be asking the Queen this question: "What is the secret of England's greatness?" The Queen, handing him a copy of the Scriptures, replies: "This is the secret of England's greatness." If there is one thing above another that has contributed to the greatness and glory of England it is the Bible. They who honour the Bible, whether nations or individuals are exalted, and they who dishonor and despise the Bible become degraded. All our modern nations prove this conclusively. Boys and girls revere the Bible, it is God's book, and is given to advance our interests both in this life as well as in the next.

It is said of King Edward the VI. that on one occasion he wanted to reach something too high for him. One of his courtiers wanted to use a Bible to stand on but the King objected saying: "This Bible is too holy to be trampled on by the foot of man." The King highly valued the Bible! If we valued it as we ought we should not find so many Bibles about our Sunday schools, Bible classes and church pews in the dilapidated condition in which we often find them, we would use them with greater care. Our Bible is a precious heritage and has been purchased at a tremendous cost by our ancestors who struggled long and suffered much in order that it might be the household treasure of every home!

As you know, the Old Testament was written originally in Hebrew, the New Testament in Greek. Our Bible is a translation from these languages. The earliest translations were in Latin, and for these (made for the use of the hierarchy and not for the people) we must go back some fifteen hundred years to the 6th century. The first of these, as far as is now known, is Jerome's version, called the Roman Psalter. And so from that period to the fourteenth century translations of parts of the Scriptures were made. Up to this time we have no record of persecutions on account of the Bible, which can be accounted for because the translations kept the Bible in the hands of the Church, that is, the Bishops and Priests.

There have been ten translations made into the vernacular, or language of the common people, translations which have made considerable impression on the British peo-

ple and nation. The first of these (was made by John De Wycliffe, who has been called The Morning Star of the Reformation. He was the first to announce that the Holy Scriptures were the only authority on morals and religion, above either Cardinals or Popes. He completed the translation of the Old Testament in 1380 and the new in 1384, the year of his death. His persecutions were not of a very severe nature: Pope's bulls, slander and suspension from Oxford university and its preachers, but he enjoyed the seclusion of Lutterworth Rectory to the end of his days.

The next English translator was not so fortunate, and yet in one sense, and that an important one, more so, as the art of printing had been invented A.D. 1440 and therefore the Word could be multiplied indefinitely and thus more easily circulated among the people. William Tyndale struck out most manfully, and said in one of his controversies with Romish doctors and bishops, "I defy the Pope, and all his laws, and if God spares my life, ere many years pass, the ploughboys shall know more of the Scriptures than you do." And he kept his word! Tyndale flourished in the early part of the sixteenth century and being an object of Romish hatred he had to flee from England to the continent for safety. Here he completed his translations and in 1526, 3,000 copies reached England to be spread broadcast over the land. Subsequent editions followed and thus the Word of God grew and was multiplied. On the 4th May, 1530, Bibles were publicly burned in St. Paul's Church yard, London, and six years later William Tyndale was betrayed, imprisoned and martyred by fire.

Myles Coverdale was Tyndale's successor in Scripture translation and circulation. His name is connected with what is called The Great Bible which was ordered to be used in all churches in 1539.

In 1537 the Geneva Bible by Whittingham was published. Its chief feature was that it was divided into chapters and verses. It is distinguished as the Breeches Bible, because, in translating the words "They made themselves aprons," he translated them "They made themselves breeches." For a similar reason Arch-bishop Parker's Bible is called, "The treacle Bible," because he translated the passage, "Is there no balm in Gilead?" as, "Is there no treacle in Gilead?" So you see that even in reference to the Bible there are those whose sense of the ridiculous overbalances their devotional feelings.

The Douay Bible, translated and published by the Romish Church, as was said, to counteract the evil of the Protestant translation, made its appearance in 1609. This was translated for Sectarian purposes and accomplished its end. In 1611 our authorized version was published and has remained the standard ever since. In 1881 the revised edition of the New Testament was issued from the press and a year or two later the Old Testament.

I need say nothing about Traversers and Matthews Bibles, but these are among the ten translations which remain to us as legacies of the past.

From the year 1560 to 1603, not fewer than one hundred and thirty distinct editions of the Bible and New Testament had been put into circulation, and since the beginning of this century they have been published by millions and millions by the British and Foreign Bible Society. We have the Bible in the vulgar tongue, that is, in the language of the masses of the people who are not privileged with great scholastic education. It is a precious treasure, a glorious heritage. Let us respect, honor, love and keep it. Why? For various reasons.

1. Because it is God's revelation to man.
2. Because it is the only book that can give true consolation to mankind.
3. Because it is the bulwark of our personal and national liberties.
4. Because it is our true and best guide for this life as well as for the eternal life.

PASTORAL LETTER ON FAMILY RELIGION.

[This most excellent pastoral letter, by the Moderator of the Synod of British Columbia, which, we regret to say, in some way has been overlooked, is especially timely at this season of the year, and is well deserving the serious consideration of all who may read it, as well as that of those to whom it was in the first place addressed.—EDITOR.]

The Synod of British Columbia, at its last meeting, held at Nanaimo, laid upon its Moderator the duty of issuing a pastoral letter to the members of the Church upon the duties of family religion. To the fulfilment of this duty I now address myself, seeking first of all guidance from God, and praying that the counsels which He shall enable me to give may be fruitful in the promotion of spiritual life in the families of our beloved Church.

Too much importance can not be given to the subject of family religion. In God's dealings with his people we frequently notice the depths of meaning attached to the family relationship. We find repeated mention of father and children in the commands and promises of God. We read of Noah, "Thou and thy house"; of Abraham, "Thou and thy son"; and of the Israelites, "Ye and your children." God has thus honored the family relation, in which we have a type of the relation which should subsist between God and his believing children. The family has as one of its objects the propagation and maintenance of true religion. The welfare of the Church and of the world depends in large measure upon the religious condition of the families of our land. If families grow up without God, without the cultivation of Christian graces, then the future of the Church must be dark indeed. Seeing then so much depends on the religious condition of families, let us endeavor to lay down a few fundamental principles which may be a help to those who wish to faithfully perform the duties that devolve upon them.

Family religion first of all lays its obligations upon parents. All parents, like Joshua, should realize that religion is a personal matter. They should say like him, "As for me I will serve the Lord." All reforms must begin with self. True religion must begin in personal dedication to God. In every Christian home, the parents must be servants of God. The first duty of a parent is a life devoted to God. It is this which creates a spiritual atmosphere in the home, which will prove a blessed means of growth in grace to the children in the household. This consecration must be whole-souled. It must be a consecration, not depending on the opinion of others, but on love to God. The ideal Christian home is that where the parents have made this personal consecration of themselves to God. In the New Testament we read of Lois and Eunice, the grandmother and mother of Timothy, as being parents in whom dwelt the spirit of true personal consecration. Monica, the mother of Augustine, was a faithful Christian, and under God Augustine owed very much to his mother's training and example. "All that is good in me I owe to my mother," said President John Quincy Adams. Here then is the foundation stone of family religion, viz., the personal consecration of parents to God. A question for every parent is, "Have I made this personal consecration to God?"

Again, family religion embraces within its obligations both parents and children. Parents must make a stand for themselves, and all who belong to them. Their stand must be like that of Joshua, "As for me and my house we will serve the Lord." Now God plainly indicates in His Word how parents are to do their duty to their children. In Deuteronomy vi., 6, 7, "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children," etc. This passage indicates how parents can make a stand for their children, viz., by carefully instructing them in the commandments and will of God revealed in His Word. The Church and Sunday-school are important factors in religious training, but they are not intended to relieve parents of their responsibility and duty. It is when parents are true to their duties, and carefully and prayerfully seek to train their children in the right way, that they may expect the Sunday school and Church to be to them a true means of blessing.

Again family religion must be practical.

With many the sum and substance of religion is salvation. This, however, is a very narrow view of religion. We are saved in order to serve God. God wants a people to serve Him. How often is service taught both in the Old Testament and in the New. Exodus iv. 23, "Let my son go that he may serve me;" Deut. vi. 13, "Thou shalt fear the Lord thy God and Him only shalt thou serve." In Romans vi. 22, Paul says of believers, "Now being made free from sin and become servants of God, ye have your fruit unto holiness and the end everlasting life." Now what is it to serve God? It is to do His will, to support and honor His cause, to believe in Jesus Christ, to deny ourselves for His sake, to stand up for righteousness, to present ourselves as living sacrifices, which is our reasonable service.

In a Christian home the service of God occupies the chief place. It is a beautiful sight when parents and children are seen truly serving God. It is in such homes the men and women are being trained who are to carry on the work of God in the future. Let every parent who may read this letter resolve with God's help that he will do his duty in leading his household as well as himself to faithfully serve God.

But, again, family religion must be a confessed religion. It must be a religion of which we are not ashamed. Paul confessed he was not ashamed of the gospel of Christ. Joshua confessed before the thousands of Israel that he and his house would follow God. Now we want every father and mother to be like Paul and Joshua—not ashamed to confess Christ before their family. On one occasion Christ healed a man afflicted with unclean spirits. The man wished to remain with Jesus, but Jesus said, "Go home to your friends and tell them what great things God hath done for you and hath had compassion on you." Now let us be practical and see how parents can confess Christ. First, parents can confess Christ by faithfully attending the house of God. God from the beginning commanded, and still commands, those who fear Him to meet for His worship and for instruction in the House of God. Example is more powerful than precept, and therefore parents must confess their regard for God by faithfully attending God's house. They should go because it is right, because it is their duty, and if they go from such motives they will soon love to go and say like David, "I joyed when it was said unto me, go ye up unto the House of the Lord." Then parents can confess Christ by receiving and believing the gospel, and so become members of Christ's church. Christ says emphatically, "If ye confess me before men, I will confess you before my father and the angels." Open confession must follow sincere acceptance of Christ. Therefore, brethren, confess Christ in your homes. From the earliest dawn of reason let your children know that God dwells in your homes. At the table provided by the bounty of God, confess his name by asking a blessing. Confess God by reading the Bible and praying with and for your households. Show your zeal for God's service by careful instruction. Seek to help your children in the preparation of their Sunday school lessons. See that they are taught the shorter catechism and to read and love the Bible. Confess Christ also by a consistent life at home and in the world. Live a life of faith, of sobriety, of purity, of uprightness, and of charity, and thus show your confession of Christ to be the outward sign of an inner life hidden with Christ in God. I could give many illustrations of parents who were not ashamed to confess Christ before their families. Joshua, who was not ashamed to acknowledge God; Lydia, whose heart the Lord opened; Eunice, the mother of Timothy; Zechariah and Elizabeth, parents of John the Baptist, who walked blameless before God.

And now, brethren, in conclusion, let us give this subject of family religion the thoughtful consideration its importance demands. Let those of us who are ministers seek to impress upon the minds of our people the vital need of true religion in every home of the Church. Let us seek to impress upon them the need of the Holy Spirit in all our efforts at serving Him, lest we become mere formalists in our religion. And if any parents are convinced that hitherto they have not done their duty, let them now with repentant hearts make a new beginning, and say, like Joshua, "As for me and my house, we will serve the Lord."

And now for our ministers, for our congregations and families we earnestly pray, "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

In name of the Synod of British Columbia.

ARCHIBALD LEE, B.A., Moderator.

Kamloops, B.C., October, 1895.

*The substance of an address delivered at St. Andrew's London Sunday School rally, October 1895.

Missionary World.

THE HONAN MISSION—I.

BY MISS E. M. McLEAN.

Only a few years ago Honan was a name unheard of in our land; now, it is almost a household word, the sound or sight of which presents to the ordinary mind an imaginary picture of a few, faithful devoted, Christian men and women striving, in the face of great difficulties and discouragements, to spread the light of the gospel of Jesus Christ amidst the dense darkness of heathen ignorance and superstition.

Honan is one of the 18 provinces of China, 400 miles inland, and is 350 miles long by about the same in width. It has a population of 2,000 to the square mile in some parts, making a total of nearly 18,000,000. The climate, for the greater part of the year, is somewhat similar to the milder parts of Canada. Rivers freeze for two or three months in winter, but snow seldom lies more than a few days. The hottest months are June, July and August. Then the temperature for weeks together ranges from 100 to 112 degrees.

Most of the country is as level as a floor, with scarcely a tree or a shrub to be seen. In the extreme North, however, there is a mountain range of considerable extent. This Province is watered by the great sluggish Hoang-ho, or Yellow River, and its tributaries. This river in rainy seasons often overflows its banks, causing great destruction of property and the loss of many lives. The soil is very fertile, yielding abundant crops of wheat and other grains, also large quantities of cotton; and every available foot of land is carefully cultivated. Notwithstanding this, vast numbers of the people die yearly from sheer destitution. Famines are caused chiefly by floods and droughts. Floods occur easily and spread over large districts of country, on account of the flatness of the land. The rapid and extraordinary increase of the people has over-populated the Province, and, though Honan is so fertile as to be called the Garden of China, its produce has to support so many that even the smallest accident to one year's crops causes a shortage, and famine follows. The Rev. D. McGillivray says: "At present the land as utilized can barely support the people. What will become of the millions coming up behind? There is one hope. The Honanese possess 21,000 square miles of coal beds. When they develop these hitherto almost untouched treasures, and build railways to carry off the output, then, and not till then, will the people be able to live." The natives are characterized as industrious, economical, shrewd, polite, peaceably inclined, patient under suffering and very conservative, clinging tenaciously to the customs of the past. But they are filthy, unreliable, untruthful, shifty, hostile to foreigners and extremely superstitious. They would be a grand nation if only christianized. "How bad they are morally," says one of the missionaries, "may be seen in the first chapter of Romans. That chapter might be taken as a true to life portrait of this people and the longer we live among them the further into their pit of depravity we are enabled to look." Women are in a very degraded state, and female children are neglected and often cruelly treated.

Into this realm of darkness the Rev. Jonathan Goforth and Rev. Dr. Smith were the first to penetrate. Mr. and Mrs. Goforth left Ontario in February of 1888, reaching China in the same month. They intended pushing on direct to Honan, but were advised by experienced missionaries not to proceed into a hostile province until they had acquired some knowledge of the language and of the people, but to spend at least a year working at older stations, learning the language and studying the disposition of the people. In accordance with this advice, and recognizing the wisdom of such a course,

they settled for a time at Chefoo, a mission station on the sea coast. In July following Dr. and Mrs. Smith arrived from Ontario. They were accompanied by Dr. Wm. McClure and Miss Sutherland, a trained nurse. Dr. McClure had been for three years medical superintendent of Montreal General Hospital, and resigned his position for work in Honan as a medical missionary, a gentleman in London, England, having guaranteed his expenses and support for three years. The missionary societies of Knox and Queen's College had become responsible for the support of Messrs. Goforth and Smith respectively. Shortly after the new arrivals Mr. Goforth and Dr. Smith started on a tour of exploration through North Honan. They travelled over 1,200 miles in Chinese carts during the seven weeks of their absence, over roads in some places fairly level, but in others, where traffic was great, the ruts were well nigh bottomless, and jogs and jars, with pangs of hunger, varied the monotony. They found over 100 walled cities, an overflowing population, and evidences of the darkest heathenism everywhere; but met no positive hostility, though they were objects of great curiosity to the natives.

Immediately on their return the Goforths moved inland 250 miles to a station of the American Board, and set themselves diligently to study the Honanese dialect. They were soon joined by Rev. D. McGillivray, sent out by St. James' Square Church, Toronto. Revs. Dr. Smith and McClure remained during the first winter in Chefoo, as there was better opportunity in the medical hospital there for doing work and learning the language, acquiring sufficient acquaintance with that of this part of the country to be able to read and teach the Bible. This is no slight task, seeing there are over 5,000 crooked and intricate characters to be memorized.

In the spring of 1889 these four missionaries, Messrs. Goforth, McGillivray, Smith and McClure started out on their first missionary tour, selling books, preaching wherever they could find listeners, prescribing for the sick and giving medicines. It was during this trip that Dr. Smith performed a successful operation for cataract on a man who afterwards became a Christian, and was the first baptized convert. Their labours, however, were not at this time marked with much success. They met with considerable opposition, and found the natives sullen and unfriendly. They were expelled from several towns, and were not able that season to obtain any permanent location from which to work. Towards the end of that year they were greatly encouraged by the arrival of reinforcements from home. Revs. Murdo McKenzie, J. H. McVicar and John McDougall, and Misses Grabam and McIntosh, the two latter being graduates from the Toronto Training School for Nurses, joined them. On December 5th, 1889, the Presbytery of Honan was formed. In February following, missionary tours were again undertaken, and from this time on the leaven of the gospel has been slowly but surely working in the benighted hearts of the idolatrous Honanese. There are now 14 baptized converts who have proved themselves sincere, earnest believers in the religion of Jesus Christ. There are a number on probation and many more who are interested and anxious to know more of what is to them the new religion.

By the spring of 1891, the missionaries had succeeded, after many vexatious delays and disappointments, in securing two stations where they were allowed to locate, and from which centres they could extend their work. These stations are about 60 miles apart, and healing the sick, teaching the ignorant, and selling tracts and books went on from morning to night. Dr. Smith tells of 1,389 patients, and 105 surgical operations in a short tour of 29 days. Shortly after the missionaries took possession of their new stations, attacks were made upon both by angry rioters, incited and urged on by the gentry, who had assumed an unfriendly and jealous attitude. The mob

looted their houses, destroyed their property, and for a time held possession, but no life was taken, and an appeal to the British Consul at Tientsin, brought a despatch from the viceroy, stating that foreigners were not to be molested.

There were other riots later, but friendly Chinese were helpful, and after a time these disturbances were discontinued. In the spring of 1892, what were called the "Rain riots" occurred. The season was very dry. Rain was needed. A story was circulated that the foreigners had an umbrella of human skins which kept the rain off the country, and on two or three occasions the mission premises were attacked, the missionaries succeeding each time, by kindly reasoning, in persuading the rabble to retire.

PULPIT, PRESS AND PLATFORM.

Trumbull: Sin spoken in the heart sounds to God like sin spoken with the lips.

Governor McKinley, of Ohio: No currency of this world passes at such a premium anywhere as a good Christian character.

Tennessee Methodist: Wealth invested to pamper and bloat human pride and selfishness will consume itself and die, but wealth invested to uplift and dignify humanity carries with it a divineness that makes its work immortal.

New York Observer: All preaching is vain until God's Spirit touches it into life and power. The Spirit's School-house is the closet, and it is here, on bended knee, listening to his still, small voice, that the preacher of the Word can learn his profoundest lessons that best fit him for his pulpit ministrations.

J. G. Paton, D.D.: Nothing so clears the vision and lifts up the life as a decision to move forward in what you know to be entirely the will of the Lord. . . . This is strength, this is peace, to feel in entering on every day that all its duties and trials have been committed to the Lord Jesus, that come what may, he will use us for his own glory and our real good.

Rev. Father Cleary: The saloon defies the will of the people and scoffingly makes a mockery of universal suffrage. It desecrates the sanctity of our Sunday, and attempts to defend its insolent outrage upon the American people by appealing to the customs of other times and other lands; the sound judgment of the American public is amply competent to regulate its own customs, in accordance with the best interests of our common country.

London Advertiser: It is sincerely to be hoped that a peaceable adjustment of the difficulties now pending between the two great branches of the English-speaking race in Britain and the United States, will be arranged. What a triumph for civilization it would be if the two sections of the race could agree to an alliance which would enable them to act together at all times in the promotion of peace and of commerce. Such an alliance would be the greatest force in opposition to war that the world has ever known.

Rev. Mr. Grubb: While the destroying angel was passing through the land of Egypt in one blood-besprinkled Israelite's house all was found peaceful and happy. In another house were fear and dismay. Both had the blood sprinkled and both were equally safe; only one feared and was unhappy, while the other trusted and was at peace. This was the way with many. They want to feel they are safe, but feeling cannot save any man. They are saved only by the blood of the Lamb. Remember, the blood was on the outside; the feasting was within. You must first be saved, and then feast afterwards.

Christian Endeavor.

HOW NEXT YEAR MAY BE MADE BETTER THAN THIS HAS BEEN.

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

Dec. 29th. Phil. iii., 7-14.

It is right and natural that we, as Endeavorers, should wish to be better than we have been and to do better than we have done. "Our thoughts tend ever onward and rest not in the present." Forgetting those things which are behind, we should press on toward the goal. We should grow in grace as we grow in years, and our knowledge should be clearer, fuller and more exact as the months go by. Evil appetites should be conquered; bad passions should be brought under control; unholy desires should be more and more restrained. We should also be better equipped for work next year than we were at the beginning of this. We should be able to say with Laban, "I have learned by experience."

I. If the next year would be better than this we must enter upon it with a higher ideal of Christian life than we had twelve months ago. If a student enter upon the last year of his college course with the same ideal he had when he entered, that the great aim is to learn enough to "squeeze through" an examination, his graduating year will not be filled up with better work, or in a more studious way, than was his freshman year. The teacher who looks upon his profession as only a stepping stone to something better, is not likely to do better work as a teacher at the end of ten years than he did at the beginning. It is important, then, that we as Endeavorers should cherish a high ideal of the Christian life. Let us not be content to be merely as good as the average Christian in our community, or even as good as the most devoted Endeavorer; the standard at which we are to aim is perfection. The likelihood is that in proportion as we keep that standard in sight, in proportion as we have our eyes fixed upon the prize of our high calling, will we make progress from year to year.

II. Next year may be better if we guard more carefully against temptations. If we were honest we would have to confess that we sinned in many ways during the past year, and that we often fell under temptation when we might have stood our ground. Why did we not stand? Probably because we are not aware of our danger; we were "surprised in a fault" (Gal. vi. 1). The tempter came to us so stealthily that we were scarcely aware of his approach, and almost before we realized it, we were overthrown by him. If we would do better, we must guard against the wiles of the devil, we must beware of a false security, we must put on the whole armor of God and having done this, we must stand.

III. The next year may be better if we read the Bible with more care and diligence. Because the Word of truth has not been perused by us with sufficient regularity and earnestness, we have deprived ourselves of blessings in two ways. We have not grown as strong as we might have, and we have not been as efficient in our work as we could have been. Our souls were not sufficiently nourished with the "sincere milk," with the "honey," with the "meat" which God graciously provided, consequently there has been a measure of spiritual weakness; besides this we have not exercised enough with the "Sword of the Spirit," hence we were not always able to ward off the tempter with it, nor did we parry his blows as dexterously as we might have done.

IV. If we would be better and do better next year, we must leave ourselves with more implicit trust in the hands of the Holy Spirit. This divine spirit was sent by the Father and the Son that He might lead God's people into all truth; that He might teach them as Christ would teach them, if He were here in person; that He might strengthen them according to their individual needs; that He might encourage them to walk in the way of holiness, and that He might inspire them for work. When such is the Spirit's office, we wrong ourselves and we grieve Him if we do not follow Him as our Leader, submit to Him as our Teacher, trust Him as our Friend and lean upon Him as our Comforter. Doubtless many of our past failures could be traced back to the fact that we did not honor the Spirit as we should have done and that we did not rely upon Him with ready, cheerful and implicit confidence. Possibly the heavenly Paraclete more than once left us to ourselves, so that after having fallen, we might learn the more willingly to trust Him.

THE CANADA PRESBYTERIAN.

—PUBLISHED BY THE—

Presbyterian Printing & Publishing Co., Ltd

AT 5 JORDAN STREET, - TORONTO.

Terms: Two Dollars Per Annum, Payable in Advance

—COMMUNICATIONS SHOULD BE ADDRESSED—

The Presbyterian Printing and Publishing Co., Ltd.,
5 Jordan St., Toronto.**The Canada Presbyterian**

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, DECEMBER 15TH, 1895.

THERE is nothing in Canadian politics easier than to get a majority of members in favor of the remedial order. Just run two candidates in each constituency against the order and one in favor of it and the thing is done.

THE editor of the *Herald and Presbyter* noticed a saloon the other day, presumably in Cincinnati, over the door of which was printed these appropriate words: "The Rapid Transit." Somebody in that neighbourhood has a fine genius for the fitness of things.

AN English journal says that after hearing a lecture by Professor Drummond, Gladstone challenged Sir Andrew Clark, another octogenarian, to a footrace which the grand Old Man won. Some one suggests that Gladstone made good time because he was in such a hurry to get away from Prof. Drummond's peculiar views.

THE municipal electors of our Ontario cities are having their annual spasm of municipal reform. The spasm always comes on when the Tax collector is on his rounds. The spasm is so severe that the average elector is likely to forget that a poor system worked by good men is many times better than an ideal system worked by bad or even middling men.

THE Turkish atrocities have set the rhetorical ability of public speakers in England at work and we have a few new phrases that were no doubt intended to stick in the public mind. None of them, however, come up to Gladstone's "Un-speakable Turk." Wonder how long it took the Old Man to coin that phrase. The oftener you pronounce it the more you feel its force.

SOMEBODY skilled in making distinctions should analyse the campaign literature of a bye-election such as that which has been held in North Ontario with a view to finding out how much of the literature and oratory is addressed to the electors on the assumption that they are reasonable, honest men; how much on the assumption that they are fools; and how much on the assumption that they are knaves.

"LOOKER-ON," in the Brantford *Expositor*, gives a severe and well-deserved castigation to the Kingston preacher who posed as an apologist of Bob Ingersoll and made a bitter attack on the Christian Endeavor Society for praying for Ingersoll's conversion. "Looker-on" should remember that the chief difference between Ingersoll and his pulpit apologist is that Bob wants notoriety and money, while his apologist has to be satisfied with notoriety without money.

THE next Presidential election is not far away and tail-twisting has already begun. Would it not be better for Congress to send a few war vessels to protect American missionaries in Asia Minor than to fish for the Fenian vote by making anti-British speeches. The statesmanship that tries to fire the Fenian heart by references to Venezuela while American citizens are being butchered in Armenia is not high class. Surely American citizens are as deserving of protection as the little republic of South America. There is grim humor in the fact that while American politicians are vapouring about Venezuela, American citizens are being protected in the East by the British flag.

OUR old friend Dr. Kellogg has an article in the *Herald and Presbyter* on "The Baptism of Polygamous Converts." The doctor and the Cincinnati journal do not see eye to eye on that question. Small wonder, for it is a very perplexing problem. An editor in his office may not see all the bearings of the question as clearly as they are seen by a missionary in the actual work. Of one thing our Cincinnati friend may rest assured. No man on either side of the globe takes higher ground on social questions than Dr. Kellogg.

FRENCH journals in Quebec should stop pouring out their vials of wrath on the "orangistes" of Ontario. If the North Ontario election means anything it means that the Orangemen of this Province intend to stand by the government and the Remedial Order. It is quite true that one swallow does not make a summer, and one constituency does not make a Province; but there is little reason to think that the Orange vote in any constituency will be different. Good judges say that Cardwell will be pretty certain to fall into line with North Ontario. The resignation of the Grand Master and the opposition of our neighbor, the *Orange Sentinel*, count for little as long as the rank and file stand by the Government.

THE *Globe* says:

"However much it may be regretted it is an obvious fact that a question touching on sectarian animosity awakens far more public interest than matters of vital importance to the commercial and industrial interests of the Dominion."

It is also painfully obvious that a question touching on sectarian animosity awakens far more interest than a question touching on Godliness. If any body doubts that fact let him get up a meeting to discuss the Manitoba School question and compare the attendance at it with the attendance at an average prayer meeting. It is quite possible that some clergymen may be found much in evidence at the Manitoba meeting who never darken the door of a prayer meeting from January to June.

IF the editor of the Hamilton *Spectator* will take the trouble to read the editorial on Manitoba Schools in our issue of the 11th inst., he will see how far he is mistaken when he says in an article on French Evangelization in the *Spectator* "that these same Presbyterians, backed by the same CANADA PRESBYTERIAN, insist upon the maintenance of separate schools in Ontario, and their restoration in Manitoba, that the children may be taught the errors which the evangelists in Quebec are trying to drive out of the heads of the habitants." The *Spectator* professes to have a great admiration for consistency. We hope it will show its consistency and fairness by giving its readers a truthful and fair statement of our position on the Separate School. We are not in favor of them either in Manitoba or Ontario.

NO one has stated the difficulty of settling the Manitoba school question quite as well as Principal King did in his speech in the Synod of Manitoba. The Principal said:

"It is vain to expect to satisfy extreme persons on either side. When the claim is made, as it has been lately made, by a high dignity, that separate schools as formerly existing should be restored, that a class of schools should be subsidized, which in their whole constitution and exercises are to be distinctly Roman Catholic—that is, from the present point of view, sectarian—a kind of annex to the Church, and virtually controlled by it—then the claim is one which cannot be and in his (the speaker's) opinion, ought not to be conceded. On the other hand, it is to be feared there are those who are in love with the change in our educational policy just because it strikes the Roman Catholic Church, because they see in it a means of weakening an ancient foe. Dr. King said, as little would I hope or desire to satisfy such persons."

That goes straight to the roots of the agitation. The extremists on the Catholic side see a chance to get back to the system that existed before 1890, and fasten on Manitoba the worst kind of separate schools that ever existed in Canada. Of course they want to go back. The extremists on the other side see a chance to strike an "ancient foe," and of course they want to strike. Between them they have kindled a fire that may burn more fiercely before it is put out. There never was anything in the Manitoba school difficulty that even middling statesmanship might not have settled amicably if the extremists on both sides had kept their hands off.

A LONG AND SUCCESSFUL PASTORATE.

IT has been given to very few pastors in the Dominion or indeed anywhere, to exercise so long, happy and prosperous a pastorate over any people as the Rev. Dr. Cochrane has done over Zion Church, Brantford. The church was organized in 1853, and in 1862 the Doctor was inducted, and is now in the thirty-fourth year of his pastorate. The congregation of Zion Church was, when he came to it, numerically small, burdened with a heavy debt on a new church building hardly completed, and was regarded by Presbyterians as anything but an eligible charge. The building has again and again been enlarged and improved until now it has the largest auditorium in the city of Brantford. From the *Courier* of that city we quote the following statistics: Members and adherents in 1862 at Dr. Cochrane's induction, 150; members in 1895, 779; adherents in 1895, 150; total, 929; received into membership of church from 1862 to 1895, 2,875; received by baptism, 1,109; dismissed to unite with other churches or dropped from the roll for various reasons, 1,364; deaths, 732; marriages, 389. The membership is now 800. The departments of this large and prosperous congregation for Christian work are numerous and varied, and all under excellent organization, of which Dr. Cochrane is the moving spirit. To the work necessary for the care of so large a congregation, sufficient to occupy the whole time of any ordinary man, Dr. Cochrane has added so much and such a variety of other work, literary, as the head reully of Brantford Ladies' College, and in connection with our Church, especially as convener for well nigh a quarter of a century, of, perhaps, the most important of all its great committees, the Home Mission Committee, that his services in this regard alone have been simply invaluable and have extended to every part of our church's interest and work, from one end of the Dominion to the other. We unite in the hope of the members of Zion Church, and of Brantford's citizens generally, that the doctor may be long spared to serve the church, the city and Dominion.

OUR ARMENIAN FUND.

WE are glad to be able to report this week a considerable advance in the amount of this greatly needed fund. We propose now at once to send off one hundred and fifty dollars to Mr. Spencer Track, 27 Pine Street, New York, treasurer, on this side of the Atlantic, of the London Armenian Relief Fund, which will by him be forwarded to the London Treasurer. In the meantime, to show how terrible and urgent the need is, and what a strong claim is made upon all who feel for the suffering Armenians to do much more for them than has yet been done in Canada, we add a few sentences of the appeal sent us on behalf of this fund:

"The state of terror in the Armenian Provinces of Turkey is now aggravated by famine which threatens to complete the destruction of what the sword of the Turk and the Koord has spared. Villages were completely destroyed, the cattle and the sheep—which composed the wealth of the villagers—carried away, and all their implements either burned or pillaged. The survivors of the massacre—mostly women and children—who have fled for their lives, are now entirely destitute of all means of support and homeless wanderers. For a whole year they have been begging their daily bread from the people in the neighboring towns and villages, who are not much better off than themselves. Many of them have not tasted bread for days, living on roots and herbs. Hundreds of the survivors of the massacres, weakened by exposure and want, have died, and many others are dying of starvation. The distress is so widespread and the number of those in need of help is so large that local means of relief are inadequate to alleviate the terrible suffering. The people of America have been quick to respond, in sympathy, to the silent cry of the oppressed and suffering people of Armenia. Great mass-meetings have been held. Eloquent speeches have been made. The press has given the widest publicity to the facts. The editors of our best newspapers and periodicals have united, without a dissenting voice, in appealing for sympathy with Armenia. Resolutions have been passed in ecclesiastical synods and councils by Christians of all creeds and names, agreeing in the expression of just indignation at Turkish misrule, and of merciful compassion for the distant brethren who groan beneath it. Noblemen, like the Duke of Westminster, and statesmen, like Mr. Gladstone and Mr. Bryce, have endorsed these appeals. There is no room for doubt. The Armenians have suffered horribly, unjustly, heroically, and without redress. They deserve the deep and earnest sympathy of all true lovers of liberty and friends of humanity. But they are helpless and what is needed is help. It is a question of bread for the starving, raiment for the naked, shelter for the homeless, and healing for the sick and wounded. Harvests have been destroyed and cattle slaughtered. Husbands and fathers have been killed in the field, and mothers butchered with their children clinging around them. There is great hunger and pain, and terror

and desolation among the hills and valleys of Armenia to-day. The people look up, and there is no man to help or to deliver them. The question is whether the people of America will reach a hand across the sea to comfort and support them. This can be done only in one way; by the contribution of money to be wisely and carefully used in the relief of suffering in Armenia. The Armenian Relief Committee stands ready to do this work. If you are a sympathizer with downtrodden and persecuted Armenia, we beg you to help us by urging the people with whom you have influence to make their sympathy practical, and to give with generosity for the succour of the suffering and defenceless Armenians. English liberality has already given much to relieve the distress, but there is great need of more help. Moved by the sad fate of the unfortunate Armenians an Armenian Relief Fund Committee has been formed in New York to co-operate with the London Committee and earnestly appeals on behalf of the sufferers."

We shall continue to receive and acknowledge weekly all sums sent us for this most humane object, and in due time forward them to the proper quarter on behalf of our suffering fellow-creatures.

ARMENIAN SUFFERERS' FUND TO DEC. 16, 1895.	
Amount already acknowledged.....	\$ 88 50
A Friend, Pontypool.....	1 00
" " Ottawa.....	5 00
M. Elliott.....	5 00
D. Sutherland, St. Andrews, Que.....	1 00
C. T. Wales, ".....	1 00
Jimmy Martin, ".....	51
Rev. D. Paterson, ".....	2 00
Friends, Toronto.....	1 00
Sympathizer, Toronto.....	5 00
" " ".....	25 00
W. J. D., Uxbridge.....	3 00
" " ".....	2 00
F.D., Toronto.....	5 00
The Globe, Toronto.....	4 71
	\$149 12

TOO SENSITIVE.

OUR brothers of the British stock across the line, well serve themselves as children of that fruitful mother of peoples whose home is in Britain, by the possession in some respects of very similar national characteristics. Every now and then our kindred in the mother country take a fit of fear of French or Russian designs against her, and there is much restlessness, and in certain quarters much foolish talking and writing for a time which usually soon exhausts itself, and things settle down and move on in the even tenor of their way. So also our neighbors, at intervals, take turns of loud, vaporous talking and strong suspicion and sensitiveness about the designs of England, especially on this continent, much more than of other nations, because she has so much greater and more widely extended interests in America than any other European power. Our cousins have just now rather a severe fit of this kind upon them, and much is being said and written at present in papers, both religious and secular, showing very great sensitiveness about the action and proceedings of Britain on this continent.

This display of feeling is caused by a dispute having arisen between Venezuela, a South American State, and Britain, as to the boundary line between their respective possessions, and a demand on the part of Britain for an indemnity from Venezuela of \$60,000 for the arrest of some British officers on territory which Britain claims as hers. Venezuela declines to recognize British claims in these matters, and the result has been that an ultimatum has been sent to the Venezuelan Government by Lord Salisbury. This implies possible interference by force on the part of Britain to make good her claims to the disputed territory, and compel this small South American State to pay the required indemnity. Just here is where anxiety and sensitiveness on the part of the United States come in. In 1823 President Monroe enunciated what has since been known as the "Monroe doctrine," which consists in the assertion by the United States of the principle of the non-intervention of European powers in American affairs, and, especially, that no European power shall be allowed to increase its territorial acquisitions on the American continent. The United States Government views with suspicion and hostility any possible increase of the British possessions in America arising out of this Venezuelan dispute, and invokes the Monroe doctrine against it. Accordingly it suggested to Britain settling this difficulty by arbitration, to which she was not unwilling, but is not willing to accept the Venezuelan proposals as to the matters to be arbitrated upon. Hence the difficulty still continues, and also the fears of the Republic as to the designs of Britain. It has to a certain extent, it may be

said, adopted the quarrel of Venezuela. The matter has been referred to in the President's Message to Congress, and it has formed the subject of diplomatic correspondence between the two Governments.

It is in connection with this that the United States is showing a sensitiveness which to onlookers appears morbid, if not absurd, and which to the ordinary Canadian mind, and still more to the British, must be unaccountable. Senator Cullom introduced in the Senate a motion on this subject, and supported it by a speech which expressed the feelings of a certain portion of the American people towards Britain. The Monroe doctrine, with enlargements, is to be laid down and asserted more emphatically than ever. We do not deny that there is a certain measure of reasonableness in this doctrine, and the only question is as to how far it is to be pressed. In this case it appears to be pressed to the extent of the United States championing the cause of every American State in any dispute whatsoever with a European power, whether its good offices are wished for or not, and whether its cause is just or not. In this case it appears to be pressed to the extent of expecting Britain to submit to the loss of territory which she claims to be hers by inalienable right, simply that the Monroe doctrine may be upheld. In the speech of Senator Cullom, Britain is spoken of as if she were little better than a highway robber among the nations. Her having colonial possessions and islands in every part of the globe, many of which have belonged to her by discovery or by conquest before the United States began to be, is spoken of by this Senator as if it were an impertinence and a wrong done to the great Republic. The magnitude of the possessions of Britain on this continent, which she wishes simply to enjoy in peace, are regarded as a possible menace. The fact that the industrial power of England in America is growing, that Canada has great railroads assisted by British capital, that the competition of Canada is being more and more felt by our powerful neighbor, all brought about in an honest and honourable way, by the legitimate application of money, and labor, and wise legislation, are all so many counts in the indictment against England, and raise the question whether the Monroe doctrine should not be still further asserted and pressed. So far as this speech represents the mind of a portion of the people of the United States, jealousy and envy of the greatness, the power and prosperity of Britain are too manifest to be concealed.

We here in Canada are deeply interested in all this, because it is largely through us that such intimate relations arise between the United States and Britain. We have also special duties and responsibilities laid upon us arising out of our close relations with the Mother Country and the United States. We have no sympathy whatever with any talk of war; we abhor and denounce it as a crime of the first magnitude, and we hail as an omen for good that, not war, but arbitration is referred to by Senator Cullom as the proper method of settling international difficulties that must inevitably arise. The existence of jealousy and envy of England, or of Canada, is a tribute to our growing power and greatness; but the more that at any time, on any occasion, they show themselves, the more let us be calm, and cool, and dignified; the more let us sacredly follow and abide by such claims only as are strictly in accordance with justice, and right, and honourable dealing, of international courtesy and goodwill. The prospects before us as a people are continually brightening. A Canadian sentiment is steadily growing, the possibilities and probabilities of a closer connection of all the parts of the great empire of which, next to Britain itself, we form the most important member—let it be called Imperial Federation, or what you will—are becoming greater and more feasible every passing year. Then what power shall there be on the globe, or will there ever have been, that could compare with that federation of empires, whose arms reach every part of the earth. And this, whenever it shall come, and whatever shape it may assume, will be the first step, and go a long way towards a still wider and closer union of all English-speaking people, which, though it may now seem only like a dream we do not despair of, will be one of the mightiest forces ever raised up in the providence of God for the spread of the Christian religion over the whole earth, and bringing to every people, all those inestimable and unnumbered blessings which because of it we ourselves enjoy.

Books and Magazines.

THE BOOK OF PRAYERS FOR FAMILY WORSHIP.
 Edited by Rev. William Gregg, M.A., D.D., Professor of Church History in Knox College, Toronto.
 A new edition. Williamson & Company, Toronto.

This most useful book by Dr. Gregg is already well-known and largely used in Christian families. We are glad that a new edition has been called for and to see the excellent style in which the publishers have done their work. The name of Dr. Gregg is a guarantee for the suitability of the work for its intended purpose. "Simplicity, fulness, catholicity and adaptation to the varied wants of families, have been aimed at," the writer tells us, and these are just the qualities needed in a work of this sort. The prayers cover eight weeks, with prayers for "Special Occasions," "Private Prayers," and "Miscellaneous Prayers." The head of a household who requires help in conducting family devotions will find this book a most excellent one indeed.

ARNOLD'S PRACTICAL SABBATH SCHOOL COMMENTARY ON THE INTERNATIONAL LESSONS, 1896. Mrs. T. B. Arnold, editor, with Mrs. Abble C. Morrow, Mrs. Litterington and Rev. E. O. Best, associate editors. Fleming H. Revell Company, Toronto.

This like others of its kind will be found a very helpful book for parents and Sunday School Teachers. It contains a map of Palestine, class record, the text in the old and new versions; an introduction and home-readings for each lesson, explanations of the lesson, questions, teachings and illustrations; practical survey and application, blackboard exercises and hints to primary teachers, making altogether a very complete and useful volume.

ILLUSTRATIVE NOTES 1896: A Guide to the Study of the Sunday School Lesson, with Original and Selected Comments, etc., etc. By Jessie Lyman Hurlburt and Robert Kennigton Doherty. A. J. Bradley and Co., Boston, U. S.

This book contains a very full treatment of the lessons with clear type on good paper. It has four coloured maps of Palestine and one not colored, with a very clear colored and interesting chart of Modern Jerusalem, with several smaller maps and a great number of helpful illustration. In addition to the text in both versions, are a list of books to refer to, connecting links between the lessons and an index of subjects treated and illustrative pictures. Altogether it is a most useful book.

THE SHEPHERD PSALM. By Rev. T. B. Meyer, B.A., illustrated by Mary A. Lathbury. Fleming H. Revell Company, Toronto.

This is the Northfield edition, dedicated by the author to D. L. Moody. It is a new edition of what has already become, although published but three or four years ago, a religious classic. In addition to the excellence of the matter, it is one of the most chastely, tastefully illustrated and dainty books we have seen, and nothing of the kind could be more suitable as a Christmas or New Year gift from one Christian friend to another, especially for one who is, or has been, in any way tried and afflicted. We would warmly commend it.

The December *Review of Reviews* (American edition) comes to hand fully, yet not heavily, freighted with its full store of news and latest information on all the important topics of the day, and likenesses of the men whose faces we wish to know. We have this under various headings such as "Progress of the World," "Record of Current Events," "The Cartoon in Politics," always full of fun and wisdom; the "Leading Articles of the Month" in various periodicals from which it appears that the Venezuelan question is absorbing a large measure of attention; "Periodicals Reviews," and "The New Books." The longer articles, written by competent men, are "John Sherman's Story of his own Career," by E. Benjamin Andrew and "Mr. Herbert Spencer, a character sketch by one who knows him." [The Review of Reviews Co., 13 Astor Place, New York.]

The *Cosmopolitan* never fails to please by its admirable illustrations and to instruct by the excellence of its articles. The frontispiece of the December number is a view of the Cathedral Town of Wells. Its principal articles, all beautifully illustrated, are, "A Christmas Legend of King Arthur's County," "Game Fishing in the Pacific," "A Tragedy of the Great North Road" by Robert Louis Stevenson; "Dreams in Woven Thread" accompanied by most beautiful illustrations, and Tonia; a story of Crime from Poverty. The only exception we would take to this number is in the "Examples of Recent Art," which, exquisite as they are as specimens of art, will be to many objectionable from the appearance of the nude or semi-nude in the instances given. [The Cosmopolitan, Irvington-on-the-Hudson, New York.]

The *Bookman*, at all times interesting, is especially so in its Christmas number. It is attractive in its appearance and contains a large amount of charming gossip about books and their writers with interesting likenesses, among which we note in this number those of Eugene Field, Ian Maclaren, Rudyard Kipling, William Morris, Swinburne, Miss Barlow. There are also several interesting articles, such as "The Early American Almanac," "A Visit to Drumtochty" and a letter on Ian Maclaren by his discoverer, W. Robertson Nichol. There is also an interesting sketch of Hamilton Wright Mabie, with portrait, with many book notices and selections in poetry and prose. [Dodd, Mead & Co., New York.]

The Family Circle.

VICTURI SALUTAMUS.

Behold the young men, Canada,
In thy arena throng,
They turn to thee their dawn-lit eyes,
How brave they are and strong!

They bear no blades with lethal power:
The swishing scythe they swing,
The rustling, fragrant hay in mounds
With tangled spears they fling.

With hew and back among the pines
Their battle-axes sound,
Till dark Goliath topples o'er
Crash-crashing to the ground.

The plough's bright javelin they thrust
Through brown sweet-smelling earth,
War arrows make their harrow-points,
And bent bows have no worth.

The stealthy daggers they have crossed,
Vine-clusters thus to clip;
Their tridents search the streams, their nets
No more with man's blood drip.

Hear them salute thee, Canada,
The air is rent with cheers;
No slaughterers of men are these,
But true-heart pioneers!

—William P. McKenzie, in *The Week*.

IS LOVE ENOUGH?

'It was sad,' said the girl, Monica;
'broken engagements are very sad break-
ings.'

'A kept engagement might have been
more sad,' replied the woman, Barbara.
'I had no one to tell me what girls should
know.'

'That is what I wanted to talk about,'
exclaimed Monica, in the tone of one find-
ing a treasure. 'I used to think that a
girl's heart should tell her, and anything
outside, from anybody else, was interfer-
ence.'

'Blessed interference!' ejaculated Bar-
bara.

'Once a lady came to mamma,' Moni-
ca ran on in her rippling voice, 'and I
was in the next room with the door be-
tween, and could not but overhear—to
ask her advice about marrying, and I
burned up with indignation. How could
she let any one but herself decide such a
question? If she loved him, she knew
that herself, and was not that enough?
How could mamma decide that? But
mamma advised her not to. I went away
so as not to hear it all, and she did as she
was advised.'

'Two years ago a girl wrote to me,
asking me what to do. I told her the
best I knew. She wrote that I had saved
her lifelong sorrow.'

'Oh, dear!' cried Monica. 'I thought
love was secret and sacred.'

'Sacred always, but not secret. Lovely
things seek the light. Girls are not wise
enough to hold such secrets. Can you
imagine yourself loving a generous man,
handsome, educated, even brilliant, who
was devoted to you?'

'Yes.'

'But he might be a drunkard.'

'Oh, I couldn't! That would spoil all,'
Monica shivered.

'But you might marry him to save
him.'

'I wouldn't dare,' Monica insisted.

'Then love wouldn't be all. You must
honor, respect, trust.'

'Especially trust,' said Monica.

He might be an unbeliever, with no
reverence for the God and Father of Jesus
Christ, to whom you have given your life.'

'Then I couldn't. I could not be
happy with him one day. We would go
separate ways in one day.'

'He might be idle, pleasure loving;
he might be selfish, always placing him-
self first.'

'Then I wouldn't no matter how I
loved him,' said Monica, positively.

'He might be mercenary, and love you
for your father's money.'

'I should despise him then as much as
I loved him before.'

'You might be fascinated upon a half
acquaintance (girls are emotional), you
might think him your ideal; then you
might overhear him speak roughly to his
mother.'

'I wouldn't stand that,' said Monica,
with indignation.

'Then love is not enough. He might
tell you a lie, he might be habitually de-
ceitful.'

'I couldn't live with any one who de-
ceived me.'

'You might love him and he might
not care half as much for you. Would
your love carry you through?'

'No,' said the girl, proudly.

'You might both love each with un-
selfish devotion, and he might have an in-
curable disease that would be a sorrow as
long as you both lived, would marriage be
wise? Your love might fail under the
steady strain. I know a girl-widow who
had a life like that.'

'I would be afraid. I couldn't do it.'

'There might be insanity in the family.
I know a girl who gave up her lover for
such a reason. He did become insane,
and when she married some one else he
was in the asylum.'

'How hard that was. Did he suspect
it before he became engaged to her?'

'He more than suspected, and tried to
rush ahead in spite of it, to the heart-ache
of both.'

'Was there no one to tell her?'

'She would not listen at first. Girls
will not always listen.'

'Love will not listen, I suppose,' said
Monica.

'Common sense will listen,' replied
Barbara.

'Then it is love and common sense to-
gether. Your own common sense and the
advice of some one else's common sense.
That would save girls,' said this girl,
thoughtfully.

'Often the girl herself has not the op-
portunity that her friends have of know-
ing and judging. A girl will recklessly
throw herself away, and her friends are
powerless. A girl I know who married
against her father's wishes is to-day the
widow of a suicide.'

'But some girls will listen,' Monica
interposed.

'A girl will ask advice about making
a dress, about a music teacher, about tak-
ing a journey, but in life's long journey,
with her eyes dazzled, her inexperience of
men, she must be left to her foolishness,
her romantic impulses, her own ideal of
love, she must run all the risk with a
judgment of her own. If she be in love
that settles it. But I love him, is her
plea, in the face of everything.'

'Perhaps she doesn't know what love
is,' reasoned Monica.

'They are in an ecstasy of something,
and they name it love. It always rests
me about girls—girls who are at once my
despair and my hope, to know that the
father and mother are satisfied with the girl's
choice. "With a little hoard of maxims
preaching down a daughter's heart." Per-
haps (most likely) it is the best thing in
the world for the daughter's heart to be
preached down. The "maxims" may be
God's truth. Mothers know. It is not
selfish to seek the best in marriage. Don't

think marriage is your missionary work,
and marry low down to raise somebody
up to your level, as did a Sunday school
teacher I know. Marriage is union—the
union of two who are walking in the same
way, with the same purpose—communion,
companionship—mutual helpfulness, mu-
tual burden bearing, and only love enough
is enough love for that. When you re-
member what such a union demands of
both, what "God, the best maker of mar-
riages," demands in it, and because of it,
think of the sin of marrying one with
whom your best is not possible. You
place yourself in a position to lower your
ideal, and God's ideal of marriage, to dis-
obey God's positive commands. Don't soil
and spoil a pure and beautiful thing by
following an impulse that deceives you
with love's being enough.'

Monica listened too interested to as-
sent or ask a question.

'Marriage is a long look ahead. Two
people who would walk a long way in
harmony should learn to know the road as
well as to know each other. There will
come rainy days and busy days, discour-
aged days and monotonous days, which are
about as hard to bear as any other days;
a living in another life, taking another
life upon one's self with its shame, its
honor, its weakness, even its sins.'

'You make me afraid,' murmured
Monica.

'What time I am afraid I will trust in
Thee.' Girls so naturally find the bright
side that they will not see the less bright
side unless compelled. Older people take
away the "romance," with their serious
views of life. But do not be afraid of the
expected or the unexpected, if you love
each other, and are fitted for each other.
'Oh, do you think I am growing like
Harry?' a young wife asked me, anxiously.
Be fitted to each other, and fitted for
your work together, and love with all the
love you can, then your life together will
be a blessed giving and growing, then love
and everything else will be exactly enough.'

—Jennie M. Drinkwater, in *Forward*.

THE JAPANESE AND FORMOSANS.

When recently passing through
Victoria, on the way to "far Formosa," our
missionary, Rev. Dr. McKay, was inter-
viewed by a reporter of the *Colonist*, to
whom, among other things, he said:—

"The whole trouble in Formosa
might have been avoided had the
Japanese pursued a different course when
they took possession of the island. The
indifference and contempt shown by the
Japanese troops to all things Chinese, was
taken advantage of by Chinese literary
men to write and circulate slanders against
the conquerors, and so arouse in the minds
of the inhabitants of the island a feeling
that great injustice and indignity would
be heaped upon them. For instance it
was said that the Formosans would be
obliged to cut off their queues, the Japa-
nese aiming to destroy what is a distin-
guishing mark of subjects of the Tartar
dynasty. Had the Japanese at once is-
sued, as they since have done, proclama-
tions stating that the inhabitants would
not be interfered with in their occupations,
and that no taxes would be imposed for a
year, all would have been well. Instead
they assumed an arrogant attitude, and in
their indifference the soldiers went about
carelessly in parties of ten and twelve,
which were often attacked and destroyed

by the Hakais, a warlike and numerous
tribe occupying the country between the
Chinese settlements on the coast and the
savages in the mountains. These Hakais,
erroneously supposed by many to be the
aborigines of Formosa, originally came
from the country between Canton and
Swatow, in China. They settled in
Formosa and were called by the inhabi-
tants Hakai, or 'strangers,' a name that
has since clung to them. They are a
high-spirited, hardy and finely developed
race of mountaineers and also a seafaring
people, their numerous towns and villages
occupying a stretch of country among the
hills. They are better armed than the
savages who occupy the mountains in the
centre of the island, as on the outbreak
of the war between China and Japan
modern firearms were brought in from
outside places." In fact, Dr. McKay says
that to a certain extent they might be
compared to the Highlanders of Scot-
land.

"Had the Chinese troops on the main-
land been composed of people like the
Hakais, the Japanese would have found
the war a far more difficult task than they
did. Well, these people spurred on to re-
sistance by the false reports spread by the
Chinese literary men already referred to,
enrolled under the Black Flag, resolved
to strive to make Formosa independent,
with Liu, a high official, as their ruler.
That the Japanese will in time conquer
them is a foregone conclusion, but only
at the expense of much bloodshed and
hard fighting. I venture to say," remark-
ed Dr. McKay, "that had the Japanese
acted as Great Britain would have done
under like circumstances, Formosa could
have been occupied practically without
firing a shot. Instead of assuming an ar-
rogant, contemptuous attitude they should
have immediately on landing had pro-
clamations posted up assuring the in-
habitants that their private rights would
be protected and they would be treated
justly and kindly, then there would have
been no fighting in Formosa.

"The war in Formosa has done great
harm to missionary work, for the native
Christians have necessarily suffered heav-
ily. Refusing to take arms with the Black
Flags they incurred the enmity of the
Hakais, while on the other hand it was
hard for the Japanese to distinguish be-
tween them and the hostile element. There
is only one missionary in North Formosa at
present; he is at the treaty port, for with
hostilities going on no one's life is safe
away from the coast."

Dr. Mackay himself, owing to his
long residence among the Formosans, is
well known all over the island; and were
it not for the likelihood of a person being
shot in mistake for an enemy, he would
feel as safe anywhere on the island as
walking through the streets of Victoria.

Turning to the subject of the massacre
of the missionaries on the the mainland
of China, Dr. Mackay says it is altogether
wrong to suppose, as many do, that it is
enmity against the missionaries and mis-
sionary work that has actuated the
Chinese. It is simply a breaking out
of the hostility felt against all foreigners.
The missionaries were the men who suf-
fered as they were on the spot unprotect-
ed and easily reached by the Chinese. He
was glad to see a firm stand being taken
by Great Britain, for it was only by the
Western nations insisting on the spot that
restitution be made, that their influence
would be at all effective.

The Chinese official system, continued Dr. Mackay, was simply a mass of corruption; but it was wonderful how the worst of them could write like angels and send the most moral, beautifully worded despatches in explanation. They were the greatest experts in the world at quibbling and in preparing despatches. Gladstone himself was no match for the eloquence of a Chinese official. Despatches were no good in this case; the powers must send to the spot and insist right there that justice be done, and when the Chinese found there was no way of wriggling out of it they would come to time.

THE LATE CZAR OF RUSSIA.

The following story about the late Czar is by an English friend of considerable prominence, who was a member of the deputation who went to Russia to plead in behalf of the persecuted Stundists:

"The day before Alexander III. was born, an English nurse entered the service of the Imperial family. I forget her full name, but in the Palace she was always known as "Kitty." A God fearing woman, she exercised a powerful influence on the children under her care, and they returned that care with unbounded love and respect. In her old age the Czar allotted her apartments in what answers in Russia to the English Hampton Court—the winter palace—for since the death of Alexander II. it is no longer used as an Imperial residence, though it still serves for some of the State ceremonies. Here rooms, a carriage, servants and everything that thought could devise, made the old nurse's declining days easy. The walls of her room were crowded with birthday and other presents from every member of the great family she had so faithfully served; and in these surroundings, rather less than two years ago, the time came for Kitty to die. Again and again the Emperor would come and sit by her bedside to read her a chapter out of the English Bible that she had so often read from to him when he was a little child; for to her early endeavors he had owed the strengthening of whatever was good and gentle in him; and he repaid her with almost the affection of a son to his mother. The last time he came to see her, the old nurse was passed consciousness, and failed to give him her usual smile of recognition. Alexander bent down over the dying face, and asked tenderly, if she did not know him, but Kitty never spoke again; her life's work was done.

"The morning of the funeral found the Emperor and some other members of the family in the room, with the British chaplain of Petersburg, and the undertakers. As the moment came for putting the body into the coffin, the men stepped forward to do so; but the Czar motioned them back. 'No; no one shall touch her but ourselves,' he said; and then, beckoning to his brother, Grand Duke Sergius took the feet, and he lifted the head, and they gently laid the remains in the coffin.

"It was a miserable winter day; but Alexander the Third followed that coffin for two miles from the winter palace, through the streets of Petersburg to the cemetery beyond the Neva, to see his old English nurse laid in the grave. Who will not feel that such a man had a true and noble heart? and who will refuse him, now that it is

'The darkened heart that beats no more.'
a tear of sympathy?"

ECCLESIASTICS WHO HAVE BEEN PRESSMEN.

Referring to the late Mr. Spurgeon's erroneous idea as to the ease with which leading articles may be "thrown off," Mr. T. H. S. Escott, in the *Fortnightly Review*, says—"Within the pale of the Anglican Establishment also, divines are not wanting who sometimes give utterance to views scarcely less erroneous than those of the Tabernacle's historic pastor. Yet within my experience there have been instances of gentlemen who, having served their apprenticeship in professional journalism or periodical letters, have afterwards mounted high on the ladder of ecclesiastical promotion. A present Canon of Ripon, Mr. Malcolm Maccoll, had won laurels as a publicist before he was nominated to that preferment. Another dignitary, the Rev. Teignmouth Shore, of the Worcester Chapter, began his metropolitan career as Messrs. Cassell's chief editor, in which capacity I long since served under him. To another literary divine, Mr. J. E. T. Rogers, an indefatigable writer on current events, was I indebted for my active connection during many years with King's College, Strand, first, and always, as lecturer in logic to the evening classes, of whose industrious intelligence, equalling that of any Glasgow students, I cannot speak too highly or gratefully; when among my colleagues were the late Leone Levi and the present amiable and accomplished Dr. Bucheim. The Principal of King's College at the beginning of my time was the venerable and courteous Dr. Jelf. He was succeeded worthily by Dr. Alfred Barry, who, as Head Master of Cheltenham, left a name behind him worthy to rank with that of Thomas Arnold, who, now on retirement from his Australian episcopate, enjoys the well-won honour of a Windsor canonry, and towards whom I cherish a deep sense of gratitude for solid benefits conferred and unfailing courtesy shown. *Apropos* of literary theologians, it is generally understood that the present Principal of King's College, during the era of the American Civil War, instructed the public every morning as to the progress of that struggle. The nondescript clerics who haunted newspaper offices years ago are probably less prevalent than they once were, now that journalism in all its departments has become so highly organised and so minutely specialised as to render the merely 'general utility man' a drug in the market. To-day one is not likely to hear of still fully-frocked divines who support themselves conjointly by the composition of newspaper articles and the concoction of appetising sauses. Such a one did exist in my early days, first, not unprosperously, in Mayfair; secondly, in obscurity, at Notting Hill."

VALUE OF THE SUNFLOWER.

It is predicted that before many years the sunflower will come into general cultivation in this country. As a plant it has no superior for vigor, rapid growth and prolific yield of seed, leaves and stalk, all of which can be utilized. The seeds are especially good as feed for fowls, and when mixed with grains they are relished by all farm animals. Fifty bushels of seed to the acre is a fair yield, and this will produce fifty gallons of oil, worth \$1 a gallon. In China a valuable fibre, used in silk weaving, is obtained from the stalks, and they are of service as fuel and a sort of potash. The Orientals mix their tobacco with cured sunflower leaves, which are also rich in honey and wax. The sunflower grows riotously in the United States, and stands all extremes of weather well. Plainly, it is one of nature's great gifts, but as yet unappreciated.

Our Young Folks.

A LAUGH IN CHURCH.

She sat on the sliding cushion,
The dear wee woman of four;
Her feet in their shiny slippers,
Hung dangling over the floor.
She meant to be good—she had promised—
And so with her big brown eyes,
She stared at the meeting-house windows,
And counted the crawling flies.

She looked far up at the preacher;
But she thought of the honey bees
Droning away in the blossoms
That whitened the cherry trees.
She thought of the broken basket,
Where, curled in a dusky heap,
Three sleek, round puppies, with fringy ears,
Lay snuggled and fast asleep.

Such soft, warm bodies to cuddle,
Such queer little hearts to beat,
Such swift, round tongues to kiss,
Such sprawling cushiony feet!
She could feel in her clasping fingers
The touch of the satiny skin,
And a cold, wet nose exploring
The dimples under her chin.

Then a sudden ripple of laughter
Ran over the parted lips,
So quick that she could not reach it
With her rosy finger tips.
The people whispered, "Bless the child,"
As each one waked from a nap;
But the dear wee woman hid her face
For shame in her mother's lap.

—New Orleans Times-Democrat.

THE GARDEN HOME MISSIONARY.

If you are seven years old, seven years and two days, as Ellice was, you know that one whole day is a very, very long time. Older people do not understand quite how long it really is, and they hurry about, here and there, just as if there were not twelve sunny hours between the time when the yellow sun comes smiling over the hill and the time when, all tired and flushed, he lays his head on another hill's purple shoulder and goes to sleep.

Ellice's mother was sure that a day was only a little while, but Ellice knew better; so the mother hastily washed the breakfast dishes, made the house tidy, and changed her dress, and Ellice sat on the garden steps, and wondered if she would grow any before mother came home at night.

There were only two of them in the small house, and one had to work very hard to get bread and milk and dresses and hats and shoes for the other.

"Mother," asked Ellice, her blue eyes full of tears, "must you stay all day?"

"Yes, dear. It's a house to clean, and mother won't be home before tea-time but I've put your lunch on the table here, and you'll have the cats and the dollies for company."

"Must I be tied, Mother?"

Mrs. Fuller looked troubled.

"I'm afraid so, dear. You know mother is afraid to leave her little girl untied. The wagons might run over you, pet, or you might fall into the brook."

So the long rope was brought out, and fastened to the piazza, while the other end went around Ellice's waist. She backed off to see how much range it allowed her. She could go to the very edge of the brook, then around to the doll house under the willow, down the garden path where the early flowers were coming up, and ever so far into the house.

When her mother bent to kiss her good-by, Ellice's arms clung fast to her neck, and there was a choked little whisper in her ear:

"Can't I go to mission band this afternoon? Can't you come home in time?"

It was hard for Mrs. Fuller to say "No," but it was a word she had had to

say to herself as well as to Ellice a great many times.

"No, dearie," she said. "You must give up the mission band to-day. Perhaps you will find some mission work to do here at home. It would be real mission work to keep little Ellice patient and contented,—wouldn't it?"

When mother went away, Ellice sat down by the brook and thought about it. The brook seemed to think as mother did; it smiled the way she did, and it had little twinkles in its eyes like hers. "Something here at home, something, something, something," it said over and over between the smiles. And Ellice smiled back. She did care so much what mother and the brook thought.

Just then she noticed at the water's edge a tiny fern, half uprooted by some mischance, and now drooping on the moss, its leaves uncurled and dying. All in a moment the brook put an idea into Ellice's head. "Something here at home," it kept saying faster and faster and more and more loudly.

Leaning far over, Ellice reached out, dug a little hole, and put the fern roots firmly in, pressing the earth around them. Her little brown hand made a cup, and Ellice and the brook watered the fern leaves until they began to revive. Then Ellice laughed to herself. "I'm a home mish'nary," she said, and hurried off to find something else to do.

Here was a dry patch of grass, where a board had been lying all winter. She must carry water for that, and there was a dipper on the piazza. Back and forth she hurried, pouring on the water until all the tufts of yellow grass looked grateful.

Then she found a big ant whose hole had been stopped up by a falling pebble. The poor fellow tugged and pulled, and ran around and around the stone, but could not move it. The home missionary took a little twig, and opened the ant's front door for him, smiling to see how he scuttled down the stairs to tell his family.

A little farther on, in the garden path, lay a grasshopper with all the hop gone out of him. Ellice didn't like grasshoppers when they hopped on her dress or flew in her face, so at first she thought she would let him alone. As she turned away, the rope caught his feet, and over she tumbled on the grass. When she scrambled up she went at once to the grasshopper. She could get up when she fell down, and he couldn't; so she must go to help him. The trouble was with his wing; it seemed to be torn, and he couldn't get about even when he was lifted up. So Ellice brought a maple leaf, and covered him up from the sun.

By this time it was lunch-time, and the bread and milk on the table had to be eaten. Two brown cookies were carried out into the garden, and one was crumbled up under the willow tree for the birds, who twittered and chirped as they shared Ellice's lunch, and then put their wise little heads on one side to look a "Thank-you" to the missionary.

It took the rest of the afternoon to examine the morning's work. The fern and the yellow grass looked ever so much better, the big ant had all his family hard at work running in and out the open front door, and the grasshopper felt well enough to get home. So when the beautiful short day was over, when the tired sun felt just as much like going to sleep as Ellice did, and when the little girl was curled up in mother's arms, she told all about her busy day.

"We had a mission band here at home," she said, smiling on mother's shoulder, "and there were only two of us in it. I was one, and who was the other, mother dear?"

But mother had guessed the answer. "The brook," she said.—*Grace Duffield Goodwin.*

Doctors' Mistakes.

TREATING THE WRONG DISEASE.

How large bills are run up without benefit to the sufferer.

Many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from nervous disease, another from liver or kidney disease, another with pain here and there, and in this way they all present alike to themselves and their easy-going, indifferent, or over-busy doctors, separate and distinct diseases, for which they prescribe their pills and potions, assuming them to be such, when, in reality, they are all only symptoms caused by some womb disease. The physician ignorant of the cause of suffering, encourages his practice until large bills are made. The suffering patient gets no better, but probably worse, by reason of the delay, wrong treatment and consequent complications. A proper medicine, like Dr. Pierce's Favorite Prescription, directed to the cause would have entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery. It has been well said, that "a disease known is half cured."

Dr. Pierce's Favorite Prescription is a scientific medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It cures all derangements, irregularities and weaknesses of the womanly organs. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system. For morning sickness, or nausea, due to pregnancy, weak stomach, and kindred symptoms, its use, will prove very beneficial. It also makes childbirth easy by preparing the system for parturition, thus assisting Nature and shortening "labor." The period of confinement is also greatly shortened, the mother strengthened and built up, and an abundant secretion of nourishment for the child promoted. Sold by all dealers.

Brass and Iron BEDSTEADS.

English,
French and Persian
- Patterns. -

WRITE FOR PRICES.

RICE LEWIS & SON,
(LIMITED)

Cor. King & Victoria Sts., Toronto

R. J. HUNTER

Merchant Tailor
and Outfitter,

31 and 33 King Street West,
(Formerly Cor. King and Church Sts.)

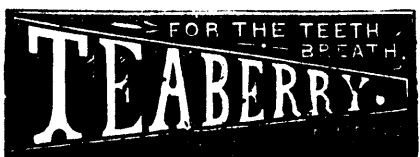
Toronto.

CHURCH TRUSTEES

About to purchase an Organ will find it interesting to communicate with us, and obtain Catalogue and prices. That over 80,000 of our instruments are in use, is evidence of popularity—we guarantee the quality.

The Bell Organ & Piano Co., Ltd.

Guelph, - Ontario.



Ministers and Churches.

Prof. Tanner has been appointed precentor of the Presbyterian Church, Chesley, at a salary of \$300 a year.

The "Daughters of the Church," the newly-organized Presbyterian society at Brooklin, will hold an old English fair early in January.

Parties desiring a hearing at Alvinston, Sarnia Presbytery, will communicate with Rev. John H. Graham, Watford, who is interim Moderator.

Rev. R. J. M. Glassford, of Guelph, has been invited to address the Huron Presbyterian Society of the W.F.M.S., which is to meet in Seaforth on Jan. 21st.

Candidates wishing a hearing in the congregations of Kirlaugh and Riverdale, apply to Moderator of Session, Rev. J. McDonald, Glamis P.O., Ont.

The *Galt Reformer* says: Rev. Mr. Patterson, of Embro, acceptably filled the pulpit of Knox Church, Sunday, and preached two earnest, practical sermons.

The Rev. H. F. Thomas, M.A., was again able to occupy his own pulpit in the Presbyterian church, Preston, on Sabbath last, in restored health after his long illness.

Rev. J. M. Douglas, late of Brandon, Man., and formerly of Indore, India, will occupy the Vancouver Mount Pleasant Presbyterian pulpit for the next three or four months.

Rev. W. G. Jordan, B.A., gave a lecture on Longfellow to the Literary Society of Strathroy Collegiate Institute on Friday December 6th, which was much appreciated by all who heard it.

The Rev. Dr. Muir, of Hurtingdon, has been supplying the pulpit of Westminster Church, Montreal, for the past four weeks, during the regretted illness of the pastor, the Rev. Mr. Oxley.

Rev. Dr. Dickson preached special sermons to the Christian Endeavorers, of Knox Church, last Sunday; and Rev. Mungo Fraser, D.D., pastor of Knox church, Hamilton, occupied the pulpit of the Central Presbyterian Church, Galt.

The following members of Knox Presbyterian Church, Dutton, have been elected elders and were ordained on Sunday, Dec. 15: H. Hollingshead, James McCallum, Donald Campbell, Duncan Walker, D. D. McArthur, D. Macpherson.

Dr. Jackson, of Galt, preached in Knox church, Embro, two weeks ago, morning and evening, to large and appreciative audiences. He also gave his famous lecture, "Fire and Firemen," under the auspices of the C. E. Society, on Monday evening, to a large audience.

Prof. Panton, of the O. A. C., Guelph, who had his left eye removed on Thanksgiving Day, has recovered from the operation, and will lecture at the College to-morrow. The Professor's many friends will be glad to learn that he passed the operation so successfully.

Rev. J. A. MacMillan, B.A., Lindsay, and Rev. M. Mackinnon, B.A., Fenelon Falls, visited, at the request of the Lindsay Presbytery, the mission stations at Haliburton, Minden, Allsaw and Twelve Mile Lake. Meetings were held at these places and addresses given.

At a meeting of the Presbytery of Orangeville on the 5th inst., on account of the strong pressure brought to bear on Mr. McKenzie by his congregation and the Presbytery, he agreed to reconsider the resignation of his charge of the Orangeville congregation and report at next meeting on Jan. 7th.

Canadian postal authorities are not so slow when it comes to the delivering of letters with somewhat hazy addresses. Last week Mrs (Rev.) Dey, of Simcoe, received a letter from Edinburgh, and the superscription on it was: "Mrs. Dey, the Manse, Ontario, Canada." It was only five days overdue at that.

The anniversary services in connection with Knox Church, Elora, took place on Sabbath last. Large congregations came out to hear the pastor of Knox Church, Stratford. Mr. Leach preached two very impressive and eloquent sermons. Large numbers from other churches came out to hear him, who was at one time a very popular pastor of Knox Church and a very useful citizen of Elora.

During the course of the service at Knox church, Stratford, recently, Rev. M. L. Leitch announced that contributions in aid of the distressed Armenians might be left with the treasurer, Mr. Donaldson. The pastor stated that many members of the congregation had made unsolicited offerings in behalf of the South American Missionary Society. He was pleased to see that the habit of freewill giving was becoming so general among his people.

Rev. D. Gordon, former pastor of Knox Church, Harrington, was presented with a purse of over \$100 by members of this congregation as a token of their continued friendship. Mr. Gordon well merits this token of friendship at the hands of his former charge at Harrington. He is a fine specimen of the consecrated minister and Highland gentleman, and his long and fruitful service will never be forgotten until the present generation has passed away.

On Friday evening, 6th inst., at a preparatory service, the lecture-room of the Church of the Redeemer, Deseronto, was crowded to the door. The meeting was conducted by Rev. D. O. McArthur, B.A., of Melrose, and a most interesting and edifying one it was. Mr. S. Russell, M.A., clerk of Session, read the names of fifteen persons who sought admission into the membership of the church.

The ordinance of the Supper was observed in Chalmers' Church, Guelph, on Dec. 8th. Four hundred and seventy-two members were present at the table. The Session had the privilege of receiving twenty new members into full communion, making seventy-seven for the year, and bringing the roll up to six hundred and ten. Dr. Wardrope assisted the pastor in the table service. The preparatory services were conducted by Rev. D. Strachan, B.A., of Hespeler.

There has been a floating debt of \$7,000 on the new Taylor Church, Montreal, since it was opened last winter. Four gentlemen belonging to other city congregations have already generously helped the Taylor Church people in getting their new edifice, viz: Messrs. Warden King and William Yuile, of Erskine Church; Mr. David Morrice, of Crescent St. Church, and Mr. Colin McArthur, of St. Paul's church. The three last named have each resolved to pay \$1,500 of the floating debt, and the members of the late Mr. Warden Kings' family have agreed to give \$1,500 also, making \$6,000 in all, leaving only \$1,000 of this debt to be raised by the congregation.

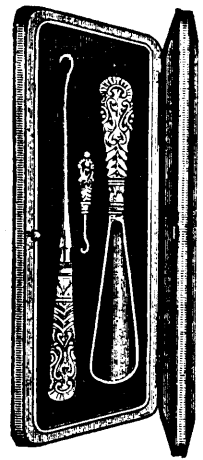
The anniversary services in connection with Presbyterian Church, Chatsworth (where Rev. Arch. Thompson, B.D., is pastor), on the 8th inst., were largely attended and highly appreciated. Rev. J. Fraser Smith, M.D., returned missionary from Honan, China, preached morning and evening, his words bearing in an eloquent way upon his work in China. The tea and entertainment on Monday evening was also a very enjoyable and successful event. The weather and sleighing were grand so that a large crowd attended. Addresses were given by Rev. Dr. Smith and Messrs. McLaren, Ferrier and Burnett. Excellent music was rendered by local talent and by the male chorus from Owen Sound. Thirty-five dollars was the amount of the Sabbath collections, and over \$82 was realized Monday evening, all to be devoted to the Building Fund.

The fifth anniversary of the pastorate of the Rev. W. Robertson, in Puslinch, says the *Guelph Mercury*, was observed last Sabbath. The Rev. John Mutch, M.A., of Chalmers' Church, Toronto, conducted the services. The preacher made a very favorable impression on the large congregations, who regarded him as a man of strong individuality, with an earnest, courageous, thoughtful and practical style of address. On Monday evening, notwithstanding the storm, a fair audience was present in Radenoch at the platform meeting. The pastor presided and excellent addresses were delivered by the Rev. Mr. Mathers, of Aberfoyle, and the Rev. Mr. Blair, of Nassagaweya. The quartette from the church rendered with good effect some choice selections of sacred music. The pastor and people have much reason to be congratulated at the success of the services.

The monthly meeting of the Toronto McAll Auxiliaries was held on the 5th inst., in the parlors of the Y.M.C.A. Mrs. Edward Blake occupied the chair. Mrs. Harvey, of New York, who has recently visited the mission in France, gave an interesting detailed account of the work there. After dwelling briefly on Dr. McAll's "many discouragements," and "single-handed conflicts" during the early days of the mission, Mrs. Harvey traced its development until now, when over 100 halls or rooms have been established where the work goes on unmolested. A description of the "Christmas Mother's Meeting," which spreads joy and comfort through many desolate families, was intensely interesting. Mrs. Hillock read an article on "The Huguenots," and a circular letter from the president of the association was read by Miss Carty. The large attendance at this meeting was very encouraging.

A correspondent writes from Lake Dauphin, Manitoba: "A very pleasant evening was spent at the Thanksgiving festival of the Presbyterian Church held in the town hall in the village of Dauphin on Tuesday evening, Nov. 26th. A large number of people gathered from the surrounding country. At the beginning of the evening the tea was served by the ladies which was very acceptable, especially to those coming from a distance. The different denominations were well represented. Mr. Smith, J.P., was elected chairman, and in his usual happy style introduced the speakers and others taking part. The Rev. Mr. Wakefield, Church of England clergyman, made a short and very appropriate address, together with a reading. Rev. Mr. Hopper, of the Methodist Church, also gave an address. The Rev. Mr. Gourlay, the Presbyterian minister, spoke of the liberal response which the people of his congregation had made to his appeal for funds and material towards the erection of four new churches in the Dauphin district which it is proposed to build the coming summer. Mr. Gourlay has worked most energetically in this large and difficult field, and it must be a cause of satisfaction to him to see the results attained as he has only been in the congregation since the middle of May. The singing was good as was also the music by the Dauphin brass band. There was no admission fees charged but the collection amounted to about twenty-five dollars. There is a great future in store for this country, the mountains and woodland being a relief from the dreary prairie; and the swift-running rivers supply it with good water in abundance.

Christmas Gifts.



Sterling Mounted

Hair Brushes... \$5.50
Hat Brushes... 3.50
Cloth Brushes... 5.00
Combs... 2.00

Write us for anything wanted in

Diamonds
Watches
Jewelry

We refund money in full when our selections are not satisfactory.

This Sterling Mounted Shoe Horn, Shoe Hook and Glove Hook in a nice leather case, \$4.00.

144
Yonge St.

KENTS'

Mr. Thos. A. Rodger, Evangelist, of Toronto, began a series of meetings in the Presbyterian Church, Port Dalhousie, on Sunday the 8th. Mr. Rodger is highly esteemed in that locality having been there for four weeks last winter, where his work proved a great blessing to the church and neighborhood. The meetings have opened very successfully the church being well filled every night.

The church at Baltimore (Rev. T. R. Gilchrist, B.A., pastor), having been repainted, beautified and much improved both inside and outside, was lately reopened by appropriate services on the Sabbath and following Monday. The Rev. R. P. MacKay, Foreign Mission Secretary, preached to good congregations, and collections and free-will offerings on both the Sabbath and Monday were liberal. The services throughout were much enjoyed.

At the request of the Presbytery of Quebec, the Rev. Dr. Warden visited the City of Quebec, and on Sabbath last preached missionary sermons, in the morning in St. Andrew's Church on Home Missions and Augmentation, and in the evening at Chalmers' Church, when he reviewed the history of the Presbyterian Church in the Dominion of Canada during the past 25 years and gave interesting details regarding Foreign Mission work. One member of Chalmers Church is this year to give \$1,000 for Foreign Missions. In the afternoon Dr. Warden gave an address in St. Andrew's Church, Levis, on the Mission work of our Church. Large congregations were present and much enthusiasm aroused.

Exhaustion

Horsford's Acid Phosphate

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says: "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free on application to
Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

For sale by all Druggists.

35 CENTS

Will purchase the
POCKET EDITION OF K.D.C.
 Which instantly relieves
 DISTRESS AFTER EATING,
 HEARTBURN,
 FLATULENCY,
 SOUR STOMACH,
 And is the
 MIGHTY CURE of
 INDIGESTION IN ANY FORM.

Mr and Mrs. Ogden Hinch, on leaving Napanee for Toronto, were made the recipients of an appreciative address, along with a handsome gold-headed cane for Mr. Hinch, and a case of sterling silver spoons for his wife. Mr. Hinch had been a member of the Session of the Presbyterian Church for a number of years, and both were active in Sabbath School and Congregational work. In the remarks offered by the pastor and others, reference was made to the great loss the congregation was sustaining, and hearty good wishes for Mr. and Mrs. Hinch's future happiness and prosperity in their new home.

On Wednesday evening, 11th inst., a very interesting meeting was held in the Presbyterian Church, Oshawa, when three of the Missionary organizations of the Church, the Auxiliary, W.F.M.S., the Olive Branch Mission Band, and the Boy's Band, gave reports of the work accomplished during the past year, and rendered a very interesting missionary programme. For several years it has been their custom to bring their work, in this way, before the congregation, thus enlisting the sympathies of those not connected with the societies. The Boy's Band, while studying the whole field of missions contribute their funds to home mission work.

The anniversary services in connection with St. Paul's Church, Athens, were held on a recent Sabbath. The morning and evening services were conducted by Rev. George McArthur, B.A., of Cardinal, whom all were pleased to hear again. At the afternoon service, an excellent sermon was preached by Rev. J. A. Kennedy. The choir rendered special music at each service. On Monday evening a lecture on "The Sunny South, or Life Amongst the Darkies" was delivered by Rev. R. E. Knowles, B.A., of Ottawa. A highly enjoyable program was presented which included, besides the lecture, brief, pithy addresses from Rev. J. A. Kennedy and Rev. J. M. Hagar, excellent music by the choir, and a highly pleasing solo, a Scotch song, by Mrs. W. A. Lewis. The lecture was very entertaining, abounding with wit, well-told humorous stories, and giving altogether a clear idea of Southern life and characteristics of the negroes.

The annual meeting of St. Paul's Auxiliary of the W.F.M.S., of Peterborough, was held in the lecture room of the church on Friday afternoon, 13th inst., at 3:30 p.m. and was well attended. The president, Miss Dickson, presided. After the opening exercises, the annual report was read by the Secretary, and although no decided progress is made from year to year, the Society is holding its own. The Treasurer's report shows a slight increase over last year. The secretaries of the Faithful Worker's and the Fraser Mission Bands gave their reports also. Miss Code seconded the adoption of these reports in a very able manner. Mrs. McClelland, of Havelock, gave an address on Missions which was listened to with marked attention. During the taking of the collection Miss Vair sang a solo. The dedicatory prayer was made by Mrs. Fairbairn. Words of greeting were given by Miss Nicholls, of the Baptist Church, and Miss Forsythe, of St. Andrew's Church. A vote of thanks was moved by Miss Roger, seconded by Mrs. Dennistoun to Mrs. McClelland for her able and instructive address. The meeting closed with singing, and prayer by Mrs. Macpherson.

YOUNG PEOPLE'S SOCIETIES.

QUESTIONS have just been sent out to all the Young People's Societies of the Church by the Assembly's Committee. They are forwarded through Presbyteries, and ought soon to be in the hands of societies, as the answers are to be returned before the 1st of February. Any society which may be overlooked will receive a copy by applying to the Convener of its Presbytery's Committee or to the Clerk of Presbytery, where no Committee has yet been appointed. The Committee are extremely anxious to hear from every society throughout the Church. Only thus can they supply a complete report to the Assembly next June. The questions are few, but comprehensive, being arranged under the five headings, Designation, Membership, Meetings, Work, and Money. They cover the year 1895, the Committee being desirous that Young People's Societies should close this year on the 31st December, as is the practice of congregations. A circular to Presbytery Convener accompanies the Questions and calls for a report of Presbyterial organizations, as well as a full summary of Congregational Societies. The committee will be glad to hear from such Union Societies as may choose to send a report. These reports will be used so far as they give information as to the young people of our Church. The Committee do not contemplate reports from Mission Bands already reporting to the Women's Foreign Missionary Society.

OBITUARY.

DUNCAN CARMICHAEL.

Duncan Carmichael, Elder, a native of Perthshire, Scotland, came to Canada with his father's family in 1824, and after a useful life passed peacefully away on the 31st Oct., 1895, at Portage-du-Fort, P. Que., in his 83rd year.

His ordination which took place in 1856, two years after the ordination of the Rev. John Lindsay, the first minister of the charge, was to the Eldership of the congregation of Litchfield in the then Presbytery of Bathurst, of the "Presbyterian Church of Canada in connection with the Church Scotland." Litchfield congregation at that time embraced the Presbyterians of the three townships Litchfield, Clarendon, and Musfield, and of the Calumet Island; and covered an extent of country now occupied by the three congregations of Fort Coulonge, Bryson, and Litchfield. From his ordination Mr. Carmichael ever manifested his deep interest in the spiritual life of the people over whom he had been set. Helpful always to the pastors in counsel and in work; helpful even to self-sacrifice when special efforts were necessary, which was more than seldom; helpful especially during long vacancies when the life of the congregation seemed at stake, not only the three charges that have arisen out of the original Litchfield, but the Church at large must needs acknowledge the influence and blessing of his life.

Not alone in matters connected with the church did his religion find utterance. The atmosphere of a wise Christian love pervaded and sanctified the home; in his social relations, and in his administration of public trust under Government, as slide-master of the Calumet timber-slides for 35 years, his outward conduct moved in response to his convictions of the light of Christian duty.

His wife, a true mother in Israel, equally solicitous with her husband for the spiritual welfare of Zion, and watchful of the health and comfort of the workers in Zion—also six children survive him.

MR. JOS. LAIRD.

Joseph Laird, of Blenheim, who passed from earth on Dec. 2nd, was one of the pioneers of Presbyterianism in Western Canada. He was born near Hanoockburn, Scotland, Nov. 25th, 1816. As a lad and young man his filial devotion to his parents was marked by his giving all his weekly earnings into their hands to be used as they desired. In 1840 he was married to Miss Janet Stewart, and two years later, he, with his father's family emigrated to Canada settling in Kent County, where his whole after life was spent.

For thirty-two years he was an honored elder in the Presbyterian Church, Blenheim. During the first years of his eldership he was associated with his father in the Session, and for the last few years with his youngest son. This is in the line of God's covenant "to you and your children." He would have been the last to think he merited words of praise, yet it seems only fitting when these old land marks of the Church are being taken from us to recall their worth, if perchance their example may help the young to a higher, nobler life.

From childhood Mr. Laird's character was one of sterling integrity and fearless honesty. "His word was as good as his bond" everywhere. The Church of his father's was very dear to him, yet he loved all who loved God. In church work he was very zealous, punctual and faithful. It mattered not to him what the work was, the most humble was done as a labour of love. During his long eldership he was absent from the communion perhaps three times. His last illness only kept him two Sabbaths from his beloved earthly Zion. On Thanksgiving day he joined in the Union Services in the Baptist Church—his last on earth. The key note to his irreproachable life was simply this: "He feared God and and feared nothing else." It may be worth mentioning here in these



Weak, Tired, Nervous

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

"I have suffered for years with female complaints and kidney troubles and I have had a great deal of medical advice during that time, but have received little or no benefit. A friend advised me to take Hood's Sarsaparilla and I began to use it, together with Hood's Pills. I have realized more benefit from these medicines than from anything else I have ever taken. From my personal experience I believe Hood's Sarsaparilla to be a most complete blood purifier." Mrs. C. CROMPTON, 71 Cumberland St., Toronto, Ontario.

Hood's Sarsaparilla Is the Only True Blood Purifier

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

W. G. ADAMS, L.D.S. G. ADAMS SWANN, D.D.S.
 DENTISTS,

95 King Street East, Toronto.

Telephone 2419.

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

537 Sherbourne Street, between Earl and Isabella Sts.

days of Presbyterian changing that the present pastor, Rev. J. M. McLaren, was Mr. Laird's second one, the venerable Rev. A. W. Waddell being the first. As a citizen he performed his duties as unto the Lord. He never took his politics into his religion but always his religion into his politics. Owing to the illness of his pastor, Rev. Dr. Jamieson preached an appropriate sermon on Sabbath, 5th inst., from the words "He being dead yet speaketh." Mr. Laird was an ardent lover of THE CANADA PRESBYTERIAN and a subscriber to it from the first. It is in place to mention here that his gentle, aged wife, passed away less than six months before him, a few days after the fifty-third anniversary of their union. She was truly a mother in Israel, and in

NEW BOOKS

Issued by

The Presbyterian Board of Publication and Sabbath-School Work.

Life's Byways and Waysides

By J. R. Miller. This volume consists of twenty-five chapters, full of cheer, encouragement, and hope, that will give the reader fresh glimpses of Christ and make plainer the way of duty and the possibilities of Christian life. 12mo, cloth, \$1.00.

For a Busy Day

By J. R. Miller, is a morning help for a busy or troubled week-day. Small 12mo, 40 cts.

The Story of Marcus Whitman

By Rev. I. G. Craighead, D.D. The labors of Marcus Whitman, the first Protestant missionary in Oregon, form a chapter of most thrilling interest in the early annals of our country. 12mo, cloth, \$1.00.

The Johannean Problem

By Rev. George W. Gilmore, A.M. 1 vol., 12mo, \$1.00.

The Messages to the Seven Churches of Asia

Being the inaugural of the enthroned King; A Beacon on the Oriental Shores. By Rev. Thomas Murphy, D.D., LL.D. This book contains a detailed account of the history, location, and physical features of the cities in which the churches were situated. 1 vol., 8vo, with map, \$3.00.

Presbyterian C. E. Manual for 1896.

By J. R. Miller, D.D., and W. T. Ellis, of the Editorial Staff of *Golden Rule*. It is a book that every Christian Endeavor member needs. Long 18mo, flexible leather, 25 cts., net.

Guidance in Prayer

By M. E. H., is a little book that will be of great value for our Young People's Societies, and for all those inexperienced and needing help in meetings for prayer. 18mo. cloth, gilt top, uncut edges, 50 cts., net; postage, 3 cts.

His Great Ambition

By Anna F. Heckman. A plain, whole some story of young life in the family, the school and the world of work and struggle. 12mo, illustrated, \$1.50.

Missionary Memorials

By William Rankin, late Treasurer of the Board of Foreign Missions. These records are gathered from various sources, and form a most interesting and stimulating chapter in the history of American Presbyterianism. 12mo, cloth, \$1.00, net; postage, 14 cts.

Anniversary Addresses

Addresses delivered at the 25th anniversary of the old and new school Presbyterian churches, Pittsburg, Pa., May 23, 1895. By President F. L. Patton, Rev. Henry M. Booth, D.D., LL.D., and Rev. William Henry Roberts, D.D., LL.D. Published by order of the General Assembly. 12mo, 75 cts.

The Presbyterian System

Its characteristics, authority, and obligations. By Rev. William Henry Roberts, D.D., LL.D., 18mo, 50 cts.

Presbyterian Handbook for 1896

This little pocket volume for Presbyterians furnishes the information that every one wants to have at hand for easy reference in connection with church and denominational work. Size 3 x 5 inches. Price, 5 cts. each; 10 for 25 cts.; \$1.25 a hundred.

Address orders to

JOHN H. SCRIBNER, Business Supt.,
 1334 Chestnut St., Philadelphia, or any of the
 Depositories or Booksellers representing
 the Board.

the old days, as well as the later ones, her home was the home of God's servants, counting it great honor that she was considered worthy to minister to them. She possessed the Scottish reverence for the Sabbath, the Church, and the ministry. It had been the young pastor's earnest wish that they might be spared to worship in the handsome church now in course of construction, replacing the one they were largely instrumental in building, but God willed it otherwise.

WINNIPEG: This Presbytery met on Nov. 12th in Manitoba College. There were present Rev. C. B. Pitblado, moderator, fifteen ministers and four elders. Most of the business was of a routine nature. Rev. R. G. MacBeth reported that he had held a meeting with the congregation at Selkirk, at which the congregation had decided to offer a call to Rev. John Ferry, who has been conducting services there as temporary supply for several months. A salary of \$850 is offered. The call was supported by Mr. Tall, a commissioner from the congregation, but inasmuch as it was insufficiently signed, it was agreed to delay matters so that other members of the congregation, who wished to append their names to the call, may have the opportunity to do so.

Timely Warning.



The great success of the chocolate preparations of the house of Walter Baker & Co. (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocos and Chocolates on this continent. No chemicals are used in their manufactures.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

WALTER BAKER & CO., Limited,
 DORCHESTER, MASS.

HEALTH FOR ALL

HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the

LIVER, STOMACH, KIDNEYS & BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.

Manufactured only at THOMAS HOLLOWAY'S Establishment, 75 New Oxford Street, London And sold by all Medicine Vendors throughout the World.

S.B.—Advice gratis at the above address, daily between the hours of 11 and 6, or by letter.

Church Decorations

The WALL PAPER KING OF CANADA makes a specialty of Church Decorations.

Write him a postal to-day. Ask for information, samples of paper, drawings of your church and suggestions for your own particular case. All free for the asking.

Thoroughly practical Decorators and Designers employed, with broad experience in church work.

A Single Cent

Invested in a postal will take away all the responsibility your Committee may now feel relative to what to do and how to do it.

C. B. Scantlebury,

360 Front Street,

P. O. Drawer 1045.

Belleville, Ont.



"ST. AUGUSTINE" Sacramental Wine.

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

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

WM. COCHRANE.

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

F. O. B. at Brantford.

J. S. HAMILTON & CO., BRANTFORD
SOLE AGENTS FOR CANADA.

The Greatest Success of Canadian Piano Building Is the

KARN

The Peer Of the Best American Pianos

The Karn Organ Best in the World Catalogues Free

D. W. KARN & CO.,

Piano and Organ Mfrs., Woodstock, Ont.

British and Foreign.

George Augustus Sala, journalist, author and poet, died in London, Dec. 8th. He was born in London, Nov. 24th, 1828.

The flight of Said Pasha and his taking refuge in the English embassy have been subjects of almost sensational interest in Constantinople.

The United States Tobacco Journal declares that the bicycle has caused a total reduction in the consumption of cigars for the year of 700,000,000.

The Rev. Dr. S. F. Smith, author of "My Country, 'Tis of Thee!" who died lately in Boston, left by will \$1,000 to the Richmond Theological Seminary, a training school for colored students of theology.

Prof. L. L. Dyche, of the Kansas University, who recently returned from the far north with the Peary expedition, says that he has received an offer and has practically decided to go again in quest of the north pole.

At the Entrance Scholarship examinations in St. Peter's College, Cambridge, Robert Hill Thornton, son of the Rev. R. M. Thornton, D.D., of Camden Road Church, gained an open scholarship of £40 for history.

The number of students in Princeton Theological Seminary at the present time is 236, somewhat fewer than were in attendance last year, but more than the Seminary can, with its present buildings, comfortably accommodate.

The scheme formulated by the Rev. Mr. Howie, of Govan, Glasgow, for planting a large number of additional Free churches in Glasgow has been received with much favor. £15,000 out of the £30,000 has been already obtained.

Armenians declare that the Turkish Government compels all naturalized Armenians doing business in America to remit taxes to the Sultan's officers. These taxes are levied arbitrarily and their collection is enforced by unique methods.

H. Thane Miller, the blind President of the Mount Auburn Institute near Cincinnati, died of heart disease on the night of Dec. 7th. He was famous all over the country through his connection with the Y.M.C.A. He had taught at the Institute the last twenty years.

There are 13,176 miles of street railway lines now in operation in the United States, an increase of 3,514 miles over 1891. Of the total mileage 10,238 miles are operated by electricity, 578 miles by cable, 409 miles by steam dummy engines, and then there is still 1,921 miles operated by horse or mule power.

The Rev. Dr. J. H. Barrows has resigned the pastorate of the First Presbyterian Church, Chicago. He has been appointed the first lecturer on the Haskell foundation, and, in connection with the University of Chicago, he goes next year to India to lecture before Hindoos of culture on the great truths of Christianity.

The Presbytery of Westchester, New York, according to its established custom, observed at Yonkers, November 26th, an annual day of prayer, closing the day with a quiet celebration of the communion. This day of prayer has become fixed in the life and fellowship of the Presbytery with good results and growing power.

A band of 600 hardy sons and daughters of Norway and Sweden, who have become American citizens, but who are eager for glimpses of the motherland, arrived in New York from the west, December 3rd. They filled a train of ten cars. The travellers have taken passage on the big steamship "Island," which they have chartered, of the Thingvalla.

HALE AND HEARTY AT 70.

WHAT "FATHER" TOULL THINKS OF A POPULAR REMEDY.

Suffered for Twenty Years From Heart Troubles—His Doctor Said He Might Drop Dead at Any Moment—Tells How He Overcomes the Trouble.
From the Ingersoll Chronicle.

That a sound mind in a sound body is one of the best and greatest gifts of a kind Providence no one will deny. Mankind in all ages have sought to obtain the elixir of life, have haunted for some means of prolonging health, vigor and vitality—have, in fact, hoped that they might find

"Some blithe wine
Or bright elixir, peerless, they could drink
And so become immortal."

But while man can hardly hope to attain that coveted prize this side of the eternal world, yet it is evident to all who give the subject any consideration, that modern science, skill and education in the treatment of the ills that flesh is heir to, have worked wonders in restoring the human body to its original "form divine," and is relieving many sufferers from untold misery, bringing them back to health and happiness, and giving them a feeling that life is indeed worth living. A case in point, in our own town, having reached the ears of a reporter of the Chronicle the scribe determined to satisfy his curiosity by calling on the party who had such a happy experience and investigate for himself. He called at the boot and shoe shop of Mr. John Toull, King street west, and on entering the building the reporter found "Father Toull," as he is familiarly known in town, busily at work on a pair of shoes for one of his many customers, at the same time humming over to himself the tune of a cherished hymn, for, by the way, in his younger days Mr. Toull was considered a good local preacher among the Methodists of this section and frequently filled the pulpits of some of our local churches in the pastor's absence, and he still loves to sing, preach, or expostulate on some scripture theme or favourite hymn. The reporter was cordially received, and on making known his business, the old man's countenance brightened and his eyes sparkled with delight. It was interesting to note the fervency with



"Busily at Work."

which he volunteered, as he said, for the sake of humanity, to tell what he could of his case, and we will let it be told in his own words. He said:—"For twenty years I was subject to heart trouble and could get no relief, although I had tried almost everything that kind friends had recommended to me. My family physician would sometimes give me some medicine that would help me for a short time, but without permanent benefit. He told me I might drop dead at any moment, and I tell you I expected to do so on many occasions. I had heard of Dr. Williams' Pink Pills when they first came out, but I had used so many remedies that I just about lost faith in everything of that kind, and had become resigned to my fate. However, I came in contact with so many that had used Pink Pills, and who assured me that they had been benefited by their use, that at last I decided to give them a trial also, and several years ago I commenced taking them. I continued their use until I had taken eight boxes, and I am now happy to say that I have never had a symptom of the disease since, and I am convinced that, by the blessing of God, Pink Pills cured me. I might also say that



last fall I was attacked with rheumatism, which became so bad that I could scarcely walk from my work to the house, and for a long time I could not get out to church. I tried a number of things recommended to me, but received no good from their use, so I said to myself one day, Pink Pills did me so much good before for my heart trouble, I'll try them again, so I gave them another fair trial, with the result that the rheumatism has all gone out of my bones, and I have not been troubled with it since. Everyone," said the old man, as he waxed warm over the thought of his happy experience, "who knows old Father Toull, knows that what he tells is the truth." After thanking Mr. Toull for his kindness and courtesy, the reporter left the shop with the same opinion as to the truth of his statements, and impressed with the belief that from his rugged hearty appearance and cheerful disposition, the old gentleman is still good for many years of a healthful, contented life.

Dr. Williams' Pink Pills are the greatest blood builder and nerve restorer known to medical science, and cure when all other remedies fail. If not kept by your dealer they will be sent, post paid, on receipt of 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Get the genuine; imitations and substitutes are worthless—perhaps dangerous.

A conference was held in Dundee lately, of the Council of the Presbyterian Church of England, United Presbyterian Church, and Free Church of Scotland. At a business meeting held in the morning, it was agreed to recommend that ministers in Scotland should keep in touch with their members going to England until these had joined a congregation there.

Nervous women will find relief in Hood's Sarsaparilla, because it enriches the blood and thus strengthens the nerves.

Dean Farrar's publishers have issued an interesting announcement about the circulation of his books. His "Life of Christ" has now passed into its twenty-third edition. "The Life and Work of St. Paul" has reached its twentieth, while 9,000 copies of "The Early Days of Christianity" have been sold. These are only library editions and do not include illustrated and popular issues.



THE FINEST IN THE LAND

Ganong Bros., Ltd.,
St. Stephen, N. B.

MENEELY BELL COMPANY,
CLINTON H. MENEELY, - General Manager,
Troy, N. Y., AND NEW YORK CITY,
MANUFACTURE SUPERIOR CHURCH BELLS

MONUMENTS.

D. McINTOSH & SONS,

Manufacturers and Importers of GRANITE and MARBLE MONUMENTS. Best Designs and Lowest Prices in Ontario. Write us before buying elsewhere.
Works—YONGE ST., DEER PARK.
Office and Showroom—524 YONGE ST. (Opposite Mail-land St.)
TELEPHONE 4249.
Please Mention this Paper

BEST FOR WASH DAY

USE

SURPRISE SOAP

BEST FOR EVERY DAY.



To Nursing Mothers!

A leading Ottawa Doctor writes: "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,

WYETH'S MALT EXTRACT

gives most gratifying results." It also improves the quality of the milk.

It is largely prescribed

To Assist Digestion,
To Improve the Appetite,
To Act as a Food for Consumptives,
In Nervous Exhaustion, and as a Valuable Tonic.

PRICE. 40 CENTS PER BOTTLE.

HOME COMFORT

ROLL OF HONOR.

THREE GOLD
And ONE SILVER Medal
World's Industrial and Cotton
Centennial Exposition, New Orleans
1884 and 1885

HIGHEST AWARDS
Nebraska State Board of Agriculture, 1887.

DIPLOMA
Alabama State Agr'l Society at Montgomery, 1888.

AWARD
Chattahoochee Valley Expo., Columbus, Ga., 1888.

HIGHEST AWARDS
St. Louis Agricultural and Mechanical Ass'n, 1889.

SIX HIGHEST AWARDS
World's Columbian Exposition, Chicago, 1893.

HIGHEST AWARDS
Western Fair Association, London, Can., 1893

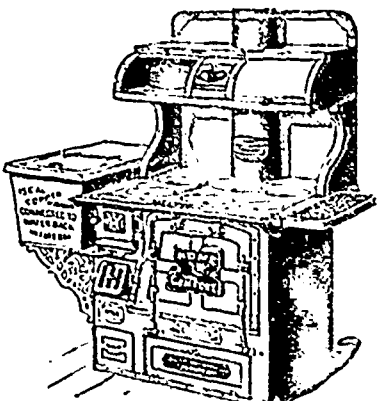
SIX GOLD MEDALS
Midwinter Fair, San Francisco, Cal., 1894

SILVER MEDAL
Toronto Exposition, Toronto, Canada, 1895.

ABOVE HONORS WERE RECEIVED BY

WROUGHT IRON RANGE CO.,

70 to 76 PEARL STREET, TORONTO, ONTARIO, and
Washington Avenue, 19th to 20th Streets, ST. LOUIS, MO., U.S.A.
FOUNDED 1864. PAID UP CAPITAL, \$1,000,000.



STEEL, HOTEL AND FAMILY RANGES.

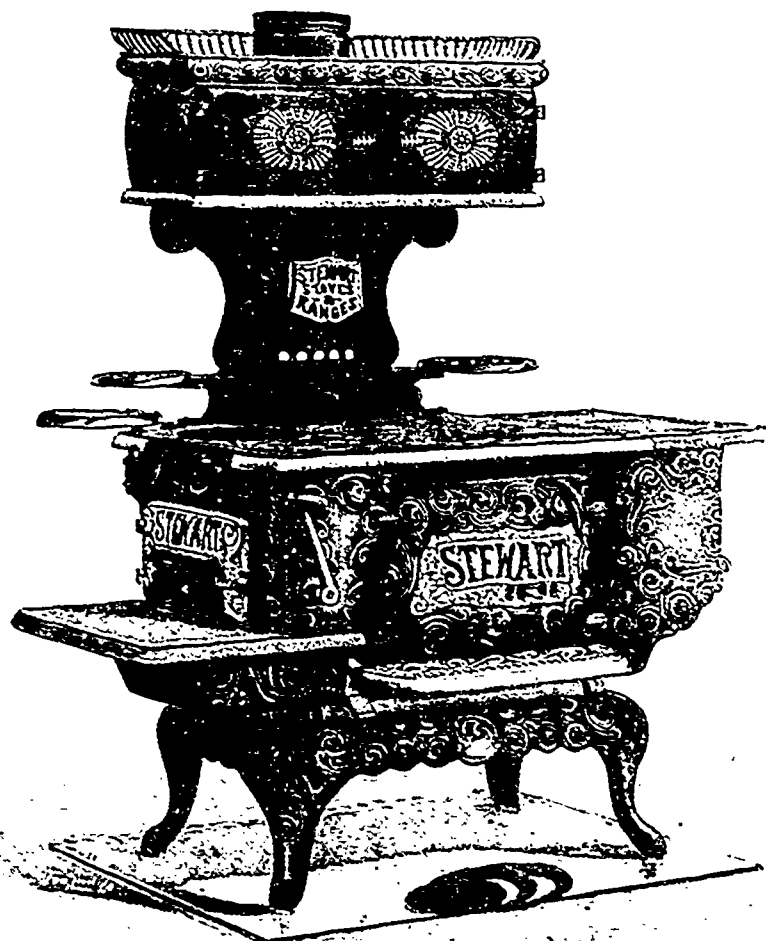
Above Style Family Range is sold only by our
Traveling Salesmen from our own wagons
at one uniform price throughout
Canada and the United States.

Made of Malleable Iron and Wrought Steel and
will last a lifetime if properly used.

Over 317,720 sold to Nov. 1st, 1895.

FOUR HOLE "STEWART RANGE"

The Handsomest, Most Complete and Best in use. Guaranteed Perfect in Every
Respect. No. 92-19 Made in Six Styles—Square and Reservoir.



(Style F.)

THE JAS. STEWART MFG. CO., LTD., WOODSTOCK, ONT.

Sold by Leading Dealers throughout the Dominion.
Send for Illustrated Descriptive Pamphlet.

For Cash **Coal and Wood** And Present Delivery.

Grate	\$5.25 per ton	Best Hardwood	\$5.50 per cord
Stove, Nut and Egg	3.25 "	No. 2 Wood, long	4.00 "
No. 2 Nut or Tea Coal	4.00 "	No. 2 Wood, cut and split	4.50 "
Best Hardwood, long	5.00 per cord	Slabs, good, long and dry	3.50 "

Head Office, Corner Bathurst St and Farley Ave Telephone 5898. Branch Office, 429 Queen St. West.

W.M. MCGILL & CO

MISCELLANEOUS.

The London newspapers criticise President Cleveland's message somewhat severely.

Mr. Reed, of Maine, Republican, has been elected Speaker of the United States House of Representatives.

The centenary of the birth of Thomas Carlyle was celebrated at Chelsea, and at his birthplace near Dumfries.

Mount Vesuvius is in a state of eruption. Three distinct streams of lava are flowing down the mountain side.

At the opening of the German Reichstag the speech from the throne referred to the friendly relations existing between Germany and all foreign powers.

Lord Overtoun was a short time ago the speaker at a meeting held in the Christian Institute, Glasgow, to inaugurate a week of prayer for young men.

Rev. William Muirhead, D.D., recently addressed a meeting in Gartshore Hall, Edinburgh, in connection with the Christian Literature Society for China. Professor Crum Brown occupied the chair.

It is abundantly evident that this conception of missionary work, as a great Christ-inspired organisation for aiding and uplifting humanity, rather than a mere agency for the spread of theological dogmas, is more and more possessing both missionaries and the home constituencies which support them.

The condition of the world bids the Church lose no time in pushing her conquests. The door is now open and the violence of the enemy indicates that he trembles for his dominions and seems to realize that his time is short. And then the sufferings that are inflicted by fanatical superstition should lead the Church to hasten the inauguration of a better system.

Harvard University has decided that athletics cannot hold the supreme place in its curriculum. The captain of the football team, who had given up his studies to attend to the training of his team, has been obliged to give up the sport and turn to his studies again in order to remain in the institution. This may be the beginning of a new era in university education.—*The Congregationalist*.

YOU CAN BELIEVE

The testimonials published in behalf of Hood's Sarsaparilla. They are written by honest people, who have actually found in their own experience that Hood's Sarsaparilla purifies the blood, creates an appetite, strengthens the system and absolutely and permanently cures all diseases caused by impure or deficient blood.

Hood's Pills for the liver and bowels, act promptly, easily and effectively.

We read that the late Dr. Jowett once said to Mrs. Humphry Ward: "We shall come in the future to teach almost entirely by biography. We shall begin with the life that is most familiar to us, 'The Life of Christ,' and we shall more and more put before our children the great examples of persons' lives so that they shall have from the beginning heroes and friends in their thoughts."

The religious census of the United States, now published in book form, shows that the American Churches have a total membership of 20,612,806. There are 195,177 organizations, either general or congregational. The congregations own 142,521 church edifices, with a seating capacity for 43,564,863 persons, that is to say, for all the enrolled members and 22,952,057 visitors. The value of church property is nearly \$700,000,000, and there are 111,030 ministers regularly engaged. The most numerous denominations are:— Catholics, 6,250,000; Methodists, 4,600,000; Baptists, 3,725,000; Presbyterians, 1,180,332; Lutherans, 1,230,000; Protestant Episcopal, 540,000

The blood curdling reports of the Armenian massacres, published from day to day, show clearly that the devil is getting full of wrath at the inroads made upon his dominions by Christians. But he is evidently outwitting himself.

The number of Philadelphia licensed retail saloons in 1895, at \$1,000 each, is 1,670, which return a revenue of \$1,670,000 to the City Treasury. The damage done to purse, morals and reputation of individual citizens is not computable.

The report of the London City Mission gives food for thought. It is reassuring to think of its 480 missionaries. Yet even that little regiment is lost amid the millions of London, not one-fourth of whom ever attend church, chapel, or mission-hall.

For more than a century New England has been an exporter of rum to Africa; but the trade is languishing. Two years ago the quantity exported was 1,025,225 gallons; but for the last twelve months the quantity was only 561,225 gallons.

EXPELLED

—every poison and impurity of your blood, by Dr. Pierce's Golden Medical Discovery. Then there's a clear skin and a clean system. Tetter, Salt-rheum, Eczema, Erysipelas, Boils, Carbuncles, Enlarged Glands, Tumors and Swellings, and all Blood, Skin and Scalp Diseases from a common blotch or eruption to the worst scrofula—these are perfectly and permanently cured by it.

In building up needed flesh and strength of pale, puny, scrofulous children, nothing can equal it.

Delicate diseases of either sex, however induced, speedily and radically cured. Address, in confidence, World's Dispensary Medical Association, Buffalo, N.Y.

The Romish habit of observing days and weeks is obtaining more and more among Protestant Churches. Paul did not think much of it. He began to be afraid of the Church where it prevailed. In some cases it has a superstitious tendency to cause people to regard these days as holy, and to place them on a level with God's holy day. When it has not this effect, it seems puerile and tends to breed contempt for things sacred. Rally day and flower day and children's day and young people's day and self-denial week and all such things have very much the sound of the same clap-trap that prevails in the Church of Rome. However fair the fruit may now seem, in the end it must prove hurtful. Sensational methods will sooner or later destroy the spiritual life of a Church.—*Christian Instructor*.

LIKE A SKELETON.

Mrs. Geo. Schlee, Wife of a Well-known Contractor of Berlin, Wasted Almost to a Skeleton Eight Years a Sufferer from Extreme Nervousness and Cured by South American Nervine.



FOR a period of eight years Mrs. Geo. Schlee, wife of one of the best known citizens of Berlin, a prominent contractor, knew little of the joys of good health. For this long term she was an invalid, unable to attend her household duties, and at times confined to her bed.

Allowing this lady to diagnose her own case: "I always felt weak and tired, and at night I could not rest on account of nervousness, which made my life miserable, and my body became wasted almost to a skeleton. Friends despaired of my ever getting strong again. During all this time I doctored, and took several patent medicines. Some doctors claimed it to be womb trouble, and desired to perform an operation. I was induced by a local druggist to try South American Nervine, and the first bottle gave me great relief. I have taken in all eight bottles, and am now completely well, and I always keep a bottle on hand, as I believe it to be the best medicine ever put on the market."

Running all risk of iteration, for this is a case where the grand truths of what South American Nervine will do can not be too often told, the fact that this remedy strengthens at the nerve centres, from which point flows the life blood of the system, is the real secret of the marvelous success that attends its use. It does not stop at removing disease and wiping out nervous troubles. It is a great health builder and flesh builder, and men and women who knew not robust health before enjoy all these pleasures after having taken this medicine.

Miscellaneous.

"Once Bit Twice Shy"

If you discover you have made a mistake, you try to rectify it. The next time you order

THE COOK'S FRIEND BAKING POWDER.

Splitting Headache

CURED BY One Minute Headache Cure 10c.

For sale by All Druggists and at 395 Yonge St.

Paralysis

Affected the whole left side of my body and J. H. H. restored it to its natural condition. Another testifies "My entire right side was paralyzed. My brain and speech affected - a new well after using J. H. H. remedy."

ONTARIO SUPPLY CO.,

77 VICTORIA STREET, TORONTO, AGENTS FOR CANADA.

Illustrated Lecture on Ancient Rome

A. C. HUTCHISON, ESQ., Architect Montreal

ST. JAMES SQ. LECTURE HALL.

Friday Evening, the 20th December, 1895,

At 8 o'clock, p.m.

As this lecture is in aid of the Mission Band a small entrance fee will be charged.



\$3 A DAY SURE. SEND your address and I will show you how to make \$3 a day absolutely sure. I furnish the work and teach you free. You work in the locality where you live. Send me your address and I will explain the business fully. I guarantee a clear profit of \$1 for every day's work, absolutely sure; write at once. Address: D. T. MORGAN, MANAGER, BOX E 6, WINDSOR, ONT.



STAINED-GLASS and Decorations. Castle & Son, 20 Univercity St., Montreal.



FOR IRON FENCING BANK & OFFICE RAILINGS And all kinds of Iron Work, address TORONTO FENCE AND ORNAMENTAL IRON WORKS

73 Adelaide St. West, Toronto

51 KING E. 152 YONGE. 51 KING W. 68 JARVIS.



HOT MEALS ALSO AT

51 KING E. & 28 1/2 COLBORNE.

Miscellaneous.

Consumption.

The incessant wasting of a consumptive can only be overcome by a powerful concentrated nourishment like Scott's Emulsion. If this wasting is checked and the system is supplied with strength to combat the disease there is hope of recovery.

Scott's Emulsion

of Cod-liver Oil, with Hypophosphites, does more to cure Consumption than any other known remedy. It is for all Affections of Throat and Lungs, Coughs, Colds, Bronchitis and Wasting.

AGENTS WANTED—MEN and WOMEN Any wide-awake man or woman can earn \$100.00 a month (and more) canvassing for the famous new book OUR JOURNEY AROUND THE WORLD By Rev. Francis E. Clark.



Best Pure Church Bells & Chimes.

MERCHANT TAILORS.

ROBERT HOME, MERCHANT TAILOR, 415 YONGE STREET, CORNER OF MCGILL STREET, TORONTO.

Clerical Overcoats.

We have a very large stock of choice Black Goods in all weights suitable for overcoats. We would be pleased to have you call and show you what we can do.

Geo. Harcourt & Son, Merchant Tailors, 57 King St. W., Toronto.

NEW WINTER GOODS.

Fine Dress Suits from \$25.00. Beautiful Scotch and Irish Tweeds from \$18.00. Fine Unfinished Worsted and Saxony Serges from \$20.00.

First-Class in every respect. Your esteemed order solicited.

JAMES ALISON, Merchant Tailor, 264 Yonge St., Toronto.

C. W. SHERIDAN,

Will offer during the coming months WINTER SUITINGS in all shades made to order at greatly reduced prices.

C. W. SHERIDAN, Merchant Tailor, 34 Queen Street East, Toronto.

A Special Discount to Ministers and Students. The best possible value always

JOSEPH J. FOLLETT, FINE CLOTHING TO ORDER, 81 YONGE ST., TORONTO.

The Fisk Teachers' Agency,

Bank of Commerce Building, 25 King West, Toronto. We supply teachers with positions and School Boards with suitable teachers. Terms to teachers on application. No charge to Boards. When in the city call and see us.

MEETINGS OF PRESBYTERY.

ALGONA.—At Webbwood, in March, 1896. BARRIE.—At Barrie, on January 27th, at 10.30 a.m. BRANDON.—Regular meetings in March, first Tuesday, second Tuesday of July and September of each year. Meets next in Brandon. CALGARY.—At Calgary, in Knox Church, on first Friday, in March, 1896, at 8 p.m. GUELPH.—At Guelph, in Knox Church, on Tuesday, January 22th, 1896, at 11.30 a.m. HURON.—At Seaford, on January 21st, at 10.30 a.m. LONDON.—At London, in First Presbyterian Church, for Conference, on January 14th, at 10.30 a.m.; and for Business at 3.30 p.m. MANTLAND.—At Wingham, on January 21, 1896. ORANGEVILLE.—At Orangeville, on January 7th, at 10.30 a.m. W. F. M. S. meets same day and place. A Presbyterial Society of C.E. organized next day. PARIS.—At Woodstock, in Knox Church, on January 14th. QUEBEC.—At Quebec, in Morrin College, on February 25th. REGINA.—At Moosomin, on first Wednesday, in March, 1896. STRATFORD.—At Stratford, in Knox Church, on January 14, 1896. VICTORIA.—At Victoria, in First Church, on March 3rd, at 2 p.m. WINNIPEG.—At Winnipeg, on the second Tuesday of January, 1896.

VICTORIA: This Presbytery held its December meeting in St. Andrew's Church, Nanimo, on the 3rd inst. Mr. W. L. Clay reported having moderated in a call to a minister in St. Paul's Church, Victoria, recently raised to the status of an augmented charge, on the 25th Nov., which came out unanimously in favor of Mr. D. MacRae, obtained missionary in charge. Since the congregation was started as a mission about six years ago The call was sustained and accepted, and the induction appointed to take place on the evening of the 16th inst., the moderator, Mr. W. L. Clay to preside, Mr. J. C. Forster to preach, Mr. D. A. MacRae, to address the minister, and Mr. A. B. Winchester was to address the congregation. The following are the Conveners of the Standing Committees for the current year: Home Missions, Mr. D. A. MacRae, Nanimo; Foreign Missions, Dr. J. Campbell, Victoria; Church Work and Life, Mr. W. L. Clay, Victoria; Sabbath Schools, Dr. J. Campbell, Victoria; Examination of Students, Mr. Alex. Young, Nanimo; Augmentation of Stipends, Mr. D. A. MacRae, Nanimo; Young People's Societies, Mr. R. B. MacKay, Victoria; Statistics and Finance, Mr. D. MacRae, Victoria. Mr. D. A. MacRae, the Convener of the Home Mission Committee, reported that all the congregations and mission fields for the Presbytery were now fully supplied and efficiently worked. Mr. Winchester gave an interesting report of the Chinese Mission, and also of the Indian Mission at Alberni, which he recently visited. A deputation was appointed to visit Central Church, Victoria, and report to the adjourned meeting on the 16th inst. A committee was appointed to consider and report on the remits from the General Assembly.

VALUABLE POINTERS ON LIFE INSURANCE.

"Benjamin Franklin was not only a philosopher, but he was, in a sense, a financier, although he never joined the millionaire category. Benjamin always talked horse sense, though He said: "It is a strange anomaly that men should be careful to insure their houses, furniture, ships and merchandise, and yet neglect to insure their lives, surely the most important of all to their families, and far more subject to loss." "Whimsical women often oppose the insurance of their husband's lives just for a freak, or from pique, or to be odd. When the husband dies uninsured they do feel rather odd, surely. It would have been better for them to feel even. Now, wouldn't it?" "Create a competence for your old age, if you can afford an endowment. But do not neglect a straight life for your family under any circumstances. It will be sinful for you to do so." "You should gauge your life insurance in accordance with your yearly earnings. Life insurance offers protection to the maximum income, the minimum income, and the moderate one as well. Let not the wealthy man despise the insurance day of small things, nor the poor one think the prize of life insurance beyond his reach."

"Praise is due, of course, to the man who keeps his life insured, even for a nominal sum 'Half a loaf is better than none' But the man who deserves the fullest praise is he who keeps his life insured completely and fully." "It is a mighty good idea to get your life insured, but we can tell you a better one: Keep it insured. Don't miss paying a premium 'on your life.'"

The policy which is suitable to a man of limited income, to one of moderate means and to another of affluent circumstances, is the Compound Investment of the North American Life Assurance Company. Secure particulars of this advantageous form of investment insurance, or of any other of this successful company's excellent plans, by addressing Wm. McCabe, Managing Director, North American Life Assurance Company, 22 to 28 King-street west, Toronto, Ontario.

Educational.

London Conservatory of Music and School of Elocution.

W. Caven Barron, Pianist, late of Leipzig, Principal.

300 Pupils in Attendance. 13 Teachers on the Staff.

Special Pleasure is taken by the Principal in announcing the engagement of Miss Ida Bacon, late of Emerson College of Oratory, Boston, as head of the School of Elocution. Her name is a guarantee of excellent work.

Free! A circular with course of study sent free on application.

TORONTO CONSERVATORY OF MUSIC

NEW CALENDAR With Full Particulars MAILED FREE. Equipment and Facilities extensive and complete. H. N. SHAW, B.A., Prin. Elocution School.

British American Business College Co. (OF TORONTO, LTD.)

Confederation Life Building, Toronto. The course of instruction is entirely new and of the most practical character. It is completely adapted to the work of to-day. Since the reorganization of the school it is owned and controlled by prominent business men among whom are Messrs. E. R. C. CLARKE, Chartered Accountant, STABLETON CALDECOTT, President Board of Trade, EDWARD TROUT, President of Monetary Times Co., Wm. McCABE, Managing Director North American Life Ass. Co.; FRED. WYLD, Wholesale Dry Goods Merchants; S. F. McKENNOS, Wholesale Milliner; and D. E. THOMSON, Barrister-at-Law. Handsome Catalogues free. DAVID HOSKINS, Secretary.

ABERDEEN COLLEGE

Private Day and Night School Public and High School work. Night School Monday, Wednesday, Friday. Alexander and Yonge. Private tuition. CHAS. NIVINS, B.A., 57 Gloucester St.

MISS MARTHA SMITH, B.E.

Graduate of the National School of Elocution and Oratory, Philadelphia, and Teacher of Elocution in the Presbyterian Ladies' College, Toronto, is prepared to give Recitations specially suited to Church gatherings. For terms and particulars apply to

REV. WM. FRIZZELL, Pn.B., 498 Pape Ave., Toronto

A... Christmas Present

Without any cost to yourself can be procured by securing a few subscribers to

The Endeavor Herald

The Canadian C. E. organ. Send for sample copies and Premium List to THE ENDEAVOR HERALD CO., 35 Richmond Street West, Toronto, Ont.

BARLEY CRYSTALS

New Diuretic, Reducing Tonic Cereal; also Gluten Dyspepsia Flour, and Diabetes Flour. Pamphlet and Cooking Samples Free. Unrivalled in America or Europe. Ask Dealers, or Write Farwell & Hibbs, Westerlo, N.Y., U.S.A.

WRITERS WANTED To do copying at home. Lock Box 1204, Lima, O.



Rev. D. C. Hossack, LL.B.: It is painfully evident that too many different schemes are resorted to for the purpose of keeping up pomp and display in many of our large churches. There are church concerts, lectures, bazaars and dozens of other ideas to secure money. Novel and fantastic methods adopted in every direction, until one's brain fairly reels with the contemplation. Truly, when we reflect upon the existing state of affairs it is indeed alarming. In all seriousness, we inquire, "Is it right? Is it Christian?"