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The following is an excellent formula for camphor wash balls: White soap, one half pound; spermaceti, one-half ounce; boiling water sufficient to cover the soap when shred up finely, and leave until dissolved. Then beat up, adding rather more than half an ounce of finely-powdered camphor, make into round balls and dry in a dry, cool place for some weeks.

Sponge Cake.—Two cups of sugar, two cups of flour, eight eggs, one teaspoon of lemon. Beat well together and bake in dripping pan.

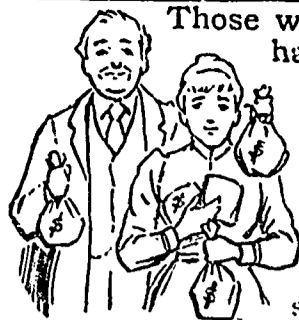
Tea Cake.—One-half cup of butter, one cup of sugar, one-half cup of sweet milk, one teaspoon of baking powder, two cups of flour; flavor with peach. To be eaten warm.

Orange Pudding.—Fill the glass dish with layers of orange and banana. Make a custard with a pint of milk, two eggs (leave out one white), a little flour or cornstarch, half-cupful of sugar, not to make it stiff, but a little thicker; pour the custard over the fruit, which should be sweetened. The white, beaten stiff, with four table-spoonfuls of sugar, can be dropped in spoonfuls over the top. Serve very cold.

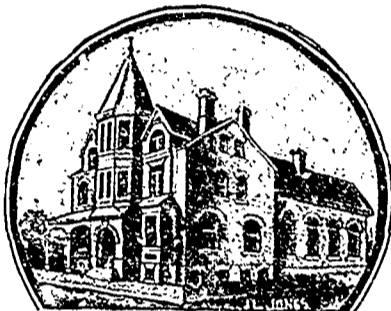
Thirsty Babies.—It seems strange, but true it is, that there are yet in existence young mothers who never give their young babies a drink of water. Water is as necessary to a child's well-being as good food and its bath. Two or three times a day the baby should be given a drink of water, say a table-spoonful, at regular intervals. Try the little mite and see how he relishes it. Furthermore, it will, if given at regular intervals, keep the bowels in good order.

Puree of Vegetable Soup.—Peel and cut up very finely three onions, three turnips, one carrot and four potatoes. Put them into a saucepan, with a quarter of a pound of butter, and the same of lean ham and a bunch of parsley. Place them over a sharp fire for ten minutes, then add a good spoonful of flour and mix it well in. Then add two quarts of stock and a pint of boiling milk; stir until boiling. Season with a little salt and sugar. Rub it through a sieve, put it into another saucepan, boil again, skim and serve with trouts of fried bread. The soup ought to be rather thick.

Stuffed Beefsteak.—Take a thick and tender slice of rump of about two pounds weight. Make two gills of stuffing of bread crumbs, pepper, salt and powdered cloves, of sweet marjoram, as you please. Roll the dressing up in the steak, wind a piece of twine around it, taking care to secure the ends. Have ready a saucepan, with a slice or two of pork fried crisp. Take out the pork and lay in the steak, and brown it thoroughly on every side. Add two gills of the stock, or of water in which meat has been boiled; sprinkle in a little salt, cover close, and stew slowly an hour and a half. Add more water after awhile, if it becomes too dry. Some persons like the addition of chopped onion. There should, however, be only a very little; half of a small one is enough. When nearly done, add half a gill of catsup. When you take up the meat unwind the string carefully so as not to unroll it. Lay it on a hot dish, thicken the gravy, if not already thick enough, and pour over the roll. Cut the meat in slices through the roll.



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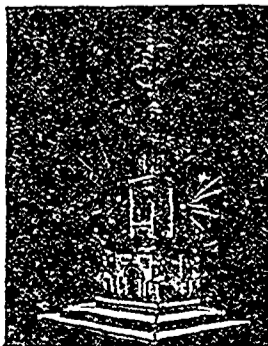
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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, JANUARY 29th, 1896.

No. 5.

Notes of the Week.

An intimation has been received from the Rev. William Miller, C.I.E., LL.D., Principal of the Madras College, signifying his willingness to accept the Chair of Moderator of the General Assembly of the Free Church of Scotland, to which he was recently nominated.

The last number of the *Indian Standard*, published in Rutlam, possesses a special interest from its kindly mention of Rev. Mr. Wilson, our missionary at Neemuch. It says: "With this issue the *Standard* starts out with its former manager, the Rev. J. F. Campbell, who is already widely and favourably known to us in this capacity. Mr. Wilson, who has been transferred to Neemuch, carries with him our grateful remembrances. To his care and patience, any excellency which the late numbers of the *Standard* may possess, are largely due. In our inexperience we have profited largely by his advice and assistance."

At a meeting of the trustees of the Duff missionary lectureship, held recently at Edinburgh—Lord Polwarth presiding—it was unanimously resolved to ask the Rev. Dr. Marshall Lang, of Glasgow, to accept the nomination to the next lectureship. Dr. Marshall Lang has signified his acceptance, and it is gratifying to know his nomination was proposed by Mr. Duff's son, and most cordially seconded by Dr. Andrew Thompson. The Free Church, as represented by Professor Thomas Smith and Mr. Gordon, was equally hearty in associating so eminent a clergyman of the Church of Scotland with the missionary lectureship founded by Dr. Duff.

The silliness and gullability shown in taking in as serious all the exciting news served up in the great newspapers at such a time as we have been passing through is well known to all intelligent people. Ballard Smith, the New York *World's* London correspondent, hits it very well in one of his last despatches: "Whatever may be the sensational reports in America about the destination of the flying squadron, they are the merest conjecture. Not even the Admiral will know his destination until he opens his instructions when putting finally to sea. The wild reports, apparently current in America, are denounced by the authorities here as most mischievous fabrications."

The news of the death of Prince Henry of Battenburg at sea, so far from home and all those tender ministries of love which would there have been lavished upon him, must touch the hearts of all who can feel with sadness. Towards the aged Queen, and her youngest daughter and faithful and constant companion and solace, there will be an all but universal outflow of genuine and very warm sympathy. It reminds one because of the needless exposure and sacrifice, and of the grief in royal circles which his death will cause, of the Prince Imperial in South Africa, which has clouded with sorrow the last years of the Empress Eugenie. Whatever comfort Her Majesty and her widowed youngest daughter, the second in the family, can derive from the sincere and widespread sympathy of millions of her subjects, are certainly theirs, and, besides the touch of nature which makes the whole world kin, the age of the

Queen, especially her high estate and the virtues and excellences of her character as woman, sovereign and mother will draw to her the sympathies of millions more in every land, and to her daughter for her mother's sake.

The General Assembly of the Presbyterian Church of Victoria, Australia, held its annual meeting in Melbourne at the end of last year. The retiring Moderator was Professor Rentoul. His opening sermon is described as "a masterly exposition of the teaching of the Epistle to Romans, and was listened to with close attention by an audience of ministers, elders, and the general public, which filled the Assembly Hall to overflowing." The new Moderator is the Rev. J. D. Robertson, of Yarrawonga, a minister who has done good work in a rural town, and who, by his genial yet dignified bearing, more than justified his selection for the Moderator's chair.

Mr. Gladstone with Mrs. Gladstone and some other members of the family are now enjoying themselves at Biarritz. The *Belfast Witness* which has had many hard things to say of the G. O. M. makes a kindly reference to the veteran statesman and adds: "There is something very touching to us in this historic picture. The old, old statesman, after weathering many a storm—storms created mostly by his own restless changes—now sunning himself serenely in the light of life's evening, his loyal old wife at his side, and his merry little grandchild playing all sorts of privileged pranks at his feet. He is surrounded by the books he loves so well, he is occupied with those theological questions that seem to fascinate him as they did Isaac Newton."

At the meeting of the Victorian General Assembly two new departures were made which will attract interest among ourselves, and possibly in time imitation. One, the licensing of students by the Assembly with a view to give added weight, solemnity and impressiveness to the act has received interim authority while it is being considered by Presbyteries; the other was agreeing upon the recommendation of a committee which has had the matter under consideration that women who desired to do special work for the Church should be especially trained and set apart. The Assembly authorized a series of lectures on women's work in the church, the principles of Presbyterianism, district visiting, sick visiting, cookery for the sick, etc. Much good, it is hoped, will result from this new departure.

The Manitoba elections have resulted as it was fully expected they would result, in a vote which is practically unanimous against any interference with its school system. In the face of the decision of the Privy Council that the control of the school legislation is within the power of the provincial legislature of its expressed willingness, nay readiness, to investigate into and redress to the utmost every well-established grievance, of its invitation to the Federal Government to make full enquiry before proceeding to legislate, and in face now of the overwhelming verdict of the people of Manitoba, amounting to a mandate to the local government to resist interference in this matter, it might well be hoped that no government of any party would persist in attempting to override the deliberately expressed wish

and determination of the people, in a matter which is within their rights, to manage their own affairs in their own way. An appeal to the wisdom, to the regard for its own interests, to the sense of right and justice is, in the circumstances, tenfold more likely to be effectual for the end desired, while interference is certain to provoke hostility and delay, if it does not altogether prevent that end.

The opposition to missionaries in China is, as is well known, largely confined to the official class, although they put the mob in the front. A correspondent of the *London Times* says: "The influence of Western civilization, in whatever shape it manifests itself, is an abomination in the eyes of the rulers of China, whose days would be counted were it ever to permeate the masses. The hatred directed against the missionaries is only a peculiarly virulent form of the hatred directed against Europeans generally, and it is easy to understand why it should be a peculiarly virulent one. Missionary work is practically the only agency through which the influence of Western civilization can at present reach the masses. The life which the missionary lives, whether it be the ascetic life of the Roman Catholic or the family life of a Protestant Missionary with wife and children, is in itself a standing reproach to the life of gross self-indulgence led by the average mandarin." This is still further emphasized by the missionary's treatment of the people, being, as compared with that of the officials, "a continuous object-lesson of justice and kindness, of unselfishness and integrity. It is this aspect of missionary work which goads the official Chinaman into fury, and incites him to traduce the character of the missionaries by those foul calumnies which invariably precede every outbreak of so-called popular feeling."

Whatever hard things may have been said of Joseph Chamberlain for his desertion of Gladstone, and the radical views he began his political career with, everyone will admit he is British to the core, and the vigor and wisdom of his colonial policy are winning for him and the government of which he is a member golden opinions. In a speech which he made the other day he gave utterance to some sentiments which will meet with a hearty response over the whole Empire, and strengthen a legitimate and patriotic pride in her greatness and her achievements. "The solidarity of the Imperial sentiment made it impossible for a blow to be struck or a chord sounded in the most distant part of the Empire without its being re-echoed in every part of her Majesty's dominions. Great Britain alone among the nations of the earth had been able to establish and maintain colonies in all parts of the world. She had to recognize that her success, however legitimate, was imputed as a crime, that her love of peace was taken as a sign of weakness and her indifference to foreign criticism as an invitation to insult. No better service had been done the nation than the expressions of those feelings of dislike towards her which had lately been shown for it had enabled her to show her face to the world. England, while resolute to fulfil her obligations, was equally determined to maintain her rights. England, if isolated, stood secure in the strength of her own resources, in the firm resolution of her people without respect to party, and in the abundant loyalty of her children from one end of the Empire to the other."

PULPIT, PRESS AND PLATFORM.

Ram's Horn: Joy has a new meaning when we have learned what sadness is.

Chicago Record: The "sick man of Europe" is certainly sick enough to need much stronger medicine than any which is now being administered by his neighbors.

Ram's Horn: The secret of Daniel's power and promotion at Babylon is explained by the lattice open toward Jerusalem. Fidelity to the Holy City made him premier at the Pagan court. Prayer padlocked the jaws of the lions.

Dr. Parkhurst: It is life and not precept that gives to the boy his bent. Solomon could cover an entire acre with astute and prudent proverbs, but that was of no account with his son Rehoboam, who took his cue from his father's behavior and not from his father's philosophy.

Chicago Standard: The religious newspapers once more have shown not only their independency of thought but their real power and influence. While the daily papers were printing "scare heads," and, according to these, British gore was soon to flow through the gutters of our great cities, the religious press, almost to a paper, was advocating peace and advising caution.

J. Guinness Rogers: He is one of the most regular and devout worshippers; but it is in the practical life of every day that his highest worship is rendered. If I were to single out one virtue by which, more than another, he is distinguished, it is his magnanimity. I have talked somewhat closely with him on political subjects, but I never heard him utter an unkind word of political opponent. The resentment which some of us have often felt at the ungenerous and truculent, at times almost brutal, attacks directed against him, was not shared by himself.

Archbishop Ireland: I am not looking for the millennium, but we can reduce the number of drinking men so that it will be the accepted saying that no drunkards are among the Catholics. The American saloon is the vile den of intemperance. It is laden with blasphemy and sensuality. Temptations are there created which bring men to drink. I make no reference to the personal characters of saloon keepers, but the business is bad. It is the enemy of good and the country. Let the day soon come when we shall not see the name of a Catholic above the portals of a saloon. Those in the saloon traffic should seek a more worthy calling.

Rev. John Watson (Ian Maclaren): So far as I know, government can only be carried on by parties, the law of action and reaction; and therefore what a Christian man has to remember is this, that no party has ever existed, I suppose, in civil history without containing patriotic men, and no party has ever labored for the commonwealth without doing it service. Any party that declares itself to have a monopoly of purity and a monopoly of honesty; any party that declares that the other cares only for its own interests, but that they alone care for the well-being of the people, is condemned there and then. It ceases to be a party of patriotism; it becomes a party of Pharissism.

Our Contributors.

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

BY REV. THOMAS SIMS, D.D.

In previous articles we have referred to Dr. Craig's long experience as an evangelist on the continent of Europe as illustrating the antagonism of Popery and of Rationalism to the spread of intelligent faith and vital godliness. The aim of this paper is to exhibit the working of Religious Formalism whose influence is as ubiquitous and as antagonistic as that of either Popery or Rationalism. Even where her creed is evangelical the Church may easily become a smooth highway to perdition. By exalting sacraments, ritual, organization, ministers, symbols, or other sacred forms, personal faith and spiritual life are soon made to suffer. The emphasis which belongs to life gets transferred to ceremony and the soul of religion perishes out of its pampered and overgrown body. In the religious condition of Germany, Denmark, Sweden and Norway, as Dr. Craig came in contact with it, this is shown abundantly.

The law in most of these countries provides that all children, those born of Jewish parents excepted, should be baptized in infancy. At fourteen or fifteen years of age they were confirmed and admitted to the Lord's Supper. Thenceforward they were full members of the Church and therefore, of course, undoubted Christians. The point of contact with Christ, according to this system, lies in the sacraments. In baptism they become children of God. In partaking of the Lord's Supper they feed on Christ. And what do they need more for life and salvation? The moral and spiritual effect of such a system may be readily imagined. The wickedest man in the parish could come forward and claim the ordinance as his right. The Holy Spirit in personal experience was almost unheard of. Few indeed could bear such testimony to the power of divine grace as he who cried, "Oae thing I know, whereas I was blind now I see!"

One pastor, apologising for the apparent moral poverty of the people and the emptiness of the very few Churches, said: "A stranger can have no proper notion of the prevailing piety of the Hamburg population. The Hamburger does not boast of his religion, or, indeed, speak much about it; but deep down in his breast is a very sincere piety. He is outspoken. He can swear a good oath and give a good blow—may spend much of his leisure time in the beer-cellar and little in church; but there is not an unbeliever in the whole town." He then went on to say that the police were very strict and saw to it that every child not born of Jewish parents was baptized. Then, when they were confirmed, at fifteen or sixteen years of age, a certificate was given them without which no maid could enter domestic service, no apprentice commence a trade, and no situation, civil or military, could be secured in the public service. Even marriage could not be contracted except on proof given of membership in the Church by confirmation and communion, and consequently there was "not a single, unbeliever in the town." And this man, who evangelized as he vaccinated, was, according to Dr. Craig's testimony, "perfectly sound in his conception of the person and work of Christ, on the inspiration of the scriptures, on the providence and grace of God, and on many other points. But ignoring the work of the Holy Spirit he bound up the efficacy of all in the Sacraments, and therefore no awakenings and no conversions took place under his preaching. The truth, as preached by him, was wrapped in such a thick mantle of ritualism that it was hidden from view."

Equally significant with this State development of sacramentarianism was that of an-

other pastor who published a catechism on frequent communion. "His reasons were that a communicant would abstain from any glaring sin on the day of the communion and on the previous day, as well as on that which followed. Three days thus spent without sin would count for much in the day of judgment." And that, we take it, is only the logical outcome of a system of religion whose central tenet is the validity of sacraments. Such a system will always be the adversary of evangelical truth and evangelical experience. If men can be saved by such short and easy methods few will be found striving to enter in at the strait gate of a personal acquaintance with the crucified and risen Christ.

In connection with one of Dr. Craig's meetings a notorious drunkard was converted. Shortly afterwards the churchwarden of the parish came to the service bringing his family with him. They desired to know what it was that could change such a man as drunken Tim, and many more had been drawn to the service by a similar motive. Dr. Craig had not been preaching long when a sob was heard. It came from the wife of the churchwarden. Meanwhile tears were streaming down the husband's cheeks while the face of the eldest daughter beamed with joy. At the close of the service the young woman rose and embracing her mother said, "Father, mother, it is all true. I know it!" "I cannot comprehend it," the father said, "It is too wonderful." "How often," said the mother, "Have we repeated the words that Jesus Christ died for our sins, and we did not know what they meant?"

The preacher was invited to go home with them, where he "expounded the way of life more perfectly," and soon the whole family were rejoicing in the Lord. When the pastor of the parish heard of it he was in a great rage. He said, "It was all very well to convert drunken Tim, but think of the presumption in Dr. Craig of converting the most respectable family in the parish. If that goes on, why we are none of us safe!" Finally the bishop was sent for to quiet the parish down. The diocesan was happily Bishop Koopman, of Holstein, a man who had a personal knowledge of the grace of God, and he made haste to discharge his duty. "He arrived at the appointed time and preached in the Church, which, for the first time in the memory of the oldest inhabitant, was crowded to the door. Taking for his text the words, 'Except a man be born again, he cannot see the kingdom of God,' he went on to describe the nature, necessity, evidence, agency and fruits of the new birth.

"Then falling back for illustration on his own experience he described the piety of his parents, the faithfulness of the minister who confirmed him, but how he was still without God and without hope in the world. Proceeding, he described his work at college, what care he took as a preacher in the preparation of sermons, and what little effect they produced because he omitted the only subject that could change the heart of his hearers. He then gave a brief description of how he was awakened and what discoveries he made when he came as a guilty, helpless sinner to the cross of Christ. Then all within was made new.

"The congregation returned home that day saying to each other, that if a Bishop required to be converted before he was of any use, how much more must a peasant or tradesman need this great change."

These pictures of a people sunk in the degradation of religious Formalism in the land of Luther contain lessons for the churches of Canada. All religious movements begin in fiery energy and progress rapidly. Then they take on respectability and cool down. Finally they freeze into formality and their adherents go on doing the things their father's did because the fathers did them and because it is easier and more respectable to go on in that way than to stop. There never was a religious

reformer, however fervent, who was able to impart his own fiery energy to his followers in succeeding generations. Not Martin Luther, nor John Knox; not John Robinson nor John Wesley. Every generation, every individual needs to be baptized anew from the fount of divine fire. And the moment any individual or any Church ceases to realize its perennial privilege of access to the source of all spiritual inspiration and its hourly dependence on the divine quickening, there begins a process in which freedom is exchanged for stiffness and energy of life for the lifelessness of sacred forms. More love to Christ, increasing diligence of communion with God in prayer and study of the Word, with new baptisms of the Spirit are the only conditions under which Anglicanism or Methodism, Presbyterianism or Congregationalism can be prevented from stiffening into bodies in which there is the form of goldness without the life.

THE PREACHER AND HIS PLACE.

BY REV. W. G. HANNA, D.A.

Judging by use and wont there would seem to be an anomaly in the appearance of this book. It consists of a series of lectures on preaching by an Episcopal clergyman in a Congregational Theological Seminary. Let us hope that the last trace of anomaly will be lost here, and that such fraternal interchange will be no longer the exception. The lecturer has been selected not only because of his liberal views, but chiefly because of his recognized ability. He is a fluent extemporaneous speaker, and pastor of St. Bartholomew's Church, which is the most conspicuous institutional church among the Episcopallians in New York City.

The Lyman-Beecher Lectureship has produced many excellent books, and in practical purpose this will not suffer by comparison with any that have preceded. It is a remarkably fresh and suggestive book. It has an atmosphere of open-air contact with living issues, rather than ideal theorizing in the study.

The title exactly represents the theme, and the purpose is "to determine the distinctive place and work of the minister in the economy of modern life."

If the preacher is to do his duty in the present, he must take his true place in relation to the past. For he is in some respects conditioned by its historic situation as well as endowed with its heritage of privilege. He must maintain fealty to its doctrines and symbols in the light of modern advancing theological thought. Taking these as his starting points he is to think them through anew with a broader range of meaning. To this subject the opening lecture is devoted.

But the preacher is to face the present not the past. It is to-day, not to yesterday, he is to preach, but to a society that cares less about preaching than was cared yesterday. It needs preaching just as badly, but does not think so. The preaching for to-day must not deal with the life of yesterday, but with that of to-day, grapple with its problems, its duties, its dangers. What the people of this present time need is "the religion of Jesus Christ presented not so much to help them to die right and get to heaven when they die, as to help them to live right and to get into heaven before they die." This is an age in which unbelief is *debonair*, in which the material is the chief object of pursuit, but the visible does not rest fully in the invisible. Hence the sadness of much of our modern life. The preacher should not complain of the present but accept the situation and seek to improve it. In order to do so he must be alert, sympathetic and in full touch with the needs and conditions of the present. For those who wish this equipment our author furnishes excellent advice in his second lecture.

* "The Preacher and His Place." The Lyman-Beecher Lectures on Preaching, at Yale University, 1895. By Rev. David H. Greer, D.D. Cloth, 252 pages, price \$1.50. Charles Scribner's Sons, New York; Wm. Briggs, Toronto.

The question next considered is: What should be the message of the Christ: pulpit to-day, and how should the preacher present it? It must be a living message the same old truth as in former days; not abstract forces but clothed in flesh and blood. The preacher must live in his message and he must never forget that to-day "the distinctive power of the pulpit is its personality, a personality that has made the truth its own and given it life and power and confirmatory sanction. The force of reasons may be parried, but the power of living personality is irresistible. This life is that of the spirit dwelling in the preacher.

The relation of the preacher to other messages demands attention, and marked attention is given it here. Dr. Greer holds that all truth should be regarded as religious, for it is all a revelation of God. The Bible must be regarded as a Divine revelation in a unique distinctive sense, but there should be a receptive attitude to all contributions of truth from every source, to make it all religious. This is necessary if we are to make, as we should, everyday-duty and everyday-life truly religious. We should remove the labels which set off some things as secular over against others as sacred—all should be regarded as sacred.

But how is the message to be prepared? (1) The preacher must study his Bible as a book for to-day, a book of facts for all time, but especially a book of principles that are needed for the direction of life in this present hour. (2) He must use sanctified imagination to apply it to present wants and conditions. (3) He must study diligently other books and other things outside the Bible that they may help him and his people to understand it. (4) He must become intimately acquainted with the human life of to-day.

To these general directions are added valuable hints on the special preparations to preach—not simply to sermonize but to preach. Their value lies in their exceedingly practical character. For they embody the results of Dr. Geer's own accurate observation and extensive experience. Of course some of this information is to be found elsewhere, but much of it is stated here for the first time and will be found fresh, stimulating and highly instructive.

The lecture on "The Preacher and his Parish" is packed full of wise directions. He is to regard his parish as the special place to which God has appointed him, and more than this, the instrument through which he is to work for God in the salvation of souls. Let him not fail to use that instrument to its highest efficiency, lest he find himself like the servant in the parable who hid his talent in a napkin. How, then, is he to make his parish, to the utmost possible limit, the most useful? (1) Find out what his parish can do and develop these activities, not others that may be unsuitable. This will require his best powers of study, observation and invention. (2) Find out the right persons to do this work and begin with one whom he has informed and interested. (3) Transfer to others all he can and keep only what work he must do personally. (4) Learn the art of judicious postponement; of what he cannot do at present. To these suggestions the lecturer has added wise necessary cautions.

The closing lecture deals with a subject almost untouched in other works, viz., how the preacher is to make the most of himself. On no subject is direction more needful. More power is needed in the preaching of to-day. Personality is the source of power, and the preacher is sacredly bound to develop to the highest all his own personal force. This is not easy, because the tendency of our life to-day is to merge the individual in the society, the organization, the corporation. The tendency is to corporate life and effort. To effect this the preacher must "by a fixed and steady purpose, serve the human life about him, resolve to minister unto others rather than have others minister unto him." Let the ministry be to

touch and help and heal others; for the preacher "the full stature of his personality is attained only through others. If he is to be capable of the highest and best he must live with the highest and best, he must be much in communion with God. He must be infused with the power of Divine personality. He must be a man of prayer. Going out from the presence of God to labor under the impulse of love for the betterment of his fellows he will attain his highest efficiency.

This a wise, practical, eminently helpful book, and no one can read it without receiving personal benefit.

TEMPERANCE WORK IN THE CHURCH.

BY D. STILBS FRASER.

The last General Assembly made an important change when it appointed the Committee on "Church Life and Work" to take the place of the four Committees on State of Religion, Temperance, Sabbath Observance, and Systematic Beneficence. All were not then agreed as to the wisdom of that change, but that is to be tested by the experiment; and it is to be hoped that the expectation of those who believed the change to be for the best may be fully realized.

Whatever may have been the intention of those who originated the change, there can be no doubt the Assembly did not intend that any of these important subjects should be overlooked, or that the strong attitude of the Church regarding them should be, in any degree, weakened.

I wish now to call special attention to the subject of temperance in this connection. The attitude of our Church on the question has been clearly defined, and is well known; and from the advanced position taken the Church cannot, and will not go back. Her face is set steadily towards the prohibition of the Liquor Traffic, with all its resulting evils, and to that point, however far or near, she must press on with all her moral and spiritual power. She can never rest satisfied with the present state of matters in our country as regards this great question. Our Church has done much to educate public opinion in favor of Total Abstinence and Prohibition; and it is in this educational work that our Church must continue to exert her power. Her pulpit, on the whole, has been faithful, and will continue to be faithful. In many of her Sabbath Schools a great work is being quietly, but efficiently done, and her Young Peoples' Societies are largely awake to the great importance of temperance work; while most of the outside temperance organizations draw the majority of their best workers from amongst the members and adherents of our Church.

In order to more effectively carry on this educational work within the Church the "Plan of Work" has been adopted by the Assembly and recommended to our people as a helpful method for carrying on temperance work within the Church. This "Plan of Work" aims at promoting Total Abstinence among our people; especially among the children and youth in the Sabbath Schools and Young Peoples' Societies. This aim is sought to be carried out by coupling the pledge with Christian instruction, so that our young people may grow up to clearly understand that intemperance is a sin, and temperance is a duty; and that they should avoid not only the sin of intemperance, but also the occasion of the sin, by totally abstaining from the use of strong drinks.

This work is now under the direction of the Assembly's Committee on "Church Life and Work," as it was formerly under that of the late Committee on Temperance. A small manual on temperance has been published explaining the whole work, and how it can be carried on in any congregation, and that, too, without increasing the number of societies. The work can be done by either the Sabbath School or the Young Peoples' Society; or, if desirable, by both.

As the Rev. P. Wright stated in your paper some time ago, I have agreed to take charge of this part of the work for the committee, and shall be pleased to send samples of the Manual, Pledge Cards, etc., to any one applying. Many thousands of our Pledge Cards have been used, and we hope that many more will be wanted. Send for the manual, it will fully explain the work.

Let us do all we can to train up a generation of Christian Total Abstainers, and it will not be long until the vexed question of Prohibition will solve itself. Remember that the saloon cannot live long without boys, and some girls too, and the best thing we can do is to stop their supply by teaching our boys and girls to shun the saloon, to pass it by, to turn from it, and to pass another way. Will you not help? The present duty is plain. Opportunities are passing. For Christ's sake, "To the work! To the work!" Help to save the boys and the girls from the curse of intemperance.

Upper Stewiacke, N. S.

FOREIGN MISSION FUNDS.

MR. EDITOR,—Is it not high time that the question of dividing the funds collected in the different congregations for "schemes" of the Church were discussed? The congregation giving little or nothing to Foreign Missions, because the W. F. M. S. exists in it, is doing a wrong to the individual members of the congregation and defrauding the Foreign Mission Fund: The definite and understood arrangement being that the money raised by the women of the Church was to be over and above all other considerations or givings. Now sir, the congregation holding a farce of an annual meeting to divide said funds—having already "cut and dried" the funds—leaving out Foreign Missions, for said reason (above mentioned) is not surely doing the right thing, either to themselves, the Church, the women or to Christ; and cannot expect to prosper, provided they care to do so spiritually. They may fool themselves into believing they are doing great things, but, in reality, they are robbing God! The congregations so acting should look this matter square in the face. We have no right to defraud the church or the individual member who gives in good faith each month to the "schemes," meaning that at least as much shall go to Foreign work from the fund as to Home. Indeed no congregation is doing the right thing that does not lend for the definite spread of the gospel in heathen lands dollar for dollar that they spend on self to maintain gospel ordinances. Let us hear on this subject and try to sweep away this piece of humbug in theory (at present acted out by so many congregations) Children of the King have no right to sing "Jesus shall reign, etc.," and give Him nothing to help Him to do it. A congregation that sends nothing to Foreign Missions from money collected in the congregation for schemes of the Church have no right to sing that hymn, and a good many more are a mere farce while they do nothing to forward the work outlined in the sentiment.

ONE OF THE KING'S CHILDREN.

CONDUCTING PUBLIC WORSHIP.

MR. EDITOR,—I am not well versed in the forms sanctioned by our Church with regard to some parts of the regular Sabbath day services. There may be authority for a certain way of conducting the services. If there is, certainly great latitude is allowed, or is taken by many. Students in mission work or ministers ordained and having the charge of a congregation seem to strain every nerve to the great work of preaching. The devotional is neglected in large measure. Many a time ministers show little preparation for the devotional part of the service and cause a longing for something that will bring satisfaction to weary hearts I hold that a better system of instruction in our colleges regarding the devotional ser-

vices of the Church is urgently needed. We should have more uniformity in all our congregations. The services of God's house of prayer should tend to draw out the prayers of all the people.

You may or may not agree with me when I say that while many ministers truly lead the devotional spirit of the people there are many who do not. I would like more care in the conduct of our services and eventually the end attained of the whole congregation taking an active part in the prayers to as well as in the praises of God.

I am puzzled often to know why when a psalm or hymn is given out we have the one or two lines and one, two, four or many verses read and intimation that so many verses will be sung and then the ridiculous performance of again reading the first one, two or four lines. Can any sane man tell me why the first lines are read a second time. I wish the silly habit could be abolished. Then the benediction how much need for care in this matter and how little is made of this peculiar privilege of the ministry. Professors should teach the different forms of benediction to be used.

May I ask if, while a minister is pronouncing the benediction, it is right that he should include himself and all believers. It seems to me that the apostolic form is to leave all out except those whom he has been addressing. The direct personal benediction "You" is solemn, the universal "us" is a poor, and I think an unbiblical, substitute. Let everything be done decently and in order is true Presbyterian doctrine.

DESIRE.

THE VACANT CHAIRS IN KNOX COLLEGE.

MR. EDITOR,—During the past few months I have many times been asked, verbally and in letter:—"Is it your intention to offer yourself as a candidate for the chair of Apologetics and Church History in Knox College?"

Hitherto I have avoided saying anything that would limit in any way my freedom of action in the future, for difficulties have delayed my decision: and even now I would much prefer that events should take their own course, in the hope that existing uncertainties might be found to disappear. But my constant rejoinder:—"It will be time enough for me to speak when some Presbytery has formally nominated me" is now no longer available: and your editorial paragraph of last week has so brought the matter before the Church that my further silence is precluded.

I have decided then, as the result of a new and careful consideration of the various interests involved, to offer myself next March as a candidate for the chair in question. To engage in teaching the two subjects named is for me the goal of much studious preparation. But the chief factor that has influenced me in arriving at a decision lies in the generous encouragement of those who have been my counsellors in this matter. Accordingly I shall at once print copies of such academic testimonials as have reached me, and shall mail the same without delay to the clerks of the Presbyteries of Ontario.

It is not needful, I trust, to say that this letter, and the placing of testimonials in the hands of my brethren, is in no sense a plea that I before all others should be chosen for the post to which I aspire. My present action has no other aim than to furnish a definite answer to a question which has repeatedly been addressed to me. I have no right to attempt, and certainly I shall not attempt, to influence in any other way the free and independent judgment of the Presbyteries. I indeed invite nominations, *i. e.*, such nominations as can honestly be given me: but I shall value this honor only as it comes from those who have taken the pains to assure themselves that my appointment would be likely to promote the interests of our Church as a whole. My acceptance of a chair, under existing circumstances, will involve some self-sacrifice: it will necessitate (among other things) my separation from the work in which I am now busy and happy, and which I am well content for the time being to continue. I ask no vote, therefore, on merely personal grounds, but will be best pleased if the Presbyteries exercise their franchise conscientiously and dispassionately.

LOUIS H. JORDAN.

Toronto, Jan. 27th, 1896.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

Feb. 9th, 1896. } THE SERMON ON THE MOUNT } Luke vi 41-4

GOLDEN TEXT.—Luke vi 46.

MEMORY VERSES.—47-49.

CAT. THEM.—Q. 44

Home Readings.—Mt. Luke vi 12-19. 7; Mat v 1-26. W. Mat. v. 27-48 Th. Mat. vi. 1-18. F. Mat. vi. 19-34. S. Mat. vii. 1-14. Sv. Mat. vii. 15-29.

It is important for us to notice the place which the Sermon on the Mount occupies in the development of Christ's earthly career. After a night spent in prayer, Jesus chose twelve from among his disciples to form the inner circle, to whom was to be given special opportunities through intimate association with the Master, and upon whom would eventually devolve the duty of extending and organizing the work of Christ among men. With these twelve Jesus comes down from the mountain top to a level place upon the mountain side, and there delivers this sermon. Very appropriately, indeed, then, has this been styled "The Manifesto of the King." It contains a statement of the foundation principles of the Kingdom He came to establish. Our lesson verses cover only the concluding portion of the address, and may be taken as suggesting "the purpose for which Christ's Kingdom is established," and "the means by which this purpose is to be attained."

I. The Purpose of the Kingdom.—We have already said that this is suggested rather than explicitly set forth in our lesson text. The thoughts of casting out the mote from our brother's eye, bringing forth good fruit, bringing out of the good treasure of the heart that which is good, suggest that the purpose of Christ's Kingdom is to overthrow that which is evil, and to establish righteousness among men. This inference is borne out by the whole trend of New Testament teaching. Jesus Christ established His Church on earth, for the purpose of destroying the works and power of the evil one, and establishing the works and power of God in their place. For this end we pray when we say "Thy Kingdom come," *viz.*, "that Satan's kingdom may be destroyed, and that the Kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the Kingdom of Glory may be hastened."

II. The Means of Attaining this Purpose.—And first of all negatively, not by forever finding fault with our neighbors. Beholding "the mote that is in our brother's eye" and taking no account of "the beam that is in our own eye," is unfortunately altogether too prevalent in our own day. We exercise charity towards our own shortcomings, but not towards those of our neighbor. "The wrath of man worketh not the righteousness of God." But the right method is first of all to be cleansed ourselves. We hear much—and not a whit too much—of the Holy Spirit as a Spirit of power. Let us not forget what Paul said to the Corinthians who enjoyed spiritual gifts in a very marked degree. "Yet a more excellent way show I unto you . . . Follow after love." If we would have God's Spirit as the Spirit of power, we can have Him to this end best by seeking and possessing Him as the Spirit of purity—of personal holiness. Then next we are to strive for the benefit of others in the spirit of love. There can be fruit neither in ourselves or in others unless the tree from which the fruit is to come be "good." To be good in this sense is to be god-like and "God is love." It is useless for us to try to bring forth good fruit while our hearts are not right before God. It is useless for us to seek to remove from our brother's vision that which hinders him from seeing God aright, while we ourselves are unable to see Him as He has revealed Himself in Jesus Christ. Then, lastly, we get to the root of the matter—to that which must be first of all and characteristic of all—obedience to Christ. He is the revealer of God, and the revealer of God's Will for us. We must therefore fit ourselves for the service of His Kingdom, by choosing Him as our Master, and then giving diligence to do the things which He says. What mockery to say "Lord! Lord! and do not the things He commandeth." Such action pursued can result in only one thing, a collapse of all our hopes and all our desires, like the house of the foolish man who built without a foundation. While doing us well as bearing, or rather hearing, what we may do, will result in our firm establishment and eternal upbuilding.

Pastor and People.

"SOME TIME."

Some day when the winds are soft and the skies
are clear,
And the fresh-lipped flowers are everywhere,
And the bird-songs float on the balmy air
Perchance I'll see
O'er the troubled waters a gleam of sail,
And you will know that the boatman pale
Has come for me.

It may be at noon on a summer's day,
'Mid the heat of toil I shall pass away,
And sweetly rest through the livelong day
Forgetting all care,
And the sheaf shall drop from the reaper's hand
And lie unbound where the stubbles stand,
And there'll be grief in the family band
I shall not share.

Perchance when the sheaves are all gathered in,
And the corn is drawn to the waiting bin,
And the golden apples are stored within,
And the bright leaves fall,
I shall look my last on the sunset's gold,
And joyfully pass by the heavenly fold
At the Master's call.

It may be at noon of a winter's night,
I'll slip from the darkness into the light,
On the other shore.
It matters not where the place may be,
Or the time, if the Saviour waits for me,
At the heavenly door.

Written for THE CANADA PRESBYTERIAN
THE COLOR LINE.

BY REV. JOSEPH HAMILTON.

One day in San Francisco I noticed a funeral passing into a church. I went in too, and took a seat near the door. The minister and all the congregation were colored people, but, seated where I was, I could see no one's face directly, except that of the minister, and he was about half white. So I partly forgot that the people were colored, and realized more that they were human beings with the same joys and sorrows as ourselves. And this feeling became more intense when after a little they sang the familiar words to the familiar air:

"Safe in the arms of Jesus,
Safe on his gentle breast,
There by His love o'er-shaded,
Sweetly my soul shall rest."

Ab, I thought, we can all sing that; those words make us all one; that touch of nature makes the whole world kin. But then this thought struck me suddenly, and for the first time: Is it not strange that these colored people can have such familiar thoughts of Christ? We know how strong is the prejudice of color; he was not of their color; yet here we find them exulting in the thought of being in his arms, and reclining on his breast. Is it not strange? It certainly did strike me as rather strange. For, profess what we may, we have all a more or less strong prejudice of color. We may admire at a distance the great or good qualities of those of different color from ourselves but we do not want to come into very close or familiar, or endearing relations with them. Be it right or wrong, that is the usual feeling, so much so, indeed, that when we hear of any marked exception, we express ourselves as shocked or at least astonished, as though violence were done to some fundamental, natural law. Yet here these negroes were exulting in the idea of being in the arms, and reclining on the breast of One whom they knew to be of a different color and race. Well, I rejoiced in the fact, though for the moment I did think it strange. For while we know that Christ is Divine, we certainly do think of him being human as well; and any marked difference of color between him and ourselves would be a bar to familiar and affectionate intercourse. But then I suddenly had another thought which seemed to me to be a solution of the enigma. It suddenly occurred to me that if Christ was not black neither was he white, but nearer brown than anything, perhaps about midway between black and white. So in point of color, he may be as near to the negroes as to ourselves; and if we realize—as we do—that he is near enough to us to win our love and confidence

he is near enough to the negroes to win theirs. This seemed to me a happy thought; but it prepared the way for a happier one, which was this: What if Christ deliberately assumed this central position as to color that he might attract the whole human race? We have been accustomed to think we see several ways in which it was most fitting that Christ should come of the Jewish race, and be born in Palestine. But may we not also in the matter of color have an element of fitness that has been overlooked? If he is to draw all men to himself, as we know he will, he know the best vantage ground to take for that end. And knowing the strong color prejudice inborn in all races, may he not have deliberately taken the central place as to color that he might the more easily and naturally draw all races to himself? This is no disparagement of his spiritually attractive power. That is his main attraction. But as he knows how to give that main attraction its best opportunity, I can easily believe that in taking upon him our human nature he selected the best conditions—and color would be one of those conditions—whereby he would draw all men to himself. And when we all come together in Him—not till then I think—we shall realize that we are truly one, though we be of every nation and tongue and clime and color. Hallelujah! The Lord God omnipotent reigneth!
Toronto.

Written for THE CANADA PRESBYTERIAN.
PRESBYTERIAN CHURCH IN IRELAND: SOME LANDMARKS IN HER HISTORY.—I.

BY REV. SAMUEL HOUSTON, M.A.

It was a landmark in the history of the Church when the Revolution of 1688 took place. The persecutions under the rule of the Stuarts came to an end, freedom to worship God as men pleased was granted. In some respects the tolerance was not much to boast of, in another respect there was on the part of the State a recognition of the Church in that a grant was made by the king, which is known in history as Regium Donum or Royal Bounty. It was not the king's fault that the fullest tolerance was cut short. There was liberty of worship, but there was not political equality. For more than a century there were Test Acts on the statute book, and these prevented, as they were intended to prevent, Presbyterians from enjoying their full share of political privileges and emoluments. Unless they took the sacrament in the Anglican Church they could not sit in Parliament, they could not act as aldermen or as members of Council in the cities and towns. And there were many other vexatious restrictions. We refrain from further enlarging on this phase of the experience of our forefathers.

When the Revolution was accomplished and there was a settling down in the new state of things there was for a time, as might be expected, a good deal of confusion in Church matters. Ministers that had been in hiding came back to their flocks, at least many of them did. Some indeed who had fled to Scotland did not return. Presbyteries were reorganized, and from that time onward the Synod assembled year by year with tolerable regularity. The waste places began again to be built up. As time went on new congregations were formed and additional Presbyteries were formed. For a time they looked to Scotland for a supply of ministers and they were not disappointed. In looking over the Wodrow Correspondence it is interesting to note how intimate the great annualist was with the ministers in Ireland in the early part of the eighteenth century. An extensive correspondence, if letters were sent in the ordinary way, was a costly business then, but Wodrow and his friends had often recourse to other means than His Majesty's mails. Merchants and travellers of other kinds were passing too and fro, and by them, as opportunity offered, were letters and pamphlets sent. There

was hardly a current of thought affecting the brethren of Ulster that escaped the notice of Wodrow. His advice was often asked and it was freely given when difficulties presented themselves. Other leading men, who were in the confidence of Wodrow, were consulted at times and their counsel was freely given.

The eighteenth century had not gone far in its course when signs were apparent of ministers in Ulster weakening in their grip of evangelical truth, and as we come up to the middle of the century these signs become more and more visible. Affectation of literary culture and philosophical research took the place of the simplicity of the gospel. The orthodox began to be sneered at as illiterate and old-fashioned. At length there broke out the subscription controversy which raged for many years. There were those that at first qualified their adherence to the Westminster Confession of Faith, and as time went on some refused to subscribe at all, even with a qualification. Sceptical criticism was in the air. The Professor's chairs in Glasgow, as well as elsewhere, became tainted with the miasma. Teachers like Simpson and Hutchison could not but leave the young men who studied there. The latter was himself the son of an Irish minister. We see here when and where originated winds that were far-reaching in their consequences. The two oldest congregations in Belfast began at an early date to be infected with the new way of thinking, and in course of time they were altogether lost to the Church.

Now we pass at one leap to the early part of the present century and when we compare or contrast the two periods what do we find? We can set up here another landmark and gauge the advance or the retrogression as the case may be. A reaction has begun to set in so far as the free thinking and coldness of the eighteenth century were concerned. Those however who had started down the inclined plane not only did not stop and retrace their steps, they showed that they are bent on going further and further from what Presbyterians regard as saving knowledge. The non-subscribers of a century ago begin now to be known as Unitarians. At the same time the power of revived doctrine and life increases so that the Arians are ere long cast out of the communion of the Church. About the middle of the previous century the leaven of secession had been brought across the channel and had diffused itself with wholesome effects. No doubt the working of this leaven had its unpleasant side, it came not in many cases to bring peace but a sword. The bitterness of controversy was to be deplored but that in the circumstances is inevitable. The gospel was preached with great fervency and discipline was administered in something like the old-time sternness. If bitter controversy was stirred up, there were compensations. Even the divisions within the secession itself into Burgher and Anti-Burgher hardly checked the wave that swept over the Scotch settlements in Ulster. As the tide of new life rose and began to flow on in increased volume there were some curious results, what may be called wayward currents having in them something of the grotesque in the shape of founding new sects. As examples of what we mean we may refer to two men who were ministers in one county, that of Londonderry, at the opening of the century. They were strong rugged men, giant oaks and solitary, fitted to stand alone and send out branches on every side as trees in a thick forest cannot do. They were in no way connected; each stood by himself and worked out his own destiny.

The man who is willing to do wrong in secret will after a while be willing to do so in public. The fear of God is a better protection than the fear of man. The drink habit is indulged in secret only for a little while. Where principle is lacking, policy will not long restrain.

RELIGIOUS HATRED REBUKED.

Race prejudices are among the most tenacious and lasting. Even the power and influence of the teaching of Jesus, thus far, has not been able to overcome them. We have had a recent illustration in a case reported by the New York *Evangelist*. One of the most prominent private schools for girls has for years admitted Jewish scholars, and hitherto the question of race or religion has not arisen. The chief stress was placed on character and fitness of preparation. The reputation of the school has steadily increased. No distinctions were made in the playground or class-room. Now the prejudice of the patrons rises up, and demands that all Jews shall be excluded, simply on account of their race and religion. It is but just also to add that the Jewish patrons have so deep a gratitude to the teacher for her brave friendship and important personal influence upon this class of her pupils that they brought no reproach to her while deploring the state of mind which led the government of the school to this decision. Some of the mothers in their letters to the teacher expressed a hope that some day the Christian ladies to whom is due the exclusion of their daughters will become more like Christ. If the boy Jesus were to come to New York at the close of the nineteenth century of Christendom, would He find an entrance into our private schools? Yet even he, the founder of the Christian religion, was a Jew.—*Christian Register*.

THE ONLY WAY OF PEACE.

It is Paul who teaches so clearly that peace, true and lasting, comes to a guilty soul only by reconciliation and justification. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." If God be just and holy, as He is, man can not live happily in His presence until his sin is atoned for, and his guilt is pardoned, and his peace made with God. If God be holy, as He is, it is not more the teaching of the Scriptures than the dictate of reason, that until men be also holy, and in full sympathy with all that is holy and good, he can not be made happy even in heaven. Yea, man is not truly saved till he thinks like God, till he loves what God loves and hates all that God hates; till every throb of his soul is in full harmony with God. Not till every cloud of separation between the soul and God's face, beaming with love, is swept away; not till the soul is overflowing with love to God, and is consciously full of God's love to it, is it really blissful, or can it be. "Thy favor is life and thy loving-kindness is better than life." Perfect harmony with God is perfect bliss. This is why good men pant after God, and their souls thirst for the living God.—From a Sermon on "Trusting the Soul in Christ's Hands," by Rev. W. J. McKnight, D.D., Washington, D. C., in *The Homiletic Review*.

LAST HOURS OF ARCHBISHOP WHATELY.

His (the Archbishop's) last illness showed his principles; then he spoke plainly. To one who observed his sufferings and asked him if he suffered much pain, he said, "Some time ago I should have thought it great pain, but now I am enabled to bear it." His intellect was unclouded by illness. He could think and speak. Some one said to him, "You are dying as you have lived, great to the last." The reply was, "I am dying as I lived, in the faith of Jesus." Another said, "What a blessing your glorious intellect is unimpaired." He answered, "Do not call intellect glorious; there is nothing glorious out of Christ!" Another said, "The great fortitude of your character supports you." "No, it is not the fortitude of my character supports me, but my faith in Christ." With such a witness on his lips and in his acts, Archbishop Whately passed away.

Missionary World.

REV. DR. KELLOGG'S VISIT TO OUR INDORE MISSION.

MR. EDITOR,—When I last wrote I referred to my expectation of going to Ujjain at the kind invitation of Dr. Buchanan, to take part in the services connected with the Christian "mela," which they held there in October. In this, however, I was disappointed, as at the time I should have been with them, my home was something of a hospital, with both my wife and a young lady of our mission who was convalescent from typhoid fever, confined to the bed in my house, so that it was quite impossible for me to leave. Since then, however, I am glad to say that both are now quite well again, and so it came that when a little later, another invitation came from my good friend, Mr. Wilkie, to be with him at a series of meetings which they proposed to hold in connection with the annual meeting of Council in Indore, and the opening of their new college building, in Indore, I welcomed the renewed opportunity to visit the Canadian Mission.

As I had first to go to the annual meeting of our own mission in Jhansi, the length of our sessions there made it impossible for me to reach Indore, distant twenty-two hours by rail from that place, till just after the formal opening of the college, of which, however, others will have doubtless written. I heard several speak of it as a fine meeting, in which the large college hall was well filled with an interested audience. Meetings were continued three times a day or more, for 3 days thereafter, and were to me an occasion of great interest. It was especially pleasant to see, at the Saturday evening service, in the audience of some six hundred, not only so many of the students of the Mission High School and College, but also, as Mr. Wilkie pointed out to me, many of the students from the Maharaja's College. Another meeting which very specially interested me was the Sabbath morning gathering of all the Sabbath-schools under the charge of the Indore missionaries. I was both surprised and delighted to find that the scholars in these numbered several hundred, and the large hall was again filled as on the previous evening, though with a very different crowd. I need not, however, go into details, in which probably others will have anticipated me: but will only refer to a devotional meeting of the missionaries and such of their Christian helpers as understood English, held after the Sabbath afternoon communion service, at which it seemed to me that the presence of the Holy Spirit was truly manifested, and the tone of the prayers and the few words that were spoken, was such as encouraged one indeed to believe that in response to the earnest longing expressed for the Spirit of God in power for blessing, there was abundant blessing in store for the Mission.

Altogether I feel almost as if I had had a short visit to Canada, and that under especially delightful circumstances. Indeed, when the first evening I found myself seated at table beside the daughter of Principal Caven (Mrs. Wilson), I felt almost as if I were again, as so often in Toronto, in his own delightful home circle. Indore is a grand field for work, and I was greatly pleased to find that it is arranged that not only the young men in the city, through Mr. Wilkie's educational work, but now that the Indore mission has been reinforced by Mr. and Mrs. Ledingham, the people in the villages in the populous surrounding country, are also to have the gospel brought to them. Nor can one omit to notice the fine hospital under the medical charge of Miss Oliver, M.D., and Miss McKellar, M.D., where many of the suffering daughters of India, not only find relief from their bodily ills, but also hear of the great Physician of souls. I was much interested to hear of the plans of the Mission for undertaking im-

mediate work among the Bhils, at least so soon as Dr. Buchanan shall have returned from his short furlough in Canada. I need not enlarge upon this, as Dr. Buchanan is full of the matter, and with his good wife, will still be telling you of what they propose by word of mouth. There will be one of the lonely outposts of the field; for where they propose to settle among these hill aborigines, there will be no European society, indeed, I believe that even yet there is some hesitation in Government quarters, about authorizing them to build among these people, who have the reputation of being a lawless set at times. But I presume, however, that objections will be overruled, and that when Dr. Buchanan, and his wife, happily also herself an M.D., shall return to India, the way will be clear for them to settle without delay among these poor and degraded aborigines, to whom they wish to give their life.

I should have greatly liked to have accepted the many cordial invitations to visit the different stations of the Mission, had time permitted, and seen for myself more of what is being done. But as it was, I left Indore more impressed than ever before with the inspiring opening for work which the Lord has set before the Canadian Presbyterian Church in that part of India. I cannot now remember how many towns and cities Mr. Fraser Campbell named to me, as we rode along in the train together, as admirable places for a missionary, were there only any one to enter the place. But how few the laborers in proportion to the field! Still it is also with the Lord to work wonders, even by a few, where faith but lays hold upon His power. And, speaking out of an acquaintance of many years with this Mission, more intimate with my several years' connection with the Assembly's Foreign Mission Committee, than falls to the lot of most, I may say, in closing, that after my few days' intercourse with the missionaries gathered at Indore, I left them feeling that, spiritually considered, the outlook for the Mission was brighter than at any previous period of its history. May the visible signs of good multiply more and more, till at no distant day there shall be all through that most needy part of India, great gatherings of the saved.

Dehra Dun, N. India, Dec. 10, '95.

REV. GHOSH EL HOWIE.

[Through the kindness of a lady friend we are enabled to give the following letter from Rev. Mr. Howie, to our readers, which we are sure will be read with interest by his many friends in Canada. We may add that Miss McArthur, 400 Bloor Street, West, receives and forwards contributions to Mr. Howie for his work.—ED.]

It is over two years now since my wife, two daughters and myself left our beloved adopted country and came to live and labour in this land, in the interests of Christ's Kingdom. We had a comfortable home and fair prospects, a satisfactory income and many kind friends in the Dominion, but in view of the fact that the language of this country is my mother tongue, and the exceeding great difficulty foreigners find in studying it, I thought it a pity to remain in Canada where my place could easily be filled while my native land was in sore need of preachers able to preach in the vulgar tongue, which alone is intelligible to the bulk of the people, and which few, if any, foreigners ever master thoroughly. For various reasons we could not be connected with any particular church or committee which should give us financial support, and now we see it is a good thing we could not be, for the natives here doubt and even deny the sincerity of those in receipt of stated salary; our voluntarism commends us to their confidence, consequently I am admitted to address the people in their own assemblies and homes.

I judge that it takes one thousand dollars per annum to maintain us here and defray the expenses connected with itinerating after the manner of Matt. ix. 35. Eight hundred and ten dollars in all have been sent us by friends since we came here (over two years ago). I hope we shall not encroach upon other objects, and yet it may be that through a Bible class, Sunday school, Christian Endeavor, private friends or some other way you can help us, should our work commend itself to your sympathies.

Young People's Societies.

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

YOUNG MEN TO THE FRONT.

One of the questions sent out to Young People's Societies is, "Number of Members who are young men?" The replies on this point when summed up may possibly be a surprise. Within the range of the writer's observation, at any rate, the young men are but a small minority. Splendid fellows, but oh, how few! Is this our old Presbyterianism? Is it manly to allow the weaker sex to bear the burdens? Where will the young men be intellectually and spiritually, if they hold back from these grand training schools? And is it not true that the young men who are conspicuous by their absence from the Young People's Societies are equally conspicuous by their absence from the Sunday-school and the mid-week meeting?

Is it not thus that they will train themselves to take the place of the fathers who are passing away. Rev. R. Haddow, late of Milton, writes urgently in the *Knox College Monthly* on this matter. He had found his young men, some even of the communicant members, shy not only of taking part in the young people's prayer-meetings, but even of attending them. A Young Men's League was formed with its avowed object to pray and work for the extension of Christ's Kingdom, especially among young men. Mr. Haddow says: "Our experience last year was not very encouraging; the attendance was small. Organization by themselves did not remove the terrors of participating. At the same time, the writer, for one, is convinced that we were upon the right track, and that with patience, and the knowledge gained from experience, success upon that track might be achieved. At all events, this is certain, that there is no department of work in our Church demanding attention more peremptorily than that among our young men; and the idea of 'young men for young men' contains one of the secrets of success in that work. With all our organization, we still lack something here." Is there no young man whose heart is burdened with this work? There is loud call for such an one to go out into the Church on a crusade, to rally young men to active training for the Church's help.

FANG COLLECTIONS.

Rev. Arthur W. Marling, a Whitby and Toronto boy, has done splendid work in the Gaboon district, in Equatorial Africa, having been the pioneer to the Fang tribe. He has translated St. Matthew and Genesis into their language, having first taken the language down from the lips of the people. His converts have reached the stage of contributing. The currency in use is small cards given by the mission for food purchased and work. Forty dollars worth of these cards were put upon the plate in three months—native currency—equal to about \$18 in gold. The women who sell cassava to the mission as food are the chief contributors.

There are over 7,000 Presbyterian Young People's Societies and junior Christian Endeavor Societies enrolled in the United States. Their gifts to Home and Foreign missions were \$55,000 during last year. So far as the figures can be obtained the Christian Endeavor outnumbers all other young people's societies in the Presbyterian Church North, thirty-three to one. It enjoys the confidence of pastors and presbyteries and has evidently found a congenial soil.

The following are some interesting figures presented by Dr. F. E. Clark in an address at a late missionary meeting: "It is estimated," he said, "that about 400,000 members of the Christian Endeavor Society earn their own living, and that they receive an average of \$500 yearly, making a grand total of \$700,000,000. One tenth of this amount, \$20,000,000, represents approximately the tithe that should be the yearly Christian Endeavor contribution to the missionary cause."

CHRIST'S WARNINGS.

REV. W. S. M'TAVISH, D.D., DRSERONTO.

Feb. 9th.—Matt. vii. 21-27.

A MEMORY MEETING SUGGESTED.

These warnings are very solemn, and they should excite us to earnest self-examination. They show that a man may be deceived in spiritual things, and that, although his way seems right in his own eyes, it may be the way of death (Prov. xiv. 12). The way to the light may seem perfectly right to the moth, and so the deluded little insect speeds away towards it only to meet with certain destruction. The way to the "mirage" may seem right to the weary traveller, who has journeyed hour after hour over the dry, hot, sun-beaten sand, but he finds, after he has pursued the object long and anxiously, that he has been lured on to a painful and lingering death. Just as the moth may be deceived by the light, or the traveller in the desert deceived by the "mirage," or the benighted way-farer deceived by the "ignis fatuus," so man may be deceived by false teaching, by self-will, by pride and by prejudice.

The following illustration from Cuyler is worthy of consideration:

When the Eddystone lighthouse was to be rebuilt, Winstanley, the noted engineer, contracted to rear a structure which should withstand the assaults of time and tempests. So confident was his faith in the showy structure of his own skill, that he offered to lodge in it with the keeper, through the autumnal gales. He was true to his word. But the first tremendous tempest caught the flimsy lighthouse in the hollow of its hand and hurled both building and builder into the foaming sea. We fear that too many souls are rearing their hopes for eternity upon the sands of error; when the testing floods come, and the winds beat upon their house, it will fall and sad will be the fall thereof.

Who are those who are building upon the sands?

I. The one who trusts for salvation in connection with the Church is building upon a foundation which will one day give way. It is to be feared that there are some who imagine that because their parents are members of the Church, because they themselves have been baptized in infancy, because they, after, have had their names enrolled among the members of the Church, they are perfectly safe. Now it matters not what the Church may be; it may be a state Church, or a dissenting one, it never has saved and never can save anyone, and if one expects to be saved solely on the ground that he is a member of the Church, he will find to his dismay that he has been trusting in a "refuge of lies." The words of Bunyan in this connection are very strong. "Because I knew no better, I fell in very eagerly with the religion of the times; to wit, to go to Church twice a day, and that, too, with the foremost. And there should I sing and say as others did. Withal, I was so overrun with the spirit of superstition that I adored, and that with great devotion, even all things, both the high place, priest, clerk, vestments, service and what else belonging to the Church; counting all things holy that were therein contained. But all this time I was not sensible of the danger and evil of sin. I was kept from considering that sin would damn me, whatsoever religion I followed, unless I was found in Christ."

II. The one who expects to be saved on account of his morality is building on a false foundation. Any one who has had much experience in dealing personally with souls will testify that the number of those who are trusting in their own merits and good works is very large. But though a man may be as good morally as any of his Christian neighbors, he yet lacks one thing—the one thing needful—love to Christ. If he loved Christ, he would give up all thought of being saved by his own merits, because his love would constrain him to surrender himself to Christ as Saviour and Lord.

These warnings should lead us to consider carefully the character of the foundation upon which we are building. We should not rest satisfied until we can say:

"My hope is built on nothing less Than Jesus' blood and righteousness."

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O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JANUARY 29TH, 1896.

ON account of pressure upon the editor's time preventing him preparing for publication reports of a great number of annual congregational meetings, held especially in the city, he regrets there non-appearance for yet another week.

WE are glad to be able to promise to our readers next week a more extended sketch than we have yet given of the late Rev. Dr. Reid, from the pen of Rev. Dr. Gregg, than whom there is perhaps no one more competent to give such a sketch.

OUR readers will in this issue notice the absence of "Knoxonian's" weekly contribution, and miss his racy pen-and-ink sketches. We hope next week to again furnish them with the column and a half which has been for so many years regularly forthcoming. Our worthy contributor is at present sick with la grippe, but is rapidly improving.

THE people of Manitoba have again declared at the polls in the most emphatic manner that they will have no Separate Schools. It now remains for the Dominion authorities to say what they are going to do about it. The one thing clear is that Manitoba cannot be coerced. But Manitoba is willing to have the "grievance" investigated and surely that is as far as the Prairie Province can reasonably be expected to go.

THERE is fine irony in the fact that a lot of the prisoners taken by the President of the South Africa Republic are Americans, some of them millionaires, and others mining engineers of high standing. Secretary Olney, the real author of the Venezuela war scare, had to ask Chamberlain to exercise the good offices of the British government in favour of the imprisoned American citizens. Chamberlain of course said he would.

PRESIDENT CLEVELAND was severely denounced a few weeks ago for sending a message to Congress that seemed to many to bid for support at the next presidential election. It is to be devoutly hoped that we are not going to have a "war scare" raised in Canada for electioneering purposes. If any such thing is attempted it should be promptly put down by the home government with a strong arm. No doubt it will be. Great Britain does not allow colonists to drag the Empire into hostilities. John Bull knows who has to do the fighting and pay the bill.

FOR ten or twelve days, beginning with Tuesday 28th inst., Knox College halls and lecture-rooms will be more than usually busy and lively. Yesterday the College Alumni Association Conference began and is to extend over until February 6th. On Friday 31st, the twenty-fourth public meeting of the Student's Missionary Society will be held, at which the subjects dealt with will be, "Anglo-Saxon Supremacy and Foreign Missions," by J. H. Brown, M.A., LL.D.; and "Practical Mission Work," by Rev. John Somerville, D.D. On Friday evening, February 7th, the conversazione of the Literary and Theological Society, one of the most popular gatherings connected with the college, will be held, and promises to be an occasion of great interest.

THE Church Agency: For several reasons the Rev. Dr. Warden has been unable to decide the matter of the General Assembly's appointment as Agent of the Church in Toronto. Upon learning, however, of the Rev. Dr. Reid's death, fearing lest there might be legal complications were there no duly appointed authorized agent, he at once intimated to the Moderator of Assembly his formal acceptance of the position meantime, so that no interest of the Church may suffer. He has already entered upon the discharge of the duties of the office in Toronto, and until the meeting of Assembly in June will conduct the affairs of the Church there, as well as in the Montreal office. He requests that all correspondence and money for the Toronto Agency of the Church be addressed Rev. Robt. H. Warden, D.D., Confederation Life Building, Toronto, and that all money and correspondence pertaining to the interests he represents in Montreal be, as heretofore, addressed Rev. Robt. H. Warden, D.D., Box 1169, P. O., Montreal.

HALF a dozen bye-elections seem to have made it reasonably clear that the Roman Catholics of this country do not care a straw for the Remedial order, and probably care just as little for Separate Schools. When the returns came in from North Ontario and Cardwell, it was evident to everybody who knew the Townships, that the Roman Catholic electors had not endorsed the Remedial order at the polls. In common with many others, we thought the explanation would be that the Catholics of these constituencies being mainly Irish in their origin, did not feel much interest in a question that chiefly concerns the French. But when the returns from Montreal Centre and Jacques Cartier came to hand, it was clear that the French Catholics cared as little about the order as the Irish Catholics of Cardwell and North Ontario. What the Catholics of Manitoba are thinking about the matter has now been seen. It is quite possible that the Catholics of Canada do not want Separate Schools, and would say nothing about them if left alone. Premier Bowell has just reason to complain about the treatment he is receiving at the polls. Personally he is opposed to Separate Schools, but behind him are the French members of the Cabinet—notably Ouimet—pushing him on. Behind the ministers are the Hierarchy keeping them up to the mark. Behind the Hierarchy there seems to be nobody. No doubt Premier Bowell was assured that a solid Catholic vote would be there. It is not there and may never be there. The Hierarchy are not able to make their people toe the mark on the Remedial order.

NO doubt the three admirable papers on "Public Worship" by Chancellor Fleming of Queen's University, which appeared some time ago in our columns in three successive issues, have been read carefully, we should suppose, by all our ministers at least, and by all else who take an intelligent interest, either in our Church's welfare generally, or in the special subject treated of. Whatever opinions individuals may hold upon the subject of the use of prescribed forms in public worship in our Church, it is impossible to deny the moderation, the frankness, the wise and tolerant spirit, and fulness of knowledge with which the subject was presented by Mr. Fleming. It is a well known fact, as he has pointed out, that this subject is engaging now, and in some cases has for a considerable time been engaging the earnest attention of sister churches in Britain, and that therefore in proposing its consideration by our Church, Dr. Laing and those who feel as he does did not take any premature, revolutionary, or rash step in bringing it before the General Assembly and the Church for consideration. The two dangers, it appears to us to be guarded against in the use of set forms, is the exercise of undue authority in prescribing them for all occasions, with too little allowance for the exercise of individual liberty, as occasion may seem to require, and what is almost sure to follow this, a cold, mechanical, lifeless formality, in worship from the enforced use of forms. These two dangers are guarded against by leaving the use or non-use of them to the wishes or the needs of individual ministers and congregations. When they are taken up and used because of a felt need, they are not likely to become cold and formal. We trust that this subject, now fully before our own and so many other Presbyterian bodies, and which so deeply affects the Church's life, will be fully and wisely con-

sidered, and we shall gladly welcome in our columns such articles as we have an admirable specimen of in those of Chancellor Fleming.

ARMENIAN SUFFERERS' FUND.

Amount acknowledged to 20th Jan., 1896.....	\$423 25
Mrs. John Steel	5 00
J. Arthur Steel	5 00
D. A. Thompson, Hastings.....	1 00
Presbyterian Y.P.S.C.E., Blake (Per John A. Manson).....	6 90
Geneva Church Sabbath-school.....	13 30
R. Edwards, Cannington.....	5 00
S. S. McIntyre's, Roxboro'.....	2 00
Friends, Woodville.....	7 00

Toronto, January 27th, 1896

\$468 54

HOME MISSIONS.

WE shall have more to say in an early issue of our Home Missions, that great right arm of our Church's strength. Meanwhile we would call attention, first to the circular prepared by the Moderator, Rev. Dr. Robertson, at the request of the Home Mission Committee and distributed broadcast throughout the Church. We wish every member and adherent would only read, ponder, inwardly digest, and pray over the statements of this stirring and most encouraging and inspiring document. What progress it marks that in Manitoba and on to British Columbia, where but a few years ago, comparatively, was an unbroken wilderness, there one-eighth of the families and one-sixth of the young people of our Church are now found; that in the Presbyteries of Ottawa, Lanark and Renfrew, the gain since the Union, in families, has been 95 per cent. and in communicants 152 per cent. Facts like these, and many more like them which could easily be given, should be heard like a trumpet-call to the whole Church to be up and doing. The Lord hath done great things for us. We also ask, at this particular time when congregations are allocating their contributions attention to the statement made in another column of this issue by Rev. Dr. Cochrane, Convener of the Home Mission Committee. We cannot afford to have a deficit this year. It lies with pastors and Sessions to see that there shall not be one. Let the thought of our self-denying, hard-wrought Home Missionaries and their families and fields to be taken in helpful sympathy to every heart.

THE LAST RITES.

THE funeral services in connection with the remains of the late Rev. Dr. Reid took place on the Tuesday following his death, the 21st inst. At the house a brief service, at which were present the family, other near relatives, many ministers of the city, and others who had been officially associated with him in life, was conducted, at which Rev. Mr. Neil, pastor of the deceased, presided. Rev. Dr. Gregg, who had been long and intimately associated with him in many ways gave a brief address, Rev. Robert Wallace, lately pastor of West Church, Toronto, and also another old friend read the Scriptures, and Rev. Peter Duncan, Colborne, offered prayer. From thence the remains were conveyed to Westminster Church, of which the departed had long been an elder and with which he had been associated from its formation. Here a large and representative congregation had assembled, chiefly male members of the church, old friends, men to whom Dr. Reid had been known in a public capacity, and ministerial brethren Presbyterians and of other denominations from the city, and surrounding country, and from a distance, as Revs. Dr. Warden and Campbell, junior clerk of the General Assembly, from Montreal, Rev. Dr. Cochrane, Brantford; Wardrope, Guelph; Laing Dundas; Fletcher and Fraser from Hamilton and many others.

Here also Rev. John Neil presided, and after prayer and praise, Rev. William Burns read selections of Scripture which had been specially precious to the departed. Rev. Principal Caven followed in a short but very comprehensive address, in which after referring to the sovereign will of God in all the events which befall men, he spoke of the long, useful and honored life which had now come to a close; of Dr. Reid's arrival in this country in 1839, of his long service of the Church as its Agent, and of the great wisdom, diligence and faithfulness with which he had discharged the many, responsible, often difficult and delicate

duties which his office laid upon him. He noticed the frequency with which the advice of Dr. Reid had been sought, on all subjects connected with church and ministerial life and work, how freely this had always been given of his great service during his long life to the Presbyterian Church in this early period of its history, in moulding, extending and building it up; of his interest in its missionary and educational work, and how the secret spring and source of all lay in his being truly "a man of God, one walking with God." He closed with a strong testimony to the great regard for absolute truthfulness in all things which marked the character of the deceased.

Rev. Professor Maciaren in adding his tribute of respect said that his recollection of Dr. Reid began with his student days, and that the longer and more intimate his acquaintance with him had grown it only added to the esteem in which he held him. He bore testimony to the unflinching courtesy of the departed in all his intercourse with others, to his singularly well-balanced mind, to his catholic spirit, and to the strong and distinct expression he gave at his last interview with him of his faith and hope in Christ. Rev. Robert Campbell, D.D., Montreal, as junior clerk of the General Assembly, spoke of the happy official relations which had always existed between Dr. Reid and himself, of his catholicity, so that his interest in the Church embraced its whole extent and all its work. Rev. G. M. Milligan, D.D., engaged in prayer; Rev. Mr. Neil spoke briefly of the loss which his congregation had sustained in the death of one who had been so long connected with it, and who had always been so true and wise a friend. After the benediction by Rev. Dr. Laing, of Dundas, the remains were conveyed to Mount Pleasant cemetery, where, after prayer by Rev. R. P. Mackay, all that was mortal of the late Dr. Reid was laid to rest to await the morning of the resurrection.

Last Sabbath special memorial services were held in Westminster Church at which were large congregations. Rev. Dr. Gregg officiated in the morning, and taking for his text Romans. xiv. 7, after brief exposition, dwelt upon the salient points of the life closed and his own long and intimate personal relations with the deceased. In the evening, the pastor, Rev. John Neil, conducted the service and preaching from Romans. xii. 11, pointed to and enforced some of the lessons to be learned from so long, so well-spent and active a life as that which had been terminated by the death of Dr. Reid.

THE ARMENIAN HORRORS.

THE place of honour in this month's *Contemporary* is given to an article by Mr. E. J. Dillon, the well known and—as all who are acquainted with his record acknowledge—the very able and very reliable journalist and newspaper correspondent.

Mr. Dillon in this paper, as previously in not a few others, speaks of what he knows and testifies to what he has seen and is seeing of the nameless atrocities that have been and are being enacted among the hapless and—if efficient help come not soon—the sure-to-be-extinct Christian subjects in Armenia, of him whom some choose to call "Our admirable and excellent ally the Sultan," but whom more, with an eye to brevity as well as to forcible truthfulness, prefer to indicate as "The unspeakable Turk." Mr. Dillon's article is not pleasant reading. The man, to say nothing of the woman, who tackles with it, must be prepared to sup on horrors. And such horrors! Some of the leading London journals entered protest against it as "too bad" for general circulation, though they do not question its truthfulness, and are even ready to allow that for the select few who are not particularly squeamish, and are really anxious to understand how things in that distracted land are actually shaping themselves, it may be a necessary though a shockingly disagreeable duty to study Mr. Dillon's appeal with the greatest possible candour and carefulness. The more this is done, the more, we are very sure, will it be acknowledged that what has been and is still going on in Armenia, in the face of the sun, and before the astounded but apparently impassive gaze of civilization and decency the world over, throws entirely into the shade all the unforgettable villainies that have made the very word "Inquisition" odious and rendered "Iroquois" synonymous with all that is most fiendishly ingenious and possible in lust, in rapine, in

torture, in short in every imaginable and unimaginable abomination. But if such are the facts of the case why should they not be proclaimed and discussed? It is all very well to close ones eyes, but doing so won't put out the sun, and as little will it stay the ravisher and robber in his deeds of infamy and blood. Cromwell let it be known very unmistakably that if the horrors in the valleys of Piedmont were not forthwith stopped, English guns would be heard in the castle of St. Angelo. And they were stopped instantly. Our modern Cromwell either does not know his own mind or dares not follow it. The "unspeakable" thoroughly takes in the situation and with a chuckle of satisfaction allows the "six powers" to mount guard at his palace gate. How long the present terrible tragedy and screaming farce will continue who shall say? In the meantime it is safe to affirm that Grover Cleveland and Emperor William have done and are doing their best—though they are not alone in the work—to prolong the agony as well as to heighten the pantomime. If the Sultan knows his real friends, he will decorate both those gentlemen with the highest honors in his gift for their opportune interference, just when the aroused and outraged conscience of British Christians was about to force their rulers to an interposition which the Porte could neither have despised nor resisted.

We have not space to give even a very brief outline of what Mr. Dillon says, besides outlines in such cases are apt not to be very effective. Let our readers take the following extracts and they will have some faint idea of what the full indictment means.

"The Armenian people in Anatolia," we are told, "are being exterminated, root and branch, by Turks and Kurds—systematically and painfully exterminated by such abominable methods and with such fiendish accompaniments as may well cause the most sluggish blood to boil and seethe with shame and indignation."

"For the Armenians are not lawless barbarians or brigands; nor are the Turks and Kurds the accredited torch-bearers of civilization. But even if the roles of the actors in this hideous drama were thus distributed an excuse might at most be found for severity, but no pretext could be discovered for the slow torture and gradual vivisection employed by fanatic Mohammedans to end the lives of their Christian neighbors. If, for instance it be expedient that Armenians should be exterminated, why chop them up piecemeal and in the intervals of this protracted process banter the agonized victims who are wildly calling upon God and man to put them out of pain? Why must an honest, hardworking man be torn from his bed or his fireside, forced to witness the violation of his daughter by a band of all pitiless demons unable to rescue or help her, and then, his own turn come, have his hand cut off and stuffed into his mouth while a short sermon is being preached to him on the text 'If your God be God why does he not succour you?' At the peroration of which the other hand is hacked off, and amid boisterous shouts of jubilation his ears are torn from his head and his feet severed with a hatchet, while the piercing screams, the piteous prayers, the hideous contortions of the agonizing victim, intoxicate with physico-spiritual ecstasies the souls of the frantic fanatics around? And why, when the last and merciful stroke of death is being dealt, must obscene jokes and unutterable blasphemies sear the victim's soul and prolong his hell to the uttermost limits of time, to the very threshold of eternity? Surely roasting alive, flaying, disembowelling, impaling and all that elaborate and ingenious aggravation of savage pain on which the souls of these human fiends seem to feast and flourish, have nothing that can excuse them in the eyes of Christians *however deeply absorbed in politics!*

Is that enough for one week? Why that is nothing compared with what is behind in this terrible "appeal." The man who would treat a rat, to say nothing of a dog, or a monkey, with a tittle of the cruelty and torture with which myriads of Christian men, and women, and children have been sent into eternity in Armenia, in 1895, to go no farther back, would be lynched even in saintly law-abiding Toronto, and not a man or woman would breathe a word on his behalf.

"But the Turk! Oh, its his way! He's fond of rough fun; and sometimes perhaps goes too far. And then we must be cautious for what would come of the 'higher politics?' and 'the balance of power?' if we meddled, and while these things are going on, British and American Christians have been howling for a fratricidal war and the practical repeal of the Ten Commandments, while Armenian Christians are being bled and tortured and outraged into their graves.

Somebody certainly has blundered, and somebody has sinned and is sinning in this whole business. Which of the Powers can truthfully protest, "At least my hands are clean?" Certainly not Britain, and as little the States, though to be sure the latter have their own nigger burnings to light up the evening sky and to keep their hands in.

Books and Magazines.

CHRISTIAN LIFE. By Rev. Andrew Murray, author of "Abide in Christ," "Like Christ," etc. Fleming H. Revell Company, Toronto.

No religious works are better known or more prized than those of Mr. Murray. A special interest attaches to this small volume to us in Canada from its being, as is stated in a prefatory note, the addresses delivered by him at a conference held in Toronto to promote the Christian life, revised and prepared for publication by the author. The addresses are all on the most important subjects; no one who heard them will ever forget them, and both those who had the privilege of hearing them and those who did not will be amply repaid by their perusal of this small volume.

Pamphlets received: "The Poetical Review," a brief notice of Canadian Poets and Poetry, Toronto, J. Anderson, printer. "American Catholics and the A. P. A.," by Patrick Henry Winston; Charles H. Kerr & Company, publishers, 175 Monroe Street, Chicago, Ill., U.S. "How to be a Christian by the Gospel of Jesus Christ," by Thos. A. Davis, New York City; "Good Tidings;" "The Way of Life marked out by Spurgeon," etc.; "Select Poems;" "Selections from C. H. Spurgeon," from the Bible Institute Colportage Association, 250 La Salle Avenue, Chicago, Ill., U.S. "Great Events at Hand from 1897 to 1908," Prophetic News Office Bible House, New York, U.S. "The National League for the Protection of American Institutions," No. 1 Madison Avenue, New York City, N. Y. "Biblical Inspiration and Christ," by Marvin R. Vincent, D.D., Anson D. F. Randolph & Co., 182 Fifth Avenue, New York City, N. Y. "The Christian Endeavor Hour with Light for the Leader," by Thos. G. F. Hill, A.M., and Grace L. Hill, Part I January to June, Fleming H. Revell Co., Toronto. *Living Topics Magazine*, John Baldur, New York City, 10 and 12 Vandewater Street.

In addition to articles on "The Beginning of the New Testament Canon," "Recent Phases of Christian Apologetics," "Naturalism," "Beginning of the American Presbyterian Church," "The Place of Reason in Theology," etc., the January number of *The Presbyterian and Reformed Review* will be valued for its careful and lengthy criticisms by competent men upon such works as "The Truth of the Christian Religion," by Julius Kaftan, D.D.; "The Foundations of Belief," by Balfour; "The Higher Criticism and the Pentateuch," by Professor William Henry Green, D.D.; Canon Driver's "Critical and Exegetical Commentary on Deuteronomy;" "Life and Letters of Professor Cairns," by Rev. Principal Caven; Gerhart's "Institutes of the Christian Religion," and "Clerical Life and Work," by the late Canon Liddon. [MacCalla & Co., Dock Street, Philadelphia, Pa., U.S.]

The *Biblical World* for January is a very valuable number. After valuable notes on prophecy, by the editor, there is Part II. of Professor Bruce's "Four Types of Christian Thought: the Pauline Epistles." "Doom of the North" is a translation and suggestive arrangement of Isa. ix. 8; x. 4. "Adolf Harnack" is the subject of an article of whom there is an admirable likeness as frontispiece. "Moses, His Age and His Work;" "Outline Topics in the History of Old Testament Prophecy;" "The Epistles of the Imprisonment," and much other interesting matter, all well illustrated, make this an exceptionally able and suggestive magazine to theological students and ministers. [The University of Chicago Press, Chicago, Ill., U.S.]

The *Presbyterian Quarterly*—S. B. Strikler, D. D., and E. H. Barnett D.D., editors—is one of the standard magazines of its kind. That for January contains six articles besides "Notes," "Criticisms and Reviews" and "Notices of Recent Publications." "The New Christology" is a review by Robert A. Webb, D.D., of Gerhart's "Institutes of the Christian Religion." "The Authenticity of Isa. xxiv-xxvii," "Christian Sociology," "The Office of Ruling Elder" and "Paul's Summary of the Gospel" are the chief subjects discussed. [Whittet and Shepperson, 1001 Main St. Richmond, Va., U. S.]

The *Methodist Magazine and Review* for January opens with "Every day Life in Bible Lands" by the editor fully illustrated. "The Hand on the Helm" is a story of Irish Methodism, and "The Elder's Sin" is continued. Valuable and timely articles are, "Britain's Keys of Empire," "Recent Arctic Exploration," "Religion in the Public Schools," "St. Francis of Assis," "The Mystery of the Sun," "The Pacific an English Lake." Other important matters crowd this number to the last page. [William Briggs, Toronto.]

Knox College Monthly for January is well up to the mark with articles upon "The Great Temptation—II," by Rev. James Middlemiss, D.D., "The Nature and Problems of Philosophy," "The Church and the Money Question," "The Higher Socialism," "Some Young People's Societies—II," and a comforting poem by Rev. R. T. S. Anderson, B.D. G. R. Faskin, B.A., discusses "Culture and Missions." The number is concluded by briefer notes and book reviews. [F. M. W. Brown, Czar St., Toronto.]

Green Holly comes to us we hardly know from where, Stratford, we opine, The Barnstable Trading Co. Ltd. It is a most readable magazine, its articles being of the lighter kind, but yet interesting, useful and instructive. It is thoroughly Canadian in its make up as to subjects and writers, beautifully illustrated, and quite a treat in every way. [The Barnstable Trading Company Ltd., Stratford, Ont.]

The *Pulpit* for December contains six sermons on important subjects such as "The Sovereignty of the Saviour," "The Mission of Young Men to Young Men," "The Importance of Education." A glance at the index of authors and subjects treated last year and found in this number will show of what great use the *Pulpit* must be to the preacher. [G. Holzappel, Fredericksburg, Pa., U. S.]

The Family Circle.

ONLY.

Only a violet,
Blue as the skies;
But it mirrors the spring
In its azure eyes.

Only a lark,
High in the air;
But it sings of hope,
As the world grows fair.

Only the patter
Of April showers;
But it wakes to life
The sweet May flowers.

Only a sunset—
Earth glorified;
But it sweetens the rest
Of the eventide.

Only a word,
Tenderly spoken;
But it comforts a heart
That is well-nigh broken.

Only a song
From a fresh young heart
But it cheers a life
That is lived apart.

Only a friend
In a time of need;
But it saves a soul
From an evil deed.

And song and bird,
And April shower,
And friend and word,
And sweet May flower,

Are only a part
Of God's great plan
To teach the lessons
Of life to man.
Edith Virginia Bradt.

A FOOTSTEP FROM THE UN- SEEN

BY IAN MACLAREN, AUTHOR OF "BESIDE
THE BONNIE BRIAR BUSH."

As I have no explanation to offer of the following experience, and something of that kind, more or less ingenious, is expected of any one daring to tell what seems supernatural, it is only right to relate, by way of compensation, various circumstances which may have influenced my mind. Christmas fell that year on Friday, and Wednesday night I had slept at the Lodge, as I often did in those days when the general and Kate Carnegie were living there, and the old house had still a roof and a warm hearthstone. The colonel was a guest at the time, who had been a very desperate fighter—Clelland's Horse are still confounded with Satan on the Indian frontier—and now was a very poor preacher, affording an endless source of amusement to Drumtochty. There was also another soldier—five feet nine in height, and forty-four inches round the chest, and as genial a soul as any man could wish to meet—who had obtained the Victoria Cross for killing eleven sepoys in a room at Lucknow, to save a woman's life. Winter was very beautiful and heartening with us, and the colonels had come to spend Christmas with their old companion in arms, as they had spent it together in strange places of the past, where they swallowed a make-believe plum pudding buckling on their sword belts. One could not see the old warriors without a fierce curiosity; and Kate came to my help that evening with cunning allusions, that ought to have been irresistible, but nothing would induce one of them to open his mouth about the things he had done or seen in those years when, with his fellows, he had guarded the borders of the empire. The colonel could not be weaned from the Beast in Revolution, on which he had got some new light that very morning, and the general was full of Jamie Soutar's last story. Drum-

tochty, he declared, was the place for humor, also for scenery and men. As for Victoria Cross, he could speak only of the curry, which Kate had seen to herself, and which he solemnly averred—challenging the others to deny it if they dared—was monumental in its excellence and such as no mortal could have deserved. We had our two standard toasts on great occasions, "The Queen, God bless her," and "Kate Carnegie," and well did the old fellows show, standing erect over the silver candlesticks, and against the black oak woodwork, with their close-cropped grey hair and bronzed faces. Then Kate toasted them, standing up with her glass in her hand, for she was a gallant lass and a bonnie, as became Carnegie's daughter, and couple each man's name with a certain battle-field, till the veterans were utterly abashed and severally besought me to understand that all this was only a girl's daffing. It struck me, however, that they were wonderfully pleased, and when V.C. opened the door for Kate he told her boldly he wished he were forty years younger, whereat Kate threatened to box his ears, but thought the better of it and kissed him instead.

"Kate kissed me first when she was a little toddle and I was a young dog of a subaltern."

"That was in Lucknow, Kinloch," said the general, "and a shell broke five minutes afterwards in the room;" and nothing more was said by any man till we went to the smoking-room.

We talked of various things, and at last we lighted upon ghosts. Of course every man announced ostentatiously that he did not believe in such nonsense, except myself, who am a Highlander and soaked in superstition, but finally we agreed, upon a mutual understanding of infidelity, to describe any incident in our lives that ignorant people might call supernatural. Our host led off with one that left us thoughtful, and the colonel deepened the impression, but the V.C.'s story was so wonderful that none was asked from me. We kept close together going up the stair to the old wing, and when the turret door slammed, it was not the civilian that dropped his candlestick. Next morning the general was closely questioned why he had opened and shut various doors in his room, and admitted that he did not relish an ambushade, preferring to meet his foe in the open, and I thought it only fair to confess my suspicions of a large black chest, whose lid looked as if it had begun to rise. The light was failing as I walked home to the Cottage after luncheon, through the woods on the other side of the Tochty, and all the horror of the V.C.'s story was in my mind—a face appearing at the foot of your bed. My little house looked eerie as I came up the garden, and I started when a man opened the door in place of my housekeeper. "It's me, sir," said Jamie Soutar, "yir housekeeper askit me tae wait till ye cam in, for she's aff wi' a bottle o' wine tae Barbara Stewart. A juist happened tae gie a cry in passing," and Jamie settled himself down in my big chair by the study fire for a talk.

Now, no man's conversation I have ever known had such a smack, and ordinarily it was full of dry, biting humor, but this evening Jamie was gruesome. He would speak of nothing but the "resurrection" days, when a guard kept watch over the kirkyard by night that the bodies of the dead might not be lifted, and every man had to take his turn.

"The Drumtochty fouk are no' push-in," said Jamie, "at ony time, and their humility about gairdin' the kirkyaird was by ordinar'. As sure as a'm sittin' here, they juist quarrelled hoo tae pit the honor on ane anither."

"It was the smith's father 'at keepit the key o' the dead house an' gied us oor directions. He had an awfu' tongue, an' naebody cud complain 'at he wasna faith fu' afore he left the twa men for the nicht."

"Man, a was juist a bit birkie at the time. But a hear him fine laying doon the law tae auld Hillocks an' Tammas Mitchell's father, an' a can see them shiverin' in their claithees."

"Ye'll be fine an' comfortable in here—but ye mauna dronie nor sleep. There's the lid of a coffin for a seat in the corner; dinna shut the door or ye'll no hear the clink o' the spades, and ye'll need tae gae yir rounds aince in the oor."

"Here's twa sticks, in case ye catch then at a grave, an' a gun wi' a charge o' sma' scattering shot for emergencies. Dinna be feared tae shoot gin they wull na listen tae reason. Half-a-dizzin' pellets in their legs 'ill be a lesson; but for ony sake dinna be wystin' yir poother on ghaists, an' sic like. It's no chancy, an' it costs money."

"Gin ye see onything white when ye're dawnderin' round, dinna be hysty; it might be a sheep or a lamb—slip up quiet an' tak' a conjunct view. It's no likely the 'ill be mair nor ye can maister atween ye, but gin ye be hard pit tae't, gie a cry an' I'll maybe hear ye doon bye, an' come up. Weel, that's a', an' a'll be gaein' hame. Ye're lookin' rael couthy in there in this dark blawy nicht."

"A watched him gae doon the road, an' a declare the smith was shaking wi' the sicht of auld Hillocks sittin' in the back end o' the deid hoose, no able tae say ae word, wi' a stick on either side o' him an' a gun in his hand."

"Sall, they were clever lads though, thae lifters," continued Jamie—who was now in great fettle—"gin they didna raise a wumman frae the heich glen 'at had been buried the day afore. There were twa men in the hoose an' they kent naethin' about it."

"She might never hae been missed but a Pitscorrie man 'at was sittin' up wi' an unweal horse, saw a gig come doon frae Drumtochty in the grey o' the mornin'. There were twa men in it an' a wumman 'atween them wi' a veil on her face; he didna like the wy she was sittin', an' he cam up in the afternoon."

"Is that Jess back?" and Jamie listened. "A thocht a heard a step in the kitchen." But it ceased, and we concluded that it had been our mistake.

"Speakin' about lifters," but I had not spoken of any such thing, and was anxious to abandon the subject, "a'll toll ye a story 'at's never passed ma lips afore, an' is kent tae nae livin' man." Jamie listened again, and then drew his chair closer to the fire.

"Div ye mind an auld man 'at livit at the end o' the clachan and deid in the big storm, where they had tae dig oot the Pairish Kirk so Sabbath, was never lookit ye in the face, an' said naething but grumph gin ye spoke tae him?"

"Weel so nicht, aboot the gloamin', Robert comes in an' sits doon by ma fire-side as a'm dacin' noo, but never a word did a get frae him for maybe half-an-oor, exceptin' :—

"Hoo's a' wi' ye the nicht, Jamie?"
"He was aifter something a saw fine for he lookit at me aince an' he shapit his mooth for speakin' twice, but naethin' cam, so a hiratled ma chair an' the scrap in' on the floor set him aff."

"Ye're a body, Jamie!" he said.
"Ay, ay, a wadna say but a wis."
"Ye can haud yir tongue at a time!"
"A've seen me manage," an' then he lookit at me again.

"Ye'll be easier when it's aff yir mind, Robert," but little a thocht what was comin'. Sall, there's times when a'm sittin' by masel' in the hoose a wush he had keepit it tae himsel'. What's yon? But it was only a loose spray of ivy swishin' on the window. You might have thought it was a knock.

"Div ye mind a gemkeeper, Jamie, an' he drew his chair nearer mine, 'at deid ae hairst time five-an'-forty year ago?"

"Fine, Robert, a buirdly man, an' he slippit aff sae sudden that the fouk were feared o' the cholera, an' he was beeried the same day. The doctor gied his first prayer that day, an' tho' it was only a begginin' it promised weel."

"An' did ye ever see a young student, Robert speirs next, 'auld Gormack's sister's son, 'at cam tae Drumtochty aff an' on in the summer, a weel-built callant wi' a cast in ane o' his een?"

"Weel, him an' me got chief ower the fishin' an' ither trokes, an' aifter the beerial he cam roond an' we gied up tae the burn. A jaloused he was aifter something, for he wadna fish but aye lookit at me."

"Juist the same as ye lookit at me, Robert," says I; but he didna hear.

"It's a peety we dinna ken what the gemkeeper died o'," says he tae me, 'it wud be a satisfaction tae his freends tae pit a name on't. A cud tell in half-an-oor, Robert, gin a hed him up, bui it 'ill need twa o's, for he's a heavy man."

"Jamie, a got sic a turn 'at a near fell intae the Kelpie's hole, an' a telt him 'at a wud hae naethin' tae dae wi' his lifting tricks, but he got roond me in the end an'—a promised tae meet him at the kirkyaird that nicht."

"There was a wee licht frae a half mune, an' the grave was fresh happit. We werena lang o' haein' the coffin oot, but, Jamie," he said, 'a did nae mair, a turned me back when he began on the screws."

"The student gied a screich an' Jamie, as sure's deith, here Robert grip-pit ma airm like a vice, 'the gemkeeper was sittin' up in his grave clothes an' lookin' 'at's wi' his eyes wide open."

"Lord's sake, man," a said tae Robert, 'what garred him flee the country then like a thief, an' div ye ken what cam ower him? It had been a swoon, a'm jidgin'."

"Jamie," says Robert, 'he's lyin' there yet, but a didna touch him, an' it was juist fricht on the student's pairt—the spade was lyin' tae his hand."

"Div ye mean to say he—"
"Ay, Jamie, he did, an' a helpit tae bury the body again, an' little time was lost—he's deid that student noo, far from here, an' Jamie, a cudna keep it langor. 'Ave heard a step in ma hoose ilka nicht for a month, an' a ken ma time's no far off."

"But Jess is back noo," Jamie said, rising, "an' a'll juist be traivellin'. Gin ye'll excuse me a'll gang oot by the front

door an' tak the near road thro' the garden."

For once in my life I had sufficient of Jamie, and yet a curious loneliness came over me as his shambling figure disappeared among the bushes, covered with snow, and I turned to re-enter the house. It was a comfort, however, to know that some one was beneath the same roof, and I was tempted to go to the kitchen and make some excuse for a talk with Jess. But she would be certain to bring a lamp—she was moving about as if getting it ready—and so I turned into my study and sat down by the fire. At this point it is necessary to be tiresome and to describe the plan of the Cottage. It stood on a height above the Tochtly, in a solitary place with pinewoods behind and on the two sides, and a marvellous view of the setting sun from the front windows. On one side of the front door was the room I used as a study, and on the other the dining-room, where I once entertained potentates, but I can't go into that just now. A little lobby terminated in a door which shut off a back wing containing the kitchen and, beyond it, a scullery as well as a dreary compartment intended for a servants' bedroom. The stairs started at the study door, and on the upper floor were four bedrooms; the largest over the study was kept for guests; my housekeeper used one of the small ones above the dining-room, and my own room and dressing-room were above the kitchen and scullery. The house had lain empty for some years before I came in search of quietness to Drumtochtly, and who the former tenants were was a mystery.

"Man an' wife," Jamie once explained, "sae far as we kent, but what he did, or what for they cam' here nobody cud tell. Bell Baxter's mother gaid in the mornin' and did their wark for them and left in the forenoon. His wife died sudden, and he took her awa' to England and never cam' back. A'm thinkin' they didna gree ower well."

Jamie's weird story, true or untrue, coming on the back of the conversation at the lodge had affected my nerves, and I was conscious of a distinct wish that Jess would come with rural gossip and the lamp. What was she about now? She knew I was in darkness, and there had been time to trim twenty lamps. So I rang the bell vigorously with a suggestion of impatience, but with a curious misgiving. Was Jess really in the house, or had we imagined her movements? No opening door in the lobby, no sound in the kitchen. It shows how one is deceived by fancies, but just to make sure—

"Jess" from the study door, "Jess, are you there?" No answer.

Had often done the same thing before—bad habit of shouting orders instead of ringing—but never noticed how unpleasant is the sound of a voice in an empty house; quite gruesome. Might go into kitchen and make certain she had not come back, but it would be absurd, for I could be heard in the stable. Besides, what good was there in a man rambling through the house? Very likely the lamp was lying ready, and I went to the lobby door and hesitated. Why? Liked to sit in the dark? No, not that evening. Did not want to work? It happened that an article was overdue and the editor had allowed himself to write evil words. An unaccountable dislike to go into the kitchen seized me, and I went back to the big chair by the study fire. The black and

tan, who had been very restless all evening, jumped upon my knee and licked my hand as if grateful for protection, although not a dog usually carried by sentiment. The house was perfectly still and the fire was soothing and I fell asleep.

I could not have slept more than a few minutes when I was awakened by a terrific crash evidently in the kitchen. The noise was unmistakable, the fall of tin dishes on the floor, and I at once jumped to a conclusion. For some months a number of suspicious characters had been taking refuge in the district under pretence of working in our quarry, and we had been warned to be careful. For the first time in the history of the Glen doors were locked and windows bolted. Dr. Davidson was actually stopped on the road after dark and asked for the time, in a menacing tone, by a stranger who was, however, so awed by the minister's manner that he disappeared into a field, and Mrs. Macfadyen, a woman not given to hysteria, come into Hillocks' breathless, one Friday evening, because footsteps had dogged her through the pine woods. We were, in short, prepared for a burglary that would raise us to the privileges of town life, and, in the supposed absence of its inmates, the Cottage had been plainly selected for a first experiment. Burglars are understood to be unpleasant persons, ours were said to be also murderous, and without being afraid, one may have a becoming modesty about his skill in single combat, but I was conscious of a distinct sense of relief. One had at least escaped from an atmosphere of horror and now it was merely the question of a scrimmage. Ought I to lie quiet till the intruders came along the lobby, and then meet them with polite words at the study door? "This is quite an unexpected pleasure. Will you come into the study, take care of the table," that kind of thing? Or had I better dash down the passage noisily, and pull open the door amid a fit of coughing to find that the visitors had naturally departed through the kitchen window? The latter course commended itself to me, mainly on charitable grounds. No one wishes to put his fellow man to shame nor leave him without a way of escape; it is in such circumstances that misguided men grow hard, and do things they (as well as other people) must regret. No, the poor fellows, however unfortunate may have been their intentions, will have a timely warning. I suggested to Jerry that he might begin by expressing himself, but he would not move from the chair in which he was now crouching, and yet a more offensive dog for his size, or apart from it, competent judges had never seen. Much, however, can be done in passing a hat-stand if you happen to collide with it, and the upsetting of a bundle of sticks is fairly audible. Fumbling with the lock of the kitchen door gave one chance more, and when I burst in with a mighty show of bravery it was not surprising to find the kitchen empty. But where had they gone? The window was closed and bolted, the back door was locked, and through the scullery door I could see no one was concealed among the pans. Perhaps they had taken refuge—no, the little room was as dreary as usual. What about the crash? The covers hung in a row, polished and bright, and a meat-jack stood with unimpeachable respectability in a corner. There was nothing to account for that clatter of falling dishes—or for the footsteps before. How sudden and irresist-

ible is a panic and—accelerating! Would it be three seconds between the fireplace of the kitchen and the fireplace of the study, including stumbling over the sticks and locking the study door? There could be no person in that kitchen, for the firelight showed every corner—but one felt as if he were in danger—in fact going to be crushed—what nonsense! First time I ever saw the perspiration fall from my forehead, and my hand is shaking. How ghostly is the light from the snow; darkness would be better. Why did I not bring the lamp with me? I would not go for it now though one gave me—disgraceful cowardice! I'll draw the curtain at any rate—if I didn't think that was a face looking in—this is most humiliating. Now that's better—and more coals—lie down Jerry, and don't whine. No, I did not fall asleep again, and I was not dreaming. From first to last I remember every movement.

It began in the kitchen as of one pacing noiselessly back and forwards. Then it opened the intermediate door and came to the foot of the stairs. For a minute there was perfect silence, and then Jerry lifted up his nose and howled. The step went up-stairs, and went to the housekeeper's room. After a few minutes it came along the landing dragging something, and I heard it over my head in the dig guest room.

Whatever was being done—it's the bed being pulled across the floor—that's bed clothes falling on the floor—a cupboard is opened—the blinds are pulled down—not crying, only a soft, pleading wail—could one get through the window and bolt for Milton? Too late, the step comes down again—if I had the spirit of a man I would fling the door open and solve the mystery. Nothing; but I saw the lobby door close of its own accord, or—not another sound till the back door was unlocked and the kitchen fire vigorously poked.

"Yes, Jess, I was wearying for the lamp; but the roads are heavy, and it must be four miles to Barbara's; on the writing-table, please, I wish to make some notes."

"No, I know it was not likely you would come in and go out without lighting the lamp. It was Jerry perhaps rambling about. He's been restless all evening; you have heard noises too—I dare say. Those old houses do creak, and I fancy I've noticed the sound myself. That's how silly people come to believe in ghosts."

Then Jess went her evening round from room to room, but when she visited that room I heard an exclamation, and went up-stairs quickly.

The bed was striped of blankets, which lay in a heap near the door. The mattress was covered with a sheet, and another sheet was spread over the whole bed from its foot to the top of a pillow which had replaced the bolster. The ends of this upper sheet hung over the sides of the bed. There was a distinct indentation on the pillow and a fainter one down the middle of the bed as if—

Jess was a matter-of-fact woman and not easily disturbed, but the suggestion was enough to shake any one, and I took my resolution swiftly. Ghosts were bad enough, but this might be only a solitary visitation, and I could not afford to lose such a housekeeper.

"You may well be horrified, but I heard you say once no man could make up a bed. Yes, I tried my hand to pass the time before it grew dark—got sheets out of the cupboard you see—but it wouldn't do—sorry for the mess I've made."

But it was not I that laid out that bed for the dead. Nor have I any doubt a footstep from the unseen paced the Cottage that evening.—*Good Cheer.*

Our Young Folks.

THE REASON.

When Minnie and Mamie are both at play,
Everything runs in the smoothest way;
Each dear little face is so sunny and sweet
To watch them together is surely a treat.

They never quarrel and disagree,
Nor snatch the playthings, nor come to me
With pitiful stories, as Jennie and Sue
When they play together are sure to do.

I wondered what the reason could be,
Since they all are sweet little girls, you see,
So I called them up and the case made plain,
And asked if they could the riddle explain.

And Minnie looked puzzled, and shook her head,
But our wise little Mamie quickly said,
With a wee, droll smile; "I think it must be
"Cause I let Minnie, and Minnie let me!"

—Exchange.

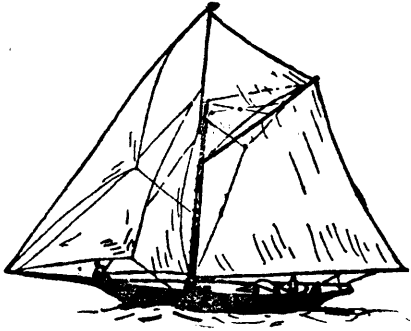
NEW FRUITS FROM LABRADOR.

In spite of latitude and Arctic current Labrador is the home of much that is delicious in the berry world. Three varieties of blueberries, huckleberries, wild red currents, having a pungent, aromatic flavor, unequalled by the cultivated varieties, marshberries, raspberries, tiny white capillaire tea-berries, with a flavor like some rare perfume, and having just a faint suggestion of wintergreen; squash berries, pear berries and curlew berries, the latter not so grateful as the others, but a prime favorite with the Esquimaux, who prefer it to almost any other; and lastly, the typical Labrador fruit, which, excepting a few scattering plants in Canada and Newfoundland, is found nowhere outside of the peninsula—the gorgeous bake apple. These cover the entire coast, from the St. Lawrence to Ungava. Their beautiful geranium-like leaves struggle with the reindeer moss upon the islands, carpet alike the low valleys and the highest hilltops, and even peep from banks of everlasting snow. Only one berry grows upon each plant, but this one makes a most delicious mouthful. It is the size and form of a large dewberry, but the color is a bright crimson, half-ripe, and a golden yellow at maturity. Its taste is sweetly acid, it is exceedingly juicy, and so delicate that it might be thought impossible to preserve it.—*Outing.*

One day a large black ant and a small red one had a battle. They hugged and bite each other fiercely. The red one gnawed a black feeler, while the black one pulled off a red leg. Another red ant coming along, thought that his brother, being much the smaller, needed help; so he sprang on the black ant's back and commenced chewing his neck. Soon the black head tumbled off in the dirt, and the two red brothers went home to bind up their bruises.

On the motion of Principal Rainy, Edinburgh Presbytery, unanimously agreed to send a cablegram to the Moderator of the American Presbyterian Church, expressing the hope that "everything consistent with the will of Christ will be done on both sides to secure a worthy and peaceful settlement of the Venezuela boundary dispute." Dr. Russell Booth has sent a cordial reply.

If wicked men could not endure Christ's presence on earth, how could they hope to endure His presence in heaven? Why should men wish to go to heaven who do not wish to have heaven upon earth?



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DYSPEPSIA, CHRONIC DIARRHEA.

MISS SARAH GIBSON, of Saco, Bradford Co., Penn., writes: "I cannot speak too highly of your Family Medicines. For years I suffered with stomach trouble; it became so very bad I could not eat the slightest food without terrible distress.

I began taking your medicines, as you advised, and now can eat almost anything I want. I have taken about one dozen bottles of Dr. Pierce's Golden Medical Discovery. I also suffered for three years with chronic diarrhea; could get no help till I began the use of Dr. Pierce's Compound Extract of Smart-Weed; one-half dozen bottles cured me. I have also taken Dr. Pierce's Favorite Prescription for female weakness with good results."



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Ministers and Churches.

The annual meeting of the congregation of Columbus and Brooklin was held lately and proved harmonious, the reports submitted being encouraging.

The Rev. W. Frizzell conducted the anniversary services at Columbus on the 19th inst., to the delight of his hearers. He also delivered an address on the following Monday evening at the soiree.

On Sabbath, 19th inst., Rev. W. J. Clark, London, preached morning and evening in St. James' Square Church, Toronto, two very able, thoughtful discourses, inspiring both by their matter and the manner of their delivery.

The Rev. F. M. Dewey, of Montreal, assisted Rev. Mr. Hastie, pastor of Knox Church, Cornwall, in special services for a week preceding the Communion which was dispensed on 19th Jan. Mr. Dewey gave prominence to the subject of the Holy Spirit. All his addresses were very much appreciated.

At a meeting of the Board of Managers of Christ Church, Lyn, held recently, expression was given to the feeling in all hearts that the congregation had suffered a great loss in the death of the late chairman of the Board, Mr. Robert Bryson. His life of industry and integrity, his good judgment and his lively interest in the affairs of the congregation made him a pillar of strength in its prosperity.

The Rev. W. G. W. Fortune, B.A., who has been laboring in Elkhorn, Man., for the past two years gave a stirring and interesting account of mission work in the West to the young people of Glencoe Presbyterian Church on the 17th inst. This society has always taken a deep interest in the North-west Mission, but Mr. Fortune created new enthusiasm; his glow and inspiration must be helpful to every society he addresses. He has been speaking on this subject to a number of congregations of the Presbytery of London with profit to all.

Knox Church, Cornwall, held its annual S. S. Festival on New Year's evening. The house was crowded. The Superintendent, Mr. J. P. Watson, presided and carried through a lengthened programme. The pastor, Rev. James Hastie, gave a short address in which he expressed his gratification at the continued prosperity of the School. The secretary, Mr. Wm. Dingwall read the report which was very encouraging. Scholars on the roll 321, exclusive of those attending union schools outside town. Total contributions \$403, out of which \$135 had been given to Missions. Balance on hand \$65.

The annual meeting of St. Paul's, Bowmanville, was held on the 16th inst., the pastor, Rev. R. Douglas Fraser in the chair. The various reports were of an encouraging nature. The congregation is without debt and begins the new year with a balance of \$121 in the treasury. The Ladies' Aid had spent \$138 in re-painting and cleaning the church building. This society, together with the Y.P.S.C.E., Daughters of the Church, and Sabbath-school, have been forming a fund for a new school-room and organ, which now amounts to \$922. The gifts to the schemes are as follows: Congregation \$220, Sabbath-school and adults class \$56.93, W.F.M.S. 181.54, Y.P.S.C.E. \$17.16, total \$475.63. The number on the communion roll is 184.

The annual report of St. Paul's, Toronto, is an extremely gratifying one. During the year the congregation has been obliged to enlarge its building in order to accommodate its increasing membership, and enable Sabbath-school work to be carried on efficiently. The increase in income notwithstanding the business depression which is so severely felt by a congregation of working people has been very gratifying—\$500 over the total for 1894. The congregation has determined to make an effort to get off the list of augmented charges from April next. Miss Jean Caven was presented by the pastor, on behalf of the congregation, with a beautiful curly birch music cabinet in recognition of her services as organist, at the annual meeting held January 22nd, 1896.

At the meeting of the Presbytery of Truro the following minute was adopted anent the Rev. J. Robbins and ordered to be transmitted to him at London, England. He occupies a warm place in the affection of the brethren of the Presbytery and Synod: "In accepting the Rev. John Robbins's resignation of the pastoral charge of the First Presbyterian Church, Truro, we the members of Truro Presbytery desire to place on record our appreciation of his worth and work as a preacher of the gospel, a co-Presbyter and as pastor of one of our prominent congregations. As a preacher Mr. Robbins has been eloquent and earnest, faithful and fearless, in his presentation of the great truths of the everlasting gospel. As a co-Presbyter he has been affable and brotherly, and always ready to do his full share of the General work of the Church, as a preacher he has followed the footsteps of illustrious predecessors, and during the nine years of his pastorate he has been indefatigable in his abundant labour for the welfare of his historic congregation. We may add that as a public spirited citizen Mr. Robbins has taken an intelligent interest in every matter affecting the highest welfare of the community. As he now enters on a new sphere of benevolent work, he carries with him our best wishes and prayers for success in the position to which he has been called." The above minute is submitted to the Court by Rev. J. Cuning, Convener of Committee to prepare the above resolution.

Successful anniversary services were held on Sabbath, 19th inst., in First Presbyterian Church, London, the preacher being Rev. Louis H. Jordan, B.D., pastor of St. James' Square congregation, Toronto. The building was filled in the forenoon, and crowded in the evening. The morning discourse was a strong sermon for thinkers, while that of the evening was full of breadth, imagination and inspiration. One is not surprised to hear that the preacher's name has been freely mentioned in connection with important professional work. At the close of the evening service Mr. Jordan addressed a few warmly congratulatory words to the congregation. The pastor, Rev. W. J. Clark, had asked the congregation to put a thousand dollars on the plates for the building fund. The exact amount contributed was \$1,002.48.—*London Advertiser.*

Notwithstanding the hard times and the continual drain upon St. Andrew's congregation, Amherstburg, during the year, occasioned by the removal of members and adherents to other places, the total receipts, reported by the treasurer exceed those of any previous year since 1890, except 1893. An analysis of the congregation shows the proportion of adherents to members over the age of twenty years to be two to three, there being sixty-six adherents and ninety-nine members. There are no members of the church under the age of twenty years, and only fourteen young men and women between the ages of fourteen and twenty. Of the ninety-nine members of the church thirty-eight are men and sixty-one women, whilst of the thirty-eight male members only twenty-seven are heads of families. The struggle for self-support at home has rendered it impossible to lend much assistance to the benevolent and missionary work of the church.

The annual Sabbath school entertainment of the Beamsville Presbyterian Church was held on New Year's night and was in every respect the most successful ever held in the church. The Christmas tree, laden with gifts, was the centre of attraction for the little ones. Wm. Gibson, M.P. (one of the managers of the church), made a genial chairman. The musical part of the programme was under the leadership of Mr. J. E. Morrow. Special presentations were made by the pastor, Dr. MacIntyre, in behalf of the church, to Mr. Morrow and to many others who had rendered valuable services in Church work; then Mr. Gibson, in a few fitting words, presented Dr. MacIntyre with a fine pair of gauntlet fur gloves, and to Mrs. MacIntyre the "gift of the evening," an elegant seal cape, with the love and best wishes of the congregation. The doctor returned thanks in appropriate terms, both for himself and Mrs. MacIntyre.

The annual congregational meeting of St. Paul's, Winchester, was held in the lecture room of the church on the evening of January the 15th, the pastor, Rev. D. G. S. Connerly, in the chair. The Session reported encouraging advances in all branches of the Church's work. The treasurer's report was very encouraging. The amount contributed by the congregation for all purposes was \$6,676. Of this amount the Willing Worker's Society contributed \$929.18. The young Ladies' Diligent Band gave \$233.98. The building committee of the new church reported the total cost of the church lot and sheds at \$15,560, of which almost ten thousand dollars has already been paid. The last payment of the subscription is due December 1st, 1896; when this is paid it will leave a debt of about \$2,000. Hopes are entertained that even this two thousand dollars may be covered before next annual meeting. The Willing Worker's Society deserves the greatest praise for their work, having contributed for the new church \$1,929.18. They have undertaken to remove another \$1,000 from the liability of the congregation. The total amount received during the year for church building was \$5,280.46. During the past two years the church property has increased in value from \$2,300 to \$22,000.

THE RECEPTION OF THE REV.

W. M. ROCHESTER.

On the evening of the 7th inst., Cowan Ave. Church presented quite a lively appearance. The occasion was the reception given to their new and first pastor, Rev. W. M. Rochester, late of Prince Albert, North West Territories. After the abundant and tempting refreshments prepared were partaken of in the basement, which was profusely and beautifully decorated those present repaired to the church which was well filled by members and well-wishers from other neighboring churches. The clergy of Parkdale was well represented. The Rev. J. Turnbull, LL.B., Moderator of Session, occupied the chair. Addresses were given by Revs. John Mutch; T. A. Dyke, Baptist; John Nicholl; B. Bryan, Episcopal; C. Duff, Congregational; Thomas Goldsmith; James Argo; R. L. Tibb.

Rev. Mr. Rochester then addressed the people and referred to the warm-heartedness of the friends he had left and he felt that he had come among a like people to work in the service of God, under His guidance, and in this he hoped to be upheld by the work and prayers of the congregation. He mentioned that one of the pleasant farewells he received on leaving the North West was from an Episcopal church.

Rev. Mr. Rochester having been moved into the chair, the services of Rev. Mr. Turnbull, as Moderator of Session, were gratefully spoken of and a hearty vote of thanks given him, which he appropriately acknowledged and in doing so expressed his earnest wishes for the prosperity of the congregation under Mr. Rochester.

During the proceedings the choir assisted by friends rendered valuable service.

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ORANGEVILLE PRESBYTERIAL CHRISTIAN ENDEAVOR CON- VENTION.

The Presbytery of Orangeville, at its last meeting, organized the Young People's Societies of its congregations into a Union with a constitution based upon that of the Whitby Presbyterial Union. The first meeting of this Union was held at Orangeville, on Jan. 8th, and proved to be a very enthusiastic rally of the young people of the Presbytery. The forenoon session opened at 10.15 and was presided over by Rev. W. Farquharson. The first address was an index to the whole convention, a clear forceful speech, by Rev. J. J. Elliott, on "Personal Responsibility," which led to a vigorous and pleasant discussion. Rev. J. R. Bell followed on "The Christian Endeavor Pledge," in which he emphasized the three essentials to active Christian work—trusting, promising, doing. In the afternoon there was a full meeting. The convener of the Presbytery's Committee, Rev. J. R. Bell presided. The first subject dealt with was "Why am I a Presbyterian?" a question which was most satisfactorily answered by Rev. Mr. Crozier. "Congregational Loyalty" was Rev. Mr. Fowle's subject; he gave the young people—and the older ones present too—some wholesome instruction, wise counsel, and intensely practical advice. The meeting next became an open Parliament, led by Rev. Mr. Harrison, in discussing the question "What has Christian Endeavor done for your congregation?" and the testimony left no uncertainty in the mind of anyone present, as to the manifold and most excellent work done in prayer-meeting, Sabbath school, visiting the sick, promoting sociability, teaching systematic giving, and in holding cottage prayer-meetings.

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by the Christian Endeavor which is a pastor's right hand helper. Other subjects taken up were: "Our work, by Committees" by Mr. E. Sproul; "Christian citizenship" by Rev. Wm. Farquharson who urged Endeavorers to assume their responsibility as Christian citizens, prepare to discharge it intelligently, and make it a field for manly service; "Our Junior Work," by Mr. J. J. Hewitt to which he strongly urged immediate attention and in it faithful work. Rev. R. P. McKay being present was called upon to speak. He emphasized the great need of first receiving power from God by giving Him time in Bible-study and prayer each day to empower them; and then exercising that power in the active obedience that the pledge calls for. The next meeting was fixed for Hillsburg in the first week of next June. The evening session was devoted to missions, and ringing addresses were given by Rev. Mr. Dodds, a returned missionary from Mexico, and Rev. R. P. McKay. The power of Christian Endeavor for mission work, through definite consecration, systematic giving and individual response to God's marching orders, was the theme of Mr. Dodds' address, and Mr. McKay dwelt on the great need of medical missionaries, the glorious results of missionary effort, the need of consecrated supporters at home, and the importance of our people being well informed on this vital subject through missionary literature. The consecration meeting which followed was led by Rev. Mr. Bell and was in itself a benediction, the loyal responses from the eighteen societies represented, given so fervently, were at once impressive and inspiring. The delegates received a courteous and most cordial welcome from their Orangeville fellow-endeavorers, and were royally entertained.

The Whitby Presbyterial W. F. M. S. met last week in St. Paul's Church, Bowmanville, Mrs. S. H. Eastman, of Oshawa, presiding in the lamented absence through illness of Miss Drummond, the president. The attendance was large, upwards of 100 lady delegates being present from all parts of the Presbytery. Reports were received from seventeen auxiliaries, and six mission bands, with a total membership of 464. The contributions were slightly below those of last year being \$1,034.64, but the quantity of clothing sent to the Indians in the North-west was much larger, viz., over 900 pounds, valued at \$319.03. Mission Bands sent also boxes to India valued at \$231. The dedicatory prayer was offered by Mrs. McAuley, of Pickering. The programme included a Scripture reading, addresses, a question drawer, and solos. Greetings were given from the Disciples by Miss Manning, from the Methodist, by Miss E. L. Ruddle, from Trinity, by Mrs. R. Freeland, also from St. John's. These are sister societies in Bowmanville. Revs. R. Whiteman, B.A., and J. McLean and Mr. Morris conveyed greeting from the Presbytery. St. Paul's was well filled at the evening meeting, which was presided over by Rev. J. B. McLaren, Moderator of Presbytery. The choir of the church, assisted by some friends, furnished excellent music. Rev. Geo. B. McLeod, B.A., of Newcastle, and Rev. J. McMillan, B.A., of Lindsay, spoke, the latter, who has lately come East from Vancouver, B. C., giving some telling descriptions of missionary work and its results in the far West. The next annual meeting will be held in Oshawa.

WINTER CONFERENCE OF QUEEN'S ALUMNI.

Some years ago the Theological Alumni of Queen's initiated a ten days' conference, held in February, for the discussion of important questions, and this has not only been regularly continued since, but has been imitated less or more by other institutions. This year the Conference is to commence on February 11th at 7.30 p.m., persons intending to be present and desiring billets must apply by letter or card to Rev. John D. Boyd, B.A., Kingston, not later than February 7th. The committee will not provide accommodation for any who apply after that date. The programme for this year is appended. It will be noticed that of the ten graduates of Queen's who undertook, last February, to prepare papers, one at least whose presence was always an inspiration will be absent, because of illness. May he divide the spoil with the strong!

FORENOONS.

I. The Chancellor's Lectureship.—Lectures on the Philosophy of Religion of Kant and Hegel are postponed till next session, and in their place Professor Watson proposes to give a critical estimate of A. J. Balfour's "Foundations of Belief." Will those who propose to attend make themselves familiar with the substance of Mr. Balfour's book.

II. (a) Present-Day Problems of Canadian Preaching.—Discussions opened by the Principal. Book to be read: Sunday on Inspiration (Bampton Lectures for 1893.)

Papers to be written and sent in by Rev. D. J. Macdonnell, B.D., and Rev. James Bennett, B.A.

(b) Other Present-Day Problems of Ministerial Work. Papers are invited on this subject, to be sent to the Principal by February 1st.

AFTERNOONS.

I. Sociology and Economics (under the guidance of Professor Short).

(a) General view of Socialistic Schemes (J. Rae). Paper by Rev. John Hay, B.D.

(b) Introduction to the Modern Industrial System (A. Toynbee). Paper by Rev. Salem Bland, B.A.

(c) Problems of Poverty (Hobson). Paper by Rev. John J. Wright, B.A.

(d) Problems of To-day (R. T. L.). Paper by Rev. M. MacGillivray, M.A.

The following are also suggested: General Principles of Economics (J. L. Laughlin); Modern Political Society (F. C. Montague, P. Leroy-Beaulieu); Development of the Labor Problem (L. Brentano); Money and the Mechanism of Exchange (P. W. Levens); Monopolies and the People (C. W. Baker); Social Diseases and Worse Remedies (T. H. Huxley).

II. Social Reunions of the members of the Conference, with visits to the Library, the Museum, and the new Laboratories.

EVENINGS.

The Old Testament Conception of God. Rev. Dr. G. M. Milligan.

Influence of Rome on Christianity. Rev. J. A. Sinclair, M.A.

Influence of Greece on Christianity. Professor McNaughton.

The Apologetic for the Times. Professor Ross.

The Present Position of O. T. Historical Criticism. Professor Mowat.

HOME MISSION FUND.

Allow me to remind congregations and Presbyteries, that all contributions to the Home Mission Fund should be in the hands of the treasurer by the 15th of March. The necessity of having the funds in hand before the Committee meets is still overlooked by many of our congregations. The Committee can only discharge its obligations according to the money in hand, and congregations neglecting to forward their moneys by that date, not only embarrass the Committee, but prevent the Missionaries being paid at the proper time, and possibly with a reduction of the amounts promised. From the state of the funds at the present date there is great fear that there will be a large deficit. Many of the congregations, on account of the financial state of the country, are unable to give as much as last year; those who are in better circumstances should therefore try and bear heavier burdens. Last year at the date of the Committee's meeting, there was deficit of \$18,000.



Weak and Nervous

Whenever the body has been weakened by disease, it should be built up by Hood's Sarsaparilla. Read this:

"About two years ago I suffered with a very severe attack of inflammation of the bowels. When I began to recover I was in a very weak and nervous condition, and suffered intensely with neuralgia pains in my head, which caused loss of sleep, and having no appetite, I

Became Very Thin

and weak. Fortunately a friend who had used Hood's Sarsaparilla with great benefit, kindly recommended me to try it. I did so and a perfect cure has been effected. I am now as well as I ever was, and I would not be without Hood's Sarsaparilla in my house for anything." Mrs. G. KERN, 245 Manning Ave., Toronto, Ont.

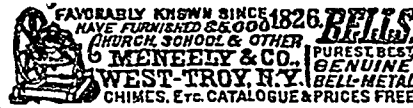
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000. By a very special effort \$10,000 was raised which enabled the Committee with other contributions, to meet their liabilities, but this cannot be repeated again.—WM. COCHRANE, Convener H.M.C.

DEATH.

At Douglas, on Saturday, January 18th, Alexander D. M. Nab, late of Breadalbane, Glangarry Co., aged 62 years.

PRESBYTERY MEETINGS.

TORONTO: This Presbytery held its first regular meeting in 1896 on the 14th inst., the Moderator, Rev. J. Neil, in the chair. Members of Presbytery were appointed to visit the aid receiving congregations within the bounds of the Presbytery in the interests of the Home Mission and Augmentation Funds. A call was presented from the congregations of Tottenham and Beeton, in the Presbytery of Barrie, to Mr. Peter Nicol, minister at Unionville, etc. After parties had been heard for and against his translation and Mr. Nicol had stated his desire to accept the call it was agreed to grant the translation, to take effect on and after the 15th day of February next. The following motion was unanimously passed in reference to the late Joseph Gibson: "The Presbytery of Toronto desire to place on record their sense of the great loss sustained by the Church, in the death of Mr. Joseph Gibson, an esteemed elder of the congregation of Deer Park. Mr. Gibson's great interest in the spiritual work of the Church led to his being often selected by the different courts of the Church for investigating, determining and harmonizing adverse interests. These duties he ever discharged with the greatest acceptance. His willingness, devotion and self-denial were ever manifest, and most highly appreciated. The members of this court who have labored with him, will all bear witness to his great efficiency, as a co-Presbyter and also to his hearty devotion and loving self-denial in the Master's cause. The Presbytery would heartily sympathize with the congregation, who have lost a most valued member and office-bearer. They do heartily tender their deep and prayerful sympathy with the bereaved family, and commend them to the precious consolations of the God of all comfort and peace.—R. C. TIBB, Clerk.

TORONTO CONSERVATORY OF MUSIC.

The past year of the Toronto Conservatory of Music has been attended with unusual success, as shown by the report submitted at the General Annual Meeting of the shareholders held recently. During the eight years of its past successful history, public confidence has been so established in the Conservatory's stability, facilities and management, that a yearly increase in the attendance of students from all parts has been secured, more being in attendance in 1895 than in any previous year. The standard of scholarship was never so high as at the present time, the number who took and passed examinations being 100 more than in any former season, indicating an increasing desire for the thoroughness of instruction which the Collegiate Course of the Conservatory affords. In the various departments of Music—instrumental, vocal and theoretical, elocution and physical culture, 23 diplomas and 373 certificates were awarded, making a total of 396. Gold and Silver medals and scholarships were awarded to the value of \$1,200. Mr. Edward Fisher, the Musical Director, and his capable staff of teachers have much reason to feel gratified at the unqualified success which has attended the work of this progressive institution, as shown by the foregoing report. The Spring Term opens on Feb. 3rd, which is a most favorable time for pupils to enter for study.

A PERT QUESTION ON LIFE INSURANCE TO BE ANSWERED BY THE NON-INSURER.

"How many cases do you know of where a deceased husband ever paid in anywhere near the amount of money in premiums that his widow received from the company after his death? Such instances are remarkably rare, and are only equalled by cases where men have the good sense to insure their lives without being fairly driven into the performance of that duty.

"Death is a enemy to the usual revenue. If you die insured, 'the butcher, the baker, and the candlestick maker,' will keep right on coming, without dunning. Get insured. It's a good investment.

"The man who procrastinates may be sorry he met the undertaker before the insurance agent overtook him."

The best thing is always the cheapest, therefore, in selecting a company in which to insure, be careful to ascertain its exact financial position, etc. (which can be readily done on reference to the Government Insurance Blue-book), and thus make sure your selection of a company is the best; such a reference would disclose the fact that in respect to all important essentials, the North American Life Assurance Company stands unexcelled, its ratio of assets to liabilities exceeding that of any other Canadian company. The year 1895 was pregnant with success for that progressive Home Company; it was undoubtedly the best year in the Company's history, as will be shown by the report which will be published for distribution after the annual meeting.

N.B.—The last issue of the Monetary Times contains a notice that the "Annual general meeting of the Company will be held at its head office, 22 to 23 King street west, Toronto, on Friday, the 31st inst., at 10.30 a.m.; participating policy-holders are entitled to be present and have one vote for each \$1,000 of insurance held by them in the Company."

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"ST. AUGUSTINE" Sacramental Wine.

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

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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. quarts, \$9.00

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British and Foreign.

The Chicago brewers have decided to close up about 1,700 saloons in that city.

The consumption of coffee in France has increase within thirty years from 1/2 lb. to 3 1/2 lb. per head.

Rev. W. B. Sproule, of Killymurriss, has accepted a call to succeed Professor Hamill at First Lurgan.

Rev. J. MacMillan, of Nairn, has been called to be colleague and successor in Lansdowne Church, Glasgow.

£1,200 has been spent on the improvement of Kelso Parish Church, of which only £70 remains to be raised.

In Edinburgh, last year, there were 9,580 persons arrested—a decrease of 27 as compared with the previous year.

Prince Henry of Orleans has crossed Tibet, travelling 1,500 miles over a region previously untroddeu by any European.

At Sydney, New South Wales, there are still many hundreds of persons for whom the Government is finding or making work.

Mr. Thomas Sinclair, Belfast, who has been made a Privy Councillor, has been long and honourably connected with the Irish Presbyterian Church.

The second five years "truce" on the instrumental music question in Ireland expires in June next, and the controversy, it is expected, will be revived.

Great Britain has a longer sea-coast line than any other nation in Europe. It measures 2,755 miles, with Italy second, 2,472 miles, Russia ranks third, and France fourth.

The St. John's Wood congregation (Rev. Dr. Gibson) have contributed £628 in the twelve-months to the Sustentation Fund, and Sifton-park (Rev. John Watson) £600.

Rev. Alexander Connell, in writing to decline the call from St. Columba's, Edinburgh, said he felt that for some years at least his work would be at Regent-square, and there he must abide.

Blairgowrie heritors have unanimously refused Rev. R. Kemp's application for an enlargement of his manse, nearly £400 having been spent on the building since his induction in 1881.

Camnock congregation have resolved to build a new church, a lady member having promised a first donation of £1,000 and also agreed to give £2,000 more when the congregation have raised a certain sum.

Rev. J. Johnstone, B.D., of St. James's Church, Kirkcaldy, died suddenly recently from typhoid fever. He began his ministry as assistant in the High Church, Inverness, and was translated to Kirkcaldy about six years ago.

The Sultan's recent present or bribe to the Tsar included a diamond necklace for the Tsaritzza, valued at 35,000 Turkish pounds; a cigarette-case studded with diamonds, and a so-called Christian relic—"a piece of the cross of Christ."

Several meetings were held at Turriff to celebrate the jubilee of the senior pastor, Dr. Sutherland, who was the first minister of that charge. Dr. Sutherland's colleague, Rev. R. S. Simpson, is at present under call to Dr. W. C. Smith's old church in Edinburgh.

Rev. Dr. Paton, the veteran missionary, whose labours in the New Hebrides are part of the romance of missions, has arranged with the Victorian General Assembly that at his death the fund of £12,000, raised by him for the purpose of the mission, shall pass under the control of that body.

A BROAD MINDED DIVINE.

DOES NOT HESITATE TO SPEAK FOR THE GOOD HIS WORDS WILL DO.

A Scholarly Christian and a Beloved Pastor Who Believes in Training the Body as Well as the Mind.

The twenty-ninth day of April is a notable day in the history of the May Memorial church in Syracuse, as it is the anniversary of the installation of the Rev. Samuel R. Calthrop, D.D., the eminent divine who so long has ministered to them spiritually as pastor of the church.

Dr. Calthrop was born in England and received his preparatory scholastic training at St Paul's School London. Entering Trinity College, Cambridge, he soon became a bright figure in that brilliant coterie of scholars, literary men and wits that followed in the traditions of Macaulay and his associates at the university. In the middle of the century he visited Syracuse and received his first impressions of the young city that nearly a score of years later he was to choose as his home and in which his labors have been so long and effective. The masterly pulpit addresses of Dr Calthrop have had their fundamentals drawn from the deepest research. His people have been instructed by him, not only in things spiritual, but in the elements of the broadest culture, in literature, in art and in science. His young men have been taught a muscular system of morality. In these and in many other ways has he endeared himself to his congregation, which is one of the most highly cultured and wealthy in the city.

Dr Calthrop has a striking personality. To the eye he is a most picturesque figure. His head and face, framed in luxuriant masses of silky, snow white hair and beard, are of the type of Bryant and Longfellow. Although over seventy years old his rather spare figure is firm and erect and every movement is active and graceful. His whole life long he has been an ardent admirer and promoter of athletic sports, and even at his advanced age, plays tennis with all the vigor and skill of a young man. To Syracusans, perhaps, this remarkably versatile man is most widely known, apart from his profession, as a scientist.

On a bright April morning a reporter followed the winding driveway that curving round the hill leads to Calthrop Lodge.



REV. DR. CALTHROP, SYRACUSE, N. Y.

an old-fashioned red brick mansion, surrounded by a grove of oaks and chestnuts. Wearing a black skull cap and a black coat of semi-clerical cut, the master of Calthrop Lodge graciously received the reporter who called to inquire about his health, for, though manfully repressing all possible evidence of his suffering, Dr Calthrop for many years had been the victim of a distressing affliction, until by fortunate chance he was lead to take the remedy which has effectually cured him.

During more than half of his pastorate in Syracuse, Dr. Calthrop has been troubled with rheumatism, and at intervals he suffered excruciating agony from it. At times the pain was so great as to prevent him from walking. Many remedies were tried without success and he and his friends had given up hope of a permanent cure or of more than temporary relief when he took the preparation that drove the disease completely from his system.

In a letter written to the editor of The

Unanimity Of Opinion . .

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

Doesn't the makers name occur to you?

THE . . .

E. B. EDDY CO.,

HULL, QUE.

Evening News, of Syracuse, last year, Dr Calthrop told of his affliction and its cure. This is Dr. Calthrop's letter:

To the editor of The Evening News, Dear Sir: More than 35 years ago I wrenched my left knee, throwing it almost from its socket. Great swelling followed, and the synovial juice kept leaking from the joint.

This made me lame for years, and from time to time the weak knee would give out entirely and the swelling would commence. This was always occasioned by some strain like a sudden stop. The knee gradually recovered, but always was weaker than the other.

About 15 years ago, the swelling recommenced, this time without any wrench at all, and before long I realized that this was rheumatism setting in the weakest part of the body. The trouble came so often that I was obliged to carry an opiate in my pocket everywhere I went. I had generally a packet in my waistcoat pocket, but in going to a conference at Buffalo, I forgot it, and as the car was damp and cold, before I got to Buffalo my knee was swollen to twice its natural size.

I had seen the good effects that Pink Pills were having in such cases, and I tried them myself with the result that I have never had a twinge or a swelling since. This was effected by taking seven or eight boxes.

I need not say that I am thankful for my recovered independence, but I will add that my knee is far stronger than it has been for 35 years.

I took one pill at my meals three times a day.

I gladly give you this statement.

Yours, S. R. CALTHROP.

Since writing this letter I re Calthrop has not had any visits from his old enemy and is even more cordial now in his recommendation of Dr. Williams' Pink Pills than he was then. To the reporter he said:

"I am continually recommending Dr Williams' Pink Pills to acquaintances and those I chance to meet who are troubled with rheumatism or locomotor ataxia.

"Pink Pills," continued Dr Calthrop, "are the best thing of the kind I know of. They are infinitely superior to most medicines that are put up for sale. I know pretty well what the pills contain and I consider it an excellent prescription. It is such a one as I might get from my doctor, but he would not give it in such a compact form and so convenient to take.

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Ladies, beware of the many crude imitations of Diamond Dyes that are sold in some places. These imitation dyes lack all the essential qualities that are required to produce good and permanent colors.

If you would dye with ease, pleasure and satisfaction, use only the old reliable Diamond Dyes, noted for strength, brightness and never-fading qualities. Diamond Dyes will cost you just the same price as the common dyes; every package is fully warranted to do the work promised.

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MISCELLANEOUS.

A pastor who is as much with his people as is possible, not to gossip with them, or sit with them, but to pray with them, will be likely to retain their affection.

Exposure to cold, damp winds, may result in pneumonia unless the system is kept invigorated with Hood's Sarsaparilla.

There are still people in the world who imagine that they place God under obligation to them by not doing any harm—like the cook who wanted extra pay for not poisoning the family.

Missions are one of the great witnesses for Christianity. Disciples leave their homes, endure much privation, peril their lives even, for what? Not for profit, for they could command better salaries at home. Not for social distinction, for they give up society. For this only: "The love of Christ constraineth me."

Coughs and Colds are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. BROWN'S BRONCHIAL TROCHES are offered, with the fullest confidence in their efficacy, giving almost invariably sure and immediate relief. 25 cts. a box.

A worthy man who was very sensitive and retiring, having lost his wife, privately requested that he might be remembered in the minister's morning prayer from the pulpit, but asked that his name might not be mentioned. On Sunday morning the good minister prayed most eloquently for "our aged brother upon whom the heavy hand of sore affliction had so lately fallen." At this point an elderly man, whom the minister had married to a very young wife during the week, rose with a bounce, and stamped down the aisle, muttering loud enough to be heard half over the chapel:—"It may be an affliction, but I'm blest if I want to be prayed for in that fashion!"

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.

It is well-meant errors of Christians which make unbelievers. The first requisite should be love of truth at all costs. Second, warm sympathy with every form of spiritual conflict, and with that part of it which is intellectual; every genuine religious difficulty of an intellectual kind deserves, not denunciation, but loving sympathy and help. Third, intellectual power, backed by adequate learning; and, fourth, which is of unspeakable importance, to deal fairly and courteously with adversaries. Hardly anything repels young people so much as books on the so called orthodox side which speak rudely or bitterly of their opponents.—*Dr. Butler.*

TO BUILD UP

both the flesh and the strength of pale, puny, scrofulous children, get Dr. Pierce's Golden Medical Discovery. It's the best thing known for a wasted body and a weakened system. It thoroughly purifies the blood, enriches it, and makes effective every natural means of cleansing, repairing, and nourishing the system. In recovering from "La Grippe," pneumonia, fevers, or other debilitating diseases, nothing can equal it as an appetizing, restorative tonic to bring back health and vigor. Cures nervous and general debility.

All diseases of lower bowel, including rupture and pile tumors, radically cured. Book of particulars free. World's Dispensary Medical Association, 663 Main St., Buffalo, N.Y.

The Ladies' Journal Bible Problem Plan

No. 30.

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

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

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

THE FIRST REWARDS.

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

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

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

THE MIDDLE LIST.

- 1—A handsomely finished Upright Piano.
- 2—One Gents' handsome Hunting Case Gold Watch.
- 3 to 17—Fifteen Silver Tea Services, Quadruple Plate (Four pieces).
- 18 to 37—Twenty 1-2 doz. Forks, Silver Plated, (Superior quality).
- 38 to 42—Five dozen Desert Knives, extra finish, valued at \$7.00.
- 43 to 142—One hundred Testaments, handsomely illustrated, Morocco bound.
- 143 to 162—Twenty complete copies Chambers' Journal.
- 163 to 174—Ten dozen Desert Knives, Superior quality, valued at \$6.00.
- 175 to 184—Twelve 1-2 dozen Nickel Plated Tea Spoons, extra quality for common use.
- 185 to 194—Ten Ladies' pretty Gold Brooches, latest design.
- 195 to 200—Six Ladies' Open Face Gold Watches.

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

THE LAST LIST

- 1 to 20—Twenty 1-2 dozen Table Spoons—superior quality.
- 21 to 25—Five handsome Gold Lockets.
- 26 to 30—Five handsome Silver Thimbles.
- 31 to 35—Five Paris Individual Salt Casters.
- 36 to 60—Twenty five Testaments, Morocco bound.
- 61 to 65—Five dozen Nickel Plated Tea Spoons.
- 66 to 75—Ten complete Volumes Chambers' Journal.
- 76 to 100—Twenty-five handsome Souvenir Spoons of Toronto.
- 101 to 110—Ten Boys' Nickel Watches.
- 111 to 120—Ten handsomely Bound Volumes, History of the Bible.
- 121 to 123—Three Sewing Machines, complete attachments.
- 124 to 127—Four dozen Dinner Knives, extra quality, valued at \$6.00.
- 128 to 160—Thirty three 1-2 dozen Silver Plated Forks.
- 161 to 199—Thirty-nine Testaments, Morocco bound.
- No. 200—A handsomely finished Upright Piano valued at four hundred dollars.

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

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

A SILVER TEA SET OF FOUR PIECES.

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

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

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

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

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

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

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

Miscellaneous.

IF YOU WANT THE BEST GARDEN in your neighborhood this season **PLANT OUR FAMOUS SEEDS AND PLANTS** all of which are described and illustrated in our beautiful and entirely **New Catalogue for 1896.** A new feature this season is the **Free** delivery of Seeds at Catalogue prices to any Post Office. This "New Catalogue" we will mail on receipt of a 2-cent stamp, or to those who will state where they saw this advertisement, the Catalogue will be mailed **Free!**

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Miscellaneous.

self-help

You are weak, "run-down," health is frail, strength gone. Doctors call your case anæmia—there is a fat-famine in your blood. **Scott's Emulsion** of cod-liver oil, with hypophosphites, is the best food-means of getting your strength back—your doctor will tell you that.

He knows also that when the digestion is weak it is better to break up cod-liver oil out of the body than to burden your tired digestion with it. **Scott's Emulsion** does that.

SCOTT & BOWNE, Belleville, Ont. 50c. and \$1.00

MEETINGS OF PRESBYTERY.

- ALGOMA.—At Webbwood, in March, 1896.
- BRUCE.—At Chesley, on March 10th, at 1.30 p.m.
- BARRIE.—At Barrie, on January 28th, at 10.30 a.m.
- BROCKVILLE.—At Winchester, on February 24th, at 7.30 p.m.
- BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon.
- CHATHAM.—In St. Andrew's Church, Chatham, on Feb. 25th, at 10 a.m.
- CALGARY.—At Calgary, in Knox Church, on first Friday, 12 March, 1896, at 8 p.m.
- GUELPH.—At Guelph, in Knox Church, on Tuesday, January 21st, 1896, at 11.30 a.m.
- HURON.—At Seaford, on January 21st, at 10.30 a.m.
- HAMILTON.—In Knox Church, on Jan. 21st, at 9.30 a.m. Afternoon and evening of 20th, a conference on Young People's Societies.
- KAMLOOPS.—At Kamloops, on March 4th.
- LINDSAY.—At Uxbridge, on Feb. 18th, at 11 a.m.
- MAITLAND.—At Wingham, on January 21, 1896
- MONTREAL.—At Montreal, in Knox Church, on March 3rd, at 10 a.m.
- OWEN SOUND.—At Owen Sound, in Division St. Hall, on Tuesday, March 17th, at 10 a.m.
- PORTAGE LA PRAIRIE.—At Gladstone, on March 3rd, at 3 p.m.
- PETERBORO.—At Port Hope, in Mill Street Church, on March 17th, at 9.30 a.m.
- QUEBEC.—At Quebec, in Morrin College, on February 25th.
- REGINA.—At Moosomin, on first Wednesday, in March, 1896.
- SARNIA.—At Sarnia, in St. Andrew's Church, on March 10th, at 11 a.m.
- SAUGEN.—At Palmerston, in Knox Church, on Tuesday, March 10th, at 10 a.m.
- VICTORIA.—At Victoria, in First Church, on March 3rd, at 2 p.m.
- WHITEV.—At Bowmanville, on January, 21st, at 10.30 a.m.

Miscellaneous.

PERFECT CURE...

Rev. J. M. McLEOD, Zion Church, Vancouver, B.C.—"It is nearly three months since I finished the package of K. D. E. which you sent me; and though I have for more than twenty years suffered from indigestion that one package seems to have wrought a perfect cure. Since taking your remedy I have not had the slightest symptom of a return of my old enemy. It affords me much pleasure to recommend K. D. C. to the numerous family of dyspeptics as the best known remedy for that most distressing malady."

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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, PR.B., 496 Pape Ave., Toronto

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Until "Nature's Sweet Restorer," South American Nervine Tonic, Built up the Nervous Organism and Gave Back to the Worn and Exhausted Nerve Centres Their Wonted Vigour.

For four generations the remarkable family of LaBodie have been prominently identified with the legal and professional life of Montreal. A long line of active, intellectual men, whose ambition to rise to prominence meant a constant drain upon the nerve forces, and a tremendous demand for brain power. Adolphe LaBodie, B.C.L., J.P., etc., has for seventeen years been actively engaged in the legal profession, living, as the duties of intellectual men of this fast age demand, beyond the reserve limit of natural nerve force, requiring more of the nerve centres at base of brain than they can possibly fulfil, which always results in nervous prostration, dyspepsia, hot flushes, insomnia, constipation and attendant evils.

Mr. LaBodie spared neither time nor money to obtain relief, went to Europe for special treatment, all to no purpose. His attention being directed to South American Nervine Tonic, he concluded to try it. Result—immediate relief from insomnia, and a perfect and permanent cure from all other disorders, with but five bottles of the Nervine.

Mr. Adolphe LaBodie, under date of April 27th, writes from Montreal: "I was suffering from insomnia and nervous debility, prostration and exhaustion rather than rest followed a night's experience. Took five bottles of South American Nervine, and am wholly recovered, and now enjoy restful nights. I have tried many remedies, have been treated in Europe, and can say with truthful emphasis that the South American Nervine has cured me."

There is reason in all things; business reasons in business; truthful reasons in truth. Mr. LaBodie's statement herewith is the truthful reason why, if South American Nervine cured him, it will cure you. It is the nerve builder for brain-workers. Brain and stomach cannot both work at the same time with healthful and happy issues. One must suffer. Intense intellectual activity produces indigestion, because the brain is consuming all the nerve power. South American Nervine Tonic holds nature to a happy poise, and life and its duties swing to fruitful success.

RHEUMATISM.

You have no doubt tried many so-called remedies, but you have not tried JO-HE, the king of all remedies, or you would not be suffering still. When used in time JO-HE comes off victorious in every battle with disease of any nature. Use this great Magnetic Rock Oil from Texas to obtain speedy relief and cure. Thousands of thankful testimonials. Oil 75c. per can, mailed to any address.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Dominion Reformatory, Alexandria, Ontario," will be received at this office until Saturday, 16th of February, 1896, for the several works required in the erection of the proposed Reformatory, at Alexandria, Ont. Plans and specifications can be seen at the Department of Public Works, Ottawa, at the offices of the Clerks of Public Works in the Post offices of Montreal and Quebec and at the office of the Engineer in charge, Mr. H. A. Gray, Confederation Life Building, Toronto, on and after Tuesday, 28th January, instant, and tenders will not be considered unless made on form supplied, and signed with the actual signatures of tenderers. An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender. By order, E. F. E. ROY, Secretary. Department of Public Works, Ottawa, 6th of Jan., 1896.