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## OVER LAND AND SEA.

The Sabbath comes to us week after week with so fair a gift in its hand, so gracious a smile on its face, so Divine elevation in its heart, that it behooves us to make some preparation for so welcome a guest.

We do not fail to set our houses in order, and appoint our tables fittingly when friends whom we delight to honor are expected within our doors. There are days which we all keep with an extraordinary splendor, anniversaries, gala days, fete days. This seventh day festival comes to us from God Himself, the ever renewed expression of His gentle thought of us, His children. Can we do otherwise than greet it with joy and receive it with gratitude?

To prepare aright for the Sabbath we should lay our worldly cares aside. Even if the week has been full of disappointments, embarrassments and perplexities, we shall the better gain strength to enter on another wrestle with such cares and solitudes, by bringing serenity and patience to the Sabbath. This blessed interlude is meant as a truce to the week-day strife and struggle. Let us take the full benefit of it, with thankfulness in our souls. We are in peril of losing, as a people, our sense of obligation to God; our consciences are less sensitive formerly on many points. We need to be toned up, and to have the courage and the faith to hold fast to our blessed Sabbath day.

Have you ever wondered what an impression it would make on one of the ancient Greeks, to stand in our streets and see the electric cars, and locomotives, and fire engines go by? Do you think that he would be any less astonished to find that the gospel, which was counted by his countrymen "foolishness," had turned the world upside down?

The Russians have made a singular discovery in Central Asia. In Turkestan, on the right bank of the Amou Daria, is a chain of rocky hills near the Bokharan town of Carki, and a number of large caves, which, upon examination, were found to lead to an underground city, built apparently long before the Christian era. According to effigies, inscriptions and designs upon the gold and silver money unearthed from among the ruins, the existence of the town dates back to some two centuries before the birth of Christ. The underground Bokharan city is about two versts long, and is composed of an enormous labyrinth of corridors, streets, and squares, surrounded by houses and other buildings two or three stories high. The edifices contain all kinds of domestic utensils, pots, urns, vases, etc. In some of the streets falls of earth and rock have obstructed the passages, but generally, the visitor can walk about freely without so much as lowering his head. The high degree of civilization attained by the inhabitants of the city is shown by the fact that they built in several stories, by the symmetry of the streets and squares, and by the beauty of the baked clay and metal utensils, and of the ornaments and coins which have been found. It is supposed that long centuries ago this city, so carefully concealed in the bowels of the earth, provided an entire population with a refuge from the incursions of nomadic savages and robbers.

A Scotchman named McGregor, living in San Francisco was accosted early one morning by a foot pad who suddenly holding up a pistol, said: "Throw up your hands!" "Why?" asked Mr. McGregor, calmly. "Throw them up!" "But what for?" "Put up your hands," insisted the foodpad, shaking his pistol. "Will you do what I tell you?" "That depends," said Mr. McGregor. "If ye can show me any reason why I should put up my hands, I'll no say but what I wull; but yer mere requaist wad be no justification for me to do so absurd a thing. Now, why should you, a complete stranger, ask me at this 'oor o' the mornin' on a public street ta pit up ma hands?" "Dash you," cried the robber, "if yo don't quit gassin' and obey orders, I'll blow the top of yor head off!" "What! Faith man, you must be oot o' yer head. Come, noo, poor buddy," said McGregor, soothingly, coolly catching the pistol and wresting it with a quick twist out of the man's hand. "Come, now, an' I'll show ye where they'll take care o' ye. Hech! Dinna ye try to fecht, or, ecod, I'll shoot ye. By the way, ye might as weel put up yer ain hands, an' just walk ahead o' me. That's it. Trudge awa' noo." And so Mr. McGregor marched his man to the city prison and handed him over to Captain Douglass. "It wudna be a bad idea to put him in a straitjacket," he said serenely to the officer. "There's little doot but the buddy's daft." And he resumed his interrupted homeward walk.

There are about half a million Presbyterians in the South African communities, and an effort is now being made to federate the different churches for practical work.

In the Norwegian town of Hangesund, which has a population of 6,200 not a drop of spirituous liquor has been sold for 29 years. Many of the inhabitants have never tasted liquor.

A very interesting collection of prehistoric musical instruments lie in the National Museum, Copenhagen. These instruments were found, with many other articles of manufacture belonging to the tribes of Angles and Saxons, on the Jutland peninsula, and were, it may be assumed, among the first instruments of music known to our forefathers. They are horns of bronze, long and slender in shape, bent upward and forward in graceful curves, and ending in large bronze discs, richly ornamented with curious buckle designs. These instruments are called "lures," and are supposed to have been made during the bronze age.

The daily average of inmates for the year in the Edinburgh House of Refuge was about 276. This number is made up of persons whose cases are not met by the existing poor laws—persons of intemperate habits, incurables, and friendless pensioners. In the Night Refuge Department no fewer than 13,725 persons were sheltered and relieved during the year; and in co-operation with the Association for Feeding and Clothing Neglected and Destitute Children, 18,092 meals had been supplied to poor children attending school. Last winter, 42,592 meals were given in the soup kitchen at 1d, each, and 37,534 free meals. Much kind assistance had been given by lady visitors and gifts of clothing from friends of the institution. There is in hand a free balance of £418 3s, 6d.

## The Presbyterian Review.

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Toronto, January 16, 1896.

### Aged and Infirm Ministers' Fund.

The following letter from the Secretary of this fund is of such general interest that we give it special prominence.

To THE EDITOR,—Will you allow me to lay before your readers a few facts in regard to the claims of this Fund, on the consideration of those who are either giving to missions, or dividing the congregational funds among the different schemes.

1. We have this year on the list 74 annuitants.
2. The sum required will be about the same as last year.
3. We had much less on hand at the beginning of this year than the previous one.
4. The amount of interest from investments will not be larger than last year, owing to the reduction in the rate of interest.
5. The amount from Minister's Rates will be less this year,—there are not many arrears to collect.

6. We have no royalty from the Hymnal Committee. Therefore congregational collections should be 20% larger this year than last, if we are to meet the demands properly, made by our aged brethren, even under the modified rule.

Shall we cut down their allowance, or shall we pay them the amount promised?

Did your congregation give anything last year? If so, can you increase a little? If you did not give, will you try and help?

A fair consideration of this scheme, and a little increase in the amount apportioned with a contribution from every congregation, would put the Fund in a good position. Yours truly,

W. BURNS, Sec'y.

### Our French Work

As many congregations make their allocation for the various mission scheme of the church at this season of the year it is desirable that the condition of the different funds should be clearly understood. We are sorry to learn that while most of the schemes seem to be suffering somewhat from the hard times, that for French Work is in danger of becoming seriously embarrassed unless something unforeseen occurs before the end of the financial year. The receipts at the present time are about 40 per cent short of what they were at the corresponding period of last year. It is not that the returns from congregations are fewer but that the amounts sent in are smaller, and several generous individual contributors to the work have passed away.

As the expenditure is based on the income of the previous year this makes it necessary to borrow much more largely than in former years, with the possibility that there will be nothing to meet the notes when they

mature. At least \$10,000 will be needed on the 1st, of February when the grants for the current quarter are due. The Board are very unwilling to contract the work. But they have never yet reported a deficit to the Assembly and trust that it will not be necessary to close any of the missions in order to avoid a serious one this year. There never was a time when the work was more hopeful than now. There is no need to be specially aggressive in order to get a hearing for the gospel among the French Canadians to-day. Many of them in all parts of the country and in almost all classes of society are looking for some way out of their religious perplexities. All that is needed is that the light of the gospel should be held up sufficiently high at the important points to attract many inquiring minds who know not where else to turn.

But altogether apart from that there are many whom we have already encouraged to look to us for the religious nurture of themselves and their families. To withdraw from any field means practically to leave them without ordinance, or to drive them back to Romanism with which they are profoundly dissatisfied. There is no other Protestant church in as good a position to care for these as our own or upon which they have as strong a claim.

It is to be hoped therefore that congregations will respond liberally. But we have also many individual members who are in a position to help by giving over and above what is now contributed through their several congregations. Will not some of them take the place of men like the late Mr. Fergusson of Fergus who for many years gain an annual subscription of \$800? The offer of half a dozen such would go far to relieve the Board of its financial anxieties at the present time.

### The Church's Prosperity.

There is probably no minister in Scotland whose advice on church work is so much sought for and so generally appreciated as Rev. Dr. Stalker. He and Rev. Dr. J. Marshall Lang, occupy an enviable position in this respect. And why? Because they are careful thinkers; men who closely examine the actual conditions of their work, who give much thought to details and to basic principles, who are extremely cautious in their utterances where doubts exists and ably emphatic where the path to them is clear. Dr. Stalker's counsels to young preachers touching preparation for the pulpit and the delivery of the message are gratefully remembered by many ministers who have benefited by them; his advice to young church workers has often proved of wide application and great advantage to city and country congregations, with Dr. Howie he shares distinction in matters of church finance and with Dr. Wells in church extension. The opinion of a man thus tried and tested is of great value wherever conditions of work are similar. Speaking lately in Dundee to the office-bearer's Union, on the conditions of a church's prosperity be advised making the most of the state of things that exist, with an openness for a gradual and reasonable change. What most of them were needing were not changes in form of worship and arrangements, but a fresh power into the forms which they at present had. The Church could only live and thrive as it adapted itself to the changing conditions of the population. It seemed to him that among the younger ministers there was a growing determination to put an end to drunkenness, which was by far the greatest obstacle in the path of the Gospel, and which they had tolerated far too long.

To fight the evils of intemperance is a noble aim, and one the church ought to keep ever in the foreground; to fight worldliness, insincerity, hypocrisy, and other crying evils of the time, systematically, earnestly and pointedly, with a special knowledge of how these drifts affect society and the church is a war for Christianity to which the highest gifts of the ablest ministers ought to be consecrated. It is no single evil that retards the gospel. As there is a multiplicity of disease so there must of remedy, that well-proportioned, Christian character may be built up. What a glorious work! open for, not only ministers ordained and inducted, but to every man and woman to whom the name of the Master is dear.

**Home Mission Circular.** At the request of the Home Mission Committee, the Rev. Dr. Robertson Moderator of Assembly, has prepared a comprehensive statement of the Home Mission work of the church. This has been printed in a leaflet form. Packages of the leaflet are being sent for distribution to all the Ministers of the Church. Copies can be had by others desiring them, or additional copies by Ministers, on application to the Rev. Dr. Warden, Montreal.

**Departing Missionaries.** A special series of services in connection with the departure of Mr. Geo. Shields to Thibet and Mr. R. A. Jaffray to South China, under the auspices of the International Missionary Alliance of New York, will be held in the Central Presbyterian Church, Toronto, commencing Saturday the 18th inst., at 3 p.m. There will also be a union Christian Endeavor meeting at 7.30; special meetings in Association Hall at 3 and 7 p.m. Sunday; and on Monday evening at 7.30 a farewell to the departing missionaries.

**A Timely Suggestion.** The Rev. R. P. MacKay, Secretary of Foreign Missions, makes the following timely suggestion which we desire to emphasize. Many of our readers are subscribers to magazines and scientific papers which they do not make special use of when read. They would be much appreciated by our missionaries in the foreign field and if Mr. Mackay was communicated with, he would give the address to which the magazines could be sent regularly. The limited income of the missionary prevents him from taking the number of publications that he might desire and which would be of help to him in his work in the field.

**Disunion Paralyzes Europe.** There is much truth in what *The Evangelist* says regarding the Armenian question and the Venezuelan Wartalk:—"If we must go to war at all, let it be in the cause of Armenia," is a very general remark. No doubt the Armenian cause will suffer some detriment by the present interest in Venezuela. The eyes of the world will be turned westward, and what slight check upon his policy the Sultan may have felt from European opinion will be removed. Yet it may be questioned if this will make any real difference. The Sultan has long felt able to snap his fingers in the face of Europe, secure in their want of harmony.

**Religious Instruction in the Schools.** The Bible cannot be read in the schools because it is against the law of attorney generals. But the boys read the penny dreadfuls and lurid dailies, and turn train wreckers. They learn to think bravado is bravery. They form ideals of courage that are crime inspiring. The lads at Rome who ditched a train, as they had read of others doing, had a hammer to break the skulls of passengers who were not willing

to be robbed. We are educating a generation lacking moral sense. One of these boys regretted the wreck when it was too late, but most of them failed to realize that it was very blameworthy. Schools that do not develop the conscience are failures. A clever brain without any moral governor makes a devil. The churches must try to reach every soul, or we are not safe.

**Knox College.** Among the names mentioned in connection with the vacant professorship of Old Testament Literature and Exegesis is that of the Rev. Hope W. Hogg, M. A. B. D. Mr. Hogg is a student and graduate of Edinburgh and is highly commended by Sir W. Muir the President of that University; Prof. Rev. Adam Smith; Free Church College Glasgow. Rev. Prof. Orr; U. P. College Edinburgh and Rev. Dr. A. Watson Prof. American U. P. Theological College Cairo, Egypt. Mr. Hogg is 31 years of age and was born and brought up in the east. His writing for a new Bible Dictionary now being edited by Prof. Cheyne and Dr. S. Black. He has been entrusted with the translation of the 2d vol of Kittels *Gerchichte de Hebraer* forming the first of the new series of Old Testament works in the series of translations issued under the editorship of Prof. Cheyne and Bruce.

**Free St. George's Edinburgh.** This famous church which though but half a century old takes its place, in the public mind, with the great historic Churches of Scotland, has elected a colleague and successor to the Rev. Dr. Alexander Whyte, the present incumbent. Great men have been pastors of this congregation. The celebrated Dr. Candlish, the moving spirit of the 1843 Disruption was its first minister. Rev. Professor Lindsay labored there, as a young minister and from its pulpit graduated to the professorship of Church History he now holds in Glasgow. Dr. Whyte one of the ablest among Evangelical preachers of the present day, has long ministered to the congregation, and should his newly appointed colleague survive him in charge of the church the succession of eminent ministers will be unbroken. The choice of the people has fallen on the Rev. Hugh Black of Paisley, one of the most promising young clergymen in the Scottish Church, and he has intimated his acceptance of the call.

**Christian Chivalry.** On a pamphlet entitled "Christian Chivalry" by Thos. Phillips, B.A., and which contains the sentence "If Jesus Christ lived to-day He would turn London upside down in three months, and it would not take Him three years to shake England itself into shape," the *Echo* makes the following pithy and suggestive remark:—"Is not Mr. Phillips mistaken? Judging from the manner in which Jesus Christ was received eighteen and a half centuries since, and also judging from the manner in which His teachings are received and His conduct imitated in London and in the world generally to-day. He would more likely, should He reappear, be reviled, despised and persecuted by professing Christians, as He was by the Jews. Instead of turning London upside down the mass of Londoners would not permit Him to appear in their churches and turn a deaf ear to His words. He would, however, be listened to gladly by a faithful few, who would take up His cross and follow Him.

The *Northern Presbyterian*, edited by the Rev. Dr. McCrae, is a bright, interesting paper which has reached its sixth number, improving as it feels its way. It is an eight page weekly, well-written and well-printed, and newsy.

## Does God Answer Prayer?

BY MR. JUSTICE HODGES.

Some writer had wisely said that truth was many-sided, and could only be properly appreciated by those who were prepared to look at it from every aspect—from the inside as well as from the out. Only in that way could truth be reached, and partial conclusions be avoided. This was illustrated by the supposed conflict between faith and works. St Paul said in his Epistle to the Hebrews that "Man shall be justified by faith;" and yet St James asked, "Can faith save a man?" There was just the same kind of conflict between these statements as there was between the statements, "He prayeth best who liveth best," and "He prayeth best who loveth best." St Paul would doubtless have said, as St James did, that "Faith without works is dead." Faith must be manifested in works, and where works were absent faith was wanting too. He prayeth best who loveth best—that was, the man who loves best, the woman who loves best, will pray best.

First of all, what was the best kind of prayer? One or two poetic conceptions of prayer might be instanced. In Tennyson's idyll, when Enoch Arden first lay prostrate, and in his doubt and gloom he seemed to see his children leading low miserable lives from hand to mouth, and her he loved a beggar, he prayed, "Save them from this, whatever comes to me." It was the love of the husband and the father that dictated that prayer; and, according to the poet, the prayer was answered. But Enoch had to pay the price, for he came back after long years to find that his wife was his wife no more, and that his children called another man "father." Leaving the window through which he saw the warmth and happiness of their home he fell upon the ground and prayed for strength to bear his loneliness a little longer, and for strength "never to let her know; never to break in upon their peace." And that prayer, too, was answered, and again it was love of wife and children that dictated the prayer. Love dictated a prayer so earnest that it guided his life, and Enoch Arden lived in accordance with his prayer. Another illustration was suggested by the lines of Adam Lindsay Gordon, "A Joyous Guard." The poet made the speaker say:

"If ever I struck as a man should strike,  
If I struck but one stroke that was good in Thy sight,  
By Thy loving mercy prevailing,  
Lord, let her stand in the light of Thy face,  
Clothed with Thy love and crowned with Thy grace,  
While I gnash my teeth in the terrible place  
That is filled with weeping and wailing."

What dictated such a prayer as this? What but love was it made the man plunge into the bottomless pit, if only his one good deed were set down to the merit of the one he loved? Put to find prayer in its most perfect aspect, in its purest and grandest form, they had to leave the poets and go back to the closing days on earth of Jesus of Nazareth. It was for love of no wife or child that Jesus suffered death upon the cross, but for love of the enemies who had persecuted and reviled Him; and it was for them that He prayed with His latest breath. Was ever poet able to dream of love like this? So it was that the best prayer that could be uttered was the outcome of the warmest heart.

As to asking for spiritual gifts, there was among believers of almost all kinds no question. But it was said that we should not pray for temporal blessings, for mere earthly, every-day requirements. Now, to readers of the Scriptures he need not refer to the fact that God sent the ravens to feed Elijah, nor that He fed the Israelites with manna in the wilderness, nor that we were told that no sparrow fell to the ground without His knowledge, and that the very hairs of our head are all numbered. For those who believed that Jesus was divine and that the New Testament contained a true narrative of what He said and did, the whole question was answered by one single passage. Jesus taught us to pray, "Give us this day our daily bread." Those who took their stand upon that Book need go no further. They could get rid of all metaphysical and scientific doubtings. If they believed what Christ said and believed that He was the Son of God, He told them to ask it. But, then, among Christians the question had been raised as to whether it was not too contemptible a thing to approach the Throne of

Grace and say "Give us this day our daily bread." It was a disgrace, it was said, to approach God on such trumpery matters. Well, everybody must judge of what was trumpery for themselves, but this he said, that if he felt that his child hungered, and if he could not go to his Maker and ask Him either to give him the means to feed his child, or to feed the child Himself—if he could not go and ask God that, with a reasonable expectation that He would hear and answer—he would tear his Bible in pieces, and scatter it to the winds. (Applause.) And he would as much believe that those scattered fragments of paper would control the stormy blast as that there was such a God as the one he had worshipped. Then there were those who said, "You may pray for these small temporal matters if you like, but you must not ask for anything which would require an interference with the laws of nature." Now, the first question he would put to such a person was, "Do you believe in the existence of God? Do you believe that God is almighty? Because if you don't, of course there is an end to the matter." Because if it were admitted that there was an existing all-powerful God, who could hear the prayers addressed to Him, what was there to stop Him from moulding and applying laws which He Himself was keeping constantly in force? (Applause.)

While studying at the University many years ago, he had a talk upon this subject with the late Professor Wilson—perhaps the greatest scientist we had here at that time—and the Professor said, "I understand a law of nature to be an expression of God's will. When I talk of law of gravity I understand that God is willing that the law should act, and if God's will was for one moment suspended that law would be suspended." If that were so, surely there was no reason why God could not suspend the universality of any law at a particular time and place, and mould it as He pleased. The highest scientists, such as Professor Huxley, did not deny that such a thing could happen; they only said that it could not be proved. Huxley could not assert that God was not all-powerful, but he said the evidence was deficient to show that laws were altered in answer to prayer. Well, to that it could be answered, "If I believe in a Supreme Being, and if I believe that that Supreme Being can alter or suspend or mould or apply the laws of the universe, I shall require you to prove that He does not when called upon. As the lawyers say, the burden of proof is changed. It lay on me to prove that God exists. Now it lies on you to prove that He won't act." What a horrible thing it made of an all-powerful God to say that, after planting such desires and passions in our hearts, and after giving us the disposition to go down on our knees and pray for what we need, He then spins on and pins on, and though we kneel and pray He pays no heed, but leaves us to our miseries! Such a being was not a God, he was a grinning fiend. Once admit the existence of a supreme, all-powerful, all-merciful Being, and the whole trouble was at an end. Of course, it must not be supposed that every paltry petition, we send up, or even very serious petition, was to be granted. By no means. The highest prayer of all required us to say, "Thy will be done."

Coming back to the text from which he started, he reminded them once more that truth was many-sided, and the truth about prayer might be expressed in four different propositions. Not only was it true that "he prayeth best who liveth best," and "he prayeth best who loveth best," but it was true also that "he liveth best who prayeth best." It was love that made us most like God. No doubt they had all been present at some gathering when "Auld Lang Syne" had been sung, and when hands had been crossed and there was an interlacing of hand and hand. One of the ideas suggested by prayer was an interlacing, not of the hands, but of the affections; and so, as Tennyson put it,

"By prayer the whole round earth is bound  
By golden chains about the feet of God."

It was by everybody praying for everybody that we could do away with all our modern troubles—by the rich man praying for the poor and the poor man praying for the rich, instead of trying to get as much as they could out of one another. Cut-throat competition would vanish, and instead there would be a generous rivalry to see who could contribute most to the common well-being. Yes, the poet was right when he said—

"He prayeth best who loveth best  
All things both great and small;  
For the dear God who loveth us,  
He made and loveth all."

## True Worship.\*

BY REV. ADDISON P. FOSTER, D.D.

Our Saviour's conversation with the woman of Samaria is a model for those who would guide others to the light. In choosing a time and place, in introducing His subject by asking a favor, in exciting interest by awakening curiosity, in using analogy as suggested by objects about them to convey abstract truth, in convincing of sin without causing anger or alienation, in indicating His authority as a teacher, in unfolding clearly great fundamental doctrines, Christ here showed Himself a Master.

## SPIRITUAL THIRST SATISFIED IN CHRIST.

There is naturally a thirst in every heart. Among all who are out of Christ there is abundant evidence of a dull, gnawing discontent that increases as life passes and as one thing after another has been tried and has failed to satisfy. This feeling, it is true, does not always rise into consciousness. It is mastered, for the time being, by some predominant passion. The whirl of life with its absorbing interests makes the inward lack forgotten. But the moment the excitement is over and consciousness regains strength, the latent discontent makes itself felt with new power.

Christ meets this thirst with the living water of salvation. He presses the cup of His love to our parched lips, and, in the assurance of His forgiveness, friendship and help, there comes a sense of peace and rest unspeakably refreshing. Living water! No figure could more aptly describe the influence of Christ as He flows in upon the soul. He ends the fever of sin, removes the irritating cause, averts the penalty, turns our tastes in another way, quenches unworthy desires and pours a new life into the soul.

What is the everlasting life promised to him who receives salvation through Christ? It is that controlling force in the soul that turns all things in a right direction. The purpose is different; the thoughts and desires are new. "The old things are passed away; behold, they are become new." An entirely different principle of action now reigns and reshapes the whole life.

There occurs in the passage a subtle transition of thought such as is more common than we think. The Samaritan woman desired to change the subject of conversation. It was getting uncomfortably personal. This piercing-eyed stranger shows a startling knowledge of her past and present. "He whom thou now hast is not thy husband." What! She must speak of something else, and she seizes on the first thing that occurs to her, viz.—how she ought to worship God. There is a stream in Vermont which at one point plunges under ground and out of sight, only to reappear again a little farther on. So this woman's thought, passing from her sense of sin and her thirst for something better, reaches the light again in her anxiety to know how she shall come into proper relation to God and make due acknowledgment to Him. From a conviction of sin the channel leads directly to a desire for reconciliation with God and of communion with Him. Worship is the expression of our feeling towards God. It is the act of a child seeking its father and throwing itself on his neck. The Samaritan woman, quite unconscious of the logic of her thought, but seeing her unworthiness, in effect suddenly cries out, in the same spirit as did Job of old, "I want God; Oh that I knew where I might find Him!"

## WORSHIP INDEPENDENT OF LOCALITY.

Here Christ propounds a great truth, and, for that age and among that people, a startling truth. That the Jews might remain pure in an idolatrous age, they had been required to go up to Jerusalem to worship. The temple with its sacrifices was to be the center of their service. But all these symbolic methods of temple worship pointed to Christ, and in His coming they were ended. True worship is no longer to center in Jerusalem or its temple. It is equally acceptable in church or chapel, from Jew or Gentile. It is not restricted to any age or century or territory. God may be worshipped anywhere.

It follows that worship is to be universal. It is designed for mankind. In every nation under heaven men are to come to the Father and tell Him they love Him and would please Him. This seems a matter of course to us, but it

was a shock to Jewish prejudice, and we need not wonder that Christ revealed it first to this woman of an alien race.

## WORSHIP MUST BE SPIRITUAL AND SINCERE.

Christ went on to unfold the reason why worship was not to be confined to the Jews. In the nature of things it could not be. True worship must be in spirit and in truth. The reason for this is plain. God is a Spirit. Our worship is to be an endeavor to come into closer contact with God, to understand Him, to enter into His life. We must, then, whatever else we do, come into spiritual touch with Him. Forms may be well enough in their way, but they must not descend into empty genuflections and the careless mumbling of liturgies. Forms are a language, just as is music, and if used must convey thought. Even our private devotions may in time become the worst of forms. They may wear a rut in the mind and be uttered day after day in the same words without a conscious thought of their meaning.

The remedy for empty formalism is sincerity. We must worship the Father in truth. We must feel what we say. Since worship is simply the expression of love for God, if this love be in the heart, our worship will be real. If our love is cold, worship, no matter how elaborate, is hypocrisy, and can only displease Him who knows the heart.

True worship is best understood through Christ. The woman of Samaria, evidently a woman of unusual intelligence, recognized her dependence on the Messiah. Christ acknowledged her good sense by revealing Himself as this Messiah. "I that speak unto thee am He." He is ready to aid our worship by teaching us how to offer it and by going with us into the Divine presence. More than this, our worship should be offered through Him.

## "Our Father."

Whose Father? Yours? Mine? No, our; the Father of all of us. Jesus tell us so; He bids us call Him "Our Father."

Is He the Father equally of the Caucasian, the Negro, the Chinaman and the Indian? Jesus bids them all say "Our Father." Is He the Father of the poor man just as He is of the rich? Jesus instructs each to say "Our Father." Is He the Father of the sinful, the vile, of those that have forgotten their souls? Even yet Jesus tells them to come with the same form of address, "Our Father."

If God is Father to all of us, white and black, rich and poor, of good and ill desert, then all we are brothers.

Once a disreputable tramp, carrying the signs of dissipation and vice, applied at the house of a clergyman for food. He was invited into the kitchen, and the loaf of bread placed on the table. "Can you say the Lord's prayer?" said the clergyman. "No," was the reply. "Well, you say the Lord's Prayer after me, and I will give you what you want to eat. 'Our Father.' " "Our Father," repeated the tramp. "'Which art in Heaven.' " "Which art—did you say 'Our Father'?" "Yes; 'Our Father.' Go on: 'Which art in Heaven.' " "But do you mean your Father?" "Yes; my Father." "And my Father?" "Yes, I suppose so; but go on: 'Which art in Heaven.' " "But if He is your Father and my Father, then we are brothers, aren't we?" "Yes, I suppose we are." "Then if you and I are brothers, cut me that bread quick, and cut it thick!"

It may not be the best brotherliness to cut bread quick and thick for every tramp that comes to our door, but it is the lesson of the first words of the Lord's Prayer that we are brothers. The more we have of the spirit of Him who came to seek and to save the lost, the closer we shall be brought to our brothers. It is as if God in Heaven were drawing us all by the cords of His love to Him, and as these lines all converge to Him, the nearer we come to Him the nearer we must come to each other.

If God is our Father, then we need fear none of the ills of life. One who has such a Father has every reason to be happy. No apparent misfortune need discourage him. "Frederick, is God dead?" said old Sojourner Truth to Frederick Douglass when he was losing hope of the liberation of the slaves. When the most distinguished of English Wesleyans was being buried with all honors, and an eloquent speaker, standing before the vast congregation, began with the words, "The sun of Methodism has set" a shrill voice piped out from one of the front seats, "Bless the Lord, that's a lie!" The Church has no sunset so long as it has "Our Father which art in Heaven." It has victory before it, and so has every child that will be a son to such a loving Father.

\*A Meditation based on (John iv:1-23) in the Bible Study Union Course on "The Teachings of Christ."

### Temperance Work in the Church.

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, in the whole, has been faithful, and will continue to be faithful. In many of her Sabbath schools a great work is being quietly, but effectively 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 her 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 Abstiners, 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 course of intemperance.

Upper Stewiacko, N.S.

D. STILES FRANKS.

### Waiting upon God.

BY REV. ANDREW MURRAY.

What can be the reason that so many of God's beloved children complain continually, "My circumstances separate me from God; that trials, temptations, character, temper, friends, enemies—anything can come between my God and me." Cannot God so take possession that he can come nearer to me than anything in the world? Must riches, or poverty, sickness or sorrow, have a power over me that my God has not? No. Why is it that we so often hear God's children make that complaint? There can be but one answer. "They do not know their God." If there be trouble or feebleness in the Church of God, this is the reason. And this is why, in addition to the promise, "I will be thy God,"

the promise is so often added, "And ye shall know that I am your God." If I know that, not simply through man's teaching, nor with my mind, or imagination, but in the living evidence which God gives in the heart, then I know that the divine presence will be so wonderful and so near, that I can live all my days and years a conqueror through him that loved me. Is not that the life that we need?

Then why do not God's people know their God? For this reason. They take anything rather than God—ministers, and preaching, and books, and prayers, and work, and effort, any exertion of human nature, instead of waiting until God reveals Himself. That is the one necessity. Ah, brother, no teaching can put you in possession of this blessed light of God, all in all to your soul. I would to God that each one of us would ask his heart whether he is saying each day, "I want more of God. Do not speak to me only of all the beautiful truth in the Bible. That cannot satisfy me, I want God." In our inner Christian life, in our prayers, in our churches, in our fellowship, in our conventions, God must always have the first place. If that be given him he will take possession. In a meeting, every eye is fixed upon the chairman as the man who is to say who shall read, and pray, and speak, and keep order. Oh, if in each meeting each heart were set upon the living God, crying, "My soul thirsteth for God," what prayers and what blessings, and what presence of the everlasting God would be revealed. When a man is giving a lecture with a map or illustrations, he often uses a long pointer to indicate the places or illustrations. Does the audience look at that pointer? No. It might be of fine gold, but the pointer cannot satisfy them. They want to see what the pointer points at. The Bible is nothing but a pointer pointing to God; and Jesus Christ came to point us to show us, to bring us to God. I fear there are many people who love Christ and trust in Him, but who fail to see the one great object of His work; they have never understood the Scripture, "He died, that He might bring us unto God." There is a difference between the way I am going, and the end I have in view. I might be travelling amid beautiful scenery, in delightful company, but if I have a home I long to reach, all the scenery, and company around me cannot satisfy me. And God is meant to be the home of our souls. Christ came to bring us back to God, and unless we take Christ for what God gave Him, our religion will always be divided. What do you read in Hebrews vii? "He is able to save to the uttermost." Whom? "Them that come to God by Him"—not them that only come to Christ. In Christ we have the graciousness, and condescension, and tenderness of God, but we are in danger of being content with that, and Christ wants to bring us to rejoice as much as in the glory of God Himself, in His righteousness, His holiness, His authority, His presence, and His power. He can save completely those who come to God through Him.

What is God for? He is to be the light and the life of creation, the source and power of all existence. The beautiful trees and green grass, and the bright sun, God created that they might show forth His beauty, and wisdom, and glory. When that tree one hundred years old was planted, God did not give it a stock of life in which it would carry on its existence. Nay, verily, God clothes the lilies every year afresh with their beauty, every year he clothes the tree with its foliage and its fruit. every day and every hour, it is God who maintains the life of all nature. God created us, that we might be the empty vessels in which He could work out His beauty, His will, His love, and the likeness of His blessed Son. That is what God is for—to work in us by His mighty operation, without one moment's ceasing. When I begin to grasp that, I no longer think of the true Christian life, as a high impossibility, and an unnatural thing, but I say, "It is the most natural thing in creation that God should have me every moment, and should be nearer to me than all else." Think what folly it is to imagine that I cannot expect God to be with me every moment. Look at the sunshine! Have you ever had any trouble as you were studying in the light which the sun gives? Have you ever said, "Oh, how can I keep that light and be sure that I shall have it to use while working?" God has taken care that the sun should provide you with light without your care. Has God arranged that the light of the sun which will one day be burned up, can come to me unconsciously, and abide blessedly and mightily; and is God not willing or not able, to let His light and His presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Praise God for the assurance; God can do it. Why then, does he do it so seldom and in such feeble measure? There is but one answer; you do not permit it. Listen to the word of the man who knew God. well, and say, "My soul, wait thou only upon God."

This life of dependence on the Father is the very glory of the Creator, the very life Christ brought into the world, and to which he wants to lift us. The secret of the Christ-life in this: such a

consciousness of God's presence that whether Judas came to betray him, or Caiaphas condemned him unjustly, or Pilate gave him up to be crucified, the presence of the Father was upon him, and within him, and around him, and man could not touch his spirit. That is what God wants to be to us. God first says to Moses, "I will bring you out," and then, "I will bring you in." Ah, God be praised! He has brought many of us out of the unconverted state; but has he brought us into the life of abiding communion? I fear not. Does not all that anxious restlessness, and all that futile effort prove that we have not let God do his work? Do not think that this desire is the stirring of your own heart; that everlasting Divine Magnet is drawing you. Those restless yearnings and thirstings, remember, are the work of God; come, be still, and wait on God; He will reveal Himself.

How am I to wait upon God? First of all, in your times of prayer, you must take more time to be still before God, without saying one word. In prayer, the most important thing is to catch the ear of him to whom I speak. Do not offer one petition until you are fully conscious of having secured the attention of God. You need to have your heart filled by the Spirit, with the holy consciousness that the everlasting, Almighty God is indeed come very near you.

Prayer may be indeed waiting upon God, but there is a great deal of prayer that is not. Waiting on God is the first and the best beginning for prayer, when we just all bow in the humble, silent acknowledgement of God's glory and nearness. Then ere we begin to pray, there will be the very blessing that we often get at the end. From the very beginning I come face to face with God; I am in touch with the everlasting omnipotence of love, and I know my God will bless me. God help us, that nothing may stand betwixt us and God; that we may never be so occupied with hearing and listening, that we forget the presence of God.

#### Looks into Books.

MACMILLAN'S COLONIAL LIBRARY, London and New York Macmillan & Co. Toronto, The Copp Clark Co. Ltd. Price cloth, \$1.

Already the library extends to considerable dimensions, and anything better than the selection that has been made so far it would be difficult to imagine. Each volume is a gem of the publisher's art—printed on excellent paper and clad in an attractive cover—and each is a work of sterling merit, by a right of established reputation. Among the additions may be mentioned *Minor Dialogues* by W. Pitt Ridge, illustrated. *The Youth of Parnassus*, etc., by L. P. Smith. *The Horseman's Word*, by Neil Roy.

THE WAY OF A MAID, by Katharine Tynan. London, George Bell & Sons. Toronto, Copp Clark Co. Ltd. Price \$1.

This is the latest number of Bell's Indian and Colonial Library. This is a tale of home life with the scene laid in Ireland, and like her former productions is terse in style and interesting throughout.

DAVID, SHEPHERD, PSALMIST, KING. Old Testament Heroes Series, 12mo, cloth, \$1.00. Toronto, Fleming H. Revell Co.

This latest addition to this now popular series is by Rev. F. B. Meyer, "the prince of devotional writers" and quite sustains the reputation of its predecessors.

NOTES FROM MY BIBLE, by D. L. Moody. Being the marginal notes, comments, illustration, etc., copied from the Author's Bible. 12mo, cloth, \$1.00. Toronto, Fleming H. Revell Co.

For years Mr. Moody has been in the habit of making notes and quotations on the margins and blank leaves of his interleaved Bible, the result being an accumulation of concise, helpful and suggestive notes probably without a parallel. The importance of familiarity with the Bible, interesting facts about it, different methods of studying it, and of applying them, when opportunity occurs renders the book of great value to students or teachers.

THE READER'S SHAKESPEARE.—His dramatic works condensed, connected and emphasized, for School College, Parlor and Platform. By David Charles Bell. Vol. I., 496 pp., cloth, \$1.50. Toronto, Funk & Wagnalls Company.

There are some admirable features about this new edition of Shakespeare. There are many editions of the great poet which appeal to the eye and to the mind. This abridgment is chiefly intended for the voice and ear, and it will facilitate the much prized but still neglected art of reading aloud. For the first time, in this series (there are to be, in all, three volumes), all Shakespeare's dramas will be condensed, connected, emphasized, and annotated on a uniform plan. The condensations are for use in schools, colleges, and for private and public reading, and should

prove of especial value for use in supplementary reading in the public schools. The present volume contains the historical plays, English and Roman; also general notes, suggestions, etc., for students in elocution, particularly for those using Shakespeare. The book is printed in large and beautiful type, on excellent paper, and is artistically bound, with covers stamped in pleasing designs. The second volume will contain all the tragedies and romantic plays, and the third volume all the comedies. Professor Bell, the editor of the work, is the author of various successful books for students of elocution, is a man of long experience and work in London, England, and has no doubt crowned his efforts in the present instance.

YOUTHFUL ECCENTRICITIES, A PRECURSOR OF CRIME, by Forbes Winslow, Member Royal College of Physicians, London. Physician to the British Hospital for Mental Diseases, etc. 16mo, 120 pp., 50 cents. Toronto, Funk & Wagnalls Co.

This expert neuropath, having recently made a professional visit to the United States, additional interest will be directed to his book, and it is well that it should be so. The subject appeals to every one having care of the very young. Many having care of the young are careless through ignorance, and think that as the child grows older it will outgrow its perverse eccentricities. This book will teach such that the fault must lie at their own doors if its teachings having been discarded, the child develops into that which was farthest from their hopes or expectations. The book should be studied by all having charge of home education, also by those having pastoral charge of the home educators.

THE PREACHER'S MAGAZINE is largely a reprint of a corresponding English Magazine edited by Mark Guy Pearse and A. E. Gregory. The January number contains sermons from Dr. Stalker, Canon Wilberforce, Mark Guy Pearse and suggestions for sermons or prayer meeting addresses from many other sources. Wilbur B. Ketcham, 2 Cooper Union, New York. \$1.50 per annum.

The *Popular Science Monthly* owes its origin to the deep conviction of its founder, Prof. E. L. Youmans, of the necessity for a popular expositor of these laws that should be intelligible and interesting as well as scientific. It has been the aim of the magazine—an aim which we think has been well sustained by its issues for the past twenty-three years—to supply this need. The endeavor has been to choose material of general value and interest. The first number for '96 just to hand gives promise of a volume in advance of its twenty three predecessors.

The *Eclectic Magazine* reproduces from all the leading foreign periodicals those articles of interest or value to general readers. It endeavors to consult the taste of all thoughtful and intelligent people, and to present impartially the most valuable articles by the ablest writers on both sides of the great question of the day which are occupying the attention of the literary and scientific world. The yearly numbers of the *Eclectic* comprise 1728 pages—a carefully selected Library in itself.

There is plenty of holiday cheer in the January number of *St. Nicholas*. Pictures, poems, sketches, and stories are appropriate to the season. Three of the full-page illustrations are "Christmas Lights Do Fade Away," by Frederick Dielman; "Christmas in the Middle Ages," by F. Melville DuMond, and "At the Christmas Dance," by E. H. Blashfield. New chapters carry forward the interest in the three serials: "The Prize Cup," by J. T. Trowbridge; "The Swordmaker's Son," by William O. Stoddard, and "Teddy and Carrots," by James Otis. A new serial is begun in this number, "Sindbad, Smith & Co.," by Albert Stearns, author of "Chris and the Wonderful Lamp."

LITTELL'S LIVING AGE for December 28th presents all the usual features which have made this long established eclectic weekly magazine a favorite in many quarters. From the *Nineteenth Century* are given articles on Matthew Arnold and on Hulderic Schmidel, soldier adventurer and historian of one of the early Spanish expeditions to South America. From the *Gentleman's Magazine* are taken Christmas customs in Central France and Dandy Jackson a short complete story. *Temple Bar* supplies an article on the Poet Laureateship and *Cornhill* one on Our Early Female Novelists. A short scientific paper on the Eruption of Krakatoa and the Great Air Wave is extracted from *Knowledge*. But perhaps the most interesting of all is a Ghost Story by Ian MacLaren entitled "A Footstep from the Unseen," taken from *Good Cheer*. The publishers announce a reduction in the price of the Magazine from \$3 to \$6 per annum from the beginning of 1896. This ought to increase its circulation.



**MISSION FIELD.****Canadian Mission College, Indore.**

ADDRESS BY REV. W. A. WILSON.

**THE AIMS OF A CHRISTIAN COLLEGE:**—It is proper that I should join in offering congratulations to the Principal of this College on the completion of this spacious and beautiful building on which he has spent so much thought and energy. It is a credit to his engineering skill and an ornament to the capital of H. H. Maharajah Holkar through whose liberality the site was furnished rendering its erection possible. Wherever the eye of the Maharajah rests on the building he will feel no regret that he gave its site to the Canadian Mission.

When Mr. Wilkie asked me to give an address as a representative of the Mission staff he said that he hoped all would from the beginning realize the necessity of keeping the building sacred for the use of the Master. As a band of missionaries we join earnestly in the hope. Whatever be the form of our work, or the nature of the methods employed, our one aim is to use every agency for the purpose of bringing souls into living relations to the Lord Jesus. Sometimes it is said that education is but a trap wherewith to catch unwary youths, and that missionaries under the garb of educationalists are but proselytizers. But those who know us best know that such a charge is not true. We make no hesitation in declaring that our purpose is through education to bring scholars and students into the kingdom of God, and to fit them the better for the duties they owe to their fellows and to their God. If trap it be it is one into which they walk with their eyes open. Surely no one who looks at and understands the mottoes over the porch doors of this building and on the wall before you, can fail to see that the purpose of this College is manifest. A young man comes from the city, we will suppose, to attend on the classes here. He comes for instruction and guidance, and as he enters the porch his eyes catch the words written over the opposite doorway, 'God's Word—Our Guide.' From this he may learn that though he will receive instruction in history, science, philosophy, etc., he will be taught that guidance in life's duties will be found not in these things, but in The Word of God. As he turns to enter the hall he will see written over the door, "Our Aim is God's Glory." With the Word of God in his hand he has the rule by which that aim may be reached. Advancing a little further towards this auditorium his eye will catch these words written in illuminated letters on the wall above us, "Holiness unto the Lord," "Ye are the temples of the living God," "The temple of God is Holy." And these words will constantly remind him that by holiness alone can God be glorified, and that only in the holy heart will the holy God dwell, not in any pantheistic or material or physical sense, but in such a sense that when the thoughts, feelings, purposes and motives are holy He will in a special way reveal Himself and give a blessed sense of fellowship. When our student learns the lesson of holiness he learns too that of self-sacrifice and charity. High up on that end wall he reads the words, "The Bronson Hall" and he is told of the large gift of a Canadian lady who, perhaps, never saw a Hindu or a Mohammedan, but who in her desire to make them know the blessings of Christianity gave the large donation for the completion of this hall. Having learned here the great lessons of consecration to God and of devotion to the good of his fellows, he goes forth to the duties of life, and as he leaves the College walls he sees written over the door by which he departs the words, "Our shield—God's love," words of comfort and encouragement as he goes forth into an unfriendly world to labor in behalf of truth and righteousness. He has the assurance that there is with him One who will with infinite power joined with infinite love protect him from every enemy. The young man who has the lessons of these mottoes ingrained into his being is surely well fitted to go forth and make the most of his life.

The aim of this College, I take it, shall be none other than this, teach those who come for guidance how to make the most of life. Alexander who enjoyed for a period the benefit of the instruction of Aristotle, was wont to say that Philip of Macedonia had given him life but Aristotle had taught him how to make the most of life.

At the beginning our life is a bundle of possibilities and potentialities capable of indefinite unfolding and expansion. It is a seed which in proper soil and under favoring influences may become a great tree bearing abundant fruit of blessing for the good of man and the glory of God. In this possibility of growth of faculties and powers lies a striking difference between man and the lower orders of animal life. The first time a bee builds its cell it does it with as much mathematical accuracy as if it had studied mathematics for twenty years. A bird's first nest is built as perfectly

as its last one, and a chicken just out of its shell runs about to pick up food like its mother. But while an infant comes into the world the most helpless of creatures, and can do little more than cry, nevertheless, its powers quickly develop enabling man to far outstrip animals of even the highest instinct, in ability to use the forces of nature for intelligent ends. In this fact of the capabilities of life lies the possibility of making much or making little of life, and it carries great responsibilities. And so there are few questions of more importance to any one at any stage of life than just this; How can I make the most of my life? To the young men who come to it, this College will give the answer and will help them to realize it.

(1) Through the course of study appointed it will endeavor to train their faculties. Its purpose is not to furnish mental powers but to train and to make the best of such as the young men bring to it. It is well for the young men to remember this; and if they should fail in examinations not to attribute their want of success to the failure of Ganesh to help them, or to the inefficiency of their teachers. There is a possibility that the material furnished might not be of the best quality or capable of the highest development. But they may rest assured that the teachers here will do their best to train for life's duties whatever powers they bring to them.

(2) But besides this it will be the constant aim, I am sure, of this College to develop the moral and spiritual character of its scholars and students, and to keep constantly before them the highest aims in life. Any College would fail of its purpose, at least most of all a Christian College, that did not aim at the symmetrical development of all the powers of those who sought its help. To neglect the moral training of students while training the intellectual faculties would be to increase facilities for doing evil. It would be like sharpening tools to put in the hands of a madman. The Government of India recognizing this is doing more and more to provide for the moral training of those who study in its Colleges.

But we Christians believe that the basis of a true morality is a true religion, and so we teach not morality merely but that religion which is from God. And in every department of study the student will have his attention called to traces and manifestations of that God, who has revealed Himself in His written word and most fully in Him was the Word Incarnate. There is no department of study where the wise and earnest teacher may not bring the mind of his scholars into contact with the Creator and Governor of the world, thus ever developing a spirit of trust and reverence. In history the progress discernible may be traced not to the blind struggles of independent tribes and nations for improvement, but to the plan and purpose of a guiding intelligence who presides over all and out of the struggles and failures and errors of men has fulfilled His own plans. In the sciences the wisdom and skill of the great Creator may be constantly pointed out. In chemistry, biology, zoology, geology, etc., fresh manifestations of wisdom and skill are being disclosed, and the argument for the existence of God drawn from these sources is ever growing stronger and stronger, and every increase in science is but giving deeper insight into the nature of the Maker of all.

Even mathematics may be so taught as to bring the mind into contact with God. The laws of nature are all mathematical relations. In the feathers of a bird's wing, in the stamens and petals of flowers, in the relations of branches of trees to their trunks may be traced mathematical relations constant and definite. In the marvels of the laboratory the student may learn how the Creator out of six simple elements has, according to unvarying mathematical laws, built up this wonderful world. And so in the higher mathematics he may be taught that he is but thinking out the laws which at creation were impressions on the heavenly bodies which revolve in their appointed orbits. Centuries before Christ, Plato, and his friends, as an intellectual pastime, occupied themselves with the properties of the ellipse, parabola and hyperbola, i.e.; of conic sections, but not till seventeen centuries after Christ was it discovered that God had drawn, in the movements of planets and satellites magnificent diagrams illustrating the laws that were thought to lie in the realm of thought alone. Thus even in mathematics men are but slowly spelling out God's thoughts. And so in every department of human knowledge the devout teacher may reverently bring his pupils to the contemplation of their Lord.

But above all in a Christian institution will they be brought to see Him in His Word and in Jesus Christ through whom He has fully disclosed Himself. There is a tendency not only in India, but in other lands as well, to try to look beyond Jesus to find God. How often young men have said to me, Why do you insist on telling us of Jesus? we can know and worship God without Him. But it cannot be. Apart from Jesus who was God manifest in the flesh we cannot find in the whole universe, expose it as we may, a

God before whom heart and reason and conscience will bow in homage and be satisfied. In Him we see what true greatness and glories. In His goodness and self-sacrificing love we see God coming down to fallen, sin-burdened and sin-destroyed humanity and making this world with all its woes and sorrows and perplexities the sphere where He has disclosed the wondrous depths of the resources of His grace and love. To enable the students who shall gather here for instruction to see and realize this in personal experience of redeeming love is the grand, ultimate end of this College.

Our hope is that many young men shall hear learn the secret

of true greatness and of everlasting happiness, and shall go forth with the conviction that it is better to be good than great and learned, better to be a reliever of distress than to receive the homage of men. We trust they will here imbibe a spirit of love and self-sacrifice such that when they go forth to the duties of life the eye shall be open to see the wants of the needy, the ear open to the cry of the oppressed, the hand strong to strike the fetters from the enslaved, and to rescue their perishing brethren and at last when the great books are opened may it be found in respect to this institution that it can be said of many, This one was born there.



BARE BRANCHES:

THE wind blows bitterly  
through the wood,  
And the wet leaves break and  
fall ;  
But God made winter and knows  
it good,  
And winter comes to all.

O the days of summer are long  
and fair,  
With blue unclouded sky ;  
But the very sun grows hard to  
bear,  
And the grass turns brown  
and dry.

O patient pathos of winter  
skies,  
Spread out o'er the withered  
plain,  
Under your hush a secret lies,  
Which is not all of pain.

I know the leaves from the trees  
are strown,  
That the birds have taken  
wing—  
They will only find that the  
trees are grown  
When they come back in  
spring.

I. F. M.



## OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterial and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

## REPORTS FROM THE SOCIETIES.

The blank forms issued by the Assembly's Committee for the reports of the Young People's Societies have by this time reached their destination. The questions will be found sufficiently numerous and varied to enable every society to give a good account of itself. It is very desirable that the replies should be full and accurate, and that they should be forwarded promptly to the Conveners of Presbytery Committees, whose addresses will be found on the last page of the form. Now that an opportunity is afforded the Young People of making known to the Church the number and nature of the organizations to which they belong, and of reporting the work which has been accomplished during the past year, it is to their interest to see that the returns are made promptly and that every Society under the control of Sessions is reported. The Assembly's Committee asks the co-operation of every Society that its first report to the General Assembly next June may be as full and accurate as possible.

## ONE Y. P. S. C. E.

Writing in the December number of the *Knox College Monthly*, concerning the Y.P.S.C.E. in St. Paul's Church, Bowmanville, Rev. R. Douglas Fraser, M.A., writes: "The Y.P.S.C.E. was founded in 1839, and, so far as known, was the first in the town or country. The organization was accomplished during the absence of the pastor on a long holiday, chiefly through the zeal and tact of his efficient 'supply.' On his return four months afterwards to his unmingled surprise and delight, the pastor found his Young People *revival*. It was as much a surprise to themselves as to him. Some of those who were surest that they were born dumb, and must always remain so, were already using their tongues with pleasure and profit.

The history of the Society has been uneventful. It has had its ups and downs. At the present writing it is smaller than it has sometimes been. But it has never shown any signs of disintegration, and now, at the end of six years, is still a centre of life, and inspiration and work.

The "Model Constitution" was adopted, at the outset, in its entirety, with one exception, viz., a quarterly instead of a monthly "consecration meeting," and this so placed as to fall upon the week preceding the Communion. The arrangement has been found excellent, and there has been no disposition to change it.

The Presbytery in which our society was situated was one of the first to call its Young People together. This was done in 1833, and in 1834 a Presbyterial Young People's Society was formed, with a simple and comprehensive constitution. It embraces all Young People's Societies recognized by Sessions and unites them for spiritual culture and work. This organization has now for two years been supporting a missionary in the Northwest, whose letters go the round of the various societies in the Presbytery, and have thus done much to bind them together.

These Presbyterial Conventions have helped our Young People to recognize their strength, and it is not improbable that such Presbyterial "rallies" may prove stepping-stones to an occasional great gathering covering the whole Church. Why not? It is vain to cry, "Too many meetings! Too many organizations!" Presbyterianism has its choice: That the enthusiasm of its Young People shall be given altogether to the various local, and county, and provincial, and national, and international organizations of a general character—and none of these are to be spoken against; or that, in accordance with the spirit of Christian Endeavor, its own Church shall receive the first and chief share.

## THE BIBLE SUFFICIENT.

Dr. Duff, the well-known Indian missionary, when acting as professor of evangelistic theology in the New College, Edinburgh, was wont to invite his students to his house. The pleasant evenings were closed with family worship. The *Quarterly Record* of the National Bible Society of Scotland recalls a touching feature in connection with those gatherings:

"When the doctor opened his big Bible on these occasions he used to pause and, turning to the lady, relate a well-known incident in the history of the book before him. A lover of the classics, when he first went out to India as a missionary he had fitted up in his cabin a little library of the choicest Greek and Latin authors, in whose company he passed many a happy hour. But the vessel was wrecked, and nearly everything on board was lost,

the passengers and crew being glad to reach the shore without loss of life or limb. They had gathered round a hastily kindled fire when a sailor, who had been down on the beach watching the wreck, was seen approaching with something in his hand. 'See what I have picked up on the shore' he cried. 'And the sailor handed me,' Dr. Duff would say, 'a book, this very book,' laying his hand on the Bible, which still bore marks of the rough usage it had received before it escaped the sea. 'All my classics went to the bottom; but, when the Bible was thus rescued and brought back to my hands, I seemed almost to hear a voice from heaven saying to me; 'Greek and Latin authors are not needed to convert the natives of India; the Bible alone, with God's Spirit, is sufficient, for it is the sword of the Spirit, and mighty through God to the pulling down of Satan's strongholds.'" Yes, the Bible, with divine help, is sufficient to convert India, to convert the world to Christ. Be it ours to send it forth on its divine mission.

## TWO CENTS A WEEK, AND A PRAYER.

"Two cents a week, and a prayer,"  
A tiny gift may be,  
But it helps to do a wonderful work  
For our sisters across the sea.

"Two cents a week, and a prayer,"  
From our abundant store,  
It was never missed for its place was filled  
By a Father's gift of more.

"Two cents a week, and a prayer,"  
'Twas the prayer, perhaps, after all,  
That the work has done and a blessing bought,  
The gift was so very small.

"Two cents a week, and a prayer,"  
Freely and heartily given;  
The treasures of earth will all melt away—  
This is treasure laid up in heaven.

—Heathen *Womans Friend*.

## FROM THE WIDE FIELD.

Four Christian Endeavor Societies exist in the Bethlehem Bohemian Church, Chicago, and both languages are heard at the Y.P.S.C.E. services.

Washington, D.C., has a monthly union mass-meeting of all the Young People's Societies in the city.

The discharged prisoners from the Pittsfield, Mass., jail are being looked after by the Good Citizenship Committee of the Christian Endeavor Union.

The Young People's Society of the Clarence Street Baptist Church, Boston, of which the late Dr. Gordon was the beloved pastor, gave, *not raised*, nineteen hundred dollars for foreign Missions.

At the holiday season a remarkable service was held in the Kentucky State Prison by the Christian Endeavors of the neighborhood. The meeting was held at the invitation of the Society in the prison. More than 100 professed conversion before the close of the day, and over 400 persons expressed a desire to lead a Christian life.

A Young People's Society in New Zealand has adopted a plan which is reported to be working very satisfactorily. This is the plan: Each member of the Society promises to write at least one letter a month on some purely religious subject, having for its definite object the extension of the Master's Kingdom. The letter is sent to some acquaintance or friend in need of spiritual help. The subjects dealt with in these letters are left entirely to the discretion of the individual writers.

A joint committee representing the Epworth League and the Society of Christian Endeavor met in Chicago, Dec. 14th. In the absence of Bishop Fitzgerald, Bishop Merrill presided at the opening session. An agreement, looking to the establishment of fraternal relations between the two Young People's organizations, was adopted, the details of which are to be given when officially approved.

A pastor in Cobourg has put his copying machine to good use. A syllabus of his Sabbath morning sermon is printed and distributed by members of the Young Peoples Society to those who are sick, or who, for other causes, may not be able to attend the church service.

Faith is fellowship. I give myself up to the influence of the friend who makes me a promise and become linked to him by it. And it is when we enter into this living fellowship with God Himself, in a faith that always sees and hears Him, that it becomes easy and natural to believe His promise as to prayer. . . . Surely for one who knows his Father well, and lives in constant, close intercourse with Him, it is a simple thing to believe the promise that He will do the will of His child who lives in union with Himself.—*Andrew Murray*.

**CHRISTIAN ENDEAVOR.**

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR JANUARY.—That churches, and Young People's Societies, and individual Christians everywhere may receive the indwelling Holy Spirit, and that the Week of Prayer and subsequent weeks of the month may be marked by a great ingathering into the kingdom of the Lord Jesus Christ.

**Testimony.**

- First Day—Public—Luko xii. 1-12.
- Second Day—Constant—Ps. lxxi. 8-24.
- Third Day—Fearless—Ps. cxix. 41-48.
- Fourth Day—Modest—1 Cor. ii. 1-16.
- Fifth Day—Loving—Col. iv. 1-6.
- Sixth Day—Trustful—Exod. iv. 10-17.

PRAYER MEETING TOPIC, JAN. 26.—“HOW AND WHY SHOULD WE TESTIFY FOR CHRIST?” 1 John iv. 2-7.

Let us take the last question first, “Why should we testify for Christ?” There are two great reasons at least, and the first is, because of what He has done for us. “While we were yet sinners Christ died for us;” when we were rebels against God, fugitives from Divine Justice on the one hand, and diseased by the leprosy of Sin on the other, He left His throne in the Heavens and coming to earth declared with outstretched hands from the hill called Calvary, God’s amnesty and peace with men; yea, more than that; by the wonderful virtue of His shed blood He stayed the progress of the plague that with insidious power had sapped and corrupted the vitality of men. Peace and healing He brought us; by faith we received them; the free gifts of His love; therefore let us testify. And the second reason is like unto the first, what He did for us He has done for all; the difference being that we know it and believe it while others are either ignorant of it or ignore it. We must testify for Christ then that all may know what He has done, and have at least the opportunity of availing themselves of His redemptive work. There are many other reasons why we should testify, but surely no Christian needs more than these. Let us then notice briefly, how we should testify. Our testimony should be public, the world so far as it knows us should know that we are Christ’s. It should be constant, every day should give us some new thing to tell about the Master’s love. It should be fearless, neither laugh nor taunt should be sufficient to extinguish our light, or drown our voice. It should be modest, it will then be more like our Master; but remember it is never immodest, never out of place to sound the praise of Jesus. Modesty is lost only when the testifier overshadows the testimony. It should be loving, Christ hated sin but He loved the sinner; remember the wrath of the Great White Throne will be the *wrath of the Lamb*. It should be trustful, it may be weak in wording, halting in enunciation, but if it is backed by simple faith in God the powers of Hell itself will not be able to resist it. Above all let the eloquent witness of a consecrated life accompany the earnest testimony of consecrated lips.

**FOR THE SABBATH SCHOOL**

**International S. S. Lesson.**

**LESSON IV.—THE EARLY MINISTRY OF JESUS.—JAN. 26.**

(Luko iv. 14-22.)

**GOLDEN TEXT.**—“His Word was with power.”—Luko iv. 32.

**CENTRAL TRUTH.**—Power for Preaching.

**ANALYSIS.**—The **P**lace of Preaching. v. 14.  
 Purpose of v. 15, 16.  
 v. 17-22.

**TIME AND PLACE.**—A. D. 27, in Galilee and Nazareth.

**INTRODUCTION.**—Jesus’ forty days’ fasting, and temptation by Satan in the wilderness (Luko iv. 1-13), came directly after His baptism. Then followed about fifteen months, the record of which belongs between verses 13 and 14 of Luko iv. In John i. 10—v. 47 is found all we know of Jesus’ life during this period, which embraced His return to the place where John was baptizing; John’s pointing Him out as the “Lamb of God;” the call of Jesus’ first disciples; His first miracle at Cana, and His first year’s ministry in Judea. The principal recorded events of this Judean ministry are, Jesus’ cleansing of the temple; His talk with Nicodemus; His visit to Galilee, on the way meeting the Samaritan woman at Jacob’s well, and at Cana healing the nobleman’s son who was ill at Capernaum; His return to Jerusalem to attend a feast (John v. 1) believed to have been the passover occurring A. D. 28, March 30th-April 6th, when He healed the impotent man at the pool of Bethesda. After this, hearing that John the Baptist had been imprisoned, Jesus left Judea and began His eighteen months’ ministry in Galilee. At this point Luko again takes up the story of Jesus’ life. Chap. iv. 14.

**VERSE BY VERSE.**—V. 14. “In the power of the Spirit.”—Thus Christ accomplished His ministry through a power which we also are privileged to possess. The difference is that Christ had the Spirit without measure, while human imperfection sets bounds and limitations to the exercise of His influence on us.

V. 15. “Being glorified of all.”—The praise of men does not count for much. The same people who now glorified Him and wondered at His gracious words, a little later tried to compass His destruction by casting Him over the rocky brow on which Nazareth was built.

V. 16. “Where He had been brought up.”—Just on that place it is most difficult to preach Christ. There one is well known, and one’s weaknesses and besetting sins are all remembered; but there, also will earnest, consistent testimony to Jesus have the greatest effect. Let us witness at home, before we seek to witness abroad. “As His custom was.”—We cannot afford to neglect a custom which Jesus so unfailingly practiced. Attendance on Divine service is one of the means of grace which God uses richly to the blessing of souls, and those who absent themselves will lose invaluable privileges and become spiritually starved.

V. 17. “He found the place.”—Jesus was well acquainted with the Scriptures; He had no difficulty in finding those passages either for reading or quotation which He needed in His work. How can the Christian worker expect to serve his Master effectively if he needs to search the concordance every time he wants a suitable verse? Practice “finding the place,” so that you may be able to wield the sword of the Spirit intelligently.

V. 18. “He hath anointed me.”—You also, if you are a Christian have been anointed by the Holy Spirit. Anointing signifies commission and qualification. Are you waiting to be called to service? The call came at conversion; you were blessed to bless. Are you waiting to be qualified? The qualification is yours, for every believer already has the Spirit of Christ or he is none of His. Wait no longer. Obey the call, and submit to the qualifying power of the Holy Spirit within you. “To preach the gospel to the poor.”—Preachers cease your theorizing, desist from your speculations, and overboard with your philologies; we want certainties, realities, eternal truths on which to lay hold in this vacillating, ever changeful age; we want the Gospel, and we want it spelled the old fashioned way, as John spelt it 1800 years ago,—

God so loved the world that He gave His  
 Only begotten  
 Son, that whosoever believeth in Him should not  
 Perish, but have  
 Everlasting  
 Life.

“To heal the broken hearted.”—O, ye thousands of weeping, sorrowing ones, hear this sweet message! No broken hearts where Jesus is, He has a perfect balm to heal; His love can bring a sure and swift relief. “To preach deliverance to the captives.”—Sin has no chains strong enough to resist the liberating power of Christ Jesus. Reader, have you some besetting sin? are you captive to an evil habit? Christ can make you free. “To set at liberty the bruised.”—Bruised by unsuccessful efforts to keep the law, by constant failures in our strivings “to be good.” But here is One who has rendered complete obedience, who has worked out a perfect righteousness, and He brings us liberty. “Sight to the blind.”—

Heaven above is brighter blue,  
 Earth beneath is sweeter green,  
 Something lives in every hue  
 Christless eyes had never seen.  
 Birds with sweeter songsoe’r flow,  
 Flowers with deeper beauties shine,  
 Since I know as now I know,  
 I am His, and He is mine.

V. 19. “The acceptable year of the Lord.”—Jesus proclaimed a period of grace, when men might find acceptance with God. If men would have salvation they must come in God’s time, and go God’s way about it.

V. 20. “He closed the book.” It is interesting to notice that Christ ended His reading in the middle of a sentence, the next words being “and the day of vengeance of our God.” He had come to preach grace not vengeance, but when He comes again it will be to fulfil this clause of condemnation. Notice too the contrast, so characteristic of God’s love, “an acceptable year,” but only “a day of vengeance.”

V. 21. “This day is this scripture fulfilled.”—What an empty book the Old Testament would be for us, if it did not find complete fulfilment in Jesus Christ. Woe to the men who would steal the meaning from prophecy, and make empty words that God meant should be life and power.

V. 22. “Bare Him witness.”—You have heard His gracious words, can you do less than those Nazarenes? Go, proclaim the mission of Christ; let the world know of liberty, and light and love.

## Church News.

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

### Montreal Notes.

THE Montreal branch of the Evangelical Alliance instead of arranging for the observance of the week of prayer by a series of union meetings as in former years, invited each congregation to make its own arrangements for the week, and instead called a public meeting for Friday evening, in the American Presbyterian church, to protest against the outrages against Christians in Armenia. Addresses were delivered by Sir William Dawson and the Rev. Dr. Evans, of Emmanuel church. A collection was taken up on behalf of the sufferers, which appeared to be well responded to. As there are several Canadians in connection with the American Missions in Eastern Turkey it is not surprising that there should be a good deal of interest in the welfare of the people. Earnest prayer was offered at the meeting that some means might be found of bringing the cruelties to a speedy termination.

THE classes of the Presbyterian College reopened after the holidays on Tuesday, the 7th inst., with a full attendance. Some of the students had spent the vacation among friends, but quite a number were engaged in mission work at various points.

THE Rev. Mr. McWilliams, of the American Presbyterian church, returned a few days ago from a visit to his former home in Kentucky. Owing to the state of her health, Mrs. McWilliams is under the necessity of spending the remainder of the winter in the south. During his absence the pulpit of the American church was filled by Prof. Ross.

THE Rev. D. H. Hodges, of Oak Lake, Manitoba, is at present visiting friends in Montreal. He has resigned the charge at Oak Lake which he has held for nearly ten years, and is open for a call. He took part in the evening service in Erskine church on Sabbath, the 5th inst.

THE Presbytery of Glengarry is about to lose two of its Gaelic-speaking ministers. The Rev. N. McKay, of St. Elmo, has accepted a call to Marabou, Que., and the Rev. R. McLeod, of Kenyon, has accepted a call to Huron church, Ripley, in the Presbytery of Maitland.

THE Rev. Dr. Muir, of Huntingdon, is again supplying the pulpit of Westminster church, Montreal, and will continue to do so until the return of the pastor, the Rev. M. S. Oxley, about the end of January. Mr. Oxley has been travelling in Europe for the benefit of his health and is so far restored that he has good hope of resuming his work on his return. The congregation has been holding well together and will welcome back their devoted pastor with much enthusiasm.

QUITZ a number of brethren in this section have been favored with Christmas or New Year presentations from their people this season. In addition to those which have already been mentioned in this column the Rev. D. Hutchison, of Cumberland, in the Presbytery of Ottawa, has been presented with a handsome fur coat and a purse of money for the purchase of a sleigh and robes; the Rev. D. G. S. Connery, of Winchester, in the Presbytery of Brockville, has been presented with a purse as has also the Rev. J. M. Boyd, of Beauharnois, by his congregation at Chateauguay Basin; the Rev. S. F. McCusker, of St. Louis de Gonzague, has received a fur coat, and the Rev. J. P. Bruneau, of the French church, in Quebec, a set of furs.

AT the annual meeting of the Quebec Protestant Ministerial Association, held recently, the Rev. S. MacLennan, of Lewis, was elected president for the ensuing year.

THE Rev. Charles Tanner was inducted as pastor at Windsor Mills, Que., on the 7th inst.

FATHER CHINIQUEY a few days ago paid a visit to Maskinonge, at the invitation of the Protestant church there, and conducted three services. He had preached in this parish as a priest on temperance more than fifty years ago. A few of the older people still remembered him. Hearing that he was expected a large crowd assembled at the railway station on his arrival to gratify their curiosity, but he was treated with the utmost respect. The Cure denounced him bitterly on learning of his

presence in the parish, but all his services were well attended not only by Protestants but by a considerable number of Roman Catholics who gave the closest attention to his addresses. There was no disturbance or hostile demonstration of any kind though he spoke for over an hour at each service, and the impressions left by the aged apostle are not likely to be soon effaced from the minds of those who heard him.

### Northwest Notes.

THE annual missionary meeting of the congregation of Kilkonan was held on the evening of the 9th inst. The Missionary Association reported that \$187 had been collected during the year, and that several sums were still to be handed in. The Rev. Wm. McKinley, the pastor, occupied the chair, and besides speeches by Messrs. Robt. MacBeth and John Sutherland, members of the session, there were addresses by the Hon. Chief Justice Taylor and Professor Baird. The recommendation by the Chief Justice that the elders should take part in conducting a monthly or bi-monthly missionary prayer meeting seemed to fall into fertile soil. Professor Baird spoke especially on Home Missions, and gave an account of the labors of the late Rev. Wm. Neilly, of Schreiber.

THE congregation of Doloraine celebrated the close of the year by paying off \$700 of debt owing to the Church and Manse Building Board.

THE annual meetings of Chalmers church, Miami, and St. Andrew's, Nelson, Rev. John Baikie, pastor, were held on the 3rd and 4th inst. On the reading of the reports of Miami congregation it was found that the Ladies' Aid Society had collected during the year \$398, which, with the amount realized at the anniversary held on the 22nd and 23rd ult., made a total of \$479, a sum sufficient to pay the entire debt on the church building with the exception of a small balance, which will be paid in a few days. The congregation of scarcely seventy members has in a little more than three years paid a little over \$1,000 on church property besides the ordinary expenses of the church. The Nelson congregation has no debt on the church building and the reports showed that there had been collected during the year for all purposes the sum of \$420.

THE Rev. W. M. Rochester, who has accepted a call to the Cowan avenue church, Toronto, preached his farewell sermon in Prince Albert on the last Sabbath of the old year. The church was crowded to the utmost, and the service was most impressive. The Methodists had given up their service for the evening, and the Rev. Mr. Cooke occupied a seat beside the pulpit. The closing sermon was appropriate to the occasion, and was spoken with much feeling. After the sermon Mr. Cooke read an address on behalf of the Methodist church, and Mr. J. F. A. Stoll another on behalf of the local temperance society. On behalf of Mrs. Rochester, whose name was prominent in the addresses, and on his own behalf Mr. Rochester replied, thanking the congregation and people of Prince Albert for their kindness during his five years' pastorate. At the close of the service the congregation bade good-bye to Mr. and Mrs. Rochester, and they left Prince Albert by an early train the next morning. The pulpit was declared vacant by the Rev. C. W. Bryden, of Willoughby, on the following Sabbath.

THE public hall in the village of Norman, in which religious services have been held for several years, has been bought by the Presbyterian congregation. Services are held by the Rev. W. McKay Omand, of Kewatin.

ON the 9th inst., the Rev. Dr. Bryer lectured on "The Early History of the Red River Settlement," in Knox church, Winnipeg. The attendance was good.

### General

THE Rev. Neil McKay, Chatham, N.B., was presented after service on New Years morning with a purse containing \$50 in gold and an address.

THE Sabbath school at Bradford reported their annual report on Sabbath, Jan. 5th. The total number of scholars on roll was reported at 110, with an average attendance for the year of sixty-five; total number of teachers and officers eleven, average attendance nine. The total collections for the year amounted to \$55.

REV. M. MCGREGOR, of Tilsonburg preached at St. Paul's Presbyterian church, Sabbath, Jan. 5th, morning and evening. There were large congregations present at both services.

THE Sabbath School Association of North Hastings and Huntingford will hold its seventh annual convention in the Presbyterian church in Tweed, January 23rd and 24th. The programme contains the names of some good speakers, and the subjects under discussion interesting and helpful.

THE Flesherton Presbyterian Sabbath school entertainment, Christmas evening, was of a very pleasing character, and highly successful, the receipts being \$65. The pastor Rev. J. Wells, M.A., presided, and after devotional exercises entered upon the programme, which was varied and interesting throughout. The musical selections by the school were choice and well rendered.

FROM the report just issued in connection with St. Matthew's Presbyterian church, Onabruck, we learn that the amount of money paid on stipend is \$939.90, and from other sources \$549.75, making total revenue \$1489.65. Of this, \$1378.30 was paid out, leaving a balance on hand for the ensuing year of \$111.35. Besides above, \$702.76 was collected outside of this.

THE choir and pastor of the First Presbyterian church, Brantford, made a presentation to Mr. Fred Adams, the leader of the choir, who is resigning at this time. The presentation took the form of chair, which was sent to the residence of the leader of the choir, with an expression of the kind regards of the pastor, Rev. Mr. Hamilton, and the members of the choir.

THERE was a large attendance at the annual congregational meeting of St. Enoch's Presbyterian church, Toronto. The chair was taken by the pastor, the Rev. Alex. McMillan, who congratulated the congregation upon the favourable reports to be presented from the various organizations, especially so when it was remembered the church was without a pastor during the summer months. From reports submitted by the session, managers, and different organizations, it was shown that the contributions had aggregated nearly \$3,000. Votes of thanks were tendered to the Rev. John Neil and Rev. J. G. Potter, who had so faithfully served the church during the time it was without a pastor. The following comprises the board, viz.—Messrs. Selby, McIntosh, Gorrie, Hogg, Purvis, Adams, Ford, McGregor, Bell, Sutherland, James, and Milne.

THE annual meeting of the Orangerville Presbyterian Woman's Foreign Mission Society was held in St. Andrew's church, Orangerville, on Tuesday, January 7th. Owing to the morning being stormy and the trains delayed only a short devotional meeting was held in the morning. At the business meeting in the afternoon it was agreed to send clothing to Northwest in June instead of September. That a Presbyterial Mission Band secretary be appointed in each society. That this Presbyterial think it wise to read the reports at the general meeting on Tuesday afternoon after devotional meeting. Mrs. Campbell, being anxious to resign her office of president, Mrs. Elliott, of Hillsburg, was elected president for the coming year. Other officers were elected as follows:—1st vice-president, Mrs. Fowle, Erin; 2nd vice-president, Mrs. McRobbie, Shelburne; 3rd vice-president, Mrs. Scott, Inglewood; 4th vice-president, Mrs. Neilly, Horning's Mills; treasurer, Mrs. Steele, Orangerville; secretary, Mrs. Myers, Orangerville. Miss Sinclair, returned missionary from Indore, entertained the ladies by telling them of her work in India. Her address was full of information. At the close of her address Mrs. Oliver read a paper on "Prayer." Mrs. Scott sang "In the secret of His presence," and a discussion by Mrs. Crozier and Mrs. Farquharson followed on "How shall we increase the prosperity of our auxiliaries?" The evening session was opened by devotional exercises by Mr. Farquharson, Rev. Mr. Hamilton presiding. Mr. Knox rendered a sacred solo after which Mr. Hamilton introduced Rev. R. P. MacKay, who gave a short but most thoughtful address on Medical Missionaries. The choir sang "Ours sweetly solemn thought," and the meeting was closed by Rev. Mr. MacKay.

At the close of prayer meeting on the evening of December 26th, 1895, the congregation of Calvin church, East Wawanosh, presented their pastor, Rev. W. T. Hall, with a fur coat, a pair of fur gauntlets, and a robe for his cutter, accompanied by an address very expressive of their affection towards him, and appreciation of his labors among them. Mr. Hall gave a suitable reply, speaking of the kindly feeling which they had shown toward him and their united effort with him in seeking to promote the cause of the Master.

### Annual Meetings.

EAST PRESBYTERIAN CHURCH, TORONTO.

THE annual meeting of the East Presbyterian church, Oak street, Toronto, Rev. J. A. Morison, B.A., minister, was held in the church on Wednesday evening, January 3th, at 8 o'clock, the pastor in the chair. The gathering was large and enthusiastic and the reports were cheering. It is evident that a good church work is going on in a quiet but steady way. The membership was increased during the year by 93; showing a net gain of 49, or a present membership of 429. The attendance upon the Sabbath services continues to grow and a deep earnestness is manifest. The managers' report shows a sum of \$4222.44 received from the congregation for congregational purposes, an increase of \$489.87 over 1894. The Christian Endeavor Society has also done well. Over 11,000 tracts were distributed in the city. Regular visits were made to hospitals, sick and poor. The Junior Endeavor have contributed \$15 to Miss Peterson's work in China. The Sabbath school report showed an average attendance of 365, while the pastor's Bible class numbers over 150 and will in future meet in the church auditorium, to provide room for the still growing membership. The present winter course of Bible study is the Parables of our Lord. The Women's Foreign Mission Society reported a good attendance at the meetings, and a total sum of \$85.17 raised during the year. The Missionary report showed a total of \$86.82 contributed for the church schemes. The Ladies' Aid have been active and have raised \$293.18. The auditors of last year, viz., Mr. H. O. Drayton and George P. Scott, were re-elected, and the following gentlemen were elected as managers: Dr. J. T. Duncan, James Frame, Wm. Crichton, T. Tomlinson, Wm. Ross and P. McIntosh. The pastor in a few closing remarks declared—"The outlook is bright for the present year and with the Divine presence, guidance and blessing still greater things will be achieved."

CHALMERS CHURCH, MIAMI.

THE annual meetings of Chalmers church, Miami, and St Andrew's, Nelson, Man., were held on the 3rd and 4th inst. On the reading of the reports of Miami congregation it was found that the Ladies' Aid Society had collected during the year \$396, which, with the amount realized at the anniversary (held on the 22nd and 23rd ult.) when Rev. Mr. Ross, of Belmont, preached two able discourses made a total of \$479, a sum sufficient to pay the entire debt on the church building, with exception of a small balance which will be paid in a few days. This congregation of scarcely seventy members has in a little more than three years paid a little over \$1,000 on church property, besides the ordinary expenses of the church. The Nelson congregation has no debt on the church building, and its reports showed that there had been collected during the year for all purposes the sum of \$120.

### Kingston.

As the Presbytery of Kingston met some days ago and as a report presented by the Home Mission Committee was of such an encouraging character, it occurred to the writer to make some comparisons between our condition now and what it was twelve years ago when he came into the Presbytery. The whole Church will be interested in knowing whether there be signs of growth or otherwise in the one of the oldest regions of the province and in some respects one of the hardest fields so far as our Church is concerned. It is to be remembered that our field is very large, being about 100 miles from east to west and about the same from north to south, that much of it is poor soil and thinly populated, and where the population is dense, for reasons that need not now be touched upon, the members and adherents

of our Church are comparatively few in numbers. In such circumstances, and particularly when as in other older parts of the province many of the young people are disposed to move into newer and more fertile regions, it was not to be wondered at if but little progress was made; there was rather satisfaction to be expressed if we held the ground already possessed. Let the figures to be put down here be carefully noted. Twelve years ago the working ministerial force in the Presbytery was nineteen, and seven vacancies were reported to the Assembly, together with nine mission stations. Some of the vacancies were not worthy of the name. Three of them are still vacant and they are reported as mission fields rather than as vacancies. Some years later the position did not seem much brighter. Now our ministerial force is thirty-one instead of nineteen. We have practically no vacancies, but there are two or three fields where we are ready to employ ordained missionaries if the right men were available, and we have twelve mission fields in which students are employed in the summer and the majority of them get regular supply in the winter from the college. Within the last four months there were three pastors set over charges and three ordained missionaries appointed to fields. Of the three fields just referred to as having got ordained missionaries not one of them had a name or a place in our church as late as eight years ago. Another point may be mentioned. We can count at least five of our settled charges that some three or four years ago were receiving considerable sums from the Augmentation Committee and now they receive nothing. They have become self-supporting. Some of us can remember, not so long ago either, when there were only three or four self-supporting charges in the Presbytery, when the five above referred to are added it is seen that the progress made is very encouraging. While well aware that much remains to be done, we take the liberty of saying that we may congratulate ourselves on what has been already accomplished, and above all we are to thank God for what He in His goodness has done for us. He has done great things for us and we are glad.

### Saugeen Presbyterial Society.

THE eighth annual meeting of this society was held in Knox church, Mount Forest. A large number of delegates were present. Officers were elected for the current year as follows:—President, Mrs. Aull, Palmerston; 1st vice president, Mrs. Barington, Mount Forest; 2nd vice president, Mrs. Morrison, Cedarville; 3rd vice president, Mrs. Ramsay, Mount Forest; treasurer, Mrs. MacGregor, Mount Forest; secretary of supplies, Mrs. Munro, Harriston; presbyterial secretary, Mrs. Bowie, Mount Forest; auditors, Mrs. McVicar, Dromore; Mrs. Miller, Holstein. Mrs. Barington read an address of welcome to the delegates to which Mrs. Munro very suitably replied. The reports of secretary and treasurer were then heard and were most encouraging, showing a deeper interest taken in the work and an advance in the amount contributed. The society now numbers sixteen auxiliaries and six mission bands with five hundred and sixty members. 1150 pounds of warm clothing were sent this year to the North-West and the handsome amount of \$316.47 added to the funds for the cause of Foreign Missions. Greetings were received from the sister societies of the town. Mrs. Bowie gave an address on "How to Extend the Missionary Spirit in our Auxiliaries." Mrs. Morrison read an excellent paper on "Prayer." During the afternoon the ladies of Knox church choir favored the audience with several pieces of music which were very much enjoyed. The meeting was closed with prayer offered by Mrs. Scott, of Arthur. Rev. G. Munro, of Harriston, presided at the meeting in the evening. We were privileged to listen to a most interesting address by Rev. J. T. Smith, M.D., of Honan, China. Our sympathies were drawn out to our beloved missionary in his very delicate state of health and we earnestly pray for his speedy recovery and that he may be permitted to return to his chosen work. Rev. G. Munro moved a vote of thanks to the ladies of Mount Forest for the kind manner in which they entertained the delegates. The Rev. J. Morrison of Cedarville engaged in prayer and thus closed one of our most pleasant meetings one which

shall not soon be forgotten.—B. BOWIE, Presbyterial Secretary.

### Knox College Alumni Association.

The Conference under the auspices of our Association will be held from Tuesday, Jan. 28th, until Thursday, Feb. 6th, 1896. The adjourned meeting of the Association will be held in connection with the Conference.

#### CONFERENCE PROGRAMME.

I. Theology.—1. Biblical—Rev. Principal Caven, D. D. 2. Systematic—Rev. Prof. McLaren, D. D. (a) "Christo-centric Theology." (b) "The Atonement." 3. Apologetic—Rev. W. D. Armstrong, Ph. D. "The Christian Ministry and Modern Thought." II. The Church.—1. "The Ideas of the Church"—Rev. Principal Sheraton, D. D. 2. "History of the Irish Church"—Rev. Wm. Gregg, D. D. 3. "The Eldership"—Rev. J. A. Proudfoot, D. D. 4. "Some Elements in the Development of the Church"—Rev. John Somerville, D. D. III. Introduction.—"The Book of Acts"—Rev. Jas. Ballantyne, B. A. IV. Comparative Religions.—1. "The Brahmno-Somaj in India: its Significance and Value"—Rev. L. H. Jordan, B. D. 2. "Religion in Egypt"—Rev. W. A. Hunter, Ph. D. V. Homiletics.—Rev. J. J. A. Proudfoot, D. D. VI. Social Science.—1. "Socialism and Christianity"—Rev. G. M. Milligan, D. D. 2. Socialism as found in (a) Plato, (b) More's Utopia"—W. Houston, Esq., M. A. 3. "Single Tax"—J. W. Bengough, Esq. VII. Astronomy.—John A. Paterson, Esq., M. A. Opportunity will be given for discussion on each of these topics. Biletts for homes will be furnished to all who intimate their intention of attending this Conference before January 24th. Address Rev. John Mutch, M. A., 110 Havelock St., Toronto. No arrangement will be made for reduced R. R. fares.

### Sousa's Band Concert.

AN additional attraction with Sousa and his forces next week will be the appearance with this organization of Miss Myrta French, soprano, and Miss Currie Duke, violinist. Miss French is said to be one of the most brilliant sopranos of the East, and to add to splendid talents of voice and method a stage presence of impressiveness and beauty. Miss Currie Duke is a southern beauty, the daughter of Gen. Basil Duke, of Kentucky. She was a pupil of Joachim while in Europe, and greatly favored by the great master. The concerts will be given on Monday and Tuesday evenings next. The plans open on Thursday at the Massey Hall.

### Recognition in Heaven.

BY JOHN IMRIE, TORONTO, CAN.

SHALL we know our friends in Heaven—  
Kindred souls while here below!  
Will the pleasure there be given  
Recognizing those we know!  
Yea! the Scriptures plainly telleth,  
We shall know as we are known,  
Ongs of gracious welcome swelleth,  
Sung by seraphs round the throne!

See you happy mother finding,  
One-by-one, her children dear;  
Family ties for ever binding,  
None are missing—all are here!  
Wife and husband fondly meeting,  
No more sorrow, death, or pain;  
Brothers, sisters, gladly greeting,  
Never more to part again!

Sunder'd friends again united,  
Wrong and falsehood all forgiven;  
The pure in heart hath God invited,  
He is Love, and Love is Heaven!  
Walking humbly—sins confessing—  
"God and Heaven" our watchword be;  
Praying for the Father's blessing,  
Heaven shall open unto thee!

Ah! to mix that great re-union,  
Doom'd eternal death to die;  
Never more to have communion  
With our friends beyond the sky.  
Worse than death to be rejected,  
Banish'd from the happy throng;  
Never coming—yet expected,  
Shall we miss that welcome song!

JOHN IMRIE'S POEMS, containing about 400 pages, neatly bound in cloth and gold, will be sent, post free, on receipt of one dollar. IMRIE, GRANT & Co., 30 Church St., Toronto, Canada. Only a few copies left.



## The Sabbath.

"It is only when we see God in everything, His love and care and watchful help working to make us good, in all the little every day happenings—it is only then that the every days become rich, and all the happenings sweet and full of fresh interest."

### THE NEW YEAR.

"But I," cried the fresh-hearted New Year, "I shall try to leave men wiser than I find them. I will offer them freely whatever good gifts Providence permits me to distribute, and will tell them to be thankful for what they have, and humbly hopeful for more." — *N. Hawthorne.*

### SERVE GOD AND BE CHEERFUL.

"Serve God and be cheerful," self-balanced,  
Whether Fortune smile sweetly or frown.  
Christ stood king before Pilate: within me  
I carry the sceptre and crown.

"Serve God and be cheerful." Make brighter  
The brightness that falls to your lot.  
The rare or the daily-sent blessing  
Profane not with gloom and with doubt.

"Serve God and be cheerful." Live nobly,  
Do right, and do good. Make the best  
Of the gifts and the work put before you  
And to God, without fear, leave the rest.  
— *William Newell, D.D.*

### GOLDEN THOUGHTS.

Good thoughts are blessed guests, and should be heartily welcomed and much sought after. Like rose-leaves, they give out a sweet smell if laid up in the jar of memory. — *SPURGEON.*

O day of rest! How beautiful, how fair,  
How welcome to the weary and the old!  
Day of the Lord, as all our days should be!  
— *Longfellow.*

All the jarring notes of life  
Seem blending in a psalm,  
And all the angles of its strife  
Slow rounding into calm. — *Whittier.*

You must desire first to become good. That is the first and great end of life. That is what God sent you into the world for. — *Charles Kingsley.*

Make all you can honestly;  
Save all you can prudently;  
Give all you can possibly.

— *Mottoes of John Wesley.*

Character is what a man is in his inmost thought. — *Dr. Newman.*

No evil dooms us hopelessly, except the evil we love, and desire to continue in, and make no effort to escape from. — *George Eliot.*

Bind together your spare hours by the cord of some definite purpose. — *William M. Taylor.*

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand. — *Carlyle.*

Every kindness done to others is a step nearer to the life of Christ. — *Dean Stanley.*

When one that was in great anxiety of mind, often wavering between fear and hope, did once humbly prostrate himself in prayer, and said, "Oh, if I knew that I should recover!" he



presently heard within him an answer from God, which said, "If thou didst know it, what wouldst thou do? Do what thou wouldst do then, and thou shalt be safe." — *Thomas à Kempis.*

I would rather be right, than President. — *Henry Clay.*

There is only real failure in life possible; and that is, not to be true to the best one knows. — *Canon Farrar.*

You cannot dream yourself into a character; you must forgo yourself one. — *Carter.*

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves. — *J. H. Newman.*

I know not where His islands lift  
Their fringed palms in air;

I only know I cannot drift  
Beyond his love and care.

— *Whittier.*

The fate of the country does not depend on what kind of paper you drop into the ballot-box once a year, but on what kind of man you drop from your chamber into the street every morning. — *Thoreau.*

He doeth much that doeth a thing well. — *Thomas à Kempis.*

When you get into a tight place, and everything goes against you till it seems as if you could not hold on a minute longer, never give up then, for that's just the place and time that the tide'll turn. — *Harriet Beecher Stowe.*

**THE CHURCH ABROAD.**

Rose-street Church, Glasgow, has now upon its roll between 1,100 and 1,200 members.

Rev. Robert Stewart, Dalmony, has been appointed assistant to Rev. A. B. Campbell, Free Church, Markinch.

Rev. W. M. Paton, Abernethy, has accepted a call from the Sandyford U. P. congregation, Glasgow.

The Rev. A. Scott Macpherson presided at a service of praise given in Maryhill U. P. Church, Glasgow.

The Rev. Duncan Cameron, B.D., Kames Kyles of Bute, has accepted a call from Tobermory Parish Church.

The Rev. Mr. Stewart, Crieff, has been appointed assistant to the Rev. D. P. M'Lees, in the North Parish Church, Stirling.

Rev. Dr. Paul, Roxburgh, has accepted the Colonial Mission appointment offered him some time ago, and he has now left on four months' leave of absence for Jamaica.

The Rev. Andrew Aitken, M.A., assistant, Barclay Free Church, Edinburgh, has been ordained minister of Cambusnothan Free Church, Wishaw.

A series of evangelistic services were conducted by the Rev. David Pirret, Glasgow, in Bridge-street Church, Musselburgh. A large number of young persons joined the church at the communion last Sabbath.

The Glasgow U. P. Presbytery, on the motion of Dr. A. R. MacEwen, passed a resolution agreeing to co-operate with the Free Presbytery in the provision of the church accommodation which the growth of the city renders necessary.

The Rev. John M'Neil has accepted an invitation from the Sheffield Young Men's Christian Association to conduct a mission in that city extending from February 2nd to the 16th. The Albert Hall has been secured for the meetings, of which there will be two daily.

A Meeting of the Free Presbytery was held in the Free High Church, Edinburgh for the purpose of moderating in a call for a colleague and successor to the Rev. Dr. W. C. Smith. The appointment of the Rev. R. S. Simpson, Turriff, is believed to be virtually assured.

The Rev. Dr. Cullen of Darlington has accepted the call to be colleague and successor to the Rev. J. B. Smith of Union-street United Presbyterian Church, Greenock.

During a thunderstorm on the 3rd inst. the spire of the United Presbyterian church, Ballshill, was struck by lightning and seriously damaged, about a couple of tons of masonry being displaced.

The Presbytery of Spain and Portugal met at Lisbon on the 20th November for the ordination of the Rev. Sam. Reid to the chaplaincy at RioTinto, rendered vacant by the resignation of the Rev. H. K. Laurie, M. A. A good congregation was assembled in the Mariannos Church to witness this the first Presbyterian ordination in Portugal, and to wish Mr. and Mrs. Reid all success in their future sphere of labor. Two native Portuguese pastors, the Rev. Messrs. Carvalho and Figueiredo were associated with the Presbytery on this occasion.

At a meeting of the Presbytery of Ayr the Rev. James Millar, B.D., New Cumnock, was appointed Moderator. The Rev. S. M. Dill, Allea, referred to the death of the Rev. William Hendry, Patna. The Rev. W. O. Duncan made appropriate reference to the late Rev. John Wallace, Glenbuck.

Early in December, Miss Jones and Rev. Mr. and Mrs. Maclean are expected to join the Free Church of Scotland missionary staff in Madras. The former comes in connection with the Girls' Boarding School to take the place of Miss Smart; the latter in connection with the evangelistic work.

A special meeting of the Kelso Free Church congregation was held for the purpose of filling up the vacancy caused by the translation to Greenock, some time ago of Rev. D. S. Adam. The following ten were proposed: Rev. John Watson, missionary; Rev. Morris Stuart, Edinburgh; Rev. David Hunter, Aberdeen; and Rev. Alexander Mackenzie, Glasgow. As a result of the vote there was a clear majority in favor of Mr. Watson.

# A MARVELLOUS STATEMENT.

The Oldest Merchant of Niagara-on-the-Lake, Ont., Speaks of Paine's Celery Compound.

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Every man, woman and child in and around the pretty town of Niagara-on-the-Lake, Ont., knows Mr. H. W. Crysler, the deserving and successful merchant. Hundreds of families in the district are already aware of the fact, that by the use of Paine's Celery Compound, Mr. Crysler was raised up from a condition of utter helplessness, misery and weakness to a new life, and is now in such a healthful condition, that he is perfectly able to look after the details of his flourishing business.

Mr. Crysler's story of his long fight with the worst form of rheumatism, his failures with useless medicines, and his grand triumph with Paine's Celery Compound, are given to the public as follows:

"About four years since, I had a severe attack of grippe, followed by rheumatism, for which the local physician prescribed the usual remedies, which helped me at the time, but did not eliminate the disease. Becoming gradually worse, I finally became discouraged, and began using 'proprietary' medicines with-

out any benefit. Then I went to "Clifton Springs," took the treatment, and felt somewhat better; but after coming back I became very much worse, and was confined to bed for a time. I then went to 'Preston Springs,' and really improved; but after returning home I got worse, and was a perfect martyr for more than two years, often confined to bed, and gradually becoming worse.

"I was then induced to try Paine's Celery Compound, and have gained in health and strength up to the present writing. I now walk from my house to the store, a distance of one quarter of a mile, daily, and to church on Sundays. Paine's Celery Compound has done all this for me. My friends are surprised and astonished to see me able to attend to business again. I might add that I have been in business in Niagara for 41 years, and was 70 years old on 7th January last.

"Believing that it is my duty to let other sufferers know of the great benefit I have received from Paine's Celery Compound, I cheerfully send this letter."



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"A perfume that never cloy, but is always fresh, and being highly concentrated, retains its odor for a long time."—*London Court Circular*.

"Our readers who are in the habit of purchasing that delicious perfume, 'Crab Apple Blossoms,' of the Crown Perfumery Company, should procure also a bottle of their 'Invigorating Lavender Salts.' There is no more agreeable cure for headache, and by leaving the stopper out for a few moments a delightful perfume escapes, which freshens and purifies the air most enjoyably."—*Le Follet, Paris*.

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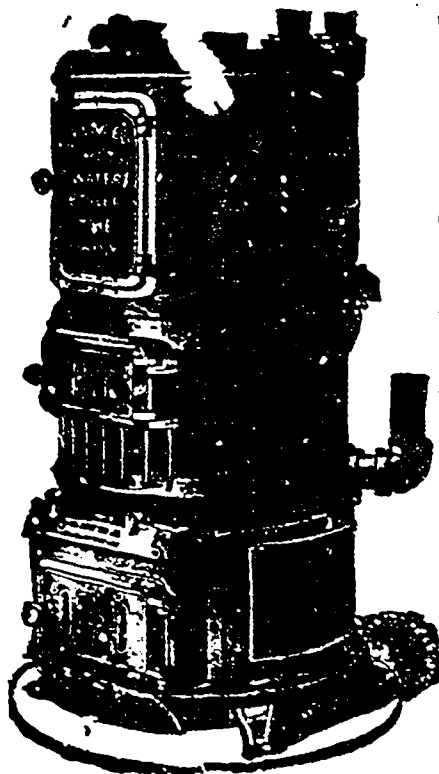
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