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Vol. 25.—No. 16
Whole No. 1262.

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HEALTH AND HOUSEHOLD HINTS.

To remove lime from an iron pot wash in strong vinegar.

A cup of cocoa makes a very refreshing drink after one has been shopping all the afternoon.

Bread and cake bowls or any dishes in which flour and eggs have been used are more easily cleansed if placed in cold water after using.

If cake is to be baked in sheets and not to be iced, sprinkle powdered sugar over it before putting it into the oven. This will give a smooth sugary crust.

A writer in the *Lancet* points out that the best coffee is made in the simplest apparatus—a plain earthenware jug. This, with boiling water and a reasonable amount of berries, freshly ground, is all that is required.

To Keep Meat Fresh.—Farmers or others living at a distance from butchers can keep fresh meat very nicely for a week or two by putting it into sour milk, or butter milk, and placing it in a cool cellar. Rinse well when used.

Lemon Granito.—Put into the freezer a quart of sugar syrup (twenty-eight degrees) with a good wineglassful of strained lemon juice. Freeze it in such a way that it forms an ice-cold liquid full of little pieces of ice.

Spanish Toast.—Take stale bread, cut in thick pieces, and dip in egg with milk prepared like custard, but without sweetening or flavoring. When the slices are all well saturated, fry in a very little butter, enough to prevent adhering to the pan. Serve immediately with a sauce.

Lemon Cookies.—One pound of flour, or enough for stiff dough; one-quarter pound of butter; one pound of powdered sugar; juice of two lemons, grated peel of one; three eggs, whipped very light. Stir butter, sugar, lemon-juice and peel to a light cream. Beat at least five minutes before adding the yolks of the eggs. Whip them in thoroughly, put in the whites, lastly the flour. Roll out about an eighth of an inch in thickness, and cut into round cakes. Bake quickly.

Lemon Sponge.—Two ounces isinglass, one pint and three-quarters of water, three-quarters pound powdered sugar, the juice of five lemons, the rind of one, the whites of three eggs. Dissolve the isinglass in the water, strain it into a saucepan, and add the sugar, lemon-rind, and juice. Boil the whole from ten to fifteen minutes, strain it again, and let it stand till it is cool and begins to stiffen. Beat the whites of the eggs, put them to it, and whisk the mixture till it is quite white; put it into a mould which has been previously wetted, and let it remain until perfectly set; then turn it out, and garnish it according to taste.

BEST METHOD OF CLEANING BLACK DRESS GOODS.

Every one has or wants a black gown nowadays, and such goods as serge, chevrot, cashmere, Henrietta, etc., are easily cleaned. First remove the grease spots with naphtha, and remember that this fluid is very explosive when exposed to either light or fire. Make a lather of warm soapsuds, using a good, not strong, soap, and a teaspoonful of borax to every two quarts of water. Into this dip the goods up and down and wash between the hands; then wring gently and pat partly dry; hang in the shade, and when nearly dry iron on the wrong side with a moderately warm iron. Always rinse once in luke-warm water, and iron until the material is perfectly dry. Never rub a fabric that is being renovated on the washboard, nor wring it tightly, and in using naphtha remember that it roughens the hands, and that after using it is well to put vaseline upon them and to wear old gloves. Wash alpaca in the same manner as cashmere, adding a little gum-arabic to the rinsing water. If the black goods are of a rusty color restore them by sponging with ammonia and alcohol. Always use a piece of the same material or one near to it to sponge with.

CONSUMPTION CURED.

An old physician, retired from practice, had place in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

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Synod of Hamilton and London.

The Synod of Hamilton and London will meet in St. Andrew's Church, Chatham on Monday, 20th April, at 7.30 p.m. The Business Committee will meet same day at 4 p.m. Rolls of Presbyteries, and all papers to be brought before the Synod, should be sent to the Clerk at least one week before that date. Standard certificates enabling members to return at the reduced rate, can be procured from the Ticket Agents at all stations. It is necessary that every member attending Synod should use these certificates, as otherwise, if the number guaranteed comes short, the Synod must pay full fare for every member.

WM. COCHRANE,
Synod Clerk.

Brantford, March 18th, 1896.



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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, APRIL 15th, 1896.

No. 16.

Notes of the Week.

An interesting note of the new method of reckoning time introduced only a few years ago, and which it cannot be said has come as yet into very common use, is contained in the following notice taken from a Winnipeg paper: "Two trains will arrive from the east this evening, the first one at 18.25 o'clock with nothing but excursionists, and the second at 20.50 o'clock with ordinary passengers and a number of excursionists."

The industrial development in Japan during the last year has been quite as remarkable in its way as the military successes of the year before. The increase of manufactures and railroads, and of the industries they involve, is bewildering. She is rapidly building a new navy of a hundred and twenty ships, and the merchant marine is composed of some of the best ships afloat. In 1884 Japan's total imports and exports were \$63,500,000; in 1894 there were over \$230,000,000, and in 1895 nearly \$300,000,000. There are now in the Empire 26,000 schools, with about 3,400,000 pupils, led by the Imperial University of Tokio with 1,300 students. And the publishing of books and the circulation of newspapers have fully kept pace with the advance.

As bearing upon our own position in Canada with reference to education and Romanism, the language of Sir Archibald Campbell at the close of the winter session in Edinburgh of the Protestant Institute of Scotland, is worthy of note. He said, "That those who took any interest at all in looking at the progress of affairs, and the way in which matters were going with regard to Protestantism and Romanism, saw that the line of attack was being directed very much upon the education of the young, and that the effort which Rome was putting forward was to get hold of the rising generation. Therefore it was particularly appropriate and necessary that those who undertook the defence of Protestant and Reformation principles should see to it that they were not behind in doing what they could to fortify the rising generation."

A circular has been issued by Rev. Dr. Matthews, secretary of the Presbyterian Alliance, notifying delegates and others of the meeting of the Alliance to be held in Glasgow from the 17th to the 26th of June. The sermon will be preached in the Glasgow Cathedral by the Rev. J. Marshall Lang, D.D., on the 17th, and the other meetings will be held in St. Andrew's Hall, Berkley Street. A brief outline of papers to be read is to be printed for circulation among members as an aid to intelligent discussion, and those of more than 2,000 words cannot be printed *in extenso*. After reporting at the office of the Alliance their arrival in Glasgow, members will be furnished with tickets of membership and a metal badge which will secure admission into the reserved portion of the Hall, and also be a passport on many other occasions to those wearing it. On the evening of Wednesday, 17th June, the Civic Authorities will give a reception to the delegates in the Municipal Buildings. On Saturday, the 20th June, there will be an excursion on the Clyde, while on some other day admission may be obtained into one of the famous Ship-building yards.

Rev. John Watson (Ian Maclaren), preaching in his Church at Sefton-park on a recent Sunday, pleaded on behalf of the suffering Armenians. "He would not," he said, "enter into the political aspect of the matter, or venture to express an opinion as to what might have been done or what should be done; but he would simply say that if Oliver Cromwell had been alive at the present day the British fleet would have been at Constantinople months ago, and the Ottoman Government would to-day have been a thing of the past."

The Presbyterian Church of the United States (North) is making most strenuous efforts to complete before the meeting of the General Assembly, the million dollar fund needed to clear off the indebtedness which accumulated last year. Most naturally the women of the Church are taking an active part in this work. The following method among others is being tried: "Representative women of the Presbyterian Church will issue, on April 30th, 1896, for the benefit of the fund, a Woman's Edition of the *Presbyterian Journal*. This edition will present the needs of the various missionary boards of the Presbyterian Church. It is hoped that all the women of the Church will heartily co-operate, and that a substantial sum may be realized to aid in carrying out the noble work that these boards are doing at home and abroad."

A very large and most important work is being done in a quiet and unobtrusive way by the Book and Tract Society of Ontario of which the Rev. Dr. Moffat is the efficient representative, and by a kindred society in the United States, the American Tract Society. A meeting in the interests of this Society was held on a recent Sunday in Washington, D.C. An audience which filled the Church listened to addresses by the rector, Rev. Dr. Alexander Mackay Smith, one of the vice-presidents of the society, and Rev. Dr. William A. Rice, the missionary secretary. The report of the home and foreign work of the society showed 200 colporteurs laboring in the United States and Canada, and in the foreign field co-operation with evangelical missionaries by grants of money and electrotypes for Christian publications in various languages. In these two departments of work about \$100,000 are expended annually.

At a meeting held lately of what is called the General Purposes Committee of the Presbyterian Church in England there was discussed ways and means of saving the time of the Synod. What will many of our sticklers for use and wont say to the proposal to do away for this end with the Moderator's opening sermon? At the meeting discussion principally turned upon this. Three motions were before the Committee, viz., "Incoming Moderator's address only," "Retiring Moderator's sermon only," and "Address and sermon as before." The final vote was taken as between the first and third motions, and it was found that the votes were equally divided. According to the usage of the Church, the Chairman (Mr. Thos. Bell) gave his casting vote for the "as you were" motion. The Committee agreed to suggest, with a view to the further saving of the time of the Supreme Court, that Conveners of Committees when giving in their reports should bear in mind that the reports as embodied in the Blue Book have been read already by the members of the Synod, and that it is therefore inadvisable to quote largely from them.

Mr. and Mrs. Ballington Booth proposed to give to their new secession organization the name of "God's American Volunteers." Apropos to this the *Occident* remarks: "We dislike the name given to Ballington Booth's secession movement, both on ethical and literary grounds." The *Independent*, very properly remarks: "We cannot congratulate Mr. Ballington Booth on the choice of a name for his new movement, 'God's American Volunteers.' We do not like to have the name of the Deity brought into a title to be used very often flippantly, as it will be in the description of a popular organization. It will tend, we believe, to irreverence, and does not seem to us from any point of view a happy designation." The name, we see, has been changed to simply, "The Volunteers." The uniform for the female officers is of a stylish cut, and is blue in colour, and the poke bonnet has been discarded for one more becoming.

Previous to the meeting of Synod the great committees and Boards of the Presbyterian Church in England meet to prepare their business for presentation to the Synod. Their committees and boards number twenty and it is interesting to note that even in England the Home Mission Committee is that which has the largest amount of business. There came before it nearly 50 applications for grants of various descriptions, ranging in the amounts asked for from £1 to £1,400. One of the provisions of the new Home Mission rules with regard to building is that when a Presbytery proposes the erection of a working men's church in a densely populated neighbourhood, the Committee may make a grant of three-quarters the cost of the church, provided the Presbytery raises the other quarter. The first application made under this excellent provision came from the Newcastle Presbytery. The Organising Secretary of the Church Building and Debt Extinction Fund reported as to the progress of the fund in the various Presbyteries, and was able to intimate a total up to date of subscriptions and donations of £17,037 of the £50,000 wanted.

The distress in Armenia continues in Great Britain, and we are glad also to say in Canada, to excite deepening interest and call forth increasing help. The Duke of Argyll, President of the Armenian Relief Fund, having forwarded to Mr. Gladstone a statement of the deplorable destitution and the urgent needs of the sufferers in Asiatic Turkey, drawn up by the Duke of Westminster, Chairman of the Executive Committee, in which it is shown that the British Consuls estimate that 200,000 survivors of the massacres are still depending upon charity, and that £100,000 is required to keep the people alive, has received the following reply:—"Dear Argyll,—I am glad to hear that the philanthropic labors in which you are sharing, on behalf of the Armenians, though pursued under much disadvantage, have resulted thus far in sending the sum of £31,000 for their relief. But, although this does much honor to the energy and assiduity of those who have taken part, it is, I fear, still very insufficient for the purpose in view, and I hope the humanity of the country will afford further supplies to the extent of the need. No one, I hope, will suppose that the deplorable and ignominious failure of Europe in its duties to Armenia and the East, as a whole, in any way diminishes the force of the present appeal to the sentiment of Christian charity, which it ought rather to enhance." Mr. Gladstone has given £100 to the Relief Fund.

PULPIT, PRESS AND PLATFORM.

The Globe: The Prussian Government made a profit of \$51,051,000 from its railway systems last year. The system of building railways at public expense for private corporations is evidently not the best in the world.

Rev. George Matheson, D.D.: I believe ritualism is a step in the wrong direction. What we want is spiritual development, a commending of the things of God to the conscience or consciousness: not a rubric. I am the opposite of a sacramentarian.

Cumberland Presbyterian: Half a dozen consecrated voices constitute a better church choir than half a hundred unconsecrated voices, however cultured; and it remains yet to be demonstrated that a whole congregation of earnest singers is not better than either.

The Interior: Dr. Talmage is a startling and eruptive orator, and we have no question that he has in his own way done a great deal of good. Nevertheless his career has not been one of glory to the Presbyterian Church, nor has it redounded to the replenishment of the treasuries of the missionary society.

Jas. Green in Montreal Witness: By this division of the taxes the Protestant pays nine dollars of every ten of the taxes, and his schools receive back three dollars of every ten, while the Roman Catholic pays one dollar of every ten of the taxes, and his school receives back seven of every ten. This is one way of spoiling the Egyptians.

Westminster Teacher: We are all in danger of losing Jesus out of our life. We can do it only by drifting away from him. If we go into sin we shall certainly lose him. We may do it, too, by carelessness, by neglect. He will never leave us, but we may leave him. If we have lost him, there is only one right thing to do—to return to where we missed him and to seek him until we find him. He never wants to remain lost to us. It grieves him when we leave him.

Jas. Green in Montreal Witness: By the parish system in Quebec wherever a small section of Roman Catholics can be grouped so as to get children enough to form a school, it is set off for a parish and all the Protestants within the limits are roped in and made to pay their taxes to the majority, or dissent, and they cannot dissent if they have not enough children of their own to form a district. In that case there is no help for them. They must pay to the Roman Catholics.

Westminster Teacher: One frequent good result from trouble is that it sends people to Christ. It is probable that this paralytic would never have gone to Christ with his sins, and therefore would never have received salvation if it had not been for his bodily illness. His paralysis made him think of his sins and want to be healed. Many a soul is saved through a suffering body. A man who had been all his life very busy, with no time for religious thoughts, was stricken down and lay helpless for years. He said once to a friend that he had never learned to live until he was unable for activity. He had looked at his life and had turned to Christ while sitting powerless in his chair.

Our Contributors.

CONCERNING DATIVE CASE MEN.

BY KNOXONIAN.

We have all heard of the dying linguist, who said he was sorry that he had not given his life to the study of the Dative case. Who that man was, and why he selected the Dative case instead of any of the other cases, are questions that we cannot answer. The one thing clear is that the man was a specialist. Had he been allowed to live his life over again he would have been an expert on the Dative case. Had he been called to give expert evidence against a boy who had injured the Dative case in any way his evidence would have led to the punishment of the boy.

Specialization is one of the features of modern life. In every department of human activity labour divides and sub-divides and divides again. Advanced civilization demands specialties. Not one man in a thousand who rides in a top buggy has the slightest idea of the number of experts required in the making of a modern covered buggy. Medicine has sub-divided marvelously within a few years. There is a specialist now for every part of the human body from the hair of the head down to the bunion that adorns the foot.

Educational work of all kinds is being cut up into specialties.

Whether so much specialization is a good thing or the reverse is not a question that need be discussed. The specialties are aere in every line of human activity. Sensible people deal with men and things as they find them.

Has specialization come to stay? We cannot tell. It may be nothing more than a craze. It may pass away and come again like wide trousers or small toed boots. One thing we know, the trend is here and there is no more use in arguing against a vigorous trend than against a mania.

The trend towards specialties in theological education nominated two professors in Knox College the other day. It goes unsaid that any member of the College Board would rather have nominated a home man. Indeed, it might be said with perfect safety that a large majority of the Board would, other things being equal, have preferred a graduate of Knox College. It was a clear case of the good, all-around home man, against the outsider who had given his time and labour to one or two lines of study. It was the generally well-equipped man against the Dative case man and the Dative case man won. If Knox is to keep in line with other theological institutions and retain her hundred students the Dative case man had to win.

It is easy to ask do Dative case professors turn out better preachers of the gospel than high-class all-around men who have a fair knowledge of their specialty, and fair teaching ability combined with the breadth and strength of character that moulds the character of students. Personally we do not believe they do. It has never been shown that Princeton and Union with all their specialties have turned out better preachers than the graduates of Knox College—an institution in which each professor has for half a century been expected to do the work of two or three specialists. But what is the use in arguing against a mania? There is a universal demand for specialists in theological as well as in every other branch of education. The college that does not try to meet that demand will soon have no students, and a college without students is made in vain. Let us hope that the new men along with their expert knowledge in certain lines, may have the rare power of kindling enthusiasm in students for all branches of the theological study, and above all have the power to stimulate them to become enthusiastic preachers of the glorious gospel of the blessed God.

Why have we not more specialists among

our own ministers and students? Mainly because the conditions in which specialists are produced do not exist in this young Church and young country. To pursue a special line of study up to the point at which a student becomes fit to teach his specialty in a college he needs money, and comparatively few Canadian students have money or rich friends willing to give them money. A post-graduate course is expensive, and entirely beyond the reach of a student who has had hard work to pay the expenses incurred before graduation.

But supposing a student has finished his course with a decided liking for some special line of study, how many congregations have we in the Church in which he can pursue his studies up to the point at which he is qualified for a professorship. We know of only one kind of congregation in which the thing is more than barely possible. It might be done in a small, quiet, rural congregation, composed of Scotch or Ulster people who go to church as a matter of duty, and consider it a privilege to do so. To expect any man to become a specialist in any line of study, and at the same time meet the demands of a large town or city congregation, or of a rural congregation, composed, perhaps, of three stations, and scattered over one or two townships, is to expect that which is an utter impossibility for most ministers. One pastor in five hundred may do it but certainly the number must always be small.

Of the thousand ministers in our Church how many find time and strength for any work over and above their pulpit pastoral or professional duties. The number can almost be counted on one's fingers. The demands on a minister's time and strength increase every year. As a rule the unreasonable demands do not come from his own people. They come from people who have no more right to his time or labour than they have to the small change in his pocket. But the fear of being described as "unsociable," or branded as a "bigot," or denounced as being opposed to "the cause," coupled too often with the fear that his own people may not stand by him if he does not go to all the meetings, sometimes leads ministers to squander precious hours that ought to be given to study.

When the conditions under which Canadian ministers and students work are improved there will be no difficulty in finding within the Church suitable professors for every chair.

THE CHURCH SERVICE SOCIETY: A REJOINDER.

BY AULD KIRK.

Kindly permit a few words of frank criticism on the article from the pen of the Rev. G. H. Smith, entitled "The Church Service Society," and which appeared in a late issue. At the outset it is to be feared Mr. Smith has confounded two entirely distinct organizations, viz., "The Church Service Society" and "The Scottish Church Society." Both exist in the Church of Scotland. The former embraces many of the most famous divines in that body. It has existed about thirty years and judged by its fruits has been anything but iniquitous. Its best known publication is 'Ευχολογιον—A Book of Common Order. This book, it is well known, has been favorably received everywhere and is sufficiently indicative of the aims of the Society. The Society has never advocated vestments, though many clergy in Scotland wear their degree hoods in addition to gown and bands, nor has it ever advocated prayers for the dead. A Society on exactly similar lines also exists in the U. P. Church in Scotland. The Society has disowned any sympathy, and refuses to have any association, with "The Scottish Church Society." This latter Society, one likely to pass into well-merited oblivion, was organized, I think, less than ten years ago by a few cranks, not one of whom is well known. Its aims are somewhat ritualistic and a few of its members,

not the Society as such, have advocated "prayers for the blessed dead." It is not fair because of the vagaries of this obscure association to hold up the older one which was never more vigorous than to-day, to ridicule. I may say I question very much whether the Church Service Society publishes any periodical literature.

With regard to the pulpits adorned with carved images I presume Mr. Smith does not wish us to believe such images are worshipped. If they are not what more harm is there in having figures carved on the side of a pulpit than having them in a stained glass window, such as may be seen any day in many a Presbyterian Church in this country. If Mr. Smith sees such terrible danger in a stone communion table, does he see any in a stone baptismal font? If we can have a stone church, a stone font, why not a stone table? What worse ritualism can there be than to believe that the material a communion table is made of affects the nature of the service? If it be a wooden table the service is a sacrament, if it be a stone table the service is a sacrifice akin to the mass! Surely this is too much to be asked to swallow? Mr. Smith seems to have hunted for altars. He found six of them. Was he told they were altars or did he assume because, as in St. Giles, Edinburgh, the communion table was placed in the ancient chancel of the church, it was therefore an altar and was called such? Where did he find crucifixes and crosses common? On communion tables? I doubt it and would like definite information as to the position of such common objects.

As to old Grey Friars, in which end of it did Mr. Smith worship? Two separate congregations meet there. Perhaps the spiritual ague which Mr. Smith felt there was owing to the investigating mood he seems to have entertained as much as to anything else. Because he felt the service chilling there, need we assume it is the same everywhere in the Old Kirk? Three statements of Mr. Smith's I emphatically deny. He says there is a visible hastening of disestablishment. Perhaps the wish may have been father to the thought here, but if we look at the result of the last general election in Scotland the hastening seems to be the other way. Scotland, judged by that test, was never truer to the National Church for over a century than to-day. Mr. Smith says the spiritually minded are being driven from the Old Kirk. Who told him that? It is too sweeping an assertion to be accepted on his simple authority. More than that it cannot be established by the facts. In missionary activity, in the care of her young people especially, in the preaching of such men as Dr. Matheson, Dr. Lang, Dr. Flint, etc., there is ample proof of the spiritual-mindedness of the Kirk. Whatever be the case with the Anglican body to say that there is a suspicion that Jesuits are in the Church of Scotland is a statement worthy only of contempt. If such statements, or rather misstatements, are to pass for the truth about "The Church Service Society," it will be a pity. If arguments for or against the positions taken up in Mr. Fleming's communications are to be based on calumnies on the Church that is the mother of us all, it will be a still greater pity.

It would seem that in his sojourn in Scotland Mr. Smith has imbibed the spirit of the reckless school, whose chief luminary is the notorious minister, Rev. Jacob Primmer, of the Townhead Church, Dunfermline. Perhaps in his church, if he visited it, Mr. Smith found his ideal realized.

March 27th, 1896.

A young woman Endeavorer of Santiago, Ohill, the president of her society, last year raised more than a thousand dollars by her own efforts, for missionary and benevolent purposes.

A Christian Endeavor society of ninety members exist among the soldiers at Fort Sam Houston, San Antonio, Texas. Out of it have come a Sunday school, and a mid-week gospel meeting. Many conversions have also been affected.

THE HOME MISSIONARY: A SUGGESTION.

BY REV. D. D. McLEOD.

With regard to the prosecution of our Home Mission work would you allow me to make a few observations.

The summer session was adopted, wisely or unwisely, not I understood as a permanent measure, but for the present distress. If it is not accomplishing all that was expected, we should not regret it. Because may be found there is a better way of getting the work done. I have always thought there is; I believe that better way will be discovered by the Church and adopted. That way is pointed to in the interesting letter of Mr. Buchanan in your last issue. It is to place the home missionary on an equal footing with the foreign missionary. Equal in this respect, that upon the Home Mission Committee deciding that a competent missionary is needed at such a point they shall ask for such missionary, and send him there as well provided for and secure of his salary as the man that is sent to India. The Church would support them in such a policy. The present policy of laying the burden on the students of propagating and building up our Church will never be as successful as the employment of ordained men would be. It injures the student and it injures our future ministry. A Home missionary appointed as above would have some hope and comfort in his work. I believe also that he would be much more successful. It is necessary to have regard to the contributions of the stations. But to apportion a grant in proportion to these contributions is not in every case a just principle. Because it is when a station most needs supply, that it is often least able to pay for it. I have myself labored in such a field, and speak not from theory, but experience. I would therefore respectfully submit that the Home Mission Committee should look into this subject still further, and claim for our home missionaries, a standing as well provided for as is claimed for our foreign missionaries. I feel confident the Church would respond to such a claim. Send a man like Mr. Buchanan, or others of our able home missionaries, through the Church to speak to our people and the people will respond. We will not do less for foreign missions, but much more would be done for our home missions, and with ordained men placed in a position to work with a measure of domestic comfort, with some sense of security as to their livelihood, our Church would advance in a more satisfactory manner. I have long felt we exact too much from, and do too little for the comfort of our home missionaries, whose labors and sacrifices for the cause of Christ are quite equal to those of our foreign missionaries.

Barrie, Ont.

THE CHURCH SERVICE SOCIETY.

BY R. O. S.

In a late number of the THE CANADA PRESBYTERIAN a paper on the Church Service Society appeared, which is grossly unfair to that praiseworthy association, which has many sympathizers, and some members in the Canadian Church. What I most strongly object to is the statement, "It is acknowledged by all that the intellectual men of the Church do not belong to the Society, but a few affected faddists." This I deny in toto. The Society has a large membership, and he must be a man of prodigious intellect, must be on a plane which is simply out of sight to us poor ordinary mortals, when such men as the late Very Rev. Prof. Milligan, the late Prof. Dobie, the Very Rev. Marshall Lang, the Right Rev. Dr. MacLeod, Dr. Cooper of Aberdeen, Dr. MacLeod of Inverness, Dr. McAdam Muir, convener of the Colonial Committee, and others appear to be men of no intellect. I have no doubt there are extremists and faddists in the Society—what

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

April 26th, 1896. } THE RICH MAN AND LAZARUS { Lu. xvi. 19-31.
GOLDEN TEXT.—Luke xvi. 13.
MEMORY VERSES.—25, 26.
CATECHISM.—Q. 56.

HOME READINGS.—M. Prov. xi. 1-18. 7. Luke xvi. 1-18. W. Luke xvi. 19-31. Th. Mat. iii. 1-17. F. Rev. xxii. 7-21. S. Eccl. i. 1-10. Sab. Dan. xii. 1-13.

Here we have another of the parables found only in Luke's gospel, and designed to enforce truths very necessary for our Lord's day, and none the less so for the day in which we live. This can scarcely be regarded as a parable however, for it is not so much an illustration of spiritual things drawn from analogous matters in the natural world, as it is a relation of actual facts concerning things which pertain both to this life and that which is to come, showing how the course and state of future existence is determined by our lives here. Preceding this narrative, there is a true parable, illustrating from the wisdom the unjust steward exhibited in the use he made of this world's goods to secure his own maintenance in this life the wisdom we ought to exhibit, in using the things of this life so as to secure for ourselves eternal riches. Then comes the narrative of our lesson, showing from an actual case how one to whom God had given great riches, so misused them as to lose the world to come entirely. Regarded in this perspective therefore Lazarus and his woes are merely incidental. We shall consider the *misuse of riches, and the consequent eternal loss.*

I. The Misuse of Riches.—We all know that the term riches is a relative one. There is some sense in which every man is "rich" in the eyes of some one else. Therefore it is not only those whom the world reputes rich who are liable to misuse riches, but every one is liable to that error. Every one who does not make a proper use of the portion of this world's goods God has given him, be that portion large or small, is misusing his riches. Let us then from the case of the rich man's *use of his goods* discover the principle which underlies *misuse*. We are told he was clothed in the most expensive and delicate clothing, and that he lived a life of ease and luxury with his friends; feasting, rioting, merry-making every day constituted the whole of his life. He made these things his chief good. There is no hint that he was dishonest, or immoral in any glaring way; but the narrative leaves the impression that he was simply a man who thought only of himself, and of his own gratification; a man who never gave a thought to any other life than this one, and who never gave consideration to any one save himself in this life. And this, too, in face of the fact that God had laid at his door an object fitted to move to pity even the hardest heart, a man godly and upright, but suffering to the utmost need both of poverty and disease. If there had been any scrap of humanity in his heart, the very sight of a fellow being suffering as Lazarus suffered must have filled the rich man's heart with gratitude for the blessings of health and wealth. Nor could he have refused to do what lay in his power for the relief of such a pitiable object. It is interesting to note that Lazarus means "God's help," and since names were always significant among the orientals, there can be no doubt that Jesus intended to convey by the use of this name, both the thought of the beggar being one of God's children, and that he was designed to be "God's help" to the rich man. In a word, then, "misusing" riches is just making use of what God has given us as though it was for us alone, and as though this life were all.

II. The Eternal Loss Consequent on this Misuse.—However much this man disregarded the future, there came a time when he had to have done with this world. He died and was buried. About the same time the beggar, to whom dogs had been more kindly than the rich man, was set free from suffering and sorrow and taken home to be with God. Now, however, what a difference! The rich man in torment sees "God's help" reclining in bliss in the very place of honor. Now he cries out for the benefit, now he is willing to accept, nay he craves the help which he imagines Lazarus may give. But now it is too late. Nor is there any doubt as to what has brought him into this estate. It was because he chose the fleeting good of this life as his chief good, and had already obtained all he set his heart upon. There he lies in torment, selfish, God-accuser just because he would not "seek first God's kingdom." It is not necessary for us to be "rich" in order to be in like danger. All are running in the rich man's way who have neither thought nor desire for anything but for their own selfish gratification.

that the committee proposes, in the future, to employ only theological students, unless in exceptional cases. Stop the summer session and this evil is aggravated.

But why the change asked for? Has the summer session failed? Has the number of students fallen off? Have they refused to enter the mission field in winter, or what is the matter? The summer session has in every respect, but one proved a success—a success beyond expectation. The failure has been financially. The reason for the change now proposed is purely a matter of revenue. When the summer session was inaugurated it was estimated that the change would involve an additional, annual outlay of \$1,500. This the Assembly asked the Church to provide. The following figures show how the Church responded—1891-2 was the year before the change:—

Con. ordinary funds of Man. Coll.	1891-2	\$3,501 00
"	1892-3	4,194 00
"	1893-4	3,744 00
"	1894-5	3,058 00

That is, the revenue of 1894 5 is \$443 below the last year before the change. The revenue is not adequate, it is declining. The board will not report deficits and hence it wishes to return to the less expensive method of doing the work. This is the sole reason for the change. Surely the General Assembly will devise some means of meeting this emergency. The Eastern portion of the Church is now giving an average of about two cents per communicant to support the college, could not an average of 3 or 3½ be given? The latter figure would provide a sufficient revenue.

But, it may be asked, could not 20 or 30 students, left unemployed during summer, be persuaded to take fields during winter? That 25 fields requiring men were left unprovided for last winter, although 94 students were left in '95 without missions, is the best answer. The General Assembly has refused to require students to take a year in the mission field before or after graduation, students themselves refuse to volunteer for this work in winter, and hence the prospect of getting men is dark. But, even if 25 men from the East were to volunteer to go West their travelling expenses would amount to \$1,200 or \$1,400, whereas the Manitoba College students are on the ground. The presence of these men in the West saves the H. M. C. a good round sum every year. It is to be hoped that the General Assembly will fairly face the issues and get a satisfactory solution.

J. ROBERTSON.

Toronto, April 4th, 1896.

THE RIGHT USE OF WORDS.

MR. EDITOR,—There are two words which are very much misused by many speakers; with the best intentions, no doubt, but which jar the sensibilities of many listeners.

The first is the word "Children." So many speakers in addressing assemblies of young people, made up of children and those of more mature years, ranging from infant classes to Bible classes without any distinction address them all as "Children."

If the speakers would only study the faces of the children "of older growth," when using this form of address, they would think twice before using it so indiscriminately. But why use it at all when a more comprehensive term could be used without giving offense to any, such as, for example, "young people" or "scholars" unless the real *children* are pointedly addressed.

The other word is not so often used, but when it is it grates very harshly against Presbyterian sensibilities. It is the word "ticket" for the word "token." Although the old metal token has passed into the printed card, the latter is no less significant than of yore. The word "token" has to Presbyterians a tender and sweet significance, and no other word can take its place. It has come down to us through the ages and is associated with all that is dearest and sweetest in Presbyterian traditions. And to put it on a level with a *thing* that admits any one to a theatre or a circus is a terrible profanation of a hallowed word.

I write that these views may meet the eye of the Church, and I feel that attention has only to be called to them to cause the abuses to cease.

VERBUM SAP.

portion of his congregation filled with grief and shame, when such entertainments are announced, if not from the pulpit at least in the local papers, as in connection with the work of the congregation, but whose hands are practically tied by the importunity of another portion of it who regard them as perfectly innocent, and who can truthfully quote the example of many ministers and congregations in support of their views, which, however, cannot be advocated on Scriptural grounds, or without utterly disregarding its solemn warnings against irreverence in all things connected with Divine worship.

The zeal and diligence in service of Ladies' Aids and Young People's Societies are helpful and greatly to be commended when they are confined to such methods as we may hope God will own and bless, but all connected with them should remember that only *that* activity which respects the will of God, and seeks to honor God, will truly advance His cause, and promote His glory. I believe I give expression to the opinion of many serious Christians when I say that the raising of funds for any religious purpose, by means of such entertainments, is insulting to the Majesty of Heaven, is bringing reproach upon the Christian profession, and is a fruitful source of the levity and indifference to holy things which is so sadly apparent in the conversation and demeanor even of many who have made a profession of faith in Christ, and who trust that the time is not distant when our Church shall with no uncertain voice declare its condemnation of them. The time for doing so is now opportune, for there is surely a strange incongruity in the fact that while on one side of the globe Christians are being martyred by thousands rather than deny their Lord, many Christians in this land of gospel liberty are so unwilling to deny themselves, so forgetful of the honor due to their Divine Redeemer, that, instead of the "pure offerings" (Mal. i. 11), which alone are acceptable, they dare to cast into the treasury sums which may prove the price of souls. For it may soon become evident that Satan's wiles are more dangerous to the Church's true wealth than his frowns, and that, while phoenix-like, the Eastern Church will rise from its baptism of fire to a fresher, purer life, ours will lose that spiritual power which alone can enable any Church to witness for God, for truth and purity, and to shine as a light in the world holding forth the word of life. Mr. Editor, if no argument is sufficient to convince those who uphold these things that they are wrong, the knowledge that others think so should make them heed this solemn word of Scripture—"When (in so doing) ye sin against the brethren, and wound their weak conscience ye sin against Christ"—(1 Cor. viii. 12), and I subscribe myself.

ONE OF THESE

SUMMER SESSION IN MANITOBA COLLEGE.

MR. EDITOR,—The proposal of the Manitoba College Board to abandon the summer session involves serious consequences to Home Missions. The summer session sets free, every autumn, from twenty to thirty students for winter work in Algoma and the West. They are theological students, advanced in their studies, and able to take charge of important missions, or even congregations, in the absence of ordained men. The need of more men at the time the summer session was determined, on was clamant; to-day, owing to the extension of the work, the need is greater. Last winter twenty-five fields in the West were left wholly without supply, and 14 more had only partial supply—missionaries were not available. If 20 more fields are to be added to this list, then a crisis is surely reached. If this continue, the Church will lose in numbers, in the confidence of her own people, and in the good opinion of other churches. Last week 114 students, who could not be accommodated, applied to the Home Mission Committee of the Assembly for mission work. Indeed the supply is now so large

association or church hasn't them?—but the contrary assertion notwithstanding, I believe the most intellectual men of the Church of Scotland belong to the Church Service Society, ay, and who besides are men truly faithful to the Church and Christ. My hope and prayer are that by God's favor some such society may arise in our Church, and that our Zion may be delivered from the music hall abomination, with which she is plagued; the holy table and the font restored to a permanent place in the sanctuary, the services made more worthy of the great and perfect God to whom they are offered, and the blessed, grace-giving sacraments rescued from the practical Zwinglianism of the day, and restored to their proper place as one of the three great means of grace which Christ has given to his Church.

The Church Service Society does not advocate praying for the dead, no Scottish High Churchman believes in praying for the dead as that term is generally understood from Romish usage. Many individuals do believe in praying for the "blessed dead," a practice I myself see very little use for, yet a practice which their opponents have never been able to show is against either Reformed or Catholic tradition, the standards of our Church, or Holy Scripture. But be that as it may, individual opinion is not the Society's work, and I emphatically assert that as it may, individual opinion is not the Service Society does *not* teach praying for the dead. The reason given for the organization of the Society is plainly too much of a cock-and-bull story to merit attention. From these arguments one concludes that the other statements are equally wide of the mark. The lamentable unchurchliness, and hideousness in architecture, ritual, etc., is bringing its own cure, the Church is waking up, and will not be stopped in her progress towards a better way. The danger is that she may again go to extremes on the other side. Every reformation has extremists, let all who truly love a spiritual worship seek to maintain what makes for that, and if in the mode we do not all see eye to eye, at least let us treat our opponents with courtesy and fairness, not with abuse and travesty. Let us learn the lessons of charity and good-will to all which this passion-tide is bringing to us, and we shall please better and be more liker Him who this week so many years ago suffered so much for His Church, and who desires that it should be pure and spotless.

WRONG METHODS OF RAISING CHURCH FUNDS: A WARNING.

MR. EDITOR,—As the time is approaching for our Ecclesiastical Courts to meet for the discussion of matters relating to the welfare and spiritual progress of our large and influential Church, I would be glad to see articles appearing in your columns, calling for the adoption of some stringent measure to put a stop to certain methods of raising funds for congregational purposes which are becoming alarmingly prevalent, and which, if allowed to go on unchecked, will prove a sad hindrance alike to the spiritual power and Christian liberality of the Church at large. I refer to such worldly wise schemes as concerts, at which solemn devotional pieces and light songs are indiscriminately intermingled. Garden parties held at a late hour in grounds to which the lowest roughs of the town may be admitted by paying the entrance fee, and at which, in addition to the same admixture of the sacred and secular in the programme, ice-cream, cake, candy and nuts are sold; "Mystic Teas," "Mother Goose Markets," "Tableaux Vivants," "Box Socials," and other equally startling and novel devices for drawing money from closed purses and unwilling hearts to aid some fund connected with Church work. I believe such a measure as I venture to suggest, if passed by the General Assembly, would be hailed as a relief from a great difficulty by many a pastor, who is placed in the painful position of seeing one

Pastor and People.

HOME MISSIONARY HYMN.

Saints of God! the dawn is brightening,
Token of our coming Lord;
O'er the earth the world is whitening;
Louder rings the Master's word—
"Pray for reapers
In the harvest of the Lord."

Feebly now they toil in sadness,
Weeping o'er the waste around,
Slowing gathering grains of gladness,
While their echoing cries resound—
"Pray that reapers
In God's harvest may abound."

Now, O Lord! fulfil Thy pleasure,
Breathe upon Thy chosen band,
And, with Pentecostal measure,
Send forth reapers o'er our land—
Faithful reapers,
Gathering sheaves for Thy right hand.

Ocean calleth unto ocean,
Spirits speed from shore to shore,
Heralding the world's commotion;
Hear the conflict at our door—
Mighty conflict—
Satan's death-cry on our shore!

Broad the Shadow of our nation,
Eager millions hither roam;
Lo! they wait for Thy salvation;
Come, Lord! Jesus! quickly come!
By Thy Spirit,
Bring Thy ransomed people home.

Soon shall end the time of weeping,
Soon the reaping time will come—
Heaven and earth together keeping
God's eternal Harvest Home:
Saint and angels!
Shout the world's great Harvest Home.
—By "A Lady of Virginia."

Written for THE CANADA PRESBYTERIAN.

COUNTRY AUXILIARIES.*

BY MRS. ALEX. McFARLANE.

When our President asked me to prepare a short paper on the benefits of meeting together in country auxiliaries, I consented for various reasons. (1st) Because it is so discouraging not to try to do what we can to help those who are expending their time and energies in trying to make these meetings a success. (2nd) Because it is long since I determined to try to do any duty which God in His wise providence placed upon me, although it might be with not very great satisfaction either to myself or others; and also because my effort might encourage some other inexperienced one to try, and consequently the burden of the work be borne by the many and not by the few already overworked ones.

That women in the country may be able to meet together once a month it is necessary that they overcome some difficulties, and this in itself is a benefit. Of course most of you know that for women in the country to meet together, means not only an hour or two as it is with those in the city, but a whole afternoon. This is not a small item when there may be just one pair of hands to do the general housework, including the laundry work, baking, butter-making and sewing, for, it may be, five or six of a family. This makes one endless round of toil for the noble women who are heroically trying to do their part on the farm, and we do not wonder that, until they are interested in our meetings, they do not feel like taking time to go. If once interested they will make time, for "where there is a will there is a way." No doubt we have all experienced that with a definite object in view we can accomplish much more.

Of course it would cast a reflection on the propriety of attending even a religious meeting to leave the home in disorder and confusion; consequently for days before, the work is so planned and executed that when the day of the meeting has arrived, everything is in order and the happy housewife has the benefit of knowing that she has overcome one difficulty and consequently is better prepared to meet the next one courageously, and that may be to cross three or four miles of prairie on foot. This is not unusual, and surely nothing but the

* A paper read at the annual meeting of the Winnipeg Presbyterial W.F.M.S.

love of Christ and zeal for His cause would enable any woman to persevere under this difficulty from time to time. I am afraid it would test some of us pretty well. To the credit of the farmer be it said, she rarely has to return on foot, for by the time he has taken one meal without her, almost unconsciously he is driving across the prairie to bring her home. Hence another benefit, "Love lightens labor," and she enters her home glad and happy, not to rest for awhile on a couch or in an easy chair, but to take up the endless round of work where she left it, but with a lighter heart for having been absent from it for awhile and with so much to think about, and talk about, which breaks the monotony of the usually quiet country life.

With many in the country, too, they have the difficulty of preparing their lessons without many helps. When the subject is a Bible lesson this may not be a great misfortune, for we have to trust more to the guidance of the Holy Spirit, and He is His own interpreter and can make it plain. I might just mention an illustration of this. At one of our meetings in the country one of the ladies said she had turned to her Bible over and over to get a text bearing on the subject, but failed. She saw she was "leaning too much on her own understanding" so she took it to the Lord in prayer, and just as she was starting for the meeting she opened her Bible, when a most suitable text presented itself.

We think we are socially benefited by meeting together in these country auxiliaries. Doubtless many of us have felt at times so depressed in spirits from various causes that nothing but a keen sense of duty would impel us to go; but the path of duty is always a safe one to walk in, and we have gone forward, relying on the promise that "I will perfect my strength in thy weakness." And have we not felt the cloud beginning to rise as the genial farmer meets us at the gate, to take our horse (if we have one), or to bid us welcome with the shake of the hand that he alone knows how to give. Still it rises as we meet the kindly greeting of his wife at the door, and by the time we have exchanged greetings with all present, the last vestige of the cloud is lifted, and we are in a happier frame of mind for taking part in the lesson. Who has not experienced this and been reminded of the beautiful words of Cowper:

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Socially, too, we meet on one common level. Whether dressed in satin or cotton (satins are scarce), we each feel we have a right to be there and we each take an interest in the other, and who has gone from one of these meetings feeling that she was not wanted there and was not the better for being there? I have not met one yet.

We are benefited by the study of the lesson, whether it be a mission field or a Bible lesson. If the former it recalls and refreshes in our minds, people, places and things, partially, if not altogether forgotten, and gives us an insight into the social and religious standing of that field, of the advancement that has been made by the Gospel of Jesus being preached in it, of what the devoted missionaries have had to suffer in bearing the good news to it, and of the great change which nothing but the Old, Old Story can make in enlightening these darkened places of the earth. If it be a Bible lesson, who has not been benefited by the study of it? And if the lesson be only imperfectly studied at home, when we meet together and discuss it, each one taking some part, if nothing more than repeating a text bearing on it, that text may bring out some point which has not yet been discussed, and which may have to be left for further study at home. As a result we get the most out of each lesson. And who can tell the benefit it may be, not only to ourselves but to those around. These truths impressed on our minds may prove a blessing indeed, not only in health and prosperity, but also

in times of adversity, sickness and death, for—

" 'Tis religion that can give sweetest comfort
while we live;
" 'Tis religion can supply truest comfort when we die."

The benefit of this Bible study is felt in the community by the absence of gossip and evil speaking of others, by the willingness of each to help the other in times of need and in many other ways. It is also felt in the congregation. Those who prepare these lessons know something of the effort the minister has to put forth to prepare his sermon; consequently can more fully sympathize with him and appreciate what he says.

We are benefited also by our failures in these meetings, and are encouraged to make stepping stones of them to better things. If we should each give up when we thought we had not done as well as we would like in taking part, our meetings would soon come to an end; and when we make mistakes or have caused another pain, we try not to do so again.

Being at one of these meetings in the country lately, we were a little surprised when at the close of a very interesting meeting, the President asked for a few short prayers, there were but two where I know we might expect five or six. In conversation with one of the usually quiet ones I asked if she knew the reason why. She said one was just waiting for another and thus lost the opportunity. For herself she said she scarcely slept that night for thinking of it. Another told me she regretted it too. If that President is here she may take courage. I trust she will not have that cause for discouragement again. Surely any of us can say a few words in prayer. God does not hear us for our finely finished sentences, but as we express the real desires of our hearts.

The invariable answer I got as I asked different ones what benefit these meetings had been to them, was that the study of the lessons had been a great benefit; the study of subjects which otherwise they would not have studied; and they had been a great help in their Christian life. Doubtless there might be many other benefits mentioned, but my paper is, I think, sufficiently long.

Some may say, Why not contribute more largely if they receive so much benefit. Perhaps if those who would ask this question were to visit many of the homes of these helpers, and knew of the sacrifices they make to give ever so little, they would be ready to say, "She hath done what she could." We do not think the funds are the main object. The following extract from a little poem in THE CANADA PRESBYTERIAN might be suitably quoted:

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

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."

I will close trusting that each of us may feel benefited by our meeting together at this time, and that we may go home prepared to do our duty faithfully in the small corner in which God has placed us. As the little hymn says:

"You in your small corner
And I in mine."

Dugald, Man.

Written for THE CANADA PRESBYTERIAN.

THE LOWER AND THE HIGHER LIFE.

BY REV. JOSEPH HAMILTON.

One day in the Royal Aquarium in London, I was interested in watching the fishes as they darted hither and thither with so much force and freedom through a large glass tank. But I noticed that they never rose above the surface of the water. They seemed to know instinctively that the surface was the boundary of their world beyond which they could not pass. So when the fishes neared the surface they would always

turn and dip down again. There was no life for them above the surface of the water, and they could have no idea of a higher and different kind of world from their own. But we know that there is a higher world, and higher types of beings living here in the air that could not live in the lower world of water. And just so, we may live in the lower physical domain of earthly things, unconscious of that higher, spiritual, divine life of those who live and breathe and move in the spirit. There is this difference, however, between us and the fishes, that our possibilities are not so fixed and final as theirs; we can rise, as they can not, from the lower condition to the higher.

Toronto.

PRAYER IN THE PULPIT.

That there is a good deal of inappropriate and incoherent prayer offered in the pulpit, is a fact which devout and thoughtful Christians have opportunities of knowing when they worship in their churches on the Sabbath. Indeed, some ministers seem to make special efforts to avoid all forms of direct prayer, and indulge in rambling reflections, introspections and disquisitions on Providence and mankind in general, giving the Lord minute information on the moral state of the world, and suggestions as to the methods He shall employ to put things in proper order.

Ministers who thus pray in their pulpits overlook the fact that they are there to voice the common wants of an entire congregation, as well as some special needs and wants of some which may have come to their knowledge. Their own personal subjectivities, whether uttered in flowing oration or incoherent ramblings, do not meet the occasion, and are therefore inappropriate and out of place. Often their form is more that of an address to the congregation than of a prayer to God, and suggests the remark of a Boston paper in an account of a memorable occasion many years ago, that "Edward Everett made the most eloquent prayer ever offered to a Boston audience."

Such prayers—if prayers they may be called—do not utter the desires and longings of devout, spiritual worshippers. They cannot anticipate what their pastor may happen to say in the pulpit, nor follow him with minds and hearts in his uncertain utterances; and hence this part of the service is often more of a performance or the mere listening to an address, than real worship in which all can devoutly unite and fix their hearts in supplication to God.

In order that this part of the service may be such that all can unite in it to edification, pastors should make it a subject of careful study. To offer prayers that will express the wants of an entire congregation is as important a part of a pastor's ministrations as the preparation of sermons; and yet, many pastors who are very careful in the preparation of their sermons, give little or no attention to the preparation of their public prayers. It seems a severe reproach to state the fact that such pastors are more respectful to their congregations than they are to God.

Pastors should make special efforts to acquire the grace and habit of uttering appropriate forms of prayer for all public and private occasions in their varied ministrations among the people. This is an important duty which many neglect.—*Lutheran Observer.*

Yes, the people lack faith; not that individual faith which creates martyrs, but that social faith which is the parent of victory; the faith that arouses the multitudes in their own destiny, in their own mission, and in the mission of the epoch; the faith that combats and prays; the faith that enlightens, and bids men advance fearlessly in the ways of God and humanity.—*Mazzini.*

If keeping holy the seventh day were only a human institution, it would be the best method that could have been thought of for the polishing and civilizing of mankind.

Missionary World.

FREE CHURCH MISSIONS.

The following is a summary of the statements made by different speakers at the annual missionary meeting held in connection with the Free Presbytery of Glasgow some time ago:—

Lord Overtoun occupied the chair and said the work of foreign missions really began in the nineteenth century. In the earlier centuries the Church was too much taken up with her doctrine, her poor, her worship, and in some cases, her social and political position, and failed to grasp the greatness of the command to "go into all the world and preach the gospel to every creature." Within the last hundred years there had been men and women really fired with enthusiasm and loyalty to Jesus Christ, not only to witness for Him, but in not a few cases to lay down their lives in seal of their ministry. The success of missions, looking at them from our point of view, was small, yet, from the other point of view, it had far surpassed the dreams of those who had launched them, and had gone far beyond what might have been expected from the limited efforts that the Church had put forward. The Church was only yet half awake, and he looked forward to the day when every congregation in town and country, if possible, should have a representative in the foreign field. He afterwards referred to the Livingstonia Mission, and pointed out that in this mission there were seven stations, and at five of these native congregations had been formed. Seven languages had been reduced to writing, and now the time had arrived when extension was required. They wanted to establish a central institute at Kondowe. For this purpose a capital fund of £25,000 was being raised, and as only half of it had been raised, the other half was still to be received. As the Livingstonia Mission did not participate in the Free Church Foreign Mission Fund, he appealed for a liberal support, so that the Committee might carry on and extend the work which had already done so much good.

Rev. W. Campbell, of Formosa, spoke in favour of the Chinese Mission. It was all very well to say that the Chinese were heathen; but he believed that he could find parallels to all the instances of cruelty, selfishness, and inhumanity in that country in the annals of our Police Courts. It was the fact, however, that China was heathen, and it was pathetic to live in a country village and see their industry, their civility, and their kindness, and that in all their periods of joy and sorrow there was not a single reference to God. There was, however, a good and hopeful work going on among the people in that vast country.

Rev. Jas. Lawrie, from the New Hebrides, said that the work in these islands was carried on by eight different sections of the Presbyterian Church. One notable fact was that of the 30 islands in the New Hebrides, 13 were now recognised as altogether Christian. In the island of Erromanga, where the work was first begun, there was not one professed heathen, and the work was progressing in all directions.

Rev. Dr. Glover, Bristol, said that all the churches were indebted to the Free Church for the educational missions they had carried on in India. When Dr. Duff went to India he thought that to get a girl educated was like trying to scale a wall 500 yards high; but now in Bengal there were 100,000 girls in schools—not all in mission schools, but yet the way to these other schools had been prepared by the mission schools. In Bengal, according to the last Blue Book, 53 per cent. of the education was given by the Roman Catholics. It was further stated that the figure was largely in excess of their proper percentage, and that it was increasing. One great explanation of the success of the Roman Catholic Church in Southern India was due to the fact that they had at their command so many ladies of culture who

were ready and willing and able to engage in educational work. He would like to say to the Protestants of Scotland that he did not think it would be desirable that the Christianity that was to be given to India should be Roman Catholic Christianity; but let it be the simple Christianity, free and without any impediment between the soul and its Saviour, and that preserved the glory of Christ and the free way to the heart of God. The heart of this country had been stirred to its depths by the murder in the last four years of a dozen missionaries in China. They had looked upon these as martyrs. That was right; but it was not right to forget that several hundreds of Chinese converts had in these same four years laid down their lives for the sake of Jesus Christ, and no line had appeared in the newspapers about these. Besides, he was sure there were eight millions of free men in the world who would have been captives and slaves but for the gospel of Christ. Dr. Glover concluded by referring to the evil effects of the opium traffic in China and the drink traffic in Africa.

Miss Paxton, from Poonah, referred to the work carried on by the Women's Foreign Missionary Society. Within the last four years they had added 48 workers, including European and India. The workers sent out from Scotland had some preparatory training, and the need of that was being felt more and more, and this was one of the reasons that had led to the institution of the Missionary Training Institution in Edinburgh.

PROGRESS IN KOREA.

The oldest Presbyterian Church in Korea is not yet nine years old. Its membership is 156, and it is now building a place of worship at the sole cost of its own members. The oldest Methodist Church is a year younger than the Presbyterian Church. Its membership is 51, with, besides, 74 catechumens. They subscribed last year 200 dollars for a new place of worship. It is only ten years since Protestant mission work was begun in Korea. There are now more than 50 congregations, with 528 members, and nearly 600 candidates for baptism. Last year 202 were received into communion. Six (native) pastors have been ordained, and are supported by their churches. Korea is in the midst of a strife between opposing parties, and there may yet be troublous times in store for her. But there is hope for a people who seem thus ready to turn to the Lord.

THE ITALIAN RED CROSS.

The Waldensian Church is rejoicing in a decree of religious equality recently enacted by the Italian Minister of War, in the matter of Chaplaincies of the Army Ambulance Corps, or "Italian Red Cross." Up till now only Roman Catholic monks have been appointed to these chaplaincies. The War Office has granted a request of the Waldensians that Evangelical ministers also shall be eligible for such appointments. The Minister of War, in communicating the concession, spoke of it as "the removal of an injustice," in which he rejoiced, and warmly praised the Waldensians as a "worthy, studious, industrious and hard-working people."

Li Hung Chang, the Chinese Viceroy, has made the following remarkable proclamation: "Having examined the doctrine of the Christian teachers in every place pertaining to this prefect, we find there have been established free schools where the poor children in China may receive instruction, hospitals where Chinamen may freely receive healing. The missionaries are really good. Not only do they not take the people's possessions, but they do not seem to desire men's praises. Be it known that foreigners here renting or otherwise setting up halls do so to save and to help the poor, and that there is not the least underhandedness."

Young People's Societies.

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

PRESBYTERY REPORTS.

Reports on Young People's work have now been received by the Convener from twenty Presbyteries. They are of the most gratifying description, evincing as they do the great interest Presbyteries are taking in the young people's movement and the strong grip the young people have of the mission work of the Church. The figures in detail will, when the returns are completed, show something of the strength of this new force, which is in training to carry forward the great enterprises to which the Church has put its hand. The Y.P.S.C.E. easily outnumbered all the other organizations. In some Presbyteries it is the only one. Presbytery Conveners are urged to transmit their report to the Assembly's Convener without delay. The results will be vitiated by the omission of even a single Presbytery's report. It may be added that it is not too late, even yet, for individual societies to send in answers to the "Questions." Where these reach the hands of Presbytery Conveners after their report has been forwarded, they will confer a favor by passing them on direct to the Assembly's Convener, who will add them to the several reports to which they belong.

PRINCE EDWARD ISLAND.

The Presbytery of Prince Edward Island reports thirty-three Young People's Societies, of which twenty-six are Y.P.S.C.E., one junior C.E., two literary associations, one Christian Alliance, one Mission Band, one Helping Hand, and one Young People's Society. The total membership is 1,331, of which 607 are young men, and 622 young women. This is the largest proportion of young men yet reported, except from the far west.

WISELY DIRECTED AMBITION.

Hon. Chauncey M. Depew tells the story of his visit to the mechanical department of Cornell University. He found at the head of it Professor Morris, who claimed him as a superior officer, giving as a reason that he was an old time worker on the New York Central railroad. "How did you get here?" asked Depew. "I fired on the New York Central. I stood on the footboard as an engineer on the Central. While a locomotive engineer I made up my mind to get an education. I studied at night and fitted myself for Union College, running all the time with my locomotive. I procured books, and attended as far as possible the lectures and recitations. I kept up with my class, and on the day of graduation I left my locomotive, washed up, put on the gown and cap, delivered my thesis, and received my diploma, put the gown and cap in the closet, put on my working shirt, got on my engine and made my usual run that day." "Then," says Depew, "I knew how he became Professor Morris." That spirit will cause a man to rise anywhere and in any calling. It is ambition, but it is ambition wisely directed, aiming not at the goal—for such an ambition produces envy, scheming, discontent and weakness—but bravely and cheerily aiming at one's self, seeking to make one's self fitted for higher work. When this is accomplished the opportunity for higher work is sure to come.—*Ex.*

ONE SOCIETY.

The power that one Christian Endeavor Society may exert in its own church is evident from the report made by the society in the Kensington Methodist Episcopal Church, Philadelphia. In the membership of the society are found these church officers and workers; the pastor and his wife, three of the five superintendents of the Sunday school, the secretary and two assistants, the missionary secretary and treasurer, three of the assistant librarians, thirty-three permanent and twenty-nine reserve teachers, the chorister of the Sunday school, sixteen of the twenty members of the choir, and the sexton of the church.

CHOOSE THE GOOD PART.

REV. W. S. M'TAVISH, B.D., DESERONTO.

April 26th—Luke x. 38-42; Matt. vi. 31-34.

According to an old myth, Hercules one day came to the fork in the road and there he was met by the goddess of pleasure and the goddess of virtue. The goddess of pleasure besought Him to go with her, promising him that if he would only do so, his whole life would be a constant round of joy and delight. The goddess of virtue could not promise him such constant pleasure, but she assured him that if he would only accompany her, he would be endowed with wisdom, knowledge and true nobility. Happily for Him, he knew how to decide.

"Once to every man and nation comes the moment to decide"

If we have been halting between two opinions we shall act wisely if we decide to take the path of virtue—that path which leads to God and heaven. We cannot do better than follow the example of Mary and choose "that good part which shall not be taken away from us."

I. What did her choice consist in? She sat at the feet of Jesus; she heard the law from His mouth; her soul enjoyed fellowship with His; she left herself entirely to His guidance and she was willing to do whatever He might enjoin. She was attached to Christ and to His Gospel. She was so free from the formalities of society that she had no concern about entertaining Christ as her guest, for she knew that the love of her heart rather than the delicacies of the table would delight the Master. At the feet of Jesus she was preparing herself to labor earnestly or to suffer patiently, as her Saviour might appoint. By taking her place where she did she became a partaker of the heavenly calling and she became a joint heir with Christ in the blessings promised by the Father.

"Lord teach me this one thing to choose,
Which they who gain can never lose;
Sufficient in itself alone,
And needful, were the world our own."

Let grovelling hearts the world admire,
Thy love is all that I require!
Gladly I may the rest resign
If the one needful thing be mine."

II. Why should we choose this part and this place. Because it is only there we can obtain satisfaction. The only place on earth where anything approaching perfect rest can be found is at the feet of Jesus. This is the only place where conscience ceases its accusations. There, this inward monitor commends our choice. There are men in the legal profession who regret that they studied law; there are men in mercantile life who regret that they ever decided to be merchants; but no one has ever regretted taking a place at the feet of Jesus and accepting Him as Saviour and Lord.

Again we should make the choice which Mary did because we know that God will approve of it. Though it is not necessary it is certainly pleasant to have friends commend our course. It is gratifying to the statesman to have the approval of his constituents; to the student to have the approbation of his professor; to the courtier to have the commendation of his sovereign; but no one can be really happy unless he knows that God commends his conduct.

This good part should be chosen because it will not be taken away from us. A good name may be flinched away from us by the slanderous tongue. If we have wealth at our command we shall probably enjoy the society of many whom we regard as friends; but poverty, on its fleet foot, may overtake us and then to our dismay we may find that the society of friends is withdrawn. We may possess intellectual powers in an extraordinary degree and we may have had them cultivated with earnest and assiduous care; but a wasting fever or an accident may destroy these, shattering them beyond recovery. But if we choose the part which Mary choose, we shall have something which can never be taken away. When we can say, "The Lord is the portion of mine inheritance and of my cup," we may add, "I have an everlasting portion and a cup which can never be drained."

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TORONTO, WEDNESDAY, APRIL 15TH, 1896.

THE case of the unfortunate man in Barrie, sentenced to be hanged next month, was not needed to show that brooding over real or imaginary wrongs is one of the most dangerous habits into which people of a certain kind of temperament can fall. Excitement has its dangers. Over work and too much anxiety may wreck a man, but not one of the three is as dangerous as chronic brooding.

IS there not a law on the statute book against carrying deadly weapons. If there is how did Shortiss and Brennan come to have pistols in their pockets. It is said that a large proportion of the men you meet every day have weapons concealed about their clothes. Had there been no revolver in Brennan's pocket he would not now be on the way to the gallows. Nobody is safe if men of the Shortiss and Brennan type are allowed to carry lethal weapons. Why not enforce the law?

IT is easy to tell an elector that he should vote as he prays. Presumably he prays for good government. That is right; but sometimes it is not easy to know how to vote right. Given a government or opposition with whose general policy you are in accord, and a local candidate representing the government or opposition whose conduct is objectionable, how should you vote. Vote for the candidate and you vote for a man in whom you have little or no confidence. Vote against him and you vote against a policy that you believe to be for the best interests of the country.

THE last cold winter is always the coldest; the last hot summer the hottest; the last rough ocean voyage always the roughest. Defective memory leads to these conclusions and defective memory leads a large number of people to say that there never was such a squeeze for Church money in the middle of April as there is now. There has been a squeeze many a time. It may not have touched as many funds as this squeeze does, but it was very hard on some of them. There will be a squeeze every year of business depression until the Church finds some way of reaching all the people.

REFERRING to the acceptance by the Rev. Dr. Macrae, of St. John, N.B., of the Principalship of Morrin College, Quebec, to which he has been appointed, the *Presbyterian Witness*, of Halifax, says:

"With Dr. Macrae at its head Morrin has before it the prospects of stability and increased usefulness. It goes without saying that Dr. Macrae will be missed in the Presbytery of St. John and in the Maritime Synod. A scholar, a life-long student, an accomplished educationist, he will bring to Morrin the prestige of high attainment and large experience."

We cordially join with the *Witness* in wishing Dr. Macrae the largest possible measure of success in his new and important sphere of labor.

SINCE President Cleveland presided at the Home Mission "rally" in New York there has been some discussion about his membership in the Presbyterian Church. The records show that he was a member in full communion of his father's church in Clinton, N.Y.; but there is nothing to show that he became a member of any congregation in Buffalo when he moved to that city to practice his profession. Like too many other young men he may have allowed his membership to lapse when he became a resident of a large city. Possibly the pastor and elders of the congregation he worshipped with did not look after the young man as carefully as his father did. Perhaps he did not want them to look after him very much. We lose a good many young men in our cities but hear more about this one because he is President of the United States.

THIRTY years ago we Canadians set out with a great hurrah to build a nation on British lines. We had not gone far until we began to get on lines more American than British. Judging by the nightly scenes in the House of Commons we are now on Parliamentary lines distinctly Irish. The one thing all sensible people admit is that nation building is hard work. This is true anywhere, but it is painfully true in Canada. It took a long time to build Great Britain. Twenty years ago we set out to build a great Presbyterian Church in this country. For cold Presbyterians we did a fair amount of shouting. Judging by the number of circulars on one's table announcing deficits and asking pathetically for more money, we find church building a somewhat serious business. If our courts had given a little of the time most of them have spent on questions neither Presbyterian nor religious, to consideration of the best ways to reach our people, and induce them to support our schemes, money might be more plentiful. However, we are all learning, and if we have wisdom enough to profit by experience we may yet lay the foundation of a great nation and of a great Presbyterian Church.

IMPORTANT CHURCH NOTES.

THE Rev. Dr. Warden asks treasurers of congregations, Sabbath Schools, Christian Endeavor Societies and all others concerned, kindly to bear in mind and give immediate attention to the closing very shortly of the current financial year, which takes place on Thursday, April 30th, prior to which all contributions for the schemes of the Church should be received. A considerable number of congregations have not yet contributed to one or more of the schemes. To enable the respective committees to end the year without debt liberal contributions are required. It is earnestly hoped that treasurers will forward all money on hand without delay, as the books will be closed promptly on the afternoon of Thursday, 30th inst.

Attention is also called by J. K. Macdonald, Esq., convener of the Aged and Infirm Minister's Fund, to the state at present of this important fund. Its income at this date is \$3,000 short. Congregational collections are less this year, several congregations have as yet sent no contribution whatever. Last year arrearages in rates helped the fund to the amount of \$500; this year there are no arrearages, and the interest account will not be greater. In November, it was necessary to reduce annuities, and unless aid is given at once, the committee will be reduced to the painful necessity of a still further reduction in May, which will fall heavily upon the annuitants.

The Foreign Mission Committee is called to meet on May 19th, and is putting forth every effort, in which all will wish that it may be successful, to avert a deficit which at present amounts to about \$6,000.

The Rev. R. C. Tibb, clerk of the Presbytery of Toronto, having been notified of the acceptance by the Rev. James W. Rae, of the call given to him by the congregation of West Toronto Junction, and as the circumstances of that congregation make immediate settlement desirable, the Presbytery of Toronto will meet in the usual place, on Monday, the 20th inst., to make the necessary arrangements for Mr. Rae's induction.

At the meeting of the Augmentation Committee, held in this city on the 7th inst., a suitable resolution was passed relative to the decease of its

late indefatigable convener, the Rev. D. J. Macdonnell, B.D. Claims presented by the various Presbyteries for services during the past six months were passed to the amount of \$10,077.67. The claims for the past six months and other expenditure show a deficiency of \$2,300.55. A careful estimate was prepared of the amount required for the maintenance of the work for the year beginning 1st May, 1896. This showed that the sum of \$28,000.00 would be necessary to meet the demands. This amount is to be allocated among the several Presbyteries of the Church, and steps taken to secure continued interest on behalf of the fund.

IN DEFENCE OF THE LORD'S DAY.

THOSE who were present a year ago at the formation of the Ontario Lord's Day Alliance, and also at the annual meeting held last Friday in this city, will have no reason to doubt the progress made, nor, if it continues, to fear for the result of the efforts now being put forth, to preserve for Ontario at least, a quiet Sabbath. We do not propose to give here an account of the proceedings taken at the annual meeting, except to say that it was well attended, representatives being present in good numbers from Brockville and Ottawa on the east to London and Guelph on the west. The meeting was one thoroughly alive and interested. It was a pleasing feature of it, that although various religious bodies were represented in it, so thoroughly was the cause of the Sabbath felt to be one of common interest, that denominationalism was completely lost sight of. We wish only to present some of the points brought out and emphasized at the afternoon and evening meetings. These may be arranged under the heads of "Assaults upon the Lord's Day," and the "Weapons of Defence."

It was declared again and again that, the maintaining of the Lord's Day as we now enjoy it is a matter of supreme moment to all the best interests of man and of the country, and there was no doubting or denying the fact that the quiet observance of the Day is at present greatly imperilled.

The forces of attack may be said to be active and passive. Among the former may be said to be the greed of wealth, the lust after pleasure, and considerations of professed convenience, as, for example, a means of getting to church, visiting friends, the sick, and such like. The great agencies which these employ to break down the sacredness of the Sabbath are street cars, steam-boats and railways, and the companies by which they are owned. As these are constantly at work to break down or evade the law, and destroy the Sabbath, they must be watched with incessant care and vigilance and fought at every point to hold the ground gained, and gain more.

The passive enemies of the Lord's Day are the uncertain state of the law, want of organization of the forces in favour of the Sabbath, an uneducated public opinion, and consequently wide-spread apathy and unconcern, existing even among professing Christians, and in some cases extending to the clergy. These are the sources of danger, active and passive, to which the sacred quiet and rest of the Lord's Day as we now enjoy it are exposed. The mention of them, it may be hoped, will serve to some extent to awaken public concern and provoke to effort to overcome these dangers.

The means of defence are ample, and if only they are effectively used, victory is sure. Among these may be mentioned first, because it is an impregnable defence, the divine authority and obligation upon men of the Lord's Day. This and cognate arguments were admirably stated by Rev. Principal Caven. Reference was often made to the importance of preaching, instructing Christian congregations on this aspect of the question. Surely every minister of the gospel might be expected to thoroughly master, and often specifically and incidentally present to his people this strongest, weightiest of all arguments. For those who do not accept this ground, the value and advantage of Sabbath rest can be amply defended on purely humanitarian grounds. If street cars, railways and boats must be run for pleasure, it will soon be found that matters cannot stop there, and the poor now in so many cases ground down, will soon find themselves in a tenfold worse state. To see green fields and get fresh air are right and desirable, and for this end a general Saturday half-holiday found many advocates, will find more, and we believe is coming.

Most important, even indispensable means of

defence, are organization over the whole province to draw attention to the subject, to educate public opinion, and call for necessary and sufficient legislation. The present unsettled, indeterminate state of the law is crippling the defence, and if the highest court of appeal sustain the last legal decisions on this subject, we shall at once have a perfect carnival of Sabbath desecration, especially in all our larger cities and towns. But to uphold or amend the law requires money, some thousands of dollars, and all who value the Sabbath must be prepared to assist in this way.

The public sentiment in favor of a quiet Sabbath it was believed is, generally speaking, growing. It was stated as a fact that when the vote on the street car question was taken in Toronto, it was that of the working classes which gained the day, and that the wealthy and well-to-do voted very generally in favor of cars running. The agencies which can be employed are many and powerful; the pulpit, the press, which, to the honor of Ontario be it said, is largely in favor of the Sabbath; the Sunday schools, Christian Endeavor Societies, the Women's Christian Temperance Union and other agencies. With all these, and organization and work well directed, and the blessing of the Lord of the Sabbath who made it for man the victory will be sure for the battle is not ours but His.

POINTS IN THE MANITOBA SCHOOL CONFERENCE.

As the Remedial Bill is still and will be for a good while to come, dragging its slow length through the committee stage in the House of Commons, it is not inexpedient or untimely to fix the attention upon some points in a conference, which will be a memorable and historical one, between representatives of the Dominion Government and that of the Province of Manitoba upon a difficult and perplexing question with a view to finding an amicable solution.

In the first place although it has failed it is of no small importance that a precedent has been set for holding such a conference in a case of unusual difficulty, between the Federal and a Provincial Government with a view to friendly settlement. Other benefits, such as a better understanding of each other's position are sure to result, and greater consideration by each for the difficulties of the other. The pity in the present case is, that this method was not tried until so many prejudices had been stirred up, and jealousies and heart-burnings created, and positions taken by all parties in the dispute, as to raise almost insuperable difficulties in the way of a peaceful settlement.

Again the dignity and courtesy, the frankness deliberation and calmness of the proceedings cannot but strike the most casual reader. More than by most meetings of the kind have we been reminded by this of the courteous, dignified and stately bearing toward each other of statesmen of the old land. It must ever stand in the history of the Dominion, in striking and most favorable contrast with the scenes which are being at the present moment enacted day and night over the same difficulty in the Parliament at Ottawa, in which the chief actor makes himself conspicuous mainly by practising the manners and arts of a petty tyrant and bully. Never before has there been shown in the supreme legislature a more utter want of dignity, and of that seriousness, decorum and judicial spirit which we would expect to see in dealing with a question acknowledged by all to be of the utmost consequence to the whole Dominion. Decent people are disgusted with the spectacle, and it must be felt to be lowering to the good name and self-respect of the Canadian people, who, for the most part, must wish that the whole odious performance were brought to an end.

It is impossible also to read the proceedings of the Conference without feeling that there was a real and strong desire on both sides to find, if possible, a solution of this vexed question. But the case as stated by the Dominion commissioners presented difficulties, which, in the circumstances, it would strike one at once could not be overcome without very considerable concessions. The fullness, clearness, moderation and fairness of the statement of the Hon. Mr. Sifton, made in answer to the positions laid down by the Dominion repre-

sentatives, mark it as a masterly treatment of the whole question from the Provincial Government's point of view. The willingness, nay, the earnest desire, to make every concession possible to satisfy the minority, consistent with retaining unimpaired and intact a national system of common school education, is evident throughout. That could not be sacrificed. To have done so would have been an act of betrayal of the people who had given their government a mandate to hold fast by that at all hazards. Such fidelity to principle and to the people, reminds us of some of the best days and best examples of the best statesmen which we have yet seen in Canada. Would that we had more men of the stamp of Mr. Sifton. He was strong because he had a clear, and, as we believe, a sound principle to take his stand upon, and he had the courage to hold to it without flinching. The position of the commissioners on the other side was that of opportunists, and able and skilful as their reply is, it is marked by vagueness, at times by an evasion of important points, and at others by a begging of the question at issue which was no doubt inseparable from the position they were in, and their less full, definite and practical knowledge of the whole situation.

Mr. Sifton reasoned from personal knowledge; he appealed to his own personal experience, as to expense, the feelings of the minority, and the infeasibility or impossibility of carrying into effect the plans proposed by the Dominion Commissioners. In the absence of the same kind of knowledge their reply could not have the same definiteness, clearness, certainty and finality, and admitting again its ability, we feel the absence of these qualities in their answer to Mr. Sifton. It has an apologetic, tentative tone and spirit not in the other, and suggests what might be possibly done or tried, but not an assurance that it would or could succeed.

With regard to religious teaching, Manitoba took the only sound and tenable position compatible with a national system of education. The common school is not at all intended for imparting specific religious instruction in the the doctrines of any church or particular section of the people, and Mr. Sifton would not consent to separate the people into two classes for any such purpose. It would be giving special privileges to one class which had no better claim to them than others, and if granted to one, might on equally good grounds be claimed by others and thus make a national system of education utterly impossible. The spirit and character of the teacher is ever, hour of the day affecting his pupils for good or evil, but specific religious instruction must be limited, if it is to be given at all, to certain specified times, and be imparted by the clergy or others accepted as qualified to give such teaching. Manitoba was willing to afford every facility possible for this, but could go no farther, and the rejection of this by the minority appeared to be due to insisting upon an extreme, and, in Mr. Sifton's opinion, an unsound view of their legal rights.

ARMENIAN RELIEF FUND.

Additional from First Presbyterian Church, Westminster, included in last total amount reported from this Fund, viz.....	\$1042 41
Mission School, St. Mary.....	5 00
A Friend, Orangeville.....	1 00
Chalmer's Church, Guelph.....	86 00
*W. Wilson, Goring, per Rev. J. F. McLaren, Rocklyn.....	5 00
Samuel Hunter, Rocklyn.....	5 00
Y.P.S.C.E., Breadalbane, Man.....	2 00
Mrs. Wm. Leask, Breadalbane, Man.....	2 00
St. Andrew's Church, Sonya, per Rev. P. A. McLeod.....	25 37
Robt. McLaren, St. Catharines.....	10 00
Knox Church, Rat Portage, per Alex. Stephen..	25 00
W. W. Sutherland, Parkhill.....	1 00
J. M., North Bay.....	1 00
Mrs. Pendrich, Onelda.....	1 00
Mrs. P. McLaren, Morden, Man.....	3 00
Mrs. D. Cameron, Chicago.....	2 00
Collected by Rev. Arch Thompson, Chatsworth..	17 85
Miss Patterson, Allendale.....	1 00
Mrs. A. Thomson, Allendale.....	2 00
St. Andrew's Church, New Westminster, B.C....	15 00
Mr. Young, Oakland, Man.....	1 00
Keene Presbyterian Congregation and C.E.S., per James McNeill.....	31 00
Carman, Man., (additional) Mrs. D. Campbell and Miss. Orr.....	1 25
Rev. R. Gray, 324 Markham St.....	2 00
Various sums.....	34 00
	\$1321 88

*Wm. McLean, Walter's Falls, by printer's error, last acknowledgment was credited for \$2 instead of \$5.

Books and Magazines.

The April *Homiletic Review* contains a liberal supply of Easter matter and suggestions among which we note "The Physical Resurrection of Christ," "The Crucifixion," a sermon by Archdeacon Farrar; and "Good Friday," by Bishop Phillips Brooks. The Review Section contains the opening portion of the farewell address, as he was leaving for India, of John Henry Barrows—who has been so indented with "The World's Parliament of Religions." Other papers are "God's Glory in the Heavens," "The Fetish," "Light on Scripture Text from Recent Discoveries," by Prof. McCurdy, of Toronto. Rev. Dr. Gregg, Cuyler, Patton and others make contributions to the sermonic section. The Illustration Section is a magazine of fresh illustrations and "Hints at the Meaning of Texts." The Exegetical and Expository Section is a collection of suggestive papers devoted to opening the meaning of the Scriptures. The "Pastoral," "Social" and "Editorial Sections" are all full of helpful matter, indeed all the departments of the *Review* for April are peculiarly full and rich. [Fuak & Wagnalls Co., 11 Richmond Street West, Toronto.]

The April *Century* opens with an article on a subject at present engaging a large amount of attention in certain quarters, "The Old Olympic Games" with illustrations. There are also large instalments of "Sir George Trevelyan," by Mrs. Ward and of Sloane's "Life of Napoleon Bonaparte." Of lighter articles there may be noticed "The Little Bill of Honor, a Tale of Pontiac," "Japanese War Posters," "The Delights of Art," "Four Lincoln Conspiracies, including new Particulars of the Flight and Capture of the Assassin," will be sure to be read with interest. Accompanied with interesting illustrations is the article on "The Churches of Perigueux and Angouleme." "Who are our Brethren?" by W. D. Howells is in the line of a subject now happily largely engaging attention. "Topics of the Time," "Open Letters," and "In Lighter Veil" as fresh and interesting as usual. [The Century Company, New York, U. S.]

The *Biblical World* for the present month opens with an excellent likeness of the Rev. Marcus Dodds, D.D., followed by a sketch of him by the Rev. Professor A. B. Bruce. The difficult problem of "Well-being and Suffering in the Old Testament" is discussed with very full references to Scripture by the Rev. Harlan Creelman, Ph.D., of Yale University. "The Sea of Galilee" is a short article most beautifully illustrated. No. IV. of "Outline Topics in the History of Old Testament Prophecy" by President Harper is given in this issue. The "Letters of Peter and Jude" are discussed by Professor Jacobs, of Hartford. Other departments of this monthly are "Comparative-Religion Notes"; "Exploration and Discovery"; "Notes and Opinions"; "Synopsis of Important Articles" and "Book Reviews" all of which will be found interesting to ministers and students. [The University of Chicago Press, Chicago, Ill., U.S.]

The *Atlantic Monthly* for April contains a large number of interesting articles, some more purely literary and others referring to and dealing with present day concrete subjects. Among the former we may mention "The Old Things, iv," "The Old-Time Sugar Making," sure to be read by all who know by experience what that was. Under this head we might also place "Some Memories of Hawthorne." Of the latter kind referred to there are "China and the Western World"; "The Scotch Element in the American People"; "The Alaska Boundary Line"; "The Case of the Public Schools, II"; "The Presidency and Senator Allison"; "Painting, Sculpture and Architecture." "Comment on New Books" and the "Contributor's Club" are all dealt with in copious and interesting notes. [Houghton, Mifflin & Company, Boston.]

The *Presbyterian Quarterly* is a well known scholarly journal. The articles in the issue for April are on themes varied and interesting and none of them are of such length as should make them felt to be heavy by anyone. They are "Babel and its Lessons," "Dr. Briggs' Confession of Faith," by Samuel M. Smith, D.D.; "Recent Contributions to the Philosophy of Religion," "Christianity Insistent, Uncompromising and Catholic," "Life and Immortality," "The Office of Deacon," and "Socrates and the Doctrine of Death and Judgment," "Notes," "Criticisms and Reviews," and "Notices of Recent Publications" are of the usual varied and interesting kind. [Whittet and Shepperson, Richmond, Va., U. S.]

The April issue of *Queen's Quarterly* opens with an article, to be continued in next issue, on "Balfour's Foundations of Belief," of which, to assure our readers that it is well worth reading, we need only mention that it is by Professor Watson of Queen's College. The other longer and chief articles are: "Christianity's Millstone: A Rejoinder"; "A General View of Socialistic Schemes," "Critical Notes"; and "Aeschylus and Euripides Again." Briefer articles are: "The Book of Jonah," by Rev. John Burton, B.D.; and "Botanical Classification," by J. Fowler. "Current Events" are readily treated by "G." [The News Printing Company, Kingston, Ontario.]

We always welcome the *Methodist Magazine and Review*. Its contents are always varied and for the most part interesting and morally and spiritually helpful. The issue for April is no exception in these respects. It has also a distinctly Canadian character which we like. Besides continued articles, the following in this number may be mentioned: "British Columbia, its Extent and Resources," "Gospel Work in Greenland," "Frederick Douglass," "Social Reform in Canada," "Cleg Kelly and his Father," by Rev. S. R. Crockett. There are many pages of notes, criticisms on various subjects; and Reviews of Books. [Toronto: William Briggs.]

The Family Circle.

THE COMING SPRING.

'Tis coming, 'tis coming—the Springtime is coming,
I smell it abroad, in the wild-scented air,
And a snimmer of green down the long lane is
creeping,
Where the pruned-colour'd hedges stood gloomy
and bare.

See the soft, dainty ruche that 'tipping the
branches,
The fair, lacey leaflets unfolding again;
Now soon, as of yore, we shall gather them fondly,
And marvel and joy at each delicate vein.

And Springtime steps onward from glory to glory,
For summer, bright summer, will follow it soon;
When the full damask roses breathe on through
the mid-night,
And the nightingales warble sweet hymns to the
moon.

And oh, there is coming for all who love Jesus,
The Springtime of rest, and the summer of heaven,
And grace to step onward from glory to glory,
And strength unto strength to each one shall be
given.

The shadows and clouds which have darkened
their pathway,
Though slowly, yet surely, shall vanish ere long,
And the glories of Paradise gently unfolding
Dawn fairer than roses, or nightingale's song.

Then haste, loving Springtime, foretelling so
plainly
The sure Resurrection, and new life beyond;
At each waking sound of thy steps through the
woodlands,
Our hearts leap for joy, and our voices respond.
—Caroline Tickner.

Written for THE CANADA PRESBYTERIAN.

IN THE VALLEY AND SHADOW.

BY IAN GORDON.

There stood the beadle's thatched house. So old it was, that beadle and thatch might equally well have claimed Disruption fame. The house, set in a little row, though not too white was modestly whitish, nay sparingly so. At the "close moo" and but a yard beyond was the old street well with its long wooden handle, and a "stroop" with a "wee hole" in the bend o't. That pump-well by reason of this tiny hole provoked auld Granny Aitken to such a pitch of frenzy that she became ill-tongued, for ilka lad with knowledge of the trick could send a jet o' water "squirt-in" against her new-cleaned winnock. She could not walk, her misfortune, much advantage to the lads. They laughed, she shook her "knief," but at the loosening o' her tongue they skeltered "hame." Mighty was the shake o' her fist, mightier her rasping, raging voice. "Guid eakes," quoth Baxter's wife, whose tongue was not short tethered, "it's a mighty providence Aitken's a cripple, wi' a tongue like 'he Free kirk bell wi' its vocacious shairp-bit dingle."

At the "en' o' the raw" was a goodly open space, where the lads o' "Mossneuk" played much at quoiting and the han'-ba'. 'Twas here that Ga'ston men—nor were there men more famous at the han'-ba'—were "whuppit," man by man, by Mossneuk lads, and "short-goond" women shouted their ain guid men tae victory. A laurel day for Mossneuk was the heart-sair day for the men o' Ga'ston.

And when a setting sun had shot a read streak along the western sky's edge, 'twas even at the "raw's en'" that ilka lad would wait the foot fa' o' his lassie; and when his love-walk ended, 'twas even here a sweetheart's last kiss was ga'en when the sun had long since turned his back upon Mossneuk lovers, and darkness hid the blushes on a Scotch lassie's cheeks.

It fell this way, June was near spent. The summer "saicrament o' the Lord's Supper" had been "dispensed" some two weeks gone. The roses in the garden

of "Braw Davy," who was Free Kirk minister of Mossneuk, were near the bloom, and the beadle's yellow-faced pansies looked up to heaven full open, as they edged the narrow walk frae the gate tae the manse door.

The beadle, frail and full of years, was unco near his en'.

A knot of some half dozen men, good, honest men, stood with scarce a word to speak, at the "raw on'." No merry laugh was heard this night. The "raw on'" was a "Valley of Tears." They had a sorrow, and Mossneuk's loss was soon to be a gain for heaven. The sweet scented rose o' the beadle's personality was soon to blossom in its fulness 'neath the warmth o' the rays that are shed frae the Sun o' Righteousness in Immanuel's land. The Free Kirk he had seen built, and the bell he had rung morning and afternoon o' ilka Sabbath day for forty and two years, but now he was hearkening to the chimes that fell upon his ear from the Holy Temple in the New Jerusalem.

"Eight" had just struck from the "Toon Hoose" clock. A soft hazy twilight hung over Mossneuk. The little country town seemed wrapt in silent mourning. Six men together, with heavy heaving hearts and whiles the gathering o' a tear, waited the return o' Braw Davy. The smith was there; the "smiddy" door was barred early that night. Great muscular man, with a heart as tender as any woman's when she draws her infant to her breast. And the Gaelic missionary was there, as sad at heart as any of his Lowland friends, trying to comfort his anguished brethren in his unknown tongue, but none the less pathetic and sincere. With a deep rich faith he would give vent to his feelings and tell with strange accents, to these sad-hearted men the message of the Carpenter's Son, "Cha'n fha'g mi sibh 'nur dilleachdain; thig mi do 'ur n-ionnsuidh," and again, and again, "thig mi do 'ur n-ionnsuidh."

Hush! There was a slow step on the quiet street. The waiting men knew that it was the step o' Braw Davy, and so they nodded the one to the other. If any heart was well nigh broken, 'twas the heart o' Braw Davy. He rounded the "raw en'" and met the little group of anxious men full in the face. They looked at him, but no man spake a word, only sorrow had dimmed the eyes o' the auld minister with tears, and the tidings of the beadle's death was written upon the wet cheeks o' the Free Kirk minister o' Mossneuk. Reverently they raised their caps as Braw Davy made as though to pass, yet even now he stopped. And these stout-hearted men, now sobbing as children do, looked every man upon the ground and tears that have their value known in heaven, fell first into the dust of earth for their fruition. Braw Davy raised his head, and looking steadfastly away into the mists of heaven—as if to catch a glimpse of the glories of the eternal as the soul o' the beadle cleft the sk'ns—while the little company felt as though a glory was about them, so strange it was, so heaven-like, and the only word they heard from Braw Davy in an enviously joyous tone was, "The beadle is hame afore me."

Montreal.

The death is announced from cancer of the Rev. Gethin Davies, Principal of the North Wales Baptist College at Bangor.

A PRAYING ENGINEER.

In an account of a ride on a railway locomotive, a writer in the *Arena* describes the man who held the throttle. If there were more of his kind there would be even fewer railway accidents than there are. He said:—

"Some weeks ago it was my privilege to ride from New York to Albany on the engine of the Empire State express. The engineer was a little, bronzed, weather-beaten man of near fifty. I showed my permit, and without a word he motioned me to the fireman's seat in the cab. He ran around his engine with oil can in hand, then climbed to his place and waited for the conductor's signal to start. I was watching, too, and back in the crowd I saw a hand swung aloft; and the engineer turned and made a quick motion, seized the lever, and we were off.

For exactly three hours the telegraph poles sped past and we rolled and thundered onward through towns, villages, cities, over switches, crossings, bridges, culverts, and through tunnels and viaducts at that terrific rate of a mile a minute. The little man at the throttle looked straight out ahead at the two lines of glistening steel; one hand on the throttle, the other ready to grasp the air brake. I was not afraid, for I saw he was not. He spoke not a word, nor looked at me nor at the fireman who worked like a Titan. But I saw that his lips kept moving as he forced the flying monster forward.

"At last we reached Albany. What a relief it was! My nerves were unstrung. I had enough for a life-time. The little engineer had left the cab and was tenderly feeling the bearings. I turned to the fireman:

"Bill, why does he keep moving his lips when there at the lever?"

"Who—th' old man? Why don't you know? He alus prays on a fast run. Twenty years he's run on this road with never an accident—the pluckiest man that ever kicked a guage cock he is."

OUR BROTHER'S KEEPER.

After all, we are our brother's keepers, though a Cainic society has been denying it ever since the first murder. We are put into one another's custody in this world; here, where so many things are in doubt, this is unquestionable. Up to the present time our notion of a custodian has been some sort of jailer. Society really provides no other for the weaker brethren. We imprison people whom we find wandering about without a home, we imprison utter poverty; we imprison hopeless misfortune. We may not all of us think that a very fine thing; but we have to draw the line somewhere, and if we are brought to book about it, we shrug and ask: What are we to do? Are we to give tramps a decent lodging? Are we to secure to poverty the means of livelihood? Are we to succor misfortune without shutting it up and putting it to shame?

These questions, which are of our own asking, must be of our own answering. It is not that misery is growing, but that it is growing intolerable, if not to the sufferer, then to the witness. We have come a certain way toward humanity, and it seems to be the parting of the ways. One path will lead us onward to the light; the other will take us roundabout, and back to the darkness we came out of. In this age a man denies the claim of hu-

manity with much greater risk to himself than formerly. He is in danger of truly becoming a devil; not the sort with horns and hoofs and forked tails, who were poor harmless fellows at the worst, but the sort of devil who acts upon the belief that every man must take care of himself.

That is the belief which society, as a whole, acts upon now, as far as it can; but personally we are each more or less ashamed of it, and reject it more or less openly. It is the rule of business, but it is not the rule of life; because it is in the experience of every living soul that men cannot take care of themselves.

It is not yet so apparent to us all that men must take care of one another; but in the history of the race that is the most obvious lesson. The stronger man must take care of the weaker, as his jailer, on the old lines, and in conformity to the ideals of the stone age in political economy; or else he must take care of him as his brother.—"Who Are Our Brethren" by W. D. Howells, in the *April Century*.

SIR JOHN MOORE'S RETREAT.

The tale of Moore's splendid retreat, of his courage and calmness in loss and disaster, of his superb control of his men in their disappointment when Corunna was reached and no fleet was found there, of his brave fight with Soult on January 16th, of the mortal wound which struck him down in the hour of victory, and of the self-forgetfulness which enabled him in the agonies of death to make all necessary arrangements for his men to embark on the belated ships—all this is a brilliant page of English history, perhaps the finest record in its course of glory won in retreat, of patience, moderation, and success in the very hour of bitterest disappointment. It was the spirit and example of Moore which made possible the victories of Wellington—Prof. Sloane's "Life of Napoleon" in the *April Century*.

"WOMANLY REMORSE."

A young man and a maid were walking by the sea shore. They had just passed a sea wall where the waves came thundering up into breakers that pushed sand and pebbles far inland, and had entered a small wood. "There's something alive," said the girl, "I can see it. Run quick—catch it." The young man caught up a stick and gave chase. A brown ungainly animal was hobbling over the ground, making his way toward his home in the underbrush. The girl shrieked with delight, and, holding up her white skirts, kept carefully behind the young man, vociferating: "It's a porcupine, kill it!—kill it!" The porcupine ran up a tree and looked down with a small and beady eye at its assailants. The young man pushed it with his stick. "Bah! it hasn't spirit enough to defend itself," said the girl, contemptuously; "make an end of it."

With his pronged stick the young man forced it to a branch. Reluctantly the small creature held to the twigs, its claw, clasped frantically like the hands of a child. "Stand back," said the young man, suddenly, as the twigs gave way and the porcupine fell to the ground, rolling itself into a round ball and shooting out a few aimless quills. In vain—it could not defend itself. A few smart strokes, a dull, sickening thud, and its life was beaten out of it. "Come away," said

the girl, with a shudder, "the sun does not shine in here—it is cool."

They went on their way in silence. The sunshine did not seem as bright as before, and there was no music in the sound of the waves. "Why did we kill that creature?" said the girl, impulsively, "it was not harming us." "I don't know," said the young man, shortly. "Does it steal from the farmers?" "No, it lives on bark and shrubs." "We did not want its skin—only Indians eat its flesh," she continued. "Perhaps it was going home to its young ones. I feel as if I had committed a murder," and, stopping short, she burst into tears. "Ah! now I like you better," said her companion, in a relieved tone of voice. "When women are merciful, men will not be merciless."—*Marshall Saunders.*

RESULT OF A WORD.

Another incident illustrating the tremendous results that may follow a few words uttered in a moment of time is thus related.

He had done several little errands for the gentleman in the Pullman car, and as the man got off he slipped a dollar into his hand.

"I like your looks, Jimmy," he said, kindly. "Now, remember that you can make yourself whatever you wish. I don't mean by that that you may become a Vanderbilt if you desire, or the President of the United States; but I do mean that you can be something better yet—a Christian man. Don't forget that."

It was ten years later before the two met again. Then Jimmy had just been made conductor on an important road, and in one of the passengers he recognized his old-time friend. The gentleman had changed but little in the ten years just passed, but it was hard to persuade him that the fine-looking young conductor was the ragged train boy of whom he still retained a faint remembrance.

"But I certainly am he," Jimmy asserted energetically, "and I've always wanted to tell you how much your words and your kindness did for me. I'd been getting into low company and growing sort o' wild and reckless, but your words just haunted me, and I got to wondering if that kind of thing paid. I concluded that I'd rather grow up a Christian man, as you said, than a drunken loafer, so I just stopped short and commenced over in dead earnest."

"And all that was the result of a few sentences, forgotten as soon as uttered," said the gentleman, thoughtfully. "It just shows what a mighty power for weal or woe our chance words may be, and how we ought to guard them."—*National Temperance Advocate.*

IT BROKE HER HEART.

The following pitiful story of the ruin wrought by the rum demon is reported by the daily press:

A wretched mother dropped dead about four weeks ago at the feet of the son who had been a burden and a sorrow to her. This son, who was thirty years old, instead of helping his mother, spent his wages for whisky. At last the mother concluded that committing him as an habitual drunkard might lead to his reformation. She was called to the witness stand to swear to the complaint, but the strain was too great for her, and she fell dead with the words on her lips, "It's breaking my heart."

Our Young Folks.

WHEN ALL GOES WRONG.

When all goes wrong about the school
When Logic seems but folly;
When knotty problems vex the brain
And make us melancholy;
When German verbs and substantives
Seem sadly disconnected,
And passing strange the way in which
Quadratics are effected;
When Rome with Carthage war declares
And gives us care and sorrow—
When shall we frown and fret and fume?
To-morrow, Boys, to-morrow!

When all goes well about the school;
When study is a pleasure;
When Science proves a source of joy,
And tadpoles our chief treasure;
When fractions are a rare delight,
And Latin recreation;
When Father Time brings round the date
Of the summer-tide vacation;
When life is young and skies are bright,
And all the world is gay—
When shall we smile, sing, and rejoice?
To-day, dear, Boys, to-day!

—E. E. Armstrong.

LIE—NEVER.

Not long ago, on board an English steamer, four days out from Liverpool, a small boy was found hid away behind the cargo. He had neither father nor mother, brother nor sister, friend nor protector, among either passengers or crew. Who was he? Where did he come from? Where going? Only nine years old, the poor little stranger, with ragged clothes, but a beautiful face, full of innocence and truth! Of course he was carried before the first mate.

"How came you to steal a passage on board this ship?" asked the mate sharply.

"My step-father put me in," answered the boy. He said he could not afford to keep me or pay my fare to Halifax, where my aunt lives. I want to go to my aunt."

The mate did not believe the story. He had often enough been deceived by stowaways. Almost every ship bound to this country finds one or two days out to sea, men or boys concealed among the cargo, trying to get a passage across the water without paying for it. And this is often troublesome, as well as expensive. The mate suspected some of the sailors had a hand in the little boy's escapade, and he treated him pretty roughly. Day after day he was questioned about his coming, and it was always the same story—nothing less, nothing more. At last the mate got out of patience, as mates will, and seizing him by the collar, told him unless he confessed the truth, in ten minutes he would hang him on the yard-arm. A frightful threat indeed!

Poor child, with not a friend to stand by him! Around were the passengers and sailors of the mid-day watch, and before him the stern first officer, with his watch in his hand, counting the tick, tick, of the minutes as they swiftly went. There he stood, pale and sorrowful, his head erect, tears in his eyes; but afraid!—no, not a bit!

Eight minutes were already gone. "Only two minutes more to live," cried the mate. "Speak the truth and save your life, boy."

"May I pray?" asked the child, looking up into the hard man's face.

The officer nodded his head; but said nothing. The brave boy then knelt down on the deck, with clasped hands and eyes raised to heaven, repeated the Lord's Prayer, and then prayed the dear Lord Jesus to take him home to heaven. He could die: but lie—never! All eyes were turned toward him, and sobe broke from stern hearts.

The mate could hold out no longer. He sprang to the boy, took him in his arms, kissed him and told him he believed his story, every word of it. A nobler sight never took place on a ship's deck than this—a poor, unfriended child willing to face death for truth's sake.

He could die; but lie—never! God bless him! Yes, God stands by those who stand by Him. And the rest of the voyage, you may well think, he had friends enough. Nobody owned him before; everybody now was ready to do him a kindness. And every body who reads this will be strengthened to do right, come what will, by the conduct of this dear child.—*Sel.*

NAN'S OBJECT-LESSON.

Nan was very critical on a certain summer morning.

"I don't like cream toast. I want some peaches," she moaned.

"But yesterday morning you wished for toast," said the mother. "Jane made this on purpose for you."

"It's burned," said the child.

"O, no; only browned the least bit too much."

Nan managed to eat a few mouthfuls, but there was a scowl on her smooth forehead, and her face, that could be very sweet, was decidedly sour.

"She isn't feeling well," thought mamma. "The morning is hot, and she is tired out with school."

This was partly true. But Nan was a robust little body, and easily regained her physical losses. The fact was that she had been petted a great deal, and had come to think her wishes ought to be the law of the household.

After breakfast the seamstress, who was making a frock for Nan, required sewing silk and buttons.

The child was asked to go to the shop for them. "But, mamma, my toe hurts," was the instant excuse. So Miss Gardner was set at something else till Bob should come up from the office and could be sent on the errand.

At dinner time nothing was quite satisfactory. The roast beef was too rare; the pudding sauce too tart. Papa exchanged glances with mamma.

"This must be stopped," he said, but Nan did not understand what they meant. That evening the little girl went up to papa full of enthusiasm about a little drawing she had made. The father scowled in a most unamiable way, and found all the fault possible with it. Nan tried hard to keep back the tears, but finally gave up and went away sobbing.

"How could you?" said mamma.

In a day or two there was to be a ride into the country, a lunch with a friend, and a return by moonlight. Nan supposed that she would go as a matter of course. But she soon found that she was to be left at home.

"It is too much trouble to take you," said papa.

"And your too," added mamma.

"And the warm weather which you are afraid of," continued papa.

"My toe is better," pleaded Nan.

"But the lunch won't suit your fastidious taste," said papa. "The Browns live very plainly."

Nan ran sobbing to grandma's room. The dear old lady drew the child within her loving arms.

"Do you not see," said the gentle voice, "that your father and mother are

trying to show yourself as in a mirror? Papa found fault with your drawing that that you might see how very unpleasant it is to be criticised. You took great pains with your little sketch, but mamma takes pains every day in ordering the dinner, and Jane takes pains in cooking it. You wish to have the pleasure of the drive, and the visit; but you do not care to be helpful when help is needed and so give pleasure to others."

The lesson was a very plain one, that even a child could understand. It was hard to see the carriage drive off without her on that bright afternoon; there were tears and sobbing, but the experience was not in vain.

When the father and mother came home that night they found a subdued, appreciative little girl who was very glad to be talked to and kissed, very pleased with the flowers and bonbons that had been sent to her by the little Browns, and very resolute in her determination to be sunny and satisfied with what came to her instead of sour and complaining.—*Examiner.*

THE LITTLE BUILDERS.

"Did you know we were builders?" said Jemmy Atkins to John Brown, as he watched them put brick upon brick on the wall of a building.

"No, we're not; we're only boys," said John.

"But we are; we are building a house which it to last for ever and ever."

"Nothing in the world lasts forever," said John.

"But mother told me," said Jemmy, "our souls would live forever, and we were building houses to live in."

"How is that?" said John soberly.

"Well, she said that we built our characters day by day, brick by brick, just as that man is doing, and if we build well we will be glad forever. Is it not nice to think that we are builders?"

Children, Jemmy told the truth. Every day we are building, brick by brick, a house for the soul to live in, and as you see that the bricks in a building lap over each other, so do all our actions, thoughts, and feelings; so that all of them make a whole.

The first thing in a building is a good foundation. The good foundation is to hear Christ's words, and to do them. That means to be a Christian. There can be no true, noble life, unless it rests on trust in and obedience to Christ. He will teach you how to build. Second, we must use the materials—honesty, truth, courage, industry, perseverance, obedience to parents, gentleness, and kindness. The material that is to be rejected is pride, envy, intolerance, and all the bad things. With the right materials you can build a grand house for the soul to live in.

A BEAUTIFUL THOUGHT.

Professor Drummond tells the story of a little girl who once said to her father: "Papa, I want you to say something to God for me, something I want to tell Him very much. I have such a little voice that I don't think He could hear it away up in heaven; but you have a great big man's voice, and He will be sure to hear you." The father took his little girl in his arms, and told her that, even though God were at that moment surrounded by all His holy angels, sounding on their golden harps, and singing to Him one of the grandest and sweetest songs of praise ever was heard in heaven, he was sure that He would say to them "Hush! stop the singing for a little while. There's a little girl, away down on the earth, who wants to whisper something in my ear."

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Ministers and Churches.

The address of the Rev. W. Bennett, clerk of the Presbytery of Peterborough, will in future be box 102, Peterborough.

Miss Dr. Fraser, a graduate of Queen's University, and at present a missionary at Mhow, India, has been ordered home to Canada on account of failing health.

A student can get employment in the mission field not far from Toronto by applying to Rev. J. Somerville, D.D., Owen Sound. Time for which he is required is April 26th, and all the month of May.

A public memorial service for Rev. Dr. Burns was held in Fort Massey Church, on Monday night, the 13th inst. Bishop Courtney and other prominent clergymen took part, and special music, appropriate to such an occasion, was sung.

Speaking of the anniversary services in the Neepawa Presbyterian Church last Sunday, the *Register* says: "Rev. P. Wright, of Portage la Prairie, preached very acceptably to large congregations at the Sunday morning and evening services."

On a recent Sabbath, Ailsa Craig congregation (Rev. D. L. Dewar, B.D., pastor), made their offering for the Armenian Relief Fund, which amounted to \$55. This, together with the \$25 contributed by the other part of the congregation, makes a total of \$80 from Craig and Carlisle.

In St. Andrew's Church, Sunderland, preparatory services were held on Good Friday, the sacrament of the Lord's Supper dispensed on the morning of Easter Sunday, when eleven new members were welcomed into the Church, and in the evening appropriate Easter services were held. There were large congregations at all the services.

The fourth session of Manitoba College summer session was opened with a public meeting held in the Convocation Hall of the college, on the evening of the 31st ult. The Rev. Principal King presided and the Rev. Professor Baird delivered the opening lecture, taking for his subject the late Prof. Franz Delitzsch of the University of Leipzig.

The regular quarterly communion of the Brandon, Man., congregation was held on Easter Sabbath. It was probably the largest communion service in the church's history; 31 new members were received—19 by profession of faith, and 12 by certificate. Since last August 86 additions have been made to the roll, 40 of these being for the first time.

Mr. J. W. Sparling, leader of the choir in the Presbyterian Church, High Bluff, and Miss N. Cadman, organist, have been presented with souvenirs from the congregation as an appreciation of their services. The former was made the recipient of a family Bible and a handsome clock, while the young lady received a silver tea service of four pieces.

The pupils of Coligny College, Ottawa, on the evening of the 2nd inst., gave a bright entertainment in the assembly hall of the college to a pleased and representative audience of music lovers that listened to the annual Easter recital of the pupils. Rev. Mr. Herridge presided and expressed himself as greatly pleased with the record the college has made for itself as a centre of culture and high attainment in music.

The *Petrolia Advertiser* says: "A committee representing the members of the Presbyterian Church called upon the Rev. Neil McPherson on Friday evening last and presented him with a brand new bicycle, value \$110. The reverend gentleman was considerably surprised, agreeably so, and warmly thanked the gentlemen for so useful and costly a present from his congregation." It was only two months ago that Mr. McPherson's salary was increased \$200.

Out of an estate valued at about \$2,000,000 the late Robert Anderson, of Montreal, left legacies to religious and benevolent objects of \$111,000. The following were made to those connected with the Presbyterian Church:—Montreal Presbyterian College, \$25,000; Queen's College, Kingston, \$2,000; Presbytery of Manitoba, \$2,000; Manitoba College, Winnipeg, \$5,000; Foreign Missions, \$25,000; Home Missions, \$5,000; French Evangelization, \$2,500; Students' Missionary Society, \$1,000; Aged and Infirm Minister's Fund, \$1,000; Minister's Widow's and Orphan's Fund, \$1,000; Presbyterian City Missions, \$1,000.

JUBILEE OF THE REV. ALEX. SUTHERLAND.

On the occasion of the celebration at Ripley of the jubilee in the work of the ministry of the Rev. Alexander Sutherland, the Presbytery of Maitland, of which he has for many years been an active member, presented him with the following address:—

REVEREND AND BELOVED BROTHER.—We the members of the Presbytery of Maitland have pleasure in offering to you our hearty congratulations on this the jubilee of your active work in the ministry. In the good providence of God you have been privileged to spend a full half-century in the sacred office to which you were called. Your superior physical and mental endowments were early consecrated to the Lord. In the

enthusiasm of youth you entered upon your duties as a preacher of the gospel and you have continued till the present with unflagging zeal to proclaim the message of salvation.

We recognize with gratitude to God the marked success which has attended your labours in your different pastorates in the Maritime Provinces and United States as well as in Ontario. In all these pastorates you were instrumental in the conversion of sinners and in the edification of saluts. You commenced your ministry as a gospel preacher of the most evangelical type and you have continued true to you: key-note till the present time. You were not ashamed of the gospel of Christ. In your former charges, as well as in that in which you now labor, you have been loved and esteemed in no ordinary degree for your exceptional qualifications as a preacher and pastor. Your wisdom in council, faithfulness in discipline, sympathy for the suffering and sorrowful, liberality to those who were in need, and untiring devotion to the temporal and spiritual interests of your flock, have secured for you their enthusiastic admiration, gratitude and love.

We, your co-Presbyters have always found you genial, considerate and brotherly in your intercourse with us, faithful in friendship, fearless in expressing your convictions, punctual in your attendance on Church courts, and self-denying as well as eminently efficient in the performance of your full share of the public duties of the Church. On this your jubilee, we, as your fellow labourers in the gospel, assure you of our high appreciation of your gifts and graces, your character and your life work, and we assure you also of our desire that you may be spared many more years to figure as a conspicuous standard bearer in the ranks of the Great Captain of our salvation.

(Signed) DAVID PERRIE, Moderator.
J. L. MURRAY, Members of
JAMES MALCOLM, Committee.

PRESBYTERY MEETINGS.

ALGOMA This Presbytery held its semi-annual meeting at Webbwood from the 10th to the 12th ult. The General Assembly's remit on representation of Presbyteries at that court was approved. Calls from Thessalon in favor of Rev. W. C. Armstrong, Ph.B., M.A., and from Webbwood in favor of Rev. G. E. Loughheed, B.A., were presented. Both are ordained missionaries, who have labored for some time in these congregations and being largely signed, hearty and unanimous were sustained. Accepted and arrangements made for the induction at an early date. Mr. Findlay, superintendent of missions, and Mr. Rennie, convener of the Home Mission Committee of the Presbytery, presented their reports, which showed substantial progress throughout the bounds. After careful consideration the claims for the past six months were passed, the grants to be asked for the next six months agreed to, and the appointments of missionaries recommended to the Home Mission Committee. Interesting reports on Sabbath Schools, Young People's Societies, Church Life and Work, French Work and Statistics were received, considered and their several recommendations adopted. It was agreed to print these recommendations for distributions to missionaries, Sessions and Boards of Managers, for their guidance and action, this step being made possible through the generous offer of Mr. Findlay to bear the expense of printing. The following nominations were unanimously made to the vacant chairs in Knox College: For the chair of Apologetics and Church History, Rev. John Somerville, D.D., of Owen Sound. For the chair of Old Testament Literature and Exegesis, Rev. D. M. Ramsay, B.D., of Mount Forest. The Rev. Charles Chiquiquy, D.D., of Montreal, was nominated as Moderator of the General Assembly. The following were appointed commissioners to the General Assembly: Ministers, John Rennie, W. C. Armstrong, E. D. Pelletier; elders, Messrs. A. Paul, Jas. Scott and D. Bickell. Mr. Robertson, the Moderator, read a memorial to the Synod and Assembly on the subject of Armenia's appeal, setting forth the sufferings of Armenian Christians and indicating the steps which should be taken to relieve them. It was agreed to transmit this memorial to the Synod. Petitions to the House of Commons on this subject were also sanctioned and ordered to be forwarded. The Presbytery adopted a suitable resolution, expressing the sense of the Church's loss by the death of the late Rev. Dr. Reid and the Rev. D. J. Macdonnell.—S. RONDEAU, Clerk.

CALGARY This Presbytery held its last semi-annual meeting at Calgary from the 6th to the 10th ult. Rev. Dr. Robertson, Superintendent of Missions, was present and rendered valuable assistance. The Augmentation Committee will be asked for a supplement of \$100 towards the salary of the new pastor at Medicine Hat. A conference was held on Church Life and Work, occupying a whole sedentary. The recommendations of Synod in relation to this subject were also considered and helpful suggestions offered by Rev. Dr. Robertson. The pulpit of Knox Church was occupied on Sabbath, March 8th, by the Rev. J. P. Grant, Moderator of Presbytery, in the morning; and by Rev. Dr. Robertson, Moderator of the General Assembly, in the evening. Sixteen or seventeen ordained missionaries will be employed within the bounds this summer and ten catechists. The Presbytery agreed to overture the next General Assembly for the formation of a new Presbytery to be called the Presbytery of Edmonton. The dividing line will pass due East and West through Didsbury, a point 47 miles north of Calgary on the C. & E. Railway. This line will be the northern boundary of this Presbytery and the southern limit of the proposed new Pres-

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bytery of Edmonton. Satisfactory reasons were given for the proposed change. The new Presbytery will contain five or perhaps six ordained ministers with four or five catechists, and the Presbytery of Calgary will have nine ordained charges and five catechists. Eight catechists and three ordained men will be required to fill up the vacant missionary fields in this Presbytery alone for the coming season. The division of Presbytery creating a new ecclesiastical district in the North will promote greater efficiency in every department of work.—GAVIN HAMILTON, Clerk.

SAUGEN: This Presbytery met in Palmerston on the 10th March, Mr. McVicar was appointed Moderator for the next six months and took the chair. Remit on representation to the General Assembly was disapproved. Cards were read intimating that the Presbytery of Pictou will apply to the General Assembly for leave to receive the Rev. John P. McPhee, minister of the American Presbyterian Church, U. S., and the Presbytery of Orangeville, the Rev. D. A. Hamilton, also a minister of the Presbyterian Church, U. S. Messrs. Thorn, Cameron, Ramsay and McKellar, ministers; and Messrs. D. Hamilton, John Burns, R. Fotheringham and H. Montgomery, elders, were appointed commissioners to the next General Assembly. Mr. Munro read a very full and carefully prepared report on church life and work, and instructions given to forward it to the Assembly's convener. Mr. McVicar was appointed Moderator of Cedarville and Esplin. The Presbytery adjourned to meet in Knox Church, Harrison, on the 14th July next at 10 a.m.—S. YOUNG, Clerk.

GLENGARRY: This Presbytery met at Cornwall on the 10th ult. The remit of Assembly proposing reduction of representation in the Assembly was approved. A most interesting conference on spiritual life was held, in which several members took part. An interesting letter from Rev. A. P. Ledingham, the Presbytery's missionary in India, was read. Encouraging reports were submitted by the various standing committees, showing good work done in the departments of Home Mission, Augmentation, Sabbath Schools, Statistics, Church life and work. Rev. Messrs. A. K. MacLennan, John MacLeod, Dr. MacNish, J. Mathieson and J. Hastie, were appointed commissioners to the General Assembly; also, elders, Messrs. Hill Campbell, Mal. MacLean, Donald MacGregor, and Wm. Brownell. Rev. Prof. Gordon was nominated Moderator of the Assembly, and A. J. Mowat, Moderator of the Synod.—M. MACLENNAN, Clerk.

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MONTREAL PRESBYTERIAN COLLEGE.

The annual Convocation of this College was held on the evening of the first inst. in the commodious David Morrice Hall of the institution which was filled on the occasion. On the platform with Principal MacVicar were his fellow-professors and several ministers and others from the city and neighborhood. After devotional exercises the winners of prizes and scholarships, whose names are given elsewhere, were presented, diplomas given, and degrees conferred. The Rev. C. B. Ross delivered an earnest and eloquent address to the graduating class, taking for his theme, "Paul as Preacher and Christian." He held up Paul as an example to all ministers of consecration and service. Rev. Principal MacVicar followed with a forcible address of which we can only give the chief points. He referred to the faithful and earnest work done during the session in every department, and to the continued growth and prosperity of the College. Fourteen students were graduating, making over two hundred of the alumni now in the active service of the Master. In the mission field of the Church fifty students from the College will be engaged this summer, ten of them sent out and sustained by the Students' Missionary Society at an expense to themselves of over \$400, showing that the missionary spirit which has always marked the College is still being fostered. Among the alumni who had gone out are nearly a score of University gold-medalists. What the Church needs, the Principal continued, are men of true godliness united with profound scholarship, men full of the Holy Ghost, and of learning, wisdom and missionary zeal as well. This need justified the severe intellectual training to which candidates for the office of the gospel ministry are subjected in this institution, approved, as it is, by the experience and common sense of Christendom. Experience and observation extending over thirty years in Canada convinced him that the best students make the best pastors and missionaries—in that term "best," including spiritual as well as intellectual power and refinement. Holding these views, shared in by the faculty and senate, the standard of the College would be raised. Referring to the post-graduate course the Principal would have it strengthened financially so as to be put in a position equal to American seminaries and colleges, and so "bring eminent men from the old world to deliver special courses of lectures to their students. We are ready and anxious to do so, as well as to avail ourselves of the talent and learning of Canada and the United States as soon as funds are provided for the purpose." Scholarships, lectureships and fellowships should be increased in number and value, enabling meritorious students to go abroad for the completion of their education. The Principal next spoke in warmly appreciative terms of generous benefactors of the College: "Mr. David Morrice, chairman of the Board of Management, who has this year again added a hundred and twenty-eight volumes to the library, and Mr. D. T. Fraser seventy-six; the late Mr. Robert Anderson who bequeathed twenty-five thousand dollars towards the endowment of the French chair for the training of French missionaries, and colporteurs; two thousand dollars for the endowment of the 'Anderson Scholarship,' and a thousand dollars in aid of the Student's Missionary Society." This \$25,000, however, he remarked, would relieve the Board of French Evangelization, but would add nothing to the

general revenue of the College, which is still so insufficient to meet its bare necessities that \$200,000 is needed at once to place it in a sound position and enable it to do the great work laid upon it. The services of the scholarly lecturer, the Rev. Dr. MacNish, in giving instruction to students in the Gaelic language and literature were gratefully referred to, and the fact mentioned that there are still one hundred and twenty Presbyterian congregations in the Church in which a knowledge of the Gaelic language on the part of the pastors is most desirable, if not absolutely necessary. To meet this, and having in view the spiritual interests of these churches, an appeal is to be made to all the Celts of Canada, and all others who may generously join them, to provide a sufficient fund to support this department. The unavoidable absence of Sir Donald Smith, Chancellor of McGill University, who, on other such occasions had been present and shown a deep, practical interest in the College, was regretted. The Principal closed with these stirring words to the graduating students: "Show the same love and loyalty to your alma mater as your predecessors. Give a good account of her by your honest, earnest, self-sacrificing career in the service of Christ. Be true to Him and His word, and seek to be filled with His spirit, that you may go forth in His might to achieve great things for the glory of His name." Principal Peterson of McGill being called upon made a few friendly remarks and the proceedings closed with the benediction.

1.—PRESENTATION OF PRIZES, SCHOLARSHIPS AND MEDALS
A—PRIZES. (1) PHILOSOPHICAL AND LITERARY SOCIETY'S PRIZES.

These were all in books to the value of \$10, unless otherwise stated, and were awarded as follows:—Dr. MacVicar's Bible Class Prizes; for Public Speaking, P. A. Walker; English Reading, J. A. Clelland; French Reading, J. Rey; English Essay, N. D. Keith, B.A.; French Essay, J. Rey. Presented by Mr. A. A. Graham, B.A., President.

(2) ECCLESIASTICAL LITERATURE.

The Dr. M. Hutchinson Prize (3rd year only), \$10 in books: E. F. M. Smith, B.A. Presented by Mr. A. T. Taylor, F.R.I.B.A., Lecturer.

(3) ELOCUTION.

The Dr. F. W. Kelley First Prize (2nd year), \$15 in books, A. A. Graham, B.A.; Second Prize (1st year) \$20 in books, N. D. Keith, B.A. Presented by Mr. John P. Stephen, Lecturer.

B—SCHOLARSHIPS (SPECIAL). (1) UNIVERSITY SCHOLARSHIPS, \$50 EACH, GAINED AFTER THE CLOSE OF SESSION 1894-95.

The Lord Mount-Stephen, 1st year, J. R. Thompson; The Stirling, 2nd year, D. M. McLeod; The Drysdale, 3rd year, J. C. Robertson; The Erskine Church, 4th year, N. D. Keith, B.A.; M. H. Mackintosh, B.A. Presented by Rev. Professor J. Clark Murray, LL.D.

(2) FRENCH SCHOLARSHIPS, \$40 EACH, EXCEPT THE LAST, \$35.

The Thomas Houston Scholarship, Theological, E. Curdy; The William Ross, E. H. Brandt; The Hamilton (McNab St.) Literary, L. Abram; The Thomas Houston, J. Rey, G. W. Thom. Presented by the Rev. Professor Coussirat, D.D., B.A.

(3) GAELIC SCHOLARSHIPS, \$25 EACH, THE LAST \$20.

The Dr. McEachran, Hugh D. Leitch; The Farquhar Robertson, A. MacCallum; The Donald MacNish, Allan S. McLean; The John MacIntyre, D. M. McLeod. Presented by the Rev. Neil MacNish, B.D., LL.D.

(4) THE NOR-WEST SCHOLARSHIP.

The James Henderson Scholarship, \$25, F. Worth. Presented by the Rev. F. M. Dewey, M.A.

(5) THE JAMES SINCLAIR SCHOLARSHIP.

For Essay on the Evidences, \$25, Geo. Gilmore. Presented by the Rev. R. H. Warden, D.D.

C—SCHOLARSHIPS (THEOLOGICAL AND GENERAL). (1) ORDINARY GENERAL PROFICIENCY, \$50 EACH, LAST \$60.

The Walter Paul, 1st year, N. D. Keith, B.A.; The Balfour, 2nd year, J. A. Clelland; The Cres-

cent St., 3rd year, G. Gilmore; The Hugh McKay, 3rd year, J. S. Gordon, B.A. Presented by the Rev. Professor Campbell, LL.D.

(2) GENERAL PROFICIENCY IN HONOUR AND ORDINARY WORK.

The Peter Redpath, 1st year, \$70, J. M. Wallace, B.A.; The John Redpath, 1st year, \$50, H. Young, B.A.; The David Morrice, 2nd year, \$100, A. A. Graham, B.A.; The William Brown, 2nd year, \$50, H. M. MacIntosh, B.A. Presented by the Rev. Professor Scrimger, D.D., M.A.

D—MEDAL

The Student's Gold Medal, being Highest Prize of the Year for all Work, Pass and Honour. Awarded to Geo. Gilmore. Presented by the Rev. Professor Ross, B.D., M.A.

2.—CONFERRING DEGREES IN DIVINITY.

B.D.—Rev. E. A. MacKenzie, B.A. Presented by the Rev. Professor Scrimger, D.D., M.A.

D.D.—The Rev. James B. Black, Halifax, N.S. (Honoris Causa.) Presented by the Registrar.

Presentation of Diplomas to the graduates of the year, namely: J. D. Anderson, B.A.; J. S. Gordon, B.A.; T. A. Sadler, B.A.; W. E. Ashe; J. Lindsay; J. B. Sincennes; E. H. Brandt; A. MacCallum; E. F. M. Smith, B.A.; G. Gilmore; D. D. Millar; J. C. Stewart, B.A.; W. M. Townsend, B.A.; G. A. Woodside. By the Rev. the Principal.

MANITOBA COLLEGE—SUMMER SESSION.

At the opening of the fourth summer session Rev. Principal King said that the holding of the classes in theology at this season was designed to give a supply of approved laborers for our mission field at the time of the year when it had been found most difficult to secure them. It has in a large measure accomplished its end. The students who are now to enter upon their work have during the last seven months been occupying fields in Manitoba, the Territories, British Columbia and Algoma, and, according to the testimony of the respective Presbyteries, have been doing efficient work in these.

In mentioning the arrangements made for the session he said that Rev. Prof. MacLaren, D.D., Professor F. R. Beattie, D.D., of Louisville, and President Patton, D.D., of Princeton College, would all during the summer take some part of the work. The numbers who would be in attendance could not be positively known as yet, but possibly might be smaller than last year. One hundred and eighty-two, some of them for only a short time had attended the arts course, but adding the students in theology, those who had attended a good part of the time would be over 200. The College, as is well known, while Christian, and sustained by the moneys of Christian people, under the auspices and government of the Presbyterian Church, is open to students, as is St. John's and Wesley Colleges, of all denominations and indeed to all seeking learning, whether connected with any of the Christian churches among us or not.

As to finances the Principal said that while the amount of the contributions to the College outside of Manitoba could not yet be definitely known, he was happy to say that the sum contributed by Manitoba, and the congregations to the west of it, will be greater than in any previous year. He also made mention of the generous donation of \$1,000 by Mr. and Mrs. Ironside, and Mr. Robert Anderson's legacy of \$5,000. He said the board might perhaps set apart \$1,000 of the latter amount to perpetuate Mr. Anderson's name in connection with a scholarship.

Rev. Prof. Baird then gave the opening lecture of the session, on Prof. Franz Delitzsch, of the University of Leipzig. From having studied under him, his personal acquaintance with the scenes described and with the persons introduced made the subject particularly attractive. The German universities and the way in which the professors are supported, were dwelt upon. A biographical sketch of the professor was given, noticing his evangelical views of religion. His theological position was described, and his services to theological science and Christian missions, his commentary on Isaiah and other works were noticed with some detail. The meeting was closed by Rev. John Hogg pronouncing the benediction.

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MARRIAGE.
 At Chessels Croft, Winnipeg, on the 5th inst., by the Rev. John M. King, D.D., Principal of Manitoba College, assisted by Rev. Charles W. Gordon, B.A., St. Stephen's Church, Frank Fairchild Washbrook, M.A., M.D., Professor of Pathology and Bacteriology, in the University of Minnesota, Minneapolis, to Annie, second daughter of the Hon. Thomas Woodlaw Taylor, Chief Justice of Manitoba.

The regular monthly meeting of the Toronto McAll Auxiliaries was held in the Library of the Y. M. C. A. on April 2nd. Mr. Duncan Clarke occupied the chair. An interesting letter was read from Mr. Greig, General Superintendent of the Mission in France. The treasurers' report showed the receipts for this year were quite equal to last. Mrs. Ross, of Lindsay, gave an account of her visit to the Missionary Institute at Basle—where missionaries are educated and trained for the foreign field. A letter from M. Derileman reported the work in the two stations (La Rochelle and Rochefort) supported by Canada.

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British and Foreign.

The British Foreign Office states that negotiations for a settlement of the Venezuelan matters are proceeding favorably.

The bequest by the late Mr. Joseph H. Stickney, of Baltimore, of £30,000 to the American Congregational Home Missionary Society, has been paid.

It is proposed to celebrate the jubilee of Dr. Alexander Maclaren by a ministerial breakfast to be held during the forthcoming meetings of the Baptist Union.

Of the sum of £16,750 already raised in England for the new Church Building Fund not less than £10,000 has been subscribed in the Presbytery of London North.

The Endowment Scheme of the Established Church of Scotland has received a donation of £1,261 8s. 5d from the Rev. J. E. Macdougall, Ladyloan Church, Arbroath.

The Republican convention of Massachusetts endorsed Hon. Thomas B. Reed as presidential candidate, and expressed emphatic opposition to the free coinage of silver.

At a meeting of the Glasgow U.P. Presbytery last week, a committee reported in favor of the minimum stipend of city ministers being £250 inclusive of allowance for house rent.

At Tientsin the fund for the purchase of a site for a Y.M.C.A. building has been completed. A good proportion of the money has been given by the Chinese young men themselves.

Rev. W. Douglas Mackenzie, of Chicago Theological Seminary, is to spend the summer months in Britain. He is expected to occupy his old pulpit at Morningside, Edinburgh, in July.

Sir. Wm. Dunn, Bart., M.P., has promised one thousand pounds towards the erection of a hall for young men, in connection with the Presbyterian Church of Port Elizabeth, South Africa.

Because of illness Mr. D. L. Moody, who has just closed a meeting at Selma, Alabama, has cancelled his engagement in Charleston, South Carolina, and Savannah, Georgia. He is now resting at his home in Northfield, Massachusetts.

It is half a century ago since Lord Kelvin first took the chair of physics in the University of Glasgow, and the present is the twenty-fifth anniversary of his election to the presidency of the British Association for the Advancement of Science.

The selection of Rev. Dr. McGaw as Moderator designate of the English Presbyterian Church, and his acceptance of the nomination has caused general satisfaction among Presbyterians throughout the country.

Rev. Andrew Murray has been welcomed back to South Africa by meetings at Capetown. The *Natal Witness* says: "No other South African minister has received such an enthusiastic welcome in Europe and America as fell to the lot of Mr. Murray."

The Jewish Mission Committee have decided to print 40,000 copies of a thrilling letter from Mr. Christie, the Church's Missionary at Aleppo, giving an account of the capitulation of Zeitoun. It closes with an appeal for money and clothing for the suffering Armenians.

The entire income of the English Presbyterian Church for the twelve months has been £230,548 against £234,543 in 1894. This shows a decrease of £4,000, the total being the lowest for something like seven years. On the other hand, the membership has advanced from 68,997 to 67,632, an increase of 635.

THE LAND OF EVANGELINE.

ONE OF THE MOST ROMANTIC SPOTS IN CANADA.

But it is No More Free from the Ills to Which Flesh is Heir than Less Favored Localities—An Account of a Strange Malady From Which a Gaspereaux Farmer Suffered.

From the Acadian, Wolfville, N.S.

Perhaps there is no more beautiful or picturesque spot in Nova Scotia than the valley of Gaspereaux, in the "Land of Evangeline." Winding its way through the centre of the valley is a beautiful little river, while nestled at the foot of the mountains which rise on either side to the height of hundreds of feet is the romantic looking little village of Gaspereaux. About two and a half miles from the village resides Mr. Fred J. Fielding, one of the most thrifty farmers in this section of the country. Your correspondent called upon him and found a very genial, intelligent and apparently a very healthy looking man. In reply to our question, Mr. Fielding said, "Yes, I was near to death's door at one time, but thank God I am a new man to-day. You see, he went on, that pump in the kitchen, beneath is a well about 20 feet deep, which was the cause, I think of all my illness. I went down last fall (1894) in it to clean it out and was only a short time at the bottom, when I took with a severe pain at the back of my head and a burning sensation in my throat and lungs, such as caused by the inhalation of brimstone. A sort of stupor also was gradually coming over me when by a huge effort, I succeeded in regaining the kitchen once more. A lighted lamp let down became extinguished, thus showing that the accumulation of gas had caused the trouble. The pain at the back of my head continued to trouble me and one day while working in a back field I suddenly lost the use of my left eye, right arm and left leg. At times I could not speak but towards evening I began slowly to grow better. The next day at about the same time I was seized again in the same manner. I now called in our family physician who told me that a blood vessel had burst in the back of my head. He left me medicine. The pain in the back of my head never left me and I continued to feel miserable. About two months after this second attack while sitting in the post office of the village I was suddenly seized again and getting out my horses and wagon started for home. I had not gone far when the lines dropped out of my right hand and I again found myself blind in my left eye and the right arm and left leg paralyzed. The horses now carried me home but passed the house in the direction of the barn. My wife thinking I had gone on to the barn paid no attention for perhaps 15 minutes, when she sent one of the children to see what was keeping me. At this time I was unable to speak and had to be assisted into the house. Before bed time I began to recover somewhat and felt fairly well the next morning, but was again seized during the day in same manner and the report reached the village that I was dead. Neighbors came flocking out expecting that it was true. As the medicine I had tried seemed to do me no good, I now thought I would try Dr. Williams' Pink Pills, and by the time I had used six boxes the pain had left my head and I felt as good as new. I now ceased using them for about a month when I thought I felt a recurrence of the pain at the back of my head. I sent again and got three more boxes and used them. It is now about five months since I used the last pill, and I have never had a recurrence of the attack, besides I feel myself a new man. I am now 39 years of age, and have always worked on a farm and never enjoyed work better than last summer and autumn and am positive Dr. Williams' Pink Pills cured me. I now always keep them in my house and when my wife or children have any sickness our resort is to this medicine and always with the very best effect."

Dr. Williams' Pink Pills are offered with a confidence that they are the only perfect and un-failing blood builder and nerve restorer and when given a fair trial disease and suffering must vanish. Sold by all dealers or sent by mail on receipt of 50 cents a box or \$2.50 for six boxes, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y. Beware of imitations and refuse trashy substitutes alleged to be "just as good."

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INDIAN SUPPLIES.

SEALD TENDERS addressed to the undersigned and endorsed "Tender for Indian Supplies," will be received at this office up to noon of **TUESDAY, 21st April, 1896,** for the delivery of Indian Supplies, during the fiscal year ending 30th June, 1897, at various points in Manitoba and the North West Territories.
Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Indian Commissioner at Regina, or to the Indian Office, Winnipeg. The lowest or any tender not necessarily accepted.
This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.
HAYTER REED,
Deputy Superintendent-General of Indian Affairs.

Department of Indian Affairs,
Ottawa, March, 1896.

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MISCELLANEOUS.

St Andrew's Free Church Bazaar, Ayr, realized £480 in two days.

Dr. Pentecost is on a visit to Florence, and his pulpit, Marylebone, will be filled by Rev. John Smith, Edinburgh, and Principal Rainey.

An ornamental tablet has been lately erected in the vestibule of Ballygilbert Presbyterian Church, in memory of its first minister, the Rev. Abraham Liggate.

The New York Republican State Convention meets in New York City, and endorses Gov. Morton as candidate for the presidency, with protection and sound money.

In stature, Mr. Barrie, the novelist, is said to be small and slight and his appearance is that of one in delicate health. In his face there is humanity and spirituality such as one might expect from his writings.

A meeting of the friends of the late Sergius Stepniak has been held in London for the purpose of raising funds for the memorial of him. The memorial is to take the form of a provision for Mrs. Stepniak.

The library of the late Ernest Renan is to be presented by his heirs to the National library of France, notwithstanding a handsome offer from a friend of Cornell University who had authorized President Schurman to purchase it for that institution.

One who recently dined with Cecil Rhodes thus describes him: "He is a tall, rather stout and lumberingly built man, sandy as to complexion, and with a big, round face, seemingly quite devoid of expression. The nose and mouth are large, but not impressive; the eyes small and dull. The whole effect is of a man who never had an original thought in his bulging head."

MAKE YOURSELF STRONG

If you would resist pneumonia, bronchitis, typhoid fever, and persistent coughs and colds. These ills attack the weak and run down system. They can find no foothold where the blood is kept pure, rich and full of vitality, the appetite good and digestion vigorous, with Hood's Sarsaparilla, the one true blood purifier.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache.

Religion quickens the intellect as truly as the conscience. It prompts to many and diversified efforts for others, and thus imparts breadth of mind and a valuable development of one's powers. It likewise supplies new motive, and that the highest, and one having a personal quality also, the motive of affectionately and reverently serving the Almighty. Furthermore, it suggests the best uses of knowledge when gained. It keeps constantly before the mind the great truth that knowledge is more a means than an end in God's sight, a truth which students who are not Christians very often overlook or never learn.

LOOK OUT

for breakers ahead when pimples, boils, carbuncles and like manifestations of impure blood appear. They wouldn't appear if your blood were pure and your system in the right condition. They show you what you need—a good blood purifier; that's what you get when you take Dr. Pierce's Golden Medical Discovery.

It carries health with it. All Blood, Skin and Scalp Diseases, from a common blotch or eruption to the worst Scrofula, are cured by it. It invigorates the liver, purifies and enriches the blood, and rouses every organ into healthful action. In the most stubborn forms of Skin Diseases, such as Salt Rheum, Eczema, Tetter, Erysipelas, Carbuncles, and kindred ailments, and with Scrofula in every shape, and all blood taints, it effects perfect and permanent cures of the worst cases.

"The Great Dictionary Century"—so *The Critic* thinks the closing century will be called. Webster, Worcester, the Standard, and others in English, not to mention any in other tongues, are proofs of the justice of the expression.

THANKFUL FOR SPEEDY ASSISTANCE.

The Testimony of Thousands Who Have Used South American Kidney Cure.

A friend in need is a friend indeed. It has been said the way to test our friends is to try them. It is so with a medicine. So many medicines are tried, but found wanting. This is never the case with South American Kidney Cure, if it is kidney trouble that is the ailment. It does not cure anything else. There is not a case of kidney trouble, however, be it ever so distressing, where quick relief will not be given, and by a little patience altogether removed. The proof of the pudding is in the eating of it, and what is here said is what thousands say who have used this medicine. Sold by druggists.

The late Dr. VanDyck, the Syrian missionary, spent his last days in translating Ben Hur into Arabic. This celebrated story has also been translated into French, German, Italian, Spanish, Dutch, Bohemian and Armenian, and published in raised letters for the blind.

The English Presbyterian Church statistics, which have now been made up, show that the total revenue from all sources in 1895 was £230,543, against £234,543 in 1894, a decrease of £4,000. The total number of Communicants in 1895 was 69,632, against 68,977 in 1894, an increase of 655.

DEATH FROM HEART FAILURE

That Might Have Been Avoided by the Use of Dr. Agnew's Cure for the Heart.

Promptness is the first essential in all cases of sickness, and especially in heart disease. Minutes may mean everything. The use of an effective medicine may mean the saving of a life, where the use of that possessing little power may simply leave death to take its course. One great virtue of Dr. Agnew's Cure for the Heart is that it gives relief almost immediately, whether the case be that of organic or sympathetic heart disease. The numerous testimonials received by the proprietor of this medicine bear the strongest testimony to this fact. "I would not have been alive to-day had it not been for your medicine," is the cheering refrain of a large percentage of the letters received by the proprietor of this remedy. Sold by druggists.

President Diaz announces that Mexico wishes to be counted as a supporter of the United States in resisting the encroachments of European powers upon this continent if any such are attempted. He refers to the valor with which Mexicans have in the past defended their independence, and suggests that the Monroe doctrine is one in which all American republics should join.

Faith is neither an unreasoning trust nor a peculiar religious activity. God does not ask us to trust Him till He has first commended his love to us. When the soul rests in the promises of Christ there is Christian faith. But without faith it is impossible to organize society. In August, 1894, the country shivered on the brink of a currency famine. There was no lack of funds, but men carried their bank deposits in their pockets. The commercial enginery was tied up by lack of faith.

PREACHER AND TEACHER.

Rev. Chas. E. Whitcombe, Rector St. Matthew's Episcopal Church and Principal St. Matthew's Parish School, Hamilton, Ont., Found Great Relief from Dr. Agnew's Catarrhal Powder.

The rector of St. Matthew's Church, Hamilton, Ont., holds a warm place in the hearts of his people, not alone because he is a faithful pastor, but for the work he has done for the children of Hamilton as principal of Matthew's parish school. As he has sent forth his influence through church and school, so he extends in a wider way the good properties of that wonderful medicine, Dr. Agnew's Catarrhal Powder, by telling the people of Canada how much it has helped him. There is something unique in this medicine that recures favour wherever it is known, and which just now is making a host of friends because of the certain relief it gives in cases of hay fever, a trouble that afflicts many at this season of the year. As a cure for catarrhal trouble it has no equal.

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Synod of Montreal and Ottawa.

The Synod of Montreal and Ottawa will meet (D.V.) in Erskine Church, Montreal, on the second Tuesday of May next, at eight o'clock in the evening.

The Business Committee will meet the same day, at 4 p.m.

All papers intended for the Synod should be in the clerks hands at least ten days before that date.

The usual privileges for travel will be given by the leading railway companies; and careful attention to the conditions imposed, at the commencement of the journey, is particularly noted.

K. MACLENNAN,

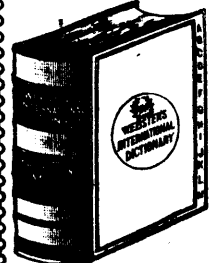
Levis, March 30th, 1896.

Synod Clerk.

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WEBSTER THE STANDARD. The Toronto Globe says:—The International is rapidly becoming recognized as the most reliable standard dictionary published. In addition to fulfilling the primary function of a dictionary, the International contains a vast amount of general information of great value.—Jan. 11, 1896.

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Miscellaneous.

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MEETINGS OF PRESBYTERY.

- ALGOMA.—At Gore Bay in September. BRANDON.—At Brandon on July 14th, at 10 a.m. BROCKVILLE.—At Lyn, on July 14th, at 3 p.m. BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon. CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m. CHATHAM.—At Chatham, in First Church, on July 14th, at 10 a.m. GLENGARRY.—At Alexandria on July 14th, at 11 a.m. GUELPH.—At Guelph, in Knox Church, on May 19th, at 10.30 p.m.; adjourned meeting at Fergus, in Melville Church, on April 9th, at 2.30 p.m. HURON.—At Brucefield, on May 12th, at 10.30 a.m. KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m. LINDSAY.—At Beaverton, on April 21st, at 11.30 a.m. LONDON.—At St. Thomas, in Knox Church, on May 11th, at 2 p.m., for conference; and for business on the 12th, at 9 a.m. MAITLAND.—At Wingham, on May 19th, at 11.30 a.m. MONTREAL.—At Montreal, in Knox Church, on June 30th, at 10 a.m. ORANGEVILLE.—At Orangeville, on May 5th, at 10.30 a.m. OWEN SOUND.—In Division Street Hall, Tuesday, April 21st, 10 a.m. PORTAGE LA PRAIRIE.—At Portage La Prairie May 4, at 7.30 p.m. PARIS.—At Ingersoll, in St. Paul's Church, on July 7th, at 11 a.m. PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 7th, at 9 a.m. REGINA.—At Qu'Appelle on July 8th. SARNIA.—At Sarnia on July 14th, at 7 p.m. SAUGEN.—At Harriston on July 14th, at 10 a.m. SUPERIOR.—At Rat Portage on September 9th, at 2 p.m. STRATFORD.—At Stratford, in Knox Church, on Monday, May 11th, at 7.30 p.m. First Sederunt Conference on Church Life and Work. WHITBY.—At Oshawa, on April 21st, at 10 a.m. WESTMINSTER.—At New Westminster, on June 2nd, at 2 p.m.

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CONTENTS.

- Frontispieces: Rev. Jas. Robertson, D.D., Rev. Wm. Reid, D.D. Calendar, 1896-97. Fixed and Movable Feasts, Eclipses, etc. The Royal Family. Government Officials of the Dominion. Postal Information. Moderators of the General Assemblies. Officers of the General Assembly. Boards and Standing Committees. The Moderator—Rev. Jas. Robertson, D.D. Hymnology. The Assembly's Committee on Church Life and Work. The Presbyterian Church in Ireland: her Educational Institutions. A Brief Sketch of the History of the Reformed (Dutch) Church in America. The Southern Presbyterian Church. Presbyterianism in England. Presbyterian Union in South Africa. The Sixth General Council. International Union of Women's Foreign Missionary Societies. Growth of "Christian Endeavor." Comparative Summary, United States, for the last six years. Statistics of the Missionary Societies of the United States and Canada for 1893-94. Religious Statistics of Canada. Progress of Protestantism. Money and Missions. Rolls of Synods and Presbyteries. Alphabetical List of Ministers. History of the Congregation of St. Andrew's Church, Windsor, Ont. British Consul and Burning Bush. Obituary Notices.

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Synod of Toronto & Kingston

The Synod of Toronto and Kingston will meet in the Presbyterian Church, Collingwood, on

Monday, 11th May, 1896,

for Conference, at 8 o'clock p.m., and on Tuesday, 12th May, at the same hour for Business.

The Business Committee will meet on 12th May, at 4 o'clock p.m.

All papers to be brought before Synod should be sent to the undersigned, at least ten days before the meeting.

All members are requested to procure Standard Certificates from the Railway Ticket Agents, to enable them to return at a reduced rate.

JOHN GRAY, Synod Clerk.

PRESBYTERY MEETINGS.

SARNIA: This Presbytery met on the 10th inst. Mr. Eadie, of Pointe Edward was appointed Moderator for the next six months. Mr. Currie, convener of the Presbytery's Home Mission Committee, read the half-yearly report, which contained certain recommendations for carrying on the work during the summer. It showed that the Students' Missionary Society of Montreal are desirous of occupying the field in Sombra, which offer the Presbytery thankfully accepted. Rev. Mr. McDiarmid laid on the table his resignation of the charge of Napier and Brooke, assigning as his reasons advanced years and the difficulty of working the field. After consideration it was agreed to record their esteem for Mr. McDiarmid as a co-presbyter and accept the resignation, the same to take effect the last day of March, and appoint Mr. Graham, of Watford, to act as Interim-moderator of session thereafter. Rev. Prof. Gordon, of Halifax, was nominated as Moderator of next General Assembly. The Presbytery took into consideration the call from Knox Church, Guelph, to Rev. Neil McPherson, B.D., of Petrolia. All the documents in the case having been read and parties heard, Mr. McPherson asked the Presbytery to decide. It was agreed to decline to grant the translation and express deep sympathy with the congregation of Knox Church in their disappointment. At 7 p.m. Mr. Pritchard, for the Committee on Church Life and Work, read a lengthy and able report, which was received and adopted. Mr. McPherson read the report of the Committee on Young Peoples' Societies with certain recommendations. After consideration it was agreed that a Presbyterian Union of Young Peoples' Societies be adopted, that the secretary endeavor to ascertain the feelings of the members in the matter and report in July next. Mr. Daly, on behalf of the Sabbath School Committee, gave in an excellent report which was received and adopted. Delegates were appointed to the General Assembly. Rev. Messrs. Robt. Aylward, John Graham, S. G. Livingston, Rev. Dr. Thompson and Rev. Mr. Pritchard; elders, J. R. Beddes, Alexander Smith, Angus McPherson, W. Crochard, J. B. Barrie.—GEO. CUTHBERTSON, Clerk.

QUEBEC: This Presbytery met in Morris College on February 25th and 26th. Rev. A. T. Love gave a detailed report of operations in the mission fields for the past six months. Rev. D. Tait gave a full and interesting report of the work carried on in the Presbytery's French Mission fields. Mr. Tait was requested to give publicity to this report. The following were appointed commissioners to the General Assembly:—Revs. K. MacLennan, J. R. MacLeod, J. MacLennan, A. T. Love, D. McColl, and Dr. Lamont; and Messrs. J. W. Eadie, P. R. Miller, J. C. Thomson, Dr. Thompson, H. P. Blair and H. P. Wales, elders. The clerk gave a report on statistics and finances, which showed that Presbytery is holding its own in several respects and gaining ground in some notwithstanding many discouragements. The General Assembly's Remit re representation was disapproved. Rev. Dr. Gordon, of Halifax, was nominated for the Assembly Moderatorship, and Rev. Jas. Fleck, B.A., Montreal, for that of the Synod of Montreal and Ottawa. Rev. C. A. Tanner was appointed Moderator of the session of Melbourne. The Rev. Hope W. Hogg, B.D., and Rev. Louis H. Jordan, B.D., Toronto, were nominated for the chairs of Old Testament Literature and Exegesis, and Church History and Apologetics respectively in Knox College. Resolutions expressive of the Presbytery's sense of the worth of the late lamented Revs. Dr. Reid and D. J. Macdonnell, and of the loss sustained by the Church in their demise, were passed.—J. R. MACLEOD, Clerk.

PORTAGE LA PRAIRIE: This Presbytery met at Gladstone on the 3rd ult. The Home Mission report was presented by the convener, and its recommendations were adopted. The evening sederunt was devoted to a public conference on church life and work. There was a large gathering of the people. The remit of the General Assembly went a reduction in the number of commissioners was voted in the affirmative. Rev. Dr. Gordon, of Halifax, was unanimously nominated Moderator of the General Assembly. The following commissioners were appointed to the General Assembly: Rev. Messrs. Wright, Paterson and Munro. The report of the committee on church life and work was presented by Rev. Mr. White. Its recommendations were adopted and it was ordered that 1,000 copies be printed for circulation among the families in the Presbytery.—FAUCHAR MCRAB, Clerk.

BRANDON: The regular March meeting of this Presbytery was held on 3rd ult, with a large attendance. T. Beveridge was elected Moderator for the ensuing six months. Rev. D. M. Gordon, B.D., was nominated for Moderator of General Assembly. Dr. Robertson, T. C. Court, T. Beveridge, ministers; G. Rutherford, Hamilton; J. A. Patterson, Toronto; A. Ballantyne, Alexander, elders, were elected commissioners to General Assembly. An application for a loan from Church and Manse Building Fund for a Church at Brandon Hill was approved. Temporary pastors for mission fields were appointed.—T. R. SHEARER.

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