

Pages Missing

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Troubled.

Nobody saw me do it,
Nobody came that way,
When I found the box on the closet shelf
Where the cakes for supper lay.

Nobody told me not to.
Nobody knows but myself,
But, O! I wish that cake I took
Was back again on the shelf.

Nobody knows my trouble,
Nobody ever would guess
That a cake could cause a little girl
So much unhappiness.

Nobody can tell mother
Who took it from the shelf—
But I know, before I go to sleep,
I'll have to tell her myself!

—Exchange.

Proportionate Offerings, or the Lord's Income Tax.

From the earliest ages God has been worshipped by offerings and these offerings have always been *proportionate*. Four hundred years before the giving of the Mosaic Law, Abraham gave a tithe or "tenth" to Melchisedek, and two hundred years afterwards Jacob, in a very remarkable way, (see Gen. xxviii. 22,) after his vision at Luz, devoted a "tenth" of all his property to the Almighty. There are also numerous instances to be found in the practice of heathen nations, Greeks, Romans, Carthaginians, and Arabians, of applying tenths derived from property, and from commercial profits to the services of the deity. The Mohammedans give a "fifth." Under the Mosaic Law the Israelites were commanded to give a "tenth" to the Levites for the service of the Temple. Our Saviour plainly sanctioned the same law, and it has never been repealed, never abrogated, and nothing has been substituted for it.

Proportionate giving makes our Heavenly Father a partner in all our business transactions, and God will undoubtedly bless a business in which He is recognized as a partner.

Proportionate giving unites religion with business, and those who adopt it as a rule of life, strive to make more money in order that they may have a larger percentage of income for the Master's cause.

St. Paul in his Epistle to the Corinthians recognizes this method of giving when he says to the Corinthians, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." The inferences are plain. First regularity "upon the first day of the week," and secondly a definite share. "as God hath prospered you."

It is important to notice that it is not a mere exhortation but a command and an order. The Apostle does not say Get ready and when I come I will preach a sermon on giving, and while you are under the influence of the sermon, and while your hearts are warm with love and sympathy we will take up a good collection—but, he says ' Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

Nothing will be so ennobling to your secular and business life as proportionate giving. Nothing will more certainly conduce to temporal prosperity, nothing will enable us to do more good or to be more useful, nothing will give greater help to others, nothing will make us more like our Master, and nothing will better qualify us to render up an account of our stewardship with joy in the last day as this Divine partnership in our daily business.

We must also notice that this order is not addressed to a few of the flock, or to the rich members of the congregation, but to "everyone of you." And, also, that the Epistle in which we find the words is not addressed merely to the Christians at Corinth,

but to "all in every place that call upon the name of Jesus Christ our Lord." (See 1 Cor. i. 3.)

The question may be asked how shall I manage to estimate my income, and what deductions shall I make? Now, suppose you are working on a salary of \$500 a year, you will owe \$50 a year to the Lord. Or, if you receive \$1,000 a year, you will owe \$100. This should be made not in yearly payments but by weekly offerings, "upon the first day of the week." Observe that God only asks for one tenth of the income, or as the Bible has it one tenth of the *increase*, and not one tenth of the capital.

In the cases of persons with a small income, they are often tried by providential expenses incident to sickness, etc. In such cases the expenses should be deducted from the whole income, and not from the Lord's portion alone. For example, a person having an income of \$1,000 a year, through sickness spends \$200 upon medical expenses, etc. In this case the Lord's portion will be \$80 instead of \$100.

It may be asked, "shall I put down any aid which I may give to the poor against the Lord's portion?" In the case of the Jews the tenths upon the increase were given entirely for the service of the sanctuary, but "the poor are God's heritage," and "he that giveth to the poor lendeth unto the Lord," so that taking into consideration the different considerations under which we live it may be reasonable to deduct from the Lord's portion sums given for the relief of the poor, and for other charities. But it should never be forgotten that according to Holy Scripture the sanctuary has a first claim upon the tenths.

And if our Churches were supported by these tenths it is marvellous how it would relieve the ministry of the sanctuary of all pecuniary anxieties. Take, for example, what would be called a "poor Church," with a small congregation of 160 individuals, receiving incomes varying from \$8 to \$35 a week, and it will be seen from the following table that if they gave a tenth of their incomes, (according to what may be considered a fair estimate of the weekly salaries of one hundred and sixty persons), it would yield the large sum of \$15,132 a year.

Individuals.	Weekly salary.	Weekly tithe.	Total.
20	\$ 8.00	\$.80	\$16
40	10.00	1.00	40
20	15.00	1.50	30
30	20.00	2.00	60
20	25.00	2.50	50
20	30.00	3.00	60
10	35.00	3.50	35
			\$291.

If the total weekly sum of \$291, is multiplied by 52 weeks it will show the yearly income of \$15,132. Such an income would place any Church with a congregation of only 160 individuals in such a position that it would be able to exercise considerable influence beyond the limited sphere of its own congregation.

But it may be said that the estimate is too high because the "tenth" must of necessity include other charitable works than the support of the Church. But, even in this case, if we deduct one half of the tenth, as reserved for the church, it yields the substantial income of \$7,566 a year, which we think will be exactly what a small church of the size indicated would require for its yearly support.

As matters now stand, we see how very much below the scriptural standard are our present methods of giving. In churches where the envelope system is introduced it is found that a weekly pledge of \$1 is considered liberal even by persons who are in receipt of large incomes, and yet, according to the standard of Holy Scripture, it only represents the proportionate giving of one who is in the receipt of the small salary of \$19 a week! Or, making the deduction for other charitable purposes which we have indicated, and leaving only a twentieth for the service of our sanctuary, a weekly pledge of \$1 would only indicate the possession of the moderate income of \$20 a week. T. P. H., in the *Church Work*.

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Evolution.

THERE are various aspects of evolution, which have been set forth during recent years, by their respective admirers, but none have exceeded in interest, in our judgment, or in importance, that form of it called social evolution. Its best and latest exponent is Mr. Alexander Kidd, whose admirable work is now sold, in paper cover, for the low price of thirty-five cents. Every thoughtful man should read and ponder this book, especially in the light of the social and political movements of the present time. This however by way of introduction. We wish to direct attention just now, to a phase of evolution, in which we all have a most vital concern, and that is the evolution of thought and life, in the case of the young men, who leave their homes to prosecute their studies in the great universities of our country. Hundreds, yea thousands, of young men flock to Montreal, Toronto, Kingston, Halifax and Winnipeg, every autumn, to prepare themselves for their life work. The anxious question in the minds and hearts of parents and pastors must surely be: what is the character of the intellectual and moral influences, which are moulding the thinking and shaping the life of our boy, our parishioner? He is evolving into something, but what will be the product of the present formative influences, by which he is surrounded? Will he come forth from the crucible of college life, an intellectual giant, and a moral and spiritual dwarf? Or will there be evolved a moral and spiritual culture, to balance and strengthen the development of the intellectual powers? Will he emerge from college an all round man, with all sides of his nature cultivated and ennobled, or will he be a one-sided individual, his mental powers quickened and trained, but his moral nature blunted, and his attitude to religion one of indifference? It is hardly possible to exaggerate the importance of this question, in view of certain recent events which have transpired in the University College. We do not affirm that there are men of sceptical minds, among the professional staff, but if we remember the gist of the evidence correctly there seems to be reason to infer that some of the professors are not, at all events men of faith and Christian life, men of strong religious convictions. And it matters not what the complexion of their belief may be, they will reflect it, in some way, more or less distinctly, in the teaching, and in their intercourse with the students of their classes. And what is true of the University College, may be true of other colleges. We do not refer to

teachers, who are in honest doubt, and anxiously struggling for more light: but rather to those who hold lightly by the inspired Word of God, and set little or no value upon the bulwarks of our faith. It cannot be denied that there is more or less peril in the path of young men, who must sit under such teachers. But let us even suppose, that such is not the case, that University teachers are Christian men and that students do not learn to doubt from them, there still remains the very serious question of their surroundings, the character of their companions, and the new and varied phrases of temptation, which meet every student, during his college life, in the City. Are they favorable or unfavorable to his religious growth? Are our Christian students, members in full communion of our churches, helped and blessed by their religious, as well as by their intellectual advantages? Or does their spiritual life decline, and they become cold and careless? And with regard to students who are not members in full communion, how are they affected? Do they attend church regularly? Or are they under any pastoral oversight at all? The questions we have suggested are grave, and we have no doubt, press deeply upon parents and pastors, and we propose, in another issue to indicate what in our humble judgment may be done to help toward the evolution of the moral and spiritual life of our young men, during their college career.

South American Evangelization.

We are in receipt of a small pamphlet setting forth the interesting character and objects of the South American Evangelical Mission which has been "organized to help in the work of evangelizing South America. The Secretary, Rev. J. McP. Scott states that, there shall be no solicitation of money, and in the administration of the mission due thoughtfulness will be had of the present missionary undertakings of the different churches. It is expected that Mr. Alfred De Barritt, for three years a missionary in the Argentine Republic, will return to South America as a representative of this Society. At present he is free and prepared to give information about the needs of the country. Arrangements can be made, through the Secretary, for public meetings to be addressed by Mr. De Barritt or by another representative of the mission.

Systematic Benevolence.

An interesting report has been issued by the special Committee on Systematic Benevolence, appointed by the General Assembly of the Presbyterian Church in the United States. The figures are of such an instructive character that they will repay careful perusal. The Committee, after noting appropriately, the death of Rev. Dr. Charles S. Pomeroy, for seven years chairman of the Committee, makes the following statement; For the first time since its organization in 1879, your Committee is obliged to report a decrease in the gifts of the Church to benevolent objects. We entered upon the present year with gravest anxiety. There seemed to be no lifting of the financial clouds, which had brought disaster to the country, and threatened still direr consequences. Month after month passed, and still the clouds refused to break. Only just at the close of our ecclesiastical year has even a rift in their dark and lowering front been discovered—too late and too

small to permit us to catch more than a glimpse of the sunshine of more prosperous times.

The decrease is much smaller, considering the crippled finances of the country and of the Church, than might have been reasonably expected. The total loss, as compared with the previous year, is \$44,829. Four of the Boards record gains, viz: Home Missions, \$31,570; Foreign Missions, \$23,566; Sabbath School Work, \$8,036, and Aid for Colleges and Academies, \$60,478—a total of \$123,650. Against these we have to report losses as follows: Education, \$24,937; Church Erection, \$128,116; Ministerial Relief, \$8,471, and Freedmen, \$6,955—a total of \$168,479, or a net loss of \$44,829. We have abundant cause for thanksgiving to Almighty God that the loss has been so insignificant.

The large decrease in the receipts of the Board of Church Erection is due to the fact that last year it received in legacies the sum of \$228,143.77. This year it received from this source \$70,000—a difference in favor of last year of \$158,143.77. Except for this difference we should be able to report to this year an increase of more than \$100,000 in the total receipts of the Boards. It speaks well for the Church and for the power of a living Christianity that such a record has been made during a year unparalleled for a generation in its financial distress.

International C. The preparations already in progress

E. Convocation. for the International Christian Endeavour Convention which will be held from July 10-15 at Boston indicate a large and unusually interesting gathering. It is expected many Canadians will be in attendance.

For the General Assembly's Decision. The Synod of British Columbia will send the following questions for decision by the General Assembly. They arise from the Garrow case in which personal character is involved: 1. Is a member of the church to be granted his certificate on application if there are no charges against him before the session? 2. Is marriage to a woman whose husband has been divorced on the plea of desertion and cruelty, a valid ground for exclusion from church membership?

Royal Encouragement in Italy. On the occasion of King Humbert and Queen Margherita's visit to Venice for the opening of the International Art Exhibition, the Rev. Alexander Robertson, D.D., the Scottish minister of that city, whose articles in our columns are so greatly appreciated had the honor of being received in private audience by his Majesty. The interview was of a very cordial character, lasting quite a little while. Such an event shows the wide sympathies of King Humbert, and his interest in Christian writers and workers in Italy.

Think of It. An esteemed correspondent sends the following clipping from an American contemporary: Joseph Cook says that "the present deficiency in money for missions is due as much to soft times in doctrine as to hard times in business." His remarks find its illustration in New England, and in sections and communities affected by lack of faith in the great fundamental facts and truths of the gospel. When men are discarding the fact of a divine redeemer and an atonement of blood, the essential sinfulness of sin and its eternal condemnation, or even when they are holding such truths of God's word in suspense, they see

no need for missions among the heathen and no offering of money is made to save a dying world. It is an evidence of an unshaken faith in the gospel, and the great doctrines of grace, that the people of our Southern Church have remained so steadfast and loyal to the work of missions in the heathen world. The information from the Nashville Treasury that we have closed the year without debt has grateful significance in the purity of doctrine held firmly by our people.

Privilege of the Pulpit. The *Boston Congregationalist* says: It has been a disputed point whether statements made to priests in the confessional could be drawn forth by courts and made to serve as incriminating testimony. A Protestant pastor in Los Angeles, Cal., recently prayed, "O Lord, vouchsafe thy grace to the librarian of the city library, and cleanse her of all sin and make her a woman worthy of her office." The person referred to objecting to that way of expressing solicitude for her spiritual welfare, and resenting the reflection upon her ability or character, sued the clergyman, who demurred—speaking technically—claiming that his supplication was a privileged utterance. But the California court has overruled the demurrer and declared that statements made in the pulpit, whether in prayer or sermon, are precisely as amenable under the civil laws as statements made out of the pulpit. In other words, clergymen, like other men, are responsible for their utterances, which decision, in view of some recent incidents, seems very pertinent. The Los Angeles clergymen must now stand trial, and we await the final verdict with much interest.

Millionaire Magnificence. The American millionaire bids fair to realize the fancy which the elder Dumas put into the Count of Monte Cristo. He builds a mansion on Fifth Avenue at the cost of millions of dollars, and then buys a back garden for £25,000. He runs newspapers and magazines for pastime, and we admire the magnificence of his style. In his joy and sorrow he is ever *Le grand seigneur*. When a lady of the Gould family was married in New York the other day, £2,500 was spent in floral decorations. Equally splendid was Mr. Astor's taste when, for the funeral of his wife, he planned a display of 10,000 orchids. But the Empire City had for once to confess itself beaten, and less than 4,000 could be procured in time. These cost £950. Next morning he gave instructions that every day for a year a decorative covering of 4,000 violets and 4,000 lilies of the valley should be placed on the grave. The flowers must in no event be used on a second occasion; indeed, to prevent such a terrible thing happening they are to be destroyed at the end of each day. This token of affection will cost £20 a day, or something like £7,300 for the year. A tribute worthy of an Emperor, is it not? This has about it too much the air of "making a record in flowers." We cannot forget that around the scenes of all this waste of the beauties of the earth may be hundreds of living men and women on beds of sickness, whose days and nights are never cheered by an orchid; and whose means cannot compass even a humble lily or a violet. But those on Mrs. Astor's grave must be destroyed; they shall be defiled by no sick room after they have served their purpose. The work of many gardeners and the growth of the gardens for a whole year devoted to beautifying one little corner of a New York graveyard, so that one Cræsus may surpass another in glory. And in every ward of the city are men, women, and children in penury, even in actual want of the good these gardeners might raise from the soil devoted to these flowers of a day. Truly these millionaires have their uses. They give an idea now and again of how they manage their corner of creation.

The Fundamentals.

BY REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

For the Review.

The story is told of Dr. Norman McLeod, that "on his first diet of visitation at Darvel he called on an old pauper woman who was looked on as a great light among the Covenanters. When he entered the house he found her grasping her tin ear-trumpet (for she was very deaf) and seated formally in the midst of a group of neighbors and co-religionists summoned to meet him. Unlike his other parishioners she did not at first acknowledge him as minister, but beckoning him to sit down, and putting the trumpet to her ear said "*Gang over the fundamentals!*" and there and then he had to bawl his theology till the old dame was satisfied, after which he received a hearty welcome as a true ambassador of Christ." Now, that was a good deed on the part of the old woman, who doubtless was an experienced Christian to have had the respect of her neighbors. It would be, perhaps, a most searching examination. In all likelihood it discovered to that self constituted judge and jury that Norman McLeod was a true son of the King, and that he was therefore not a stranger to grace. Many could not at the start stand that examination. Many who afterwards by divine grace became burning and shining lights. Thomas Chalmers preached for seven years an unregenerate man; Samuel Walker of Truro, had a similar experience; John Berridge of Everton, and Mr. Grimshaw of Haworth had each a long ministry in their unregeneracy, e'er they came into the life of God through grace and each, after that event, was a man of apostolic zeal, and became the voice of God calling sinners from the dead. Every minister should know by his own experience the fundamentals of the Christian faith. If they do not, how can they teach others? How can they lead to Christ? How can they deal with the devices of the devil? How can they instrumentally save men?

In our time we need to be very particular about the fundamentals. Above all, about the depravity of man's nature. The exceeding sinfulness of sin has fallen largely into the background, along with all the severer aspects of the divine character. And so men hear little to-day of sin and its condemnation and curse. And therefore the Church has gone to sleep, and is content with every kind of message but the gospel message, and every kind of result, but the saving of immortal souls. The one thing for which it primarily exists. When the depravity of human nature—the total ruin of man as a moral and spiritual being—is left out the foundation is removed from beneath and there is nothing to work from. The fall of man, and the misery and ruin in which he lies, form the key to the whole system of redemption. Without that we are in a maze without a clue. Our chief work at the beginning is to unveil to men their lost estate, and thereafter, the plan of divine mercy as revealed in the work of Christ Jesus. Redemption has no meaning if men be not ruined. Salvation cannot be spoken of if men be not lost. Life is an empty word if men be not dead. As the reason for the entire action of God, so far as we are concerned, there stands out boldly and pronouncedly, the great and indisputable fact of sin—the total depravity of human nature through sin, in a word, the fallen condition of the race; and so of every individual belonging to it. That fact in preaching and teaching the truth cannot be ignored. It is that that every one who would save souls must work from. That is fundamental. Time spent here at the digging out of the foundation is well spent. The reason why so many in Christian congregations do not repent, is that the preaching gives them no sense of sin. The reason why believing is such a complimentary act toward Christ and the Church and the Bible is that the individual does not see clearly, and feel deeply that he is lost, condemned and hell deserving. The reason why we have such free and easy going Christians in

our time, who regard themselves as honoring the minister and the Church by their presence, is that their eyes have never been opened to see their indebtedness to the mercy of God in Christ Jesus. A knowledge of sin, a heart knowledge of our lost condition is a great essential of a strong and vigorous and aggressive Christian life.

It makes a true, spiritually minded preacher, and a humble and sincere and wholehearted Christian.

Walker of Truro, in Cornwall speaking of his unregenerate state says; "For my own part, I lived many years in entire ignorance of a corrupt nature, although I had learned to reason in a speculative and historical way upon man's degeneracy."

Alas! alas! that speculative and historical reasoning on man's degeneracy is too common. What is wanted is genuine heart knowledge of the ruined state of man. What a blessing was Robert Haldane as he carried this truth like a fire brand into Geneva, and set fire to hearts that afterwards burned like torches. There, the professors and the students were ignorant of this fundamental truth. One of them (Rev. A. Bost, sen.) says "We learnt nothing beyond the dogmas of natural religion. The New Testament was not considered necessary as a text-book of study for the ministry." Robert Haldane himself says "If they had been brought up in the schools of Socrates and Plato, they could not have been more totally ignorant of the saving truths of the gospel." This accounts for the surprise of one, who studying the Epistle of the Romans under the guidance of Mr. Haldane exclaimed, "Well I do see sin in the Bible!" "Do you see it in your heart?" was the heart searching question of Haldane. That question revolutionized that life and made it at once famous and glorious. The key to true, real and enduring success in soul saving is the awful fact, that man by nature, and by practise, is a sinner—not simply an unfortunate. By one man sin entered into the world and so death hath passed upon all men for that all have sinned. All have sinned and come short of the glory of God. If we take the trouble to read the histories of the great manifestations of saving power that have been enjoyed in congregations and communities and countries we shall invariably find that this teaching was fundamental. When Rowland Hill visited Wales he attended the meetings of some of the religious societies that came into existence under the ministry of Rowland and such like men. And during the service in one of them, an old man verging toward a hundred years of age, raised himself from the corner in which he was reclining, and while he aided his feeble limbs by leaning on his trembling hands, he raised his quivering voice, and addressed himself to the young ministers, in his broken English, "Brethren, let me tell you this—I have heard Daniel Rowland preach, and I heard him once say, 'except your consciences be cleansed by the blood of Christ, you must all perish in the eternal fires.'" Rowland had been for half a century in glory, but here was a voice, as from the grave, bearing testimony to his faithful doctrine.

John Berridge felt this truth so deeply that he had it put on his tomb-stone: "Reader! Art thou born again? No salvation without a new birth." Instructions were given by him to his many lay-preachers in this fashion. "When you state your commission, begin with laying open the innumerable corruptions of the hearts of your audience. Moses will lend you a knife which may be often whetted at his grindstone. Lay open the universal sinfulness of nature—the darkness of the mind—the forwardness of the will—the fretfulness of the temper and the earthliness and sensuality of the affections speak of the evil of sin in its nature etc. etc. Declare the evil of sin in its effects etc. And so he goes on at great length. What did Berridge, Venn, Haworth, Haldane and others like them accomplish? They succeeded in saving thousands of precious souls. Thousands were awakened to a sense of their sin and led to the Lamb of God who taketh away the sin of the world.

CANADIAN PULPIT.

No. 63.

Strangers and Pilgrims.

Preached by Rev. W. A. Duncan, M.A., B.D., St. Andrew's Church, Sault Ste. Marie, Ont.

TEXT:—"For they that say such things make it manifest that they are seeking after a country of their own.—Heb. xi. 14. (R.V.) "Say such things," what things? They said "that they were strangers and pilgrims on the earth." We have here a description of God's people under the Old Testament dispensation. They considered themselves strangers and pilgrims on earth in their day, and it equally applies to all believers since.



REV. W. A. DUNCAN.

We have here then two leading thoughts, 1st, the confession of God's people, and 2nd, the manifestation of that confession. They confessed that they were strangers and pilgrims here. In a certain sense every man, woman and child in the world is a stranger and pilgrim upon earth. We often speak of life as a journey from the cradle to the grave. All mankind are on that journey. The little infant of days has begun the

journey, and the man of hoary hairs has almost completed it. But this wide meaning will not apply here, for while all are strangers and pilgrims in this broad sense, there is a wide difference. For example, two men enter the same train for a distant city. For the time being they are both travellers at the same rate, in the same direction, and ostensibly to the same place. Ah, but how widely different their destination! One, glad at heart is going home and expects a joyful welcome at the end of the way, while the other looks gloomily forward to spending the rest of his days in a prison to which he shall be consigned when the journey is completed. One, in freedom is travelling home, the other a criminal is being conveyed to his dungeon. So while it is true that all mankind are strangers and pilgrims on earth in a broad general sense, the statement of the text applies only to those who through faith have become heirs to a glorious immortality, and are journeying towards the better land.

The derivation of the word "stranger" shows that it means one who is out of and beyond the boundaries of his native land. For example, a Chinaman is a stranger here, he is out of and beyond the boundaries of his native country. So every believer is a stranger on earth. *This is not his native land.* He has been twice born and the second is his true birth. He was born of the earth, earthy, it is true, but he was born of the Spirit also, born from above, so that Heaven is his native land. He no longer belongs to earth, his citizenship is in heaven. He is a stranger here, heaven is his home. He not only admits the fact but acknowledges also that he is a pilgrim as well. He is journeying through a strange land. When evening comes on he may pitch his tent here or there, and tarry for the night, as Abraham did, but he has no intention of making his home there. He is ever thinking of home, and constantly journeying towards it. Like the father of the faithful, he too, is looking for a city that hath foundations, whose maker and builder is God. If you meet him in the way and ask who he is, he replies:—

"I'm but a stranger here,
Heaven is my home,
Earth is a desert drear,
Heaven is my home;
Danger and sorrow stand
Round me on every hand,
Heaven is my fatherland,
Heaven is my home."

Now notice, in the second place, that the children of God not only realize and confess that they are strangers and pilgrims here, but they do something more. They make it manifest that they are seeking a country of their own. Our light must shine. Even the timid Nicodemus was obliged at last to come out openly. The Master says, "I have chosen you and ordained you that ye should go and bring forth fruit." Why? That by bearing fruit we might make it manifest to ourselves and others that we are the children of God, cleansed in the blood of His Son, sanctified by His Spirit, and journeying toward our heavenly home. It is not sufficient to be a believer in Christ, we must confess Him

before men also, if we would make it manifest that we are seeking a better country, a country of our own. We must show the world that we are His, and that we are not so much taken up with the things of this life as to lead men to suppose that we consider this our native land. We cheerfully obey the Master's command, "Set your affections upon things above," "Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven." Setting apart a tithe of your income for Christian and benevolent purposes is a good antidote for worldliness.

We must make it manifest also by faithfully observing the ordinances of religion. We begin with public worship. Abel carefully observed public worship. By faith in the great sacrifice which was to come, Sabbath by Sabbath he shed the life blood of the first and best of his flock. Wherever Abraham pitched his tent, he also built an altar upon which to sacrifice unto the Lord for himself and his household. David did not neglect public worship. "I was glad" he says, "when they said unto me, let us go into the house of the Lord," "to see Thy power and Thy glory as I have seen Thee in the sanctuary." Let us, then, be always found in our place in the House of God, in the company of His saints on His holy day, for "the Lord loveth the gates of Zion more than all the dwellings of Jacob."

Private devotions, also, must be diligently cultivated. Daniel prayed to God three times a day, and Enoch walked with God, implying intimate fellowship and communion. David made mention of the loving kindness of the Lord in the morning, and of His faithfulness every night. He remembered God upon his bed, and meditated upon Him in the night watches. He often arose early to worship God. "My soul thirsteth for Thee," "Awake, psaltery and harp, I myself will awake early." His private devotions emphasized his great confession, "I am a stranger with Thee, and a sojourner as all my fathers were." Thus did these Old Testament worthies make it manifest that they were seeking a better land than Canaan, a country of their own.

The sacraments of the New Testament must be devoutly observed. Both point to Christ. God said to Abraham, "I will be a God to thee and to thy seed after thee," which covenant was sealed to him and to his seed after him in circumcision, and to us in baptism. And as the oil of a lamb blood sprinkled on the upper and side door posts saved the Israelites from the death stroke of the avenging angel, so the blood of Christ according to the terms of the everlasting covenant saves us from the death stroke of Infinite Justice. But we must attach our seal to each. God has attached His in the blood of His Son, so we must attach ours by the use of water in baptism, and by partaking of the bread and wine in the Sacrament of the Lord's Supper.

Knowing our infirmities, He said, "Do this in remembrance of Me." Each communion season should be a resting place in our journey through the wilderness, one stage nearer home. Let us therefore observe the feast as if each observance were to be our last on earth, with the sure and certain hope, that, if not spared to observe it again here, our next will be with Abraham, and Isaac, and Jacob in the Kingdom of God.

I need not dwell upon the necessity of making manifest by our daily walk and conversation that we are strangers and pilgrims here, seeking our own our native land, for if our hearts be right in the sight of God, our lives will be right in the sight of men. Nor need I emphasize the need of seeking daily grace for daily duty. We need to drink soul satisfying draughts from the divine source of strength and wisdom every day, in order to make daily progress in our journey through the wilderness, let us journey with our faces Zionward. Let us speak the truth and do the right though the heavens fall. The den of lions did not intimidate Daniel, nor the burning fiery furnace his three companions. Mary, Queen of Scots did not frighten the heroic Knox, nor devils incarnate the dauntless Luther. Let us fear nought but sin and serve nought but God as we journey towards our native land. Some day the journey will be complete. Some day we shall see the gates of pearl and walk the golden streets. Some day we shall gaze upon the face of Inexpressible Loveliness, and be forever with the Lord. Some day we shall meet our loved ones again in a brighter clime, where glad family reunions shall be formed never more to be broken up.

Thanks be to God, He hath prepared for us a city, a city that hath foundations, whose walls are salvation, and whose gates are praise.

"The bitter first, and then the endless sweet,
The dark rough road, and then the golden floor,
The fiery furnace, then nor sun nor heat
The Cross, and then the Crown for evermore.

Here and There a Gem.

The only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves. If each drop of rain chose where it should fall, God's showers would not fall as they do now.

Speak to me ever, Lord,
In accents low and sweet, let earth's turmoil be still,
That every tender word
Of Thine my spirit's inmost depths may sweetly thrill.

Love, like the opening of the heavens to the saints, shows for a moment, even to the dullest man, the possibilities of the human race. He has faith, hope and love for another being, perhaps but a creature of his imagination, still it is a great advance for a man to be profoundly loving, even in his imaginations.

Notes on Some of the Hymns in our Present Hymnal.

BY REV. T. FENWICK.

No. 36, by Dix, is founded on the visit of the wise men to the infant Jesus. It begins with the following words:—

"As with gladness men of old
Did the guiding star behold."

Their being led by the star, their worshipping the infant Saviour, and their presenting to Him costly gifts, are in it made corresponding subjects of prayer. The hymn is a most beautiful piece of devotional poetry, and therefore, with the correction of one defect in it, ought, certainly, to be retained in the new Hymnal. The defect of which I speak, is the following. It represents the wise men as seeing Christ when He was lying in the manger.

"As with joyful steps they sped
To that lowly manger-bed." v. 2.

"As they offered gifts most rare
At that cradle rude and bare." v. 3.

The shepherds saw the infant Jesus in the manger where His mother laid Him because there was no room for them in the inn (Gr. *Kataluma*). But the wise men saw Him in a "house" (Gr. *oikia*).

Very likely before this visit, Christ had been presented in the Temple, which was done when He was eight days old. After that, Joseph and Mary returned with Him to Bethlehem. The throng which the decree of the Roman Emperor had brought to that town, had left. It was now in its usual state, which was one of quietness. Joseph was thus able to obtain a house.

Many a Sabbath School scholar only five years of age, knows better than to make the mistake which I have pointed out. Those who are familiar with the story of the visit of the wise men, cannot conscientiously use in worship this hymn in its present state. It seems to them mockery to sing what they know to be nonsense.

Very often, in paintings, we see the shepherds led by a star, and the wise men worshipping Christ who is lying in a manger. This shows that the artists were more familiar with the brush than with the Bible.

I would now propose alterations in the hymn, like the following:—

"As with joyous steps they sped
To the royal infant's bed."

"As they, glad, went on their way
To where He whom they sought lay."
(or) "To the house where the Babe lay."

"As they went in joyously
To where they that Babe should see." v. 2.

"As to Him they homage paid
By their gifts before Him laid."

"As they Him their reverence showed
By rare gifts on Him bestowed." v. 3.

More elegant alterations than these may be made, but the latter show my meaning with sufficient plainness. They remove the nonsensical passages in the hymn those in which the wise men are represented as seeing the infant Jesus in the manger. If we should, for one reason, or another, reject, wholly, or in part, certain psalms, why should we use hymns in which there is nonsense?

As I have already said, this hymn, is, with but a single exception, a most beautiful one. If then, that defect can be removed by two slight, alterations in it, without its beauty being, in the least degree, marred, whereby its suitability for use in the worship of God will be greatly increased, these alterations should be made.

Some Modern Church Music.

BY MARY A. BASSETT.

The writer, as organist for churches of several different denominations, has been in a position to examine various collections of hymns prepared by committees appointed by the governing bodies of many church organizations, these committees consisting of prominent cultured musicians and clergymen. These hymns have been collected from various sources, the majority having borne the test of time. The music contained in these collections is, as a rule, dignified and reverential without being unattractive. Many of the tunes have emanated from the minds of the great masters,—

Beethoven, Mendelssohn, Handel, Hadyn and others, and a competent director may each Sabbath prepare something of permanent value. There are also Sabbath school hymnals of similar character, but they are not found in common use.

In addition to these, however, there seems to be, in the opinion of many whose office it is to direct in this matter, a demand for collections containing those lighter compositions, with words to correspond, which are now commonly used in the devotional and especially the revival services of the church. Admitting that some of the compositions of Bliss, Sankey and others are gems which shall endure, yet there are others often included in the same collection concerning which too much can not be said in condemnation. Why this demand for music of a different character for different services has arisen seems difficult to explain. Possibly the explanation would be that of a man who was accustomed to employ what he considered the milder remedies of the homeopathic school during the ailments of his wife and children, but when taken with a severe illness himself, sent at once for the allopathic physician, remarking that homeopathy was all right for women and children. In music, as in medicine, what is good for the father should be good for the children.

In examining these compositions let us first look at the music. A pastor has expressed himself thus:—"We must have something of this kind for our young people's meetings—something bright and catching, with a swing to it,"—and this seems to describe fairly well the popular music of this character. There comes upon our musical horizon occasionally the popular song. Often it is difficult to account for its popularity or to trace its origin, but some little strain has caught the common fancy. So the new waltz to be played most frequently by the orchestras through the season is the one with a pronounced accent or "catching" strain.

The question arises: "Are we to take these methods to attract our young people in our devotional meetings?" A familiar example of one of these compositions is but a slight variation of the song, "The Little Old Log Cabin in the Lane." Three numbers in a collection recently examined briefly had the peculiar characteristics in time and accent of the Jubilee Songs of the South, and if accompanied by the motions of these colored brethren might be quite weird and effective. It might be objected that a renowned musician has recently pronounced the Southern melodies to embody the foundations of a new American school of music; so it should be explained that while the rhythm and accent are similar, the peculiar succession and combination of tones which produce the originality and excellence of the Negro melodies is here wanting.

It is said that, upon the opening of the series of popular concerts in New York, Theodore Thomas stubbornly refused to yield to the general demand for a lighter class of music, declaring that he would bring the popular taste to his standard and present only that which was truly valuable, and he succeeded. The church has a similar work to do for its young people.

But if the music seems trifling and worthless, what of the hymns accompanying it? The first and most important objection is this: As representatives of evangelical denominations we believe the Redeemer of mankind, the Second Person of the Trinity, to be the equal and one with the Father, and yet we allow that Name to be repeated in a meaningless, frivolous way, and associated with expressions unsuitable and to a thoughtful person often irreverent. The step from carelessness to irreverence is not so great as we may imagine, while that from irreverence to profanity is even less. In the Psalms and Prophets are to be found expressions, couched in the poetic imagery of ancient Hebrew times, that have a grandeur about them; but when such an expression as "the shadow of a great rock in a weary land" is in a meaningless way made to sound "a wea-ry land, a wea-ry land, a wea-ry land," and end with a rollicking movement down to the closing tonic, the sublimity is entirely lost. That the Negroes and the Salvation Army express true worship in their melodies we need not deny, while we refuse to make their methods our own.

It may be objected that many of these rousing melodies have expressed the genuine enthusiasm of large bodies of people at the annual conventions of various societies. But there seems to be in both words and music of many of these songs an appeal simply to the emotions. Music in church service should express the devotional spirit more than merely arouse and excite. The effect upon one's feelings produced by a hymn must of necessity be transient. Righteous living must be founded upon more enduring influences. The result of this emotional music may be expected to be an emotional Christianity.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON IX.—THE RESURRECTION OF JESUS.—JUNE 2.

Mark. xvi. 1-8.

GOLDEN TEXT.—"The Lord is risen indeed," Luke xxiv. 34.

CENTRAL TRUTH.—A Living Saviour.

ANALYSIS.—THE Wonderful Tidings, v. 1-4.
The Wonderful Tidings, v. 5-8.

TIME AND PLACE.—Sunday April 9th, A.D. 30, vicinity of Jerusalem.

HARMONY.—Matt. xxviii. 1-15, Luke xxiv. 1-12, Jno. xx. 1-18.

INTRODUCTORY.—About 5 p.m. on the day of the crucifixion Joseph of Arimathea begged from Pilate the body of Christ and buried it in a new tomb, probably not far from Calvary. A guard of soldiers was granted to watch the tomb, and the stone at its mouth marked with the Emperor's seal.

THE WOMEN AT THE TOMB, v. 1-4.—

Not she with traitorous kiss her Master stung;

Not she denied Him with unfaithful tongue;

She, when apostles fled, could danger brave.

Last at His cross and earliest at His grave.—Barrett.

All honor to the sex that thus faithfully stood by its Lord. Down through the ages history tells much the same story of loyalty in the midst of greatest perils and persecution on the part of consecrated womanhood to its risen Saviour. Eternity can alone tell how many martyrs for the truth have been nerved to face dire suffering by the comfort and encouragement of their devoted women folk. When the light of Heaven falls upon the record of this old world's agonies, warped in the woof of time from the patient suffering of the hearts of countless mothers, wives and sisters, will be read the name of Him who born of woman came to save the world.

Let us glance a moment at the three who stand before us now, identified with this early visit to the tomb of Christ. Mary of Magdala was she out of whom Jesus cast seven demons, and should not be confused, as is sometimes the case, with the woman redeemed from an impure life. She had been much with the Lord since the time of her healing. On one of His tours through Galilee, she had followed Him day by day, from town to town. She had watched by His cross until Joseph of Arimathea took away His body, and she saw where it was laid. Mary the mother of James was the sister of our Saviour's mother, and had watched the burial of Christ's body with Mary of Magdala. Salome was the wife of Zebedee and mother of James and John, some say she was also a sister of the virgin. These three, before the sun had shot his first shaft across the eastern sky, hastened to the tomb, where lay, as they supposed, Him whom they loved, and to whom they had looked for the redemption of Israel. With them they carried spices to complete His burial, the gifts of loving but mistaken hearts. Along the way they wondered, "who shall roll away the stone?" anticipating, as many hearts since then have done, a difficulty that disappeared on *looking up*, (R.V.) The stone was rolled away; not to let Jesus out, it could not have held Him captive; but to let the disciples in.

THE WONDERFUL TIDINGS, v. 5-8.—They entered the tomb, and behold a young man was seated to their right, arrayed in white. Doubtless he was the same that rolled away the stone, and now but tarried to tell the joyous news of a risen Saviour. The women were amazed (R.V.) at his presence, and no doubt hung back from further entrance; but his greeting was reassuring, "Be not amazed; ye seek Jesus the Nazarene, which hath been crucified: He is risen; he is not here: behold the place where they laid Him!" What wonderful tidings! And it was indeed as the young man said. The tomb was empty, the grave-clothes tidily folded, He had gone. "But go," continued the messenger, "tell His disciples and Peter, whose heart is heavy with remorse and who may perhaps think he has no right to share in this good news, go, tell them and him, He goeth before you into Galilee: there shall ye see Him, as he said unto you." Quickly the women sped to tell the news, trembling, amazed and fearful at what to them seemed too good to be true, and all the way to the disciples the paused not to tell to passers-by the tidings that they bore. Reader, have you felt the power of the risen Jesus in your life? Go, make the tidings known to all the world.

Application and Illustration.

WHAT CAN I DO?

KNOW THE PROOFS OF THE RESURRECTION.

The resurrection of Jesus Christ is the best attested fact of history.—Lyman Abbott.

1. The resurrection is attested by a large number of most competent witnesses, and under circumstances which exclude deception of every kind. They based their hopes and preaching upon it, and stood by it to the death.

2. By their declaration of the fact they induced thousands of the very enemies of Christ to believe in it, and that close to the time and near the very spot on which it occurred.

3. Only the fact of the resurrection can account for the marvellous change in the spirit and character of the apostles. The resurrection completely transformed them; inspired them with a new conception of Christ's kingdom, and with a new purpose to preach Christ and Him crucified everywhere as a spiritual redemption for sin (Acts ii. 39; v. 41; x. 43.) Neither fraud nor fiction is competent to account for the moral contrast.

4. The resurrection fits into the life of Christ, the Saviour, as an essential part. His life and the whole plan of salvation would be incomplete without it.—Peloubet.

CHRISTIAN ENDEAVOR.

Christlike Living.

First Day—Going about doing good—Acts x. 36-43.

Second Day—Much prayer—Mark i. 35-39.

Third Day—Much love—John xi. 1-6, 34-36.

Fourth Day—Much zeal—John ii. 13-17.

Fifth Day—Much courage—John x. 30-39.

Sixth Day—Much pity—Luke xxiii. 33-38.

Seventh Day—A LIVING CHRIST; CHRISTLIKE LIVING, Gal. ii. 19, 20; v. 22-25.

PRAYER MEETING TOPIC, JUNE 2.—"A LIVING CHRIST; CHRISTLIKE LIVING," Gal. ii. 19, 20; v. 22-25.

Ruts.

PAPER III. HOW TO GET OUT OF THEM.

As in the study of disease, the cure of it is always the most perplexing problem, so when the C.E. chariot wheels have gotten into the ruts the difficult question is how to get them out. They slipped in easily, almost imperceptibly, but they will not be freed without a jolt. The first thing to be done is to awaken the drowsy travellers in the chariot. Let the bugle of God's Word be loudly blown in such startling notes as Isa. lii. 1, Rom. xiii. 11-14, Eph. v. 14-21, Prov. x. 5, 1 Thess. v. 6-8, and when the sleepy ones are sufficiently roused read them, nay make them read their pledge to the King whose service they have entered. See then that the wire of prayer is well connected with the chariot, that the power for progress be not lacking, and with a shout of praise all together urge on the chariot with a mighty impulse. There will be a jolt; some of the sleepest members may be jerked; but that will only serve to wake them up, and meanwhile the chariot will go forward with a new impulse and a fresh vigor that will carry you many leagues towards the Golden City. Now you are on the road again take steps to prevent getting once more into ruts. Establish wide-awake watchmen to look out for new methods that will assist in progress. Keep the wire of prayer always connected, and in constant use, see that the guide-book is studied daily and intelligently; keep the chariot wheels running easily with the oil of loving-kindness and Christian sociability, and never forget the pledge of service and allegiance under which you are laboring. May these few suggestions be found helpful. They are not the result of theorizing, they are the fruit of an experience for sometime in a rut-bound chariot which thank God is now free, and making good progress Gloryward. I will be glad to hear from any societies, either in ruts or out of ruts who have questions to ask, or suggestions to offer, and will willingly correspond with any seeking help. Address C.E. Editor, PRESBYTERIAN REVIEW.

Junior Rally.

The Massey Music Hall on Friday evening last was the scene of a huge gathering of children, being the occasion of the annual rally in connection with the Junior Christian Endeavor Society. The ground floor and part of the second gallery were reserved for the children, the remainder of the building for their parents and friends. Although the hall was filled to overflowing, no confusion ensued, solely owing to the excellent management of the committee who had so arranged beforehand that each society had its allotted place to which it was ushered.

Music at all times is agreeable, but it seemed more than ordinarily so to listen to each society as they entered singing a verse of a familiar hymn, and by the time one group of children had finished and taken their places another with voices quite as fresh was entering.

One of the most pleasing events of the evening was the replies to the question, "What do you consider the best feature of your society's work during the past year?" This was responded to by a representative from each society, the prevailing thought being missionary work. Others, however, considered their best feature as being the assistance they were able to render the poor and needy. The work done by these societies is thoroughly unselfish and does much to awaken thoughts (perhaps hitherto dormant for want of stirring up) of work in heathen lands.

The secretary's report was very encouraging in all points. Not only is there an increase in numbers, but in action and interest. The financial condition was also given as most satisfactory.

Mr. J. W. Bengough's lecture and chalk talk was (as on former occasions) good. He endeavored to impress upon the children the utter unhappiness of the selfish boy or girl, illustrating by pictures of Dicken's character "Old Scrooge," etc., etc. Master Bertie Plant rendered a cornet solo in a very able manner and the vocal solos by Miss Sasy Gilby were listened to with much pleasure.

Too much cannot be said of the selections given by the Mimico Brass Band. These boys show not only careful training, but talent.

The officers of the many societies in Toronto ought to feel proud of their children's work and should feel encouraged to proceed with increased vigor for another year, feeling sure that they will have even a more encouraging report to tender at their rally next year.

The meeting was closed with a hymn followed by the benediction.

MISSION FIELD.

Letters from India.

Editor *Presbyterian Review*:

CANADIAN MISSION COLLEGE, INDORE, April 10th, 1895.

MY DEAR SIR:—Last week I received a telegram, "the case not ended, please come at once." It was from a town about forty miles from Indore, from a young man, who, though not baptized, is I believe a very sincere follower of Christ. The whole case is so interesting that I venture to tell you about it. In November, 1891, Narayan with his wife Esther were baptized by the C.M.S. missionary at Jabulpore. This Narayan, the son of an Indore Buniya, was led to know Jesus Christ in the Bible Class of our High School but through fear was afraid to be baptized here and so went to Jabulpore. After baptism his people urged him very strongly to come back to Indore, which he did, but almost immediately afterward, they ran away with his wife. He has since then been kept in a state of anxiety regarding his wife, following her from place to place, but having failed up to this time to get possession of her. She is connected with a very wealthy family who own much land and property in the town of Bhourasa about forty miles from here, and his own people also are very well to do. Narayan has spent his time whether in Bhourasa or Indore in seeking to tell to others that which he had found to be so precious. In Indore he carried on secretly for some time a daily Bible class and prayer meeting with a number of his own caste people, and on one occasion brought a young man to me who then seemed to be deeply interested in Christian truths. On this class being discovered by the caste people these young men were so frightened that we have heard nothing more of them.

At Bhourasa Narayan seems to have been more successful. One named Pannalal was baptized at Indore two weeks ago and there are others prepared to come here also as soon as these present difficulties are removed. When the caste people in Bhourasa found what Narayan had done cases were instituted in the court against Nannalal, especially with a view of frightening them. One case in which he was accused of theft has been going on for some months, their intention evidently being to weary him out whilst forbidding him from leaving the place. On April the 2nd a second case was brought in against him. I sent him out after his baptism along with Bashista Narayan one of our old Christians, lest they might say we were trying to help him to escape justice, and I went out myself as soon as I could get away to find out the real state of the case. When I got near the town Pannalal and Narayan ran out to greet me from the shelter of some trees where they had been cooking and eating their rude mid-day meal. The night before the town authorities had ordered Narayan to leave it, and rather than provoke them by asserting his right to stay, he with Pannalal had taken up their quarters under some trees. It was a happy meeting all round and they accompanied me to the Rest House where I was to stay. Sometime ago I spoke to the political agent at Indore in reference to the case and through the representative of state here he communicated with the authorities of the town. This helped me and especially so as the superintendent of police in the town is one of those who has accepted of Christianity and has been doing his best to bring Pannalal safely through. This young man's father is the Chief Magistrate in the town and with a view to making my visit as important as possible this young man made the most of the political agent's letter. The result of this was that the Rest House had been specially cleaned off for my accommodation, a number of policemen were there to carry out my orders and a shop-keeper had been sent with all kinds of supplies for my use. That night the police superintendent, Pannalal, Narayan, Bashista Narayan and myself had a happy time together till late at night and early next morning I went into the town itself. The chief magistrate, the father of the police Superintendent, received me very graciously, read over to me the evidence in the case and then said, "there is no evidence against Pannalal in either of the cases and I shall in a day or two dismiss both of them." He somewhat sadly said "these young men are all yours," and seemed to feel somewhat keenly their change of faith but said that it was useless for him or the people of the town to attempt to interfere with them. After we left the court house the chief magistrate with his son the police superintendent took me and the others who are interested in Christianity to his house to specially treat us. Of course there was the usual anointing with Atter of

Roses and Pan Supari. As the sun got very warm and I wanted to get off back to Indore if possible that night, I begged leave to start but was asked to wait a little longer as they were preparing something for me. I do not think any of you would guess what it was. I certainly did not till a peculiar odor reached us that is not in my mind associated with food. I then ventured to ask the police superintendent what his father was preparing and was told that it was something very nice that his father was mixing together some Brandy Cardamoms and a number of other seasonings as the best treat that he could give to the Sahibs. The father had almost completed the preparations and seemed very much disappointed when I told him that there were Sahibs and Sahibs and that we did not touch this. Yesterday I received a letter from them telling me that at last the cases are ended and Pannalal is free.

These Buniyahs are the most wealthy class in India, the money makers and money lenders of the community, and the relations of both Narayan and Pannalal are amongst the most wealthy of the community. Narayan's wife's uncle, her guardian, spent over 200,000Rs. in a marriage only a short time ago and on account of their wealth have a great influence in the whole community. The Buniyahs also are a class of the community that Christianity has hardly touched. I have not heard of a dozen Buniyahs in all being received into the Christian Church in the whole of North India. This movement, therefore, of Narayans is all the more interesting. These young men have willingly given up comfortable homes and exceptionally good prospects, from a worldly point of view, that they may follow Christ. Pannalal thinks of trying to continue to live in the town of Bhourasa in his old line of work on Christian principles, but that I fear will be impossible. It will be an interesting experiment which I am anxious to encourage. It is too far from Indore for me to be able to visit as frequently as I should like. 40 miles in this hot season is a trying journey by road, and during the rains it will be quite as bad but the whole movement is an exceedingly encouraging manifestation of the power of the Gospel, and He who has enabled them to give up so much for Him is able to sustain them in the future. Yours faithfully,

J. WILKIE.

CANADIAN MISSION COLLEGE, INDORE, April 18th, 1895.

The following is as far as possible a literal translation of a letter which I received, when out in one of the villages about forty miles from Indore where I went to stop, if possible, the persecution of some Christians. As a result of a letter previously from the Political Agent here, I was received much more graciously than would otherwise have been the case, but the extravagantly flattering language of the letter is quite oriental in its character and quite common here. The words are not intended to be taken literally and mean no more than "Yours sincerely," at the bottom of some letters even in Christian lands. The letter is as follows:—

"To the kind, the knower of the honor of man, Honorable J. Wilkie, Sahib. May your great kindness be on me. My desire is to meet with honor. After meeting with your excellency you from your own intuition will know how glad I am to meet with your honor. Your honor's kind letter dated April 14th, 1895, of the Christian Era concerning the call of Munnalal, the Police Officer in charge, has been communicated to me. The Revenue Collector Sahib has gone to Indore. According to the orders of your most honorable I am sending Munnalal for your honor's service. May you be pleased to hold conversation face to face with him and to please send a reply to this letter. This I will regard as very great kindness shown to me. Also I always shall deem it a very great pleasure to do for your honor whatever work I am worthy to undertake. The writer of this letter is Gendalal Police Magistrate, Bhourasa." Munnalal referred to here is the son of Gendalal, the Police Magistrate. Munnalal is the Police Superintendent and openly a follower of Jesus. On reaching the village I wanted to see him but the only way he would be allowed to come to me was by my officially writing for him. The accompanying letter is a reply and when you know that Gendalal was a party to the persecution of these Christians, had kept the case going on for months and had also tried to keep his son back, you will understand the full value of the above flattering words. They mean nothing and they would have laughed at me had I supposed they did. The letter merely shows that the Political Agent's fear was upon them and it gives an insight into much of the so-called justice of the Courts of the Native States in Central India. The letter, too, enables one to estimate the moral stamina of men who can write

thus. The whole is the outgrowth of horrid tyranny of the past in India. But brighter days are coming, when man shall enjoy liberty which Jesus alone is able to confer.

This may be of interest to your readers—hence is sent.
Yours faithfully,
J. WILKIE.

Meeting at Winnipeg.

An open meeting of the Manitoba Missionary Society was held recently in the Convocation Hall of the college which was well fitted by an appreciative audience. Rev. Prof. Baird occupied the chair; and the programme included several hymns, selections by a male quartette of the students, and solos by Miss Nellie Campbell, besides addresses by the Rev. J. Fraser Campbell, of India; and the Rev. Prof. Orr, of U. P. Hall, Edinburgh.

Rev. Mr. Campbell's address was an account of the work of the Canadian branch of the Presbyterian Church in India. He pointed out on maps which he had placed on the platform, the territory within which the missionaries are laboring among a population of some ten millions. He pleaded for an increased supply of missionaries; his ambition reaching up to one minister for every one hundred thousand people, besides the native agents. He contrasted the course pursued by the denominations in Canada where they crowded their ministers together in small places, with the policy in India where they selected different districts of country for their operations. In describing the character of the people, he showed that, while there is ample field for the exercise of the best talents in contact with persons of acute and cultivated minds, there are also many thousands of natives who are savages, scarcely any of them being able to read.

In introducing Prof. Orr the chairman bore a tribute to the U. P. Church in Scotland, speaking of the interest taken, and assistance in men and money rendered to the cause of Presbyterian missions in the Canadian Northwest.

Prof. Orr spoke of the increasing interest taken by the students Missionary Society of his college in Northwest Canada, and also India. He gave a very interesting address, chiefly dealing with objections to Foreign Missions. One of these was that the results do not justify the lavish expenditure. He replied that the whole expenditure during a century was not half the amount spent in Britain alone on strong drink. The amount for the century spent on missions throughout the world was not more than \$50,000,000 or £60,000,000, while the drink bill of the United Kingdom for a single year was \$130,000,000 or £140,000,000. The results of the expenditure for missions were to be seen in the changes that had taken place in the South Sea Islands, in Madagascar in India, and in all other regions where missions had been carried on. Another objection was that there is so much to do at home. His experience was that people who do the most for foreign, are the ones who do the most for those at home. The one is not injured by helping the other. The speaker related some incidents showing the completeness of the transformation wrought in savages in different parts of the world through missionary work. Charles Darwin had been so impressed by seeing the effects in two men from Terra del Fuego, where the people had been reported of the lower class, that he became a life long subscriber to the funds of the missionary society. Children of savages unable to count more than three, had been found to learn quite as rapidly in school as European children.

The chairman expressed the thanks of the meeting to the speakers and singers of the evening, and announced that the proceeds of the collection amounted to \$23.

Satan seldom comes to Christians with great temptations, or with temptations to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them alight, then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no harm in this, no great peril in that;" and so by these little chips, we are first easily lighted up, and at last the green log is burned. "Watch and pray, that ye enter not into temptation."

Poetry produces an illusion on the eye of the mind, as a magic-lantern produces an illusion on the eye of the body. And, as the magic-lantern acts best in a dark room, poetry effects its purpose most completely in a dark age.

Thoughts by the Way.

Mr. Joseph Cook says that "the present deficiency in money for missions is due as much to soft times in doctrine as to hard times in business."

Dr. J. Marshall Lang does not believe in separate service for children; they should worship with their parents, and the preacher ought, with their benefit, to make more of an appeal to the imagination, have more illustration, and adopt perfect simplicity of language.

Lady Henry Somerset set a noble example recently. She was at a dinner in England where a member of the Royal family was a guest. She found herself in a company to which she was not accustomed, and who cared too little for her Christian ways. A popular French actress began to sing songs which were repugnant to a pure heart, and Lady Somerset immediately arose and left the drawing room without a word of apology. The Royal personage afterward indignantly asked her. "What did you mean by this prudery?" She replied, "Some of the ladies present did not understand French. You know that I did." It is said that not another lady at present in England would have had courage to offer such a rebuke to such an offender, but Lady Somerset is an uncrowned queen.

The Emperor of Germany has given 1,000 marks to the City mission of Berlin for the defrayal of the expenses arising from keeping the Protestant Churches open daily. Both the Emperor and Empress favor very much this movement, and four churches have already complied with the request. The Empress has also given 1,000 marks to the City of Königsberg for the same purpose.

Professor Drummond's day of influence seems to be over. His "Ascent of Man" has disclosed completely his unsoundness as a teacher of Biblical truth. In his addresses, issued as booklets, there is a marked want of the Cross of Christ. He never mentions Christ's Atoning Sacrifice. And to be consistent with himself he need not believe it. His doctrine of Evolution has no place for it. If the scarlet cord be not in the rope he twists, it is not the King's. If the death of Christ be not for him the fountain of Eternal Life, there is no New Life possible. Dr. Wallace, of Hamilton, Scotland, has published a lecture dealing with Drummond's "Ascent of Man" under the title "Christianity and Evolution."

There seems at present to be a movement for the withdrawal of disestablishment from the Gladstonian programme in Scotland. After the Free Church ministers had induced Gladstone to include it in the party programme they, it is said, have declined to come out and assist the candidates. The Established Church makes a manful fight.

We learn from the *British Weekly* that at the annual meeting of the members and adherents of the Barolay Free Church, Edinburgh, the Rev. Dr. J. H. Wilson, the pastor, was made the recipient of a number of presentations on the part of the ladies of the congregation, in connection with his nomination as Moderator of the Free Church General Assembly this year. Sir James Russell, on behalf of the ladies, asked Dr. Wilson's acceptance of a sum of 200 guineas, a Court dress, and Moderator's gown, together with an elegant topaz and pearl brooch for Mrs. Wilson. When, he said, the announcement appeared that Dr. Wilson was to be the Moderator of the General Assembly, the feeling of satisfaction in the congregation was most hearty and harmonious. It was a very high honor for their minister to be selected to preside over the highest Court of the Church, and to be practically head of the Church for the ensuing year. The Moderatorship involved duties to the whole Church which must withdraw Dr. Wilson's time and strength from the special services of his congregation, but they must submit to that for the benefit of the whole Church. The maintenance of the dignity of the position involved a considerable expense and a good deal of hospitality. The Moderator must be attired in a special manner, and he must have a gown befitting his office, whilst Mrs. Wilson, on her part, would take a prominent place in the hospitalities attaching to the office.

Mr. John Gair, church officer, was also presented with a purse and ten pounds, as he is to be in attendance on the Moderator during the sitting of the Assembly.

Church News.

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

In Canada.

Rev. J. W. TANNER, Windsor, Que., has accepted a call to Omamee.

Rev. J. N. PENMAN, formerly of Manitoba, has received a call to Windsor Mills.

MINISTERS wishing a hearing in Campbell's Bay, Bryson and Shawville will communicate with Rev. Dr. Campbell, Ottawa.

THE church at Arthur has been painted and beautified at the instance of the Ladies' Aid Society.

THE handsome new church just completed at Winchester will be dedicated June 2nd by the Rev. Principal McVicar, assisted by Rev. Andrew Rowatt and Rev. M. H. Scott, former pastors. Since the sale of the old church the congregation has been worshipping in the Baptist church, that body occupying the building in the afternoon only.

THE Willing Workers Society of the Winchester congregation, bought the building lot for the church, costing one thousand dollars, and they also bought the seats, which are of polished oak, the best seats made by the Globe Company. The society has in addition purchased the carpet for the church throughout. The Diligent Band presented a large bell.

THE session of the Central Presbyterian Church has received a letter from Rev. P. McF. Macleod resigning his charge of that church at the first meeting of the Presbytery. The session and managers in accepting this resignation have resolved to secure as soon as possible the services of a suitable pastor who may continue the work begun in the James Bay district.

THE sacrament of the Lord's Supper was dispensed in the Ore congregations on the first Sabbath of May. The preparatory sermon was preached by the Rev. Mr. Webster, of Jarrott's Corners. Twenty-eight new names were added to the communion roll. Since the settlement of the Rev. N. Campbell over these congregations a little over a year ago, 104 names were added to the roll.

AN impressive service was held in the Presbyterian church, Tilbury, on Sabbath evening, May 12th, it being the occasion of the ordination and installation to office of two additional elders to the session, Mr. James Reynolds and Dr. John Ferguson. The pastor, Rev. J. Hodges, B.A., conducted the service throughout. His sermon, which was based upon Titus i. 3, was an able exposition of the office and duties of the elder, and was one which both elders and the large congregation assembled could not fail to profit by. After the sermon the ordination of the elders elect took place, during which all present could not help but realize that the work to which the elder is called is indeed a sacred one, requiring many and varied qualifications, and above all consecration to God and devotion to His service. The congregation in Tilbury is to be congratulated upon securing for this highly-important office two such well-fitted men, both of whom enjoy the confidence and highest esteem of the Church and of the entire community.

SAYS the Brantford Expositor: Thirty-four years have come and gone since the Rev. Dr. Cochrane was inducted to the pastorate of Zion Presbyterian church in Brantford. This is a record of which any clergyman in Canada might well be proud, and one that exceedingly few can equal or even approach. The church was crowded on Sabbath of last week at both services, and the doctor occupied his pulpit with all the vigor and earnestness of purpose that characterized his ministry a quarter of a century ago. It is merely re-echoing the sentiments of his people to say that the reverend gentleman has endeared himself more and more to his congregation as the years roll onward, and yesterday upon the threshold of his thirty-fourth year's work, his earnest,

thoughtful burning words were listened to with as much rapt attention as were the first words he ever uttered from the pulpit. The doctor's energy and enthusiasm are alike unabated, and though silvery threads shine plentifully among the dark locks he brought to Brantford, matured years have not appreciably weakened his wonderful vitality. Special musical services were rendered by the splendid choir of the church. Rossi's anthem, "Lord Almighty," was a feature of the morning. In the evening the choir rendered Shelly's beautiful "Hark, my Soul," Miss Houlding taking the solo parts, and Messrs. J. G. Liddell and Alexander Moffatt leading the basses. Milliard's beautiful "Ave Maria" was very sweetly rendered by Miss Kate Buck.

Synod of Toronto and Kingston.

ACCORDING to arrangements, the Synod conference opened in St. Andrew's church, Orangeville, on Monday, May 13th, at 2.30. Rev. J. J. Elliott occupied the chair, and after devotional exercises called upon Rev. D. McKenzie, pastor of the church, who, after a few words of kindly welcome to the members of Synod, read an excellent paper on "The administration of the Holy Spirit through the officers of the Church."

This was followed by a stimulating address from Rev. Wm. Patterson, of Toronto, in "The work of the Spirit through church members."

An exceedingly interesting and profitable discussion then took place in which nearly all the members present took some part.

Dr. McTavish and Rev. R. P. McKay of Toronto, Dr. Macrae of Collingwood, Rev. McD. Duncan of Tottenham, Rev. John Hay of Cobourg, and others followed one another in quick succession. There were no lagging moments, and a very helpful and encouraging session was closed with the benediction about 5 o'clock.

The chair was taken in the evening by Alex. Steele, Esq., of Orangeville. The commodious church was well filled, showing that Foreign Missions still retain their power to enlist the interest of our people.

The first address was by Rev. M. N. Bethune, of Beaverton, who spoke for half an hour powerfully and convincingly on obedience to the last command the secret of blessing and power.

He was followed by Rev. J. A. Turnbull, of Toronto, who dealt in a most able manner with the practical question "Should we send to the field all approved persons who offer for Foreign Mission service, trusting to the Church for their support? This question he answered in the affirmative, and a vigorous discussion followed. Some were disposed to deprecate such a step as revolutionary, but all were agreed that a crisis was upon the Church in this work, and none were inclined to dogmatize about methods in face of the fact that six young men, approved by the F. M. C., are waiting to be sent to the foreign field and that there are no funds to send them. The hour being late it was resolved to resume the discussion at another session.

TUESDAY MORNING.—The conference opened with devotional exercises at 9.30. In the absence of Rev. W. A. Hunter the chair was taken by Rev. John Young of Toronto. The first paper was read by Rev. J. McD. Duncan on "The law of the Sabbath and its present obligation." The address was an excellent one, presenting a most convincing chain of Scriptural reasoning to show that the law of the Sabbath is still binding on the conscience of Christian people. The Rev. John Burton, of Gravenhurst, followed with an admirable paper on "The Sabbath in relation to Spirituality."

The final paper was by John A. Paterson Esq., of Toronto, on "The Sabbath in relation to Government." The speaker dealt with the legal aspect of the question, showing the justice of guarding the rights of the laboring man by the enforcement of Sabbath laws, and commending to the sympathy of the members the recently organized Ontario Lord's Day Alliance.

Rev. Dr. Middlemiss, Principal Caven and

others continued the discussion until the arrival of the noon hour. The afternoon session was presided over by Rev. Thos. Smith, D.D., of Kingston. After devotional exercises the discussion on Sabbath observance was resumed. Very suggestive facts touching Sabbath desecration at our lake ports were brought forward by Dr. Somerville and Dr. Waits of Owen Sound and Rev. David James of Midland. Rev. G. Munro, of Harrison, made a strong plea against Sabbath funerals and processions, and urged that ministers exercise all due vigilance against catering to demands in this direction. After thorough discussion a committee was appointed with Rev. Dr. MacLaren as convener to draft a resolution to be submitted to the Synod. The resolution was vigorously worded, protesting against the injustice of many employers in compelling their workmen to labor on the Lord's day, and sympathizing deeply with those who are subject to the hardship of choosing between Sunday labor or dismissal from employment.

The discussion was then continued on the question of sending men to the foreign field trusting to the Church for their support. Rev. J. McP. Scott opened up the subject with an earnest address and the discussion became general.

Considerable difference of opinion was revealed as to the principle involved in the question at issue. Some were disposed to think there was no good reason for applying a principle to our foreign work which we are not prepared to apply to our home work as well, and that if the Church is to take this new departure the most natural and convenient field for its first operations would be in our Home Mission field. Some sympathy was felt with the view expressed by Rev. M. N. Bethune and others, that there is no necessity for rigid separations between the two different policies under discussion, that the principle was adopted by the Church is quite right, that is, sending out men with a guaranteed salary. But if young men offer themselves, and are willing to go without such guarantee then the Church should send them. Rev. R. P. Mackay gave an excellent address, emphasizing the fact that the Church has reached a crisis in its foreign work and urging that no stone be left unturned to meet the extra demands of the F. M. Committee at the present juncture.

The conference was then closed after passing a resolution that all the papers that had been read should be printed for gratuitous distribution among members of the Synod.

In the evening the retiring moderator, Rev. Robt. Fowle, of Erin, preached an able and appropriate sermon, taking for his text the first clause of I. Cor. iii. 9. He made a threefold division of his subject:

1. Who are they who co-operate with God?
2. In what do they co-operate?
3. The reward of those who so co-operate.

Then followed the election of a new Moderator. The unanimous choice fell upon Rev. J. B. Mullen, of Fergus, who in a few well chosen remarks thanked the Synod for the honor conferred upon him, and took his place in the Moderator's chair. After a resolution of thanks to the retiring Moderator, routine business was taken up and the way cleared for a good day's business on the morrow.

Wednesday morning in the Synod was largely taken up with routine business. A pleasant incident was the municipal welcome extended to the Synod by Mayor Hailey, Reeve Gillespie and Deputy- Reeve T. Stevenson. The Mayor made a well worded speech of welcome, and the Moderator was quite at home in a courteous and happy reply.

The report of Brantford Ladies' College was read, showing very satisfactory progress. Rev. J. S. Hardy, of Ayr, representing the college, then addressed the Synod commending this excellent institution to the attention of ministers and members of our Church.

The financial statement of the Synod for the year was submitted. The receipts were \$431.53 and the expenditure was \$267.22, leaving a balance of \$164.31.

A letter was read from Rev. C. S. Whitcombe, of the Synod of Niagara Diocese of the Anglican Church, enclosing a resolution with regard to religious instruction in public schools. Following is the resolution: "That

this Synod will gladly co-operate with other religious bodies in this province in preparing a scheme of religious instruction for our public schools." It was referred to the committee appointed to draft a resolution in the Manitoba School Question. The re-arrangement of stations in the townships of Luther and Proton then occupied the attention of the Synod. After a lengthy discussion it was decided to transfer St. Andrew's church, Proton, from Orangeville to Saugeen Presbytery. In the afternoon sederunt the Synod took up the discussion of the appeal from the decision of Toronto Presbytery to allow the dissenting members of Parkdale church to worship at Cowan avenue. Technical flaws in the appeal prevented any real progress during the afternoon. Rev. Dr. Milligan, Rev. D. J. Macdonell, Rev. J. A. Grant, Rev. J. Young, and one or two other members of Toronto Presbytery wished to be entered as co-applicants with Mr. Hossack and the members of the Dunn avenue congregation. They would thus have a chance to speak, which they would not otherwise have as members of Toronto Presbytery. Dr. Caven pointed out that they were complainants and not appellants, and the only way in which the matter could be put right was by Toronto Presbytery withdrawing and passing the necessary resolutions. They accordingly withdrew and spent most of the afternoon in getting the papers in correct legal form. In the meantime the Synod devoted its attention to other business. An overture was introduced by the Presbytery and on motion transferred to the General Assembly, to the effect that ministers who have passed the age of 70, and who are drawing from the Aged and Infirm Ministers' Fund be permitted to continue in the active work of the ministry so far as their strength will allow them.

Rev. J. McP. Scott presented the report of the Synod conference, and recommended in behalf of the committee that the conference be continued. Standing committees were struck for the coming year. Sabbath Schools, Convener, Rev. H. Farquharson; Sabbath observance, Rev. D. James; Augmentation, Rev. J. Somerville; Systematic Benevolence, Rev. R. D. Fraser. In the evening sederunt the appeal of the Parkdale church members was taken up in earnest. Rev. D. C. Hossack opened the debate in an able address lasting about half an hour. He argued strongly that there is not room in Parkdale for three self-sustaining congregations, and that the proper course to pursue is for the petitioners to amalgamate with Fern avenue congregation. Mr. John Winchester followed in the same line, strongly urging that whether a new congregation was formed or not it should not be south of Queen street.

Rev. Dr. Milligan then spoke as one of the complainants of Toronto Presbytery. He delivered a spirited address, dwelling on the folly of the unnecessary multiplication of churches. It was unfortunate that churches should be so burdened with debt that the energies of the members were abstracted from higher things. They should think carefully before establishing new churches in a city so well supplied as Toronto. This closed the discussion for the evening, and the Synod adjourned.

THURSDAY.—Rev. D. J. Macdonnell was the first speaker on the appeal case at the morning sederunt. With his vigilant eye fixed on the Augmentation Fund he argued vigorously against the establishment of a new congregation in Parkdale. He contended that no good reason had been advanced why the petitioners should not amalgamate with Fern avenue. Mr. John Douglas then spoke on behalf of the petitioners. He set out with the declaration that the question of amalgamation was not before the court. The question was one simply of situation.

The Masonic Hall in Queen street was entirely unsuitable, and the Cowan avenue church afforded every convenience for their purpose. They were not in a position to build, and all that they asked was that they should be permitted to remain in their present place of worship temporarily.

Mr. A. Hendry followed in the same vein, and in a fine spirit of goodwill to all concerned, he argued very effectively that the prayer of the petitioners should be granted.

Rev. Dr. MacLaren then spoke on behalf

of the Presbytery, remarking that he had thought that the question of amalgamation would not come up, as the Toronto Presbytery had decided that it was impracticable. He outlined the history of Fern avenue church. He thought that fair progress has been made, and that in a short time the congregation would be self-supporting. The morning session closed at this point and Dr. MacLaren closed his address at the afternoon sederunt. He did not see anything objectionable in the formation of three churches, and the Cowan avenue worshippers had shown they were well able to take care of themselves. He did not think that the proximity of the smaller church would be an injury to the Dunn avenue church. The injury, if there were any, was much more likely to be the other way.

Rev. J. A. Turnbull made an able address on the same side, and Rev. D. C. Hossack then reviewed the arguments and brought the protracted debate to a close.

After several questions had been asked the parties were removed from the bar and the Synod proceeded to a consideration of their case. After discussion several motions were proposed. Three of these gained seconders and were formally put before the Synod.

(1) A motion by Rev. J. C. Smith, of Guelph, seconded by Rev. S. Houston, to the effect that before the Presbytery recognize the new congregation they be required to secure a permanent site for their new church.

(2) By Mr. McKellar, of Woodland, seconded by Rev. J. McLeod, of Priceville, that the matter be referred back for further consideration to Toronto Presbytery.

(3) By Rev. R. D. Fraser, of Bowmanville, seconded by Dr. Jac. "n, that the appeal be dismissed.

This motion was carried by a motion of thirty-two to eighteen.

Mr. Hossack gave notice of an appeal to Assembly, while the complainants of Toronto Presbytery acquiesced in the decision.

At the evening sederunt the Manitoba School Question came up for discussion. In the absence of Dr. Torrance the report of committee to draft a resolution was read by Rev. Dr. Middlemiss. The resolution was lengthy. It deplored interference with the Provincial Government by the Dominion authorities when the rights of the minority are thought to be injuriously affected by local legislation, and expressed the strong conviction that Manitoba should be left alone under her own immediate legislators.

The resolution was taken up *seriatim* and some of the clauses gave rise to difference of opinion.

Rev. Dr. Milligan, seconded by Rev. D. C. Hossack, brought in a minority report as follows:

"Whereas the Manitoba School Question is now under the consideration of the authorities appointed to deal with it; whereas the question lies within the sphere of our duty as citizens, rather than as members of Synod, and whereas there are questions of constitutional law involved in its solution rendering it difficult for the Synod to pronounce a competent judgment upon it, especially at its present stage, resolved, that no expression of opinion be given by the Synod regarding the difficulties in educational matters at present existing between the Manitoba and Dominion Governments.

The resolution of sympathy was finally carried by a small majority.

In regard to the communication from the Anglican Synod of Niagara, a committee was appointed, with Dr. Middlemiss convener, to consider the question and report next year.

Several reports were then read. That on Temperance was read by Rev. Wm. Frizzell, and recommended that the subject be given a place on the programme of the Synod conference next year.

Report on Sabbath Schools was read by Rev. Mr. Rae, of Acton, and the State of Religion report by Rev. John Hay, of Cobourg.

Rev. Wm. Burns spoke briefly on the Aged and Infirm Ministers' Fund, urging increased liberality. Rev. Dr. Robertson then gave one of his stirring addresses on mission work in the North-West.

Rev. Dr. MacLaren moved a resolution of sympathy with our work in the North-West. The motion was seconded by Dr. Milligan, and carried unanimously.

After the usual votes of thanks the Synod was brought to a close.

Knox College Professorship.

THE Saugeen Presbytery has nominated Rev. D. M. Ramsay, M.A., B.D., of Mount Forest, for the vacant professorship.

The Presbytery of Orangeville has nominated Rev. W. Farquharson, B.A., of Claude, as successor to the late Rev. R. Y. Thomson, in the chair of Apologetics and Old Testament Theology in Knox College.

At a meeting of the Presbytery of Whitby, held last week at Orangeville by leave of the Synod, on motion by Mr. Eastman, seconded by Mr. Abraham, Rev. Dr. Stalker, Glasgow, was nominated for the chair in Knox College, rendered vacant by the death of Prof. Thomson. The Presbyteries of Stratford and of London have also nominated Rev. Dr. Stalker.

The Presbytery of Barrie at its meeting a few days ago unanimously agreed to recommend the Knox College Board for financial reasons and in the interests of theological education to divide the chair of the late Prof. Thompson adding Biblical Theology to Old Testament Literature and making in the meantime two lectureships. (1) Old Testament Literature and Biblical Theology and (2) Apologetics, the salary connected with each lectureship to be \$1,500 per annum. The Presbytery also nominated for the first chair the Rev. D. M. Ramsay, M.A., B.D., and for the second the Rev. J. McI. Duncan, B.A.

Presbytery of Stratford.

THE Presbytery of Stratford met in Knox church, Stratford, Rev. E. W. Panton, moderator, presided. Rev. A. F. Tully, pastor of Knox church, Mitchell, for the past fourteen years, tendered his resignation of that charge, which was duly accepted. Messrs. Gourlay, Murray, Stewart and Machau, representatives from the congregation, spoke in warm terms of the eminent services Mr. Tully had given in all departments of his work and though regretting deeply his action could not, under the circumstances, oppose his resignation. A resolution was passed by the Presbytery expressing the high esteem and confidence in which Mr. Tully has been held as member and clerk of the Presbytery and expressing sorrow in being compelled to sever the fraternal connections with him. Rev. M. L. Leitch, of Stratford, was appointed moderator of session during the vacancy and to declare the pulpit vacant on the first Sabbath of June. Rev. A. F. Tully also tendered his resignation of the clerkship of the Presbytery and his commissionership to the General Assembly. Rev. T. A. Cosgrave, St. Marys, was appointed clerk *pro tem* and Rev. M. L. Leitch, Stratford, commissioner. The auditors certified that the treasurer's books were carefully and correctly kept. The death of Mr. James Wylie, elder of Avonton congregation, and also of Mr. James Brooks, elder of Granton congregation, were announced and the Presbytery passed resolutions expressing sympathy with the afflicted families and with the congregations.

The report on Temperance as given by the Rev. Mr. Ferguson was received and adopted. The Rev. Dr. Stalker, of Glasgow, Scotland, was nominated for the position of professor of Knox College as successor to Prof. Thomson, deceased. The Rev. Dr. Gregg, of Knox College, was nominated as moderator of General Assembly.

Presbytery of Prince Edward Island.

THE Presbytery of Prince Edward Island met in the hall of the church, Summerside, and was constituted by the moderator, Rev. A. Stirling. Rev. Messrs. Coffin, Fisher, McKenzie and Moss were invited to sit and correspond. Rev. Malcolm McKenzie intimated his acceptance of the call to Tyne

Valley congregation. A call from St. Peter's Road congregation in favor of Rev. Mr. Moss was next considered, and on motion was sustained as a regular Gospel call. It was resolved to apply for a grant of \$250 from the Augmentation Fund in aid of this charge. Mr. Moss accepted the call. Intimation was received that the Presbytery of Minnedosa would apply to next General Assembly to receive and ordain Mr. John Wray, licentiate of the Presbytery of Philadelphia. A letter was read from the secretary of the Grand Orange Lodge, Prince Edward Island, asking that the Presbytery would cause to be circulated among the Presbyterians of the Island petitions requesting the Parliament of Canada not to interfere with the Manitoba School Law. On motion the clerk was instructed to acknowledge the receipt of the letter, and to inform the writer that the entire question of the Manitoba School Law is under the consideration of the Presbytery. Rev. J. K. Fraser, convener of the committee, presented the report on Sabbath Schools, which, on motion, was received, the diligence of the convener commended, and the following recommendation adopted: (1) That Sabbath schools which have failed to send in their returns to the Presbytery be requested to forward them at once to the convener of the General Assembly's Committee. (2) That all schools within the bounds be requested to adopt some system of registration for the coming year. Rev. Wm. Hamilton, Ottawa, was appointed a commissioner to the General Assembly, vice Hon. B. Rogers, resigned. An appeal from certain parties in the section of Strathalbyn congregation against the decision of the Presbytery at last meeting on their petition was not allowed. Rev. J. G. Cameron tendered his resignation of the pastoral charge of Souris, Bay Fortune and Grand River, the consideration of which was postponed till next adjourned meeting.

Presbytery of Barris.

The Presbytery met in the Townline church, Esau, for the induction of Rev. G. R. Greig to the pastoral charge of Cookstown, Townline and Ivy. Notwithstanding bad roads there was a fair assemblage, all the congregations being represented. Mr. W. J. Hewitt was moderator *pro tem*. Mr. W. R. McInioch, B.A., conducted the devotional services and preached from Matthew xx. 3: "And he went out about the third hour and saw others standing idle in the market-place." The moderator then in due form inducted Mr. Greig to the pastoral charge. The right hand of fellowship was given to the newly inducted minister, and addresses were delivered by Mr. J. A. Ross, B.A., and Mr. R. Moodie, to the minister and to the congregation. The people were dismissed with the benediction, and as they retired welcomed their new minister at the church door. It is gratifying that the long vacancy in these congregations is ended. Another meeting was held in the Presbyterian church, Minesing, for the induction of Mr. P. A. Tinkham, as missionary to the congregations of Minesing, Midhurst and Edenville. Mr. McLeod, moderator of Presbytery, presided. Mr. W. Gallagher preached from John xvii. 15, "I pray not that thou shouldst take them out of the world." Addresses to the missionary and the congregation respectively were delivered by Messrs. R. Moodie and W. R. Johnston, B.A. The attendance here was also fair, but regrets were expressed that the induction service was not held in the evening when there would have been many more present. —*ROBT. MOODIE, Clerk.*

Pan-Prosytorian Alliance.

The Executive Commission of the western section of the Alliance of the Reformed Churches holding the Presbyterian polity was held in the lecture-room of the Reformed church, 29th street and 5th avenue, New York. The Rev. Dr. T. W. Chambers presided. Dr. Cochrane, of Brantford, Ont., was appointed recording secretary *pro*

tem in the absence of Dr. Waters, of Newark, who was detained by an engagement there, but who arrived before the close of the meeting. There was a large attendance of delegates from all parts of this country and Canada. After the calling of the roll, and the sustaining of the minutes of the last meeting of the commission, Dr. Roberts presented a lengthy report of the work done during the past six months, accompanied by several suggestions for the consideration of the executive. It contained among other things the question of the federation of the Reformed Churches in America—the appointment of delegates to visit the various Synods and General Assemblies this year; the financial relations of the two sections of the commission, east and west, and the issuing of a circular to the various Church courts, giving a resume of the work done by the Alliance during the year. The report with suggestions was adopted. The time and place of next meeting of the executive was left in the hands of the officers, to decide as they saw best. Dr. Ellinwood, of New York, presented the report of the committee on Foreign missions; Dr. Cochrane on Sabbath schools; Dr. Catell (through Dr. Roberts) on work on the European continent; and Dr. Fisher on Co-operation in Home Missions by the various churches in the Alliance. A considerable time was taken up in discussing the draft programme prepared by the eastern section for the next General Council, to be held in Glasgow in June, 1896. Finally after certain amendments had been made it was adopted, and recommended to the two committees on the programme for final adjustment. Regret was expressed by many of the members that the Glasgow meeting had been fixed for June, as the effect would be to exclude the possibility of the attendance of members of the Canadian and other churches. A recommendation was agreed to that the General Council should make all the conveners of the committees corresponding members of these gatherings, and a motion was also passed that the travelling expenses of the officers of the Executive Commission should be paid. It was further agreed that the Glasgow Council should be asked to hold, if possible, certain special services in commemoration of the covenanting struggles in Scotland, which took place in that neighborhood in the 17th century. The commission will meet again next October. The meeting was one of the best and most largely attended the commission has held, which augurs well for the success of the meeting in Glasgow next year. A reception to the delegates was given in the evening by the Presbyterian Union of New York in the Hotel Brunswick. Mr. Waaner Van Norden, president of the Union, occupied the chair, and interesting addresses were delivered by the Rev. Dr. T. W. Chambers, of the Dutch Reformed Church, chairman of the American section; Rev. Dr. G. D. Matthews, London, England, general secretary of the Alliance, Rev. Dr. W. H. Roberts, of the Presbyterian Church the United States, secretary of the American section, Rev. Dr. Hoge, of the Presbyterian Church in the United States; Rev. Dr. Cochrane, of the Presbyterian Church in Canada; Rev. C. S. Gerhard, of the German Reformed Church; Mr. John Paton, and others.—*Ex.*

Correspondence.

Acknowledgment.

Editor PRESBYTERIAN REVIEW:

SIR.—An anonymous friend has sent me \$2.50 to assist in purchasing library books for the prisoners in the Albany, N. Y., penitentiary, and requests that I acknowledge the receipt of the same through the columns of the *PRESBYTERIAN REVIEW*. Will you please make mention of the same and oblige. Fraternally yours,

REV. GEORGE SANDERSON,

Chaplain, Albany, N. Y., Penitentiary, Providence street, near Delaware avenue, Albany, N. Y. May 14, 1895.

He Deceived the People and is in the Penitentiary for a Year.

[From the Lowell Morning Citizen.]

At Atlantic, Iowa, on May 7, C. M. Ailor, alias "Crip," Ailor, was convicted of deceiving the people by selling a worthless compound, which he represented to be Hood's Sarsaparilla, and was sentenced by Judge Macy to one year at hard labor in the Iowa State Penitentiary. Ailor's methods were those of a travelling fakir. He has been travelling through Missouri, Nebraska and Iowa, making stands of a day or more in each town, and representing himself as an agent under salary from C. I. Hood & Co., and selling his concoction at one dollar or fifty cents per bottle, giving with each sale various other worthless articles. Citizens of Griswold, Iowa, became suspicious and ascertaining from a druggist that Ailor's compound was not Hood's Sarsaparilla, but merely colored water, had him arrested. Three indictments were found against him, the jury convicted him after only thirty minutes deliberation, and he was sentenced as above. This incident suggests the wisdom of purchasing medicines only of reputable dealers whom you know. Hood's Sarsaparilla is never sold by peddlers, and such offering it should be at once reported to the authorities, or to C. I. Hood & Co., Lowell, Mass.

To give strength after illness my doctor says nothing is equal to Wyeth's Beef, Iron and Wine.

But he says that I must see that I get "Wyeth's" as there are a lot of imitations of their Beef, Iron and Wine which are valueless for the purpose of building one up.

Wyeth's Beef, Iron and Wine has made its great reputation because it contains what it claims.

In this preparation are combined the stimulant properties of Wine, and the nutriment of Beef, with the tonic powers of Iron, the effect of which on the blood is so justly valued.

In each tablespoonful there is the essence of one ounce of Beef and two grains of Iron, in solution of Sherry Wine. It is, therefore, a refreshing stimulant, the effect of which is not merely to quicken the circulation and impart a temporary benefit, but also to supply actual strength.

Try Wyeth's Beef, Iron and Wine for pallor, palpitation of the heart, sudden exhaustion, weakness, impaired nutrition. It is a valuable restorative for convalescents and for those suffering from overworked brain or body.

The New England Conservatory.

Few educational institutions are so widely and favorably known as the New England Conservatory of Music in Boston. In the midst of such times as these its strength and prestige are shown by a patronage which fills the home and educational departments to overflowing. It is manifestly evident that the American people have found that the best is none too good for them and also that the best is the cheapest in the end. To those desiring the highest and most complete musical training this institution offers inducements second to none in the world. It has departments of Music and Arts as well as Music, each being complete in itself and placed under the personal supervision of a principal and corps of instructors.

Hood's Restored Health.

"For a number of years I have been troubled with a pain between my shoulders, and a shortness of breath. The medicine which I took did not benefit me, and I began using Hood's Sarsaparilla and Hood's Pills. I now enjoy a good appetite and am feeling well in other ways."—*MRS. JAMES HORTON, Box 46 Dresden, Ont.*

Hood's Pills cure all liver ills.

STOTT & JERT, the Druggists, Bowmanville, Ont., will send Dr. Mason's treatise on home treatment of Cancer and Tumour for six cents in stamps.

THE CHURCH ABROAD.

An elaborate memorial of the famous Marquis of Argyll is to be erected in the Hammermen's chapel of St. Giles's cathedral.

Rev. Dr. Philip, St. John's Edinburgh, preached a special sermon on Sabbath, sketching the history of the church during the past fifty years. The jubilee collection amounted to £130.

The death has occurred at Blantyre, South Africa, of Mr. William Afleck Scott, M.A., M.B., C.M., of the mission there. His widow, who is at present in this country, is the eldest daughter of Rev. Dr. Wilson of Newabbey, Kirkcudbright.

Argyll synod has made an end of the Ardriahaig debt case, which arose out of charges by Rev. John Campbell of North Knapdale against Rev. John Stewart. No substantial injustice is held to have been done to the Debt Extinction Committee.

Canon Gore, the well-known English High churchman, says that it admits of no question that the Established Church of Scotland, though it is Presbyterian, has maintained more successfully than the Church of England, with her Catholic succession, the spiritual independence of Christ's society.

The total of the Irish Presbyterian Sustentation Fund for the past year has just been published. It amounts to the sum of £24,522. This is a decline of £521, 5s. 5d. as compared with the previous year. But the times have been hard, and the feeling is one of gratitude that the deficit has not been greater.

Another death deserves special mention, that of the Rev. Hope M. Waddell, who for some twenty-nine years was a missionary, first in the West Indies, and then in Old Calabar. Although connected with the United Presbyterian Church of Scotland, he was an Irishman, hailing from County Monaghan.

Eleven congregations have raised upwards of £2,500 each for all purposes during the year. In some cases, however, this includes large sums contributed for local church building. They are St. John's Wood, £6,538; Marylebone, £6,451; Sifton-park, Liverpool, £5,956; Trinity, Newcastle, £3,727; St. George's, Sunderland, £3,720; Trinity Birkenhead, £3,141; Crouch Hill, £3,083; Regent-square, £2,861; Clapham-road, £2,709; Trinity, Boodle, £2,514; and Kensington £2,502.

The official "Blue book," issued on the eve of the meeting of the English Presbyterian Synod, supplies some interesting particulars of the Church's progress and work. There has been an increase of more than 20,000 in the sittings provided, and of more than 19,000 in the number of communicants, since the Union of 1876. In that year the sittings numbered 131,146; they now number 154,455. In 1876 the communicants numbered 51,013; they now number 69,997. The increase in the membership for the past year is 1,412 and it is distributed over nearly all the eleven Presbyteries. The church buildings are insured for £1,125,318, as compared with £649,990 in 1876; whilst the debt resting on them has been reduced from £121,173 to £28,572. The average membership of the congregations (225) stands to-day at 232; eighteen years ago it was only 198. Whilst the total income of the Church is £231,813, the amount raised for purely congregational purposes reaches the large sum of £135,258, or an average of £602 for each congregation. It is interesting to notice that there is an elder for every thirty-three communicants, and that the Christian workers form one-fourth of the entire membership. The Church is thoroughly well organised, and is evidently much stronger than would appear from the number of its congregations. Its Sustentation Fund gives it a splendid coherence, and its ministers are well paid. Its "Tables of Statistics" are probably unequalled for fulness and accuracy.

HAPPY MEN AND WOMEN

Who can Relish and Enjoy Their Meals.

INDIGESTION AND ITS TERRORS.

Paine's Celery Compound Restores Perfect Digestive Vigor.

Nature's Great Medicine Will Give You a Healthy and Natural Appetite, Pure Blood, a Clear Head and Sound Sleep.

The most miserable mortals in our communities are those who are weighed down by obstinate and cruel indigestion.

The digestive organs are all out of gear, and the sufferer is tormented every hour of the day. The greatest distress is experienced after eating; there is heaviness or weight in the pit of the stomach, almost continual head ache, want of appetite, palpitation of the heart, sluggish and torpid bowels and constipation.

The common cathartics and medicines of the day only aggravate the sufferer's troubles, and cause him to sink deeper in the mire of suffering and despondency.

Nature's wonderful remedy, Paine's Celery Compound, is the only medicine now generally prescribed by the best physicians. It acts directly on the nerves, it cleanses the blood, and removes all obstruction and distressing matter from the digestive organs, and gives that perfect vigor of body that only the healthy can enjoy. After using Paine's Celery Compound, eating becomes a pleasure, sleep is natural and sound, and life is worth living.

Mrs. H. Cornsack, of Halifax, N.S., who suffered for years, writes as follows:—

"It is with pleasure that I add my

testimony to the value of Paine's Celery Compound. For a number of years, I have suffered greatly from indigestion and palpitation of the heart. It was perfect misery for me to go up stairs or up a hill, as my breath was so short and weak; and eating a meal was something I dreaded, as I suffered such agony afterwards. I could only get temporary relief from doctor's medicines and remedies. Last summer my heart troubled me so frequently, that I became weak and miserable—so miserable that I felt life a burden. I had heard a great deal of Paine's Celery Compound but had no idea it would benefit me in any way. At last I was persuaded to try it, and by the time the first bottle was used I was greatly benefitted. I have used five bottles of the Compound, and say with truth, that no other medicine has ever given me such wonderful results. The palpitation of the heart has not troubled me for some months; I can now eat a hearty meal, and do not experience any pain afterwards.

"Paine's Celery Compound cannot be too highly spoken of, and I trust all who suffer from the complaints which I have had, will use it without delay or fear, for I am certain they will receive great benefits, and will soon be convinced that Celery Compound is the surest, safest, and best of remedies."

Synod of British Columbia.

THE Synod met at Nanaimo. Several matters of interest were on the docket. The treasurer's report showed a deficit of \$13, and committee was appointed to examine the list and report the congregations not contributing to the Synod fund.

The salary of the Synod clerk was fixed at \$50.

The Home Mission report was submitted by Rev. E. D. McLaren. It showed the work to be in good condition notwithstanding a considerable deficit in the general fund. Vigorous addresses on home missions were made, and the Church was urged to keep faith with her missionaries by paying the grant promised a year ago.

The decision of the court in the Garrow appeal against the Presbytery of Victoria was non-committal, and the Presbytery appealed to the General Assembly.

The home mission work was fully considered. The Assembly's committee was urged to reduce the grants promised a year ago to the missionaries. It was agreed to ask the general committee to make grants to each field instead of sending a lump sum of \$14,000 to the Synod for distribution within its bounds.

Calgary Presbytery submitted an overture asking that it might have a representative on the Home Mission Central Committee. The Foreign Mission report was presented by Mr. Winchester and Mr. Scoullar, and was of great interest, showing the work among the Chinese and Indians to be making good progress.

Dr. Campbell gave the report on Sabbath observance, and followed it by an address showing that Sabbath observance was greatly improving in the province.

Synod of Ottawa and Montreal

THE Synod met at Sherbrooke, Rev. Mr. Cormack, Maxwell, Ont., was elected moderator.

Rev. Dr. Warden, Montreal, addressed the Synod ably on the Augmentation scheme.

Mr. Hastie, Cornwall, presented the report of the Committee on the State of Religion. It contained recommendations on the following points which were adopted: family worship, sale of intoxicating liquors, Sabbath breaking, tactics of wealthy corporations, personal simplicity and economy in dress in the young, and personal work to be undertaken by ministers in dealing with young men.

Rev. J. Nichols, Montreal, presented the report of the Committee on Sabbath Day Observance, containing the following resolutions, which were adopted:—That the Synod expresses regret at the manner in which the Dominion Parliament has prevented the bill for the better observance of the Lord's day from becoming law; that action be taken to form Lord's day alliances in the provinces of the Dominion, similar to the one established in Ontario; that the Synod publish a strong and emphatic protest against all unnecessary labor upon the Lord's day and against opening any place of amusement on that day, these being in violation of the law of God. All pastors to preach one or two sermons a year on the duty of parents promoting the observance of the Lord's day. Presbyteries to be again asked to take steps to ensure from parliamentary candidates a pledge that they will support all legislation providing for the better observance of the Lord's day. Presbyteries to be urged to hold conferences on the subject once a year.

The conference on the subject of the Holy Ghost in the individual was opened by Rev. J. A. Mowatt, Montreal, who was followed by Revs. Jas. Hastie, Cornwall; Dewey, Escott, C. M. Amaron, G. Colborne Heine, Dr. Robert Campbell and Mr. Walter Paul, of Montreal, and Dr. Crombie, Smith's Falls; Revs. Tait, Quebec, and W. Shearer, Sherbrooke.

It was decided that the next meeting of the Synod take place in Erskine church, Montreal, in May, 1895.

Mr. Walter Paul, Montreal, made a statement in reference to Colligny College, Ottawa, setting forth its advantages and urging upon all present its favorable consideration.

Presbytery of Huron.

THIS Presbytery met in Clinton on the 14th of May. Mr. Martin was appointed convener of the Home Mission Committee. The Rev. J. A. McDonald resigned the moderatorship of the session of Bayfield, and Mr. J. S. Henderson was appointed in his place. A call was sustained from the congregation of Brucefield in favor of Mr. Muir, of Carluke; stipend promised, \$1,000 with manse, and four weeks vacation. Conditional arrangements were made for Mr. Muir's induction in the event of his accepting the call, to take place on the 11th of June. On motion of Dr. McDonald, seconded by Mr. Fletcher, the following deliverance was put on record:— "The Presbytery expresses its deep sympathy with those of its members who have been, by the providence of God, severely afflicted in their families since we last met together, viz., Rev. J. A. Anderson, in the death of his child, and the Rev. J. A. McDonald, in the death of his wife. Rev. Dr. Beattie, of Columbia College, S.C., U.S., was nominated for professor in Knox College. Rev. M. McKay resigned his charge of Leoburn and Union church, Goderich township. The resignation will be disposed of at the next meeting of Presbytery. Messrs. W. T. Hall and Wm. Graham, students, were duly licensed to preach the Gospel. Rev. D. M. Gordon, D.D., of Halifax, was nominated for moderator of next Assembly. The following deliverance was adopted regarding Christian Endeavor Societies:—"The Presbytery having heard the report of the Christian Endeavour Societies within its bounds, desires to express its gratitude to God for the evidences of prosperity granted them during the year. The Presbytery is delighted with the hearty interest the young people continue to take in the different branches of the Church's work, and trusting that their love and loyalty to all that concerns the welfare of their own Church, and the cause of Christ generally may continue, assure them of its unabated confidence in them, and its earnest prayer that God's rich blessing may rest upon them." Circular letters respecting the reception of ministers were read. The next meeting of Presbytery is to be held in Goderich on the 9th of July, at 10.30 a. m.—A. McLEAN, Clerk.

That Tired Feeling

So common at this season, is a serious condition, liable to lead to disastrous results. It is a sure sign of declining health tone, and that the blood is impoverished and impure. The best and most successful remedy is found in

HOOD'S Sarsaparilla

Which makes rich, healthy blood, and thus gives strength to the nerves, elasticity to the muscles, vigor to the brain and health to the whole body. In truth, Hood's Sarsaparilla

Makes the Weak Strong

Be sure to get Hood's and only Hood's. \$1; six for \$5. Prepared only by O. I. Hood & Co., Lowell, Mass.

Hood's Pills are purely vegetable.

The only House in Canada carrying exclusive and complete stocks.

Church Carpets

CHURCH MANAGERS

should communicate with us. The largeness of our stock enables us to fill any sized order at once.

Special Prices — ON — Church Carpets

JOHN KAY, SON & CO.,
IMPORTERS.

31 King St. West, Toronto.



The Leading Conservatory of America
CARL FAULTEN, Director.
Founded in 1823 by
E. TOURJEE.

NEW ENGLAND CONSERVATORY
OF MUSIC, BOSTON, MASS.

Send for Prospectus giving full information.
FRANK W. HARR, General Manager.

Church Windows

IN SIMPLE OR ELABORATE DESIGN.
Very beautiful effects at moderate prices.

McCAUSLAND & SON
76 KING ST. WEST.

The oldest and largest works of the kind in Canada.

High Park and Victoria Park

The Collego and Yonge cars run direct to High Park from 11 a.m. till 7 p.m.

The Scarborough cars run all day direct to the gate of Victoria Park.

BROADWAY CREAMERY

406 and 408 Spadina Ave. and St. Queen W.
Headquarters for Choice Butter and Newly Laid Eggs
Maple Syrup and Honey.
Telephone, 2177. **M. MOYER & SON**

Competent Chemists Compound Carefully
AT HARBOTTLES
Rossin House Drug Store.
Specialty—Prescriptions sent for and delivered. 25c the phone.

Correspondence.

Editor PRESBYTERIAN REVIEW :

SIR,—There is, evidently, a misinterpretation of what transpired ament the nomination of Dr. Armstrong for a chair in Knox College. I corrected the matter in the Ottawa Citizen, but your eye must not have caught the correction. Verily, a mole-hill has grown into a mountain. The mover of the motion indulged in a little pleasantry by saying that every good thing was not found in Toronto. No reference, whatever, was made to the Toronto Presbytery. Both the mover and the nominee are graduates of Old Knox, and refuse to take second place in their loyalty to their alma mater. Dr. Armstrong simply thanked the Presbytery for the unanimous nomination.

Yours truly,

ISAAC CAMPBELL,
Clerk of Ottawa Presbytery.

Of Interest to Insurers and Investors.

OF late years investment insurance has become quite popular, in that it affords the protection required by way of insurance during a certain term of years, and if the holder of the policy survive the term the result becomes an excellent investment.

The North American Life was the first Canadian Company to issue policies on the investment plan, and during the past few years many of these policies have matured, and the results paid to the holders thereof have given entire satisfaction. The following letter lately received by the North American Life is but one of many similar letters received by that Company showing that the results paid under its matured investment policies have proved a satisfactory investment:—

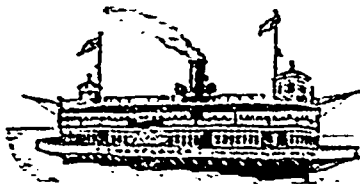
J. C. ALGIRE, Registrar.
Registry Office,
County of Stormont,
Cornwall, Ont., March 15th, 1895.

To the Directors
The North American Life Assurance Company,
Toronto:

Gentlemen,—I have this day received the Cash Value of Policy No. 2,516, which has been in force for the last ten years. I have before me, while I write, the tentative estimate slip which your agent, Dr. Ault, of Montreal, gave me when he recommended this policy to me, and I am pleased to say that the cheque is for an amount in excess of the then estimated cash value.

This is, I understand, something rare in settlement of tentative policies, except, perhaps, in the case of holders of such policies in your Company. I have this day applied for another policy of a similar amount, \$3,000, and trust it will prove equally profitable.

Yours respectfully,
J. C. ALGIRE.



Hold your annual church picnic at Hanlan's Point or Island Park. Hanlan's Point has been converted into the most beautiful grounds in the Province, and hot water is supplied free of charge to all picnic parties, and all refreshments are sold at city prices. The Toronto Ferry Co. issue very low rates to picnic parties and for a very moderate charge will give the excursion parties a beautiful sail around the island before landing at the picnic grounds. For further information apply to W. A. Eason, Manager, 53 Front Street West. Phone 263.

PICKLES & CO.

Are showing a Fine Range of

Ladies' Oxford Shoes

Just from the Makers

We've bought them right and won't be undersold
328 Yonge Street.

THE QUEEN'S BIRTHDAY... CHEYNE & CO.

is right at hand when doubtless, your boys are expecting something new in the way of Clothing. If you will call and inspect our fresh

New Stock

you will see that it costs very little to be up to date in garments as fresh and new as the grass of May and just as stylish.

A FASHIONABLE 3-PIECE SUIT Well-made and durable for the older lad at \$3.50 regular price \$5.00 Beautiful little Sailor and Zouave Suits from \$1.50 up.

... Reduced Prices ...

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ROBERT CHEYNE, - Manager.



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— WITH A SUPPLY OF —

HEREWARD SPENCER & Co.'s

DELICIOUS TEA.

63 King St. West, - TORONTO.

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H. & C. BLACHFORD

ARE NOW SHOWING

New American Oxford Shoes

In the latest pointed toes for Ladies' wear.

A large assortment of

Tan Shoes and blippers for Children's wear.

Bicycle Boots and Shoes, Black and Tan. \$2.50 to \$7.00.

Tan Lace Boots for Gent's wear, Razor, Narrow, Medium and Wide Toes, \$2.00, \$3.00, \$4.00 and higher.

Orders by Mail promptly attended to.

83 to 89 King St. E., Toronto



THE T. EATON Co., (LIMITED)

100 Yonge St., May 23rd.

Time to Let Go!

We've put closing prices on Ladies' Capes and Jackets in order to see the last of them. It's a trifle early, but this store is always audacious in such matters. Nobody'll wait 'em at any price a month hence, so we will clear the decks now and make way for other goods that belong distinctly to summer. New styles and elegantly-made garments have been reduced as follows. Mail orders filled same day as received:

Ladies' Costumes.

The kind you hear so much about. Style, fit and workmanship as accurate as though dressmaker-made. By crowding prices down to your level we expect to sell more than all the other stores combined. Here goes:

Ladies' Outing Suits, jacket and skirt, style as cut, in fine West of England Tweeds, well-made throughout, regular price \$12.50, at \$7 50

Choice of fawn and gray with blazer jacket and three godet skirt stiffened with fiberine and properly lined. Perhaps you could make such suits for \$12.50, but we question it.

Ladies' Jackets and Capes.

We haven't a big surplus stock to get rid of, but such as we have will sell better now than after the 24th. Hence these prices:

Ladies' Jackets, made of fine box cloth, colors—black, fawn, and brown, single-breasted, fronts lined silk; regular price \$10.00, clearing at..... \$7 50

Ladies' Jackets, in all wool mixed tweeds, large revers, silk stitched, regular price \$5.00; clearing at... 2 00

Ladies' Jackets, in fine box cloth, new blue-tint shade, blazer fronts, strapped seams, silk stitched; regular price \$6.50, clearing at..... 3 00

Ladies' Jackets, in all wool mixed tweeds, fawn and brown shades, blazer fronts; regular price \$7.00, clearing at..... 5 00

Ladies' Box Cloth Jackets, with fancy check lining, revers trimmed applique, pearl buttons; regular price \$8.50, clearing at..... 5 00

Ladies' Jackets, in fine Saxony tweed double breasted, tight fitting, velvet collar; regular price \$8.50, clearing at..... 6 00

Ladies' Tweed Cape, with divided shoulder cape, rolling collar, colors—fawn, tan and brown; regular price \$4.00, clearing at..... 2 50

Ladies' Golf Capes, with hood, in fawn, brown, grey and tan, mixed tweeds; regular price \$5.00, clearing at..... 3 50

Ladies' Double Capes made of box cloth, finished with bands of same material, rolling collar, tab fastener, colors—tan, fawn, brown, navy, black and myrtle; regular price \$3.50, clearing at..... 2 00

Ladies' Triple Felt Capes, rolling collar, fawn, with brown trimming, and brown with fawn trimming; regular price, \$3.00, clearing at. . . 1 50

Ladies' Capes, made of fine navy blue cloth, lined with rose silk, handsomely braided and perforated to show silk lining; regular price \$10.00, clearing at..... 5 00

THE T. EATON CO.

LIMITED.

100 YONGE ST. - TORONTO, ONT.

MAY--31 DAYS.

Day	Text	
1	W	Especially loved by the Father soon delivered. John 4.
2	D	Holding forth, and a good confession. 1 Tim. 1:10
3	F	Holding forth the faithful word. Titus 1:9
4	M	These holdeth fast by me, and hath not denied My faith. He that denieth a way from the hope of the gospel. Gal.
5	T	Keep My words and by My commandments. 1 John 2:3
6	W	Do that which My word hath said, and ye shall have the Father. John 14:23
7	T	I have not obtained to declare unto you all the counsel of My Father, but what he would that ye should know. John 17:25
8	W	After the tradition of men, and not after Christ. Gal. 1:8
9	T	Continue there to the things which have been taught. 2 Tim. 3:14
10	F	I have taught unto the Gentiles. Ps. 119:10
11	M	I will keep the commandments of my God. Ps. 119:112
12	T	Take heed unto thyself, and unto the doctrine. 1 Tim. 4:16
13	W	Holding thy profession as your most holy faith. John 1:12
14	T	Preach the Word, be instant in season, out of season. 2 Tim. 4:2
15	F	Keep that which is committed to thy trust. 1 Tim. 3:9
16	M	Hold fast the form of sound words. 2 Tim. 1:14
17	T	Hold the traditions which ye have been taught. 2 Tim. 2:14
18	W	Preach all things; hold fast that which is good. 1 Tim. 4:6
19	T	I give you good doctrine, whereby ye may lay hold on life. 2 Tim. 2:14
20	F	That which ye have already said shall stand in me. 2 Tim. 2:14
21	M	Speak Christ the things which become sound doctrine. Tit. 2:1
22	T	Do not let the abundance of the testimony of our Lord. 2 Tim. 2:14
23	W	Let the word of Christ dwell in you richly. Col. 3:16
24	T	In doctrine showing sternly, gravity, soberly. 2 Tim. 2:14
25	F	Second speech that cannot be condemned. Titus 2:8
26	M	If ye continue in My word these are ye My disciples. John 14:23
27	T	Ye shall diligently keep the commandments of the Lord. John 14:23
28	W	It needs must be that ye go out to keep My commandments. John 14:23
29	T	If ye love Me keep My commandments. John 14:15

A GUID-NIGHT KISS

BY JOHN INKIE, TORONTO, CANADA.

Tune—"KELVINOVOVE."

Eax the weans gang aff to bed
 Gie a guid-nicht kiss
 When their evenin' prayer is said
 Gie a guid-nicht kiss
 As you pree each ruby moo'
 An' caress each bonnie bro',
 Say a kindly word an' true,
 Wi' a guid-nicht kiss
 As the clack a' roon ye hap
 Gie a guid-nicht kiss
 They will sleep as sound's a tap
 Wi' a guid-nicht kiss
 An' they'll dream that angels fair,
 In that "HAPPY LAND" up there,
 Where there's neither dool nor care,
 Gie a guid-nicht kiss
 Ah! the time may sunn come roon,
 When your love they'll miss;
 Get the world's cauldrit freon
 'Stead o' smillin' kiss
 Hie, until the day they dee,
 They will bless your memorie,
 For the years they spent wi' thee,
 An' your guid-nicht kiss
 Mind to'on too wheels o' life
 Wi' a guid-nicht kiss
 What a cure for care and strife
 Is a guid-nicht kiss
 Kissin's good for young or auld,
 For the grey heads or the bairn—
 Keep your hearts frae growin' cauld
 Wi' a guid-nicht kiss

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The undersigned will receive tenders to be addressed to them at their office in the Parliament Building, Toronto, and marked "Tenders for coal" up to noon on MONDAY, 27th MAY, 1893, for the delivery of coal in the sheds of the institutions named below on or before the 15th day of July next, except as regards the coal for the London and Hamilton Asylums and Central Prison, as noted:—

Asylum for Insano, Toronto.
 Hard Coal—1,100 tons large egg size, 125 tons stove size, 75 tons nut size. Soft Coal—450 tons lump, 100 tons hard screenings, 100 tons soft screenings.

Asylum for Insano, London.
 Hard Coal 2,600 tons large egg size, 300 tons egg size, 150 tons stove size, 75 tons chestnut size. Soft Coal—25 tons for grates. Of the 2,500 tons 500 tons may not be required till January, 1896.

Asylum for Insano, Kingston.
 Hard Coal—1,050 tons large egg size, 225 tons small egg size, 30 tons chestnut size, 25 tons stove size, 400 tons hard screenings, 400 tons soft screenings, 10 tons soft lump.

Asylum for Insano, Hamilton.
 Hard Coal—2,730 tons small egg size, 174 tons stove size, 91 tons chestnut size. Soft Coal—50 tons lump for grates, 12 tons lump; for pump house 100 tons small egg size. Of the above quantity 1,451 tons may not be required until January, 1896.

Asylum for Insano, Mimico.
 Hard Coal—1,500 tons large egg size, 160 tons stove size. Soft Coal—15 tons soft lump, 50 cords No. 1 green wood.

Asylum for Idiots, Orillia.
 Hard Coal—2,200 tons large egg size, 25 tons stove size. Soft Coal—50 tons.

Asylum for Insano, Brockville.
 Hard Coal—1,400 tons egg size, 90 tons stove size, 10 tons chestnut size.

Central Prison, Toronto.
 Hard Coal—50 tons nut size, 50 tons egg size. Soft Coal—Select lump, 2,000 tons. The soft coal to be delivered in lots of 100 tons monthly.

Institution for Deaf and Dumb, Belleville
 Hard Coal—725 tons large egg size, 75 tons small egg size, 15 tons stove size, 31 tons No. 4 size. Soft Coal—For grates, 4 tons.

Institution for Blind, Brantford.
 Hard Coal—425 tons egg size, 125 tons stove size, 25 tons chestnut size.

Mercer Reformatory.
 Hard Coal—500 tons small egg size, 100 tons stove size.

Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of the same, and it required will have to produce satisfactory evidence that the coal delivered is true to name. Delivery is to be effected satisfactory to the authorities of the respective institutions. Tenders will be received for the whole quantity above specified or for the quantities required in each institution. An accepted check for \$500, payable to the order of the Hon. the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides, and two sufficient securities will be required for the due fulfillment of each contract. Specifications and forms and conditions of tenders are to be obtained from the Bursars of the respective institutions. The lowest or any tender not necessarily accepted.
 R. CHRISTIE,
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