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# For Liver Disorders

And for all affections of the Stomach and Bowels, prompt relief and cure are afforded by the use of Ayer's Cathartic Pills. They easily correct slight derangements of these organs, and are of incalculable benefit in chronic cases.

I have been using Ayer's Pills, in my family, for over three years, and find in them an effective remedy for Constipation and Indigestion. We are never without these Pills in the house.—Moses Grenier, 72 Hall st., Lowell, Mass.

For years I have been subject to Constipation and Nervous Headaches, caused by Indigestion and derangement of the Liver. After taking various kinds of medicine, I have become convinced that Ayer's Pills are the best. They have never failed to relieve my bilious attacks in a short time, and I am sure my system retains its tone longer, after the use of these Pills, than has been the case with any other medicine I have tried.—H. S. Sledge, Weimar, Texas.

Ayer's Cathartic Pills are the safest and best medicine I ever used for Bowel Complaint. I have never known them fail to cure this disorder. They have been peculiarly effective, in my family, in all cases of Liver

## And Stomach Troubles.

Ayer's Pills are prompt and mild in their action; they gently stimulate the liver, and always leave the bowels in a natural condition.—Philip Caldwell, Beverly, Mass.

After sixteen hours of intense suffering with Bilious Colic, I took Ayer's Cathartic Pills. In half an hour the pain in my stomach and bowels subsided, and I quickly recovered.—R. S. Heathfield, 63 Chestnut st., Providence, R. I.

For nearly five years I was a confirmed dyspeptic. During the last three months of this time, my life was a burden to me. I had no appetite, became pale and emaciated, and was unable to work. I tried various remedies, but found no relief until I began taking Ayer's Pills. A few boxes of this medicine greatly improved my appetite, restored my liver and stomach to a healthy condition, and my food now digests perfectly.—Ernest Lewis, 43 Main st., Lewiston, N. Y.

Ayer's Pills have cured a case of Chronic Dyspepsia, here, which resisted other remedies, and had become a very serious affliction. The cure is remarkable, and has created a sensation in this locality.—S. K. Jones, M. D., Brighton, Mich.

For a number of years I was greatly troubled with Dyspepsia. I became weak, nervous, had no appetite, and there were but few kinds of food my stomach would bear. After taking a number of remedies, without obtaining relief, I began to use Ayer's Cathartic Pills, and, at the same time, commenced dieting. This treatment effected a complete cure.—Jeremiah W. Styles, Fort Madison, Iowa.

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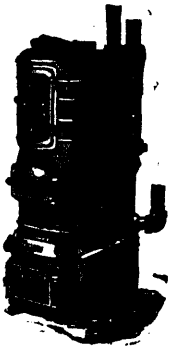
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**PURIFIES THE BLOOD.** Bad Blood may arise from wrong action of the Stomach, Liver, Kidneys and Bowels. B. B. B., by regulating and toning these organs, removes the cause and makes new rich blood, removing all blood diseases from a pimple to a scrofulous sore.

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**Redpath GOLDEN SYRUP**

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We are now putting up, expressly for family use, the finest quality of **PURE SUGAR SYRUP** not adulterated with Corn Syrup, in 2 lb. cans with moveable top. For Sale by all Grocers.

**Sparkles.**

BEFORE the Dentist's Door.—"If I were only sure that the doctor was out I would ring the bell!"

BE particular every spring to clean the house, but never mind cleansing the blood until some troublesome disease takes hold of you. This is poor policy when by using Burdock Blood Bitters the blood will be thoroughly cleansed, the body strengthened, and future suffering prevented.

AUTHOR: I am troubled with insomnia. I lie awake at night hour after hour thinking about my literary work. His Friend: Why don't you get up and read portions of it.

BEECHAM'S PILLS cure Sick Headache.

SAID an auctioneer: "Come now, ladies and gentlemen, these goods are for sale. Will somebody give me a bid? Anything, ladies and gentlemen. All I want is an offer." "Alas!" murmured an elderly woman in the crowd, "that's what I have been sighing for all my life."

W. C. POTTER, of Waterford, N.Y., was confined to his house for nearly a year from liver complaint, being unable to attend to business. His physicians gave him no relief. WISTAR'S BALSAM OF WILD CHERRY cured him.

"THIS bell," said a well meaning sexton, when showing the belfry of a village church to a party of visitors, "is only rung in case of a visit from the lord bishop of the diocese, a fire, a flood, or any other such calamities."

DEAR SIR,—I have been troubled with Lame Back for about six months, and thought I would try Hagyard's Yellow Oil, which cured me. Am now free from all pains, and recommend Yellow Oil very highly.

FRANK PALMER, Winona, Ont.

AN absent-minded German professor was one day observed walking down the street with one foot continually in the gutter, the other on the pavement. A pupil, meeting him, saluted him with: "Good evening, Herr Professor. How are you?" "I was very well, I thought," answered the professor; "but now I don't know what's the matter with me. For the last half-hour I have been limping."

WHY not treat such troubles as boils, pimples, blotches, sores, humours, eruptions, rashes, skin irritations, etc., with Burdock Blood Bitters. It is filled with virtue as a blood purifier and goes right to the right spot. It makes the skin bright and clear, while also invigorating the entire system.

"No, siree," said the umbrella manufacturer. "I shall not advertise in your paper. I've watched your attitude towards my business. Last summer you predicted seven clear to two rainy days, and I don't consider that friendly."

GENTLEMEN—Your Hagyard's Yellow Oil is worth its weight in gold for both internal and external use. During the late La Grippe epidemic we found it a most excellent preventive, and for sprained limbs, etc., there is nothing to equal it.

WM. PEMBERTON, Editor Reporter, Delhi, Ont.

ONE Sunday a little boy was playing with his alphabet blocks, and grandma said: "Didn't you know it was wicked to pile blocks on Sunday? The little fellow, quite unconscious of his wit, replied: 'I ain't piling them on Sunday, I'm piling 'em on the floor.'

SUPPOSING you suffer from some disease. Suppose it is dyspepsia or biliousness or constipation or bad blood. Suppose you learn that Burdock Blood Bitters has cured thousands of cases of these and similar complaints. Don't you suppose you ought to try it? It cannot harm you and in nine cases out of ten it cures.

YOUNG HOUSEKEEPER (to butcher): You may send me a nice piece of roast beef. Butcher: Yes ma'am. Young Housekeeper: And have it very rare, please; my husband prefers it that way.

THE following is taken from a letter from Mr. D. Davis, Winnipeg, Man.: "Being persuaded to use Hagyard's Pectoral Balsam for a troublesome cold, I was entirely cured by the use of two bottles."

ANXIOUS CALLER: Is this the police station? Chief: Yes, ma'am. What can I do for you? "I have lost some valuable jewellery. I suspect a former servant of having taken it. I want to employ a detective to find her whereabouts." "All right, ma'am. Your name?" "I am Madame de Wise, the—er—fortune-teller."

Mimard's Liniment cures Rheumatism.

EVERY SKIN, SCALP, & BLOOD DISEASE Cured by **Cuticura**

EVERY SKIN AND SCALP DISEASE, whether torturing, disfiguring, itching, burning, bleeding, scaly, crusted, pimply, or blotchy, with loss of hair, from pimples to the most distressing eczemas, and every humor of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the new Blood Purifier and greatest of Humors Remedies. When the best physicians and all other remedies fail, thousands of grateful testimonials attest their wonderful and unfailing efficacy.

Sold everywhere. Price, CUTICURA, 75c.; SOAP, 35c.; RESOLVENT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin, etc., prevented by CUTICURA SOAP.

Rheumatism, Kidney Pains, and weakness relieved in one minute by CUTICURA ANTI-PAIN PASTER. 30c.

Improved EXCELSIOR INCUBATOR Will hatch larger percentage of fertile eggs at less cost than any other hatchery. Write for full particulars to Geo. H. STABLE, Quincy, Ill.

**PAT FOLKSO** "Anti-Corpulescent Pills" lose 10 lbs. in 30 days. They cause no sickness, contain no poison and are safe for all. Sold by Druggists everywhere or sent by mail. Price 25c. per box (sealed) 60c. WILCOX SPECIFIC CO., Philadelphia.

**PISO'S CURE FOR THE BEST COUGH MEDICINE.** SOLD BY DRUGGISTS EVERYWHERE. CONSUMPTION.

**DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE**

ARE NOT a Purely Active Medicine. They are a BLOOD-BUILDING TONIC AND REGENERATOR, as they supply in a condensed form the substances actually needed to enrich the blood, and from POOR and WEAK BLOOD, or from VITIATED HUMORS in the BLOOD, and also invigorate and BUILDS UP the BLOOD and SYSTEM, when broken down by overwork, mental worry, disease, excesses and indiscretions. They have a SPECIFIC ACTION on the SEXUAL SYSTEM of both men and women, restoring LOST VIGOR and correcting all IRREGULARITIES and SUPPRESSIONS.

EVERY MAN Who finds his mental faculties dull or failing, or whose physical powers flagging, should take these PILLS. They will restore his lost energies, both physical and mental.

EVERY WOMAN should take them. They cure all suppressions and irregularities, which inevitably entail sickness when neglected.

YOUNG MEN should take these PILLS. They will cure the results of youthful bad habits, and strengthen the system.

YOUNG WOMEN should take them. These PILLS will make them regular.

For sale by all druggists, or will be sent upon receipt of price (50c. per box), by addressing THE DR. WILLIAMS' MED. CO. Brockville, Ont.

**The D.L. Emulsion of Cod Liver Oil**

AND THE Hypophosphites of Lime and Soda. 4/2/5-2

No other Emulsion is so easy to take. It does not separate nor spoil. It is always sweet as cream. The most sensitive stomach can retain it.

**CURES** Scrofulous and Wasting Diseases. Chronic Cough. Loss of Appetite. Mental and Nervous Prostration. General Debility, &c.

Beware of all imitations. Ask for "the D. & L." Emulsion, and refuse all others.

PRICE 50c. AND \$1 PER BOTTLE.



# THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, APRIL 22nd, 1891.

No. 16.

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For the use of Sabbath School Teachers.

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For the use of Superintendents and Secretaries.

Both the above have been carefully prepared, in response to request demands for something more complete than could heretofore be obtained, by the Rev. T. F. Foisteringham, M.A., Convener of the General Assembly's Sabbath School Committee. These books will be found to make easy the work of reporting all necessary statistics of our Sabbath Schools, as well as preparing the returns asked for by the General Assembly. Price of Class Rolls 60 cents per doz. Price of School Registers 20 cents each. Address—

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## Notes of the Week.

IT is the intention of the congregation of St. John's Wood to provide their minister, the Rev. Dr. Monro Gibson, with an assistant during his year of the Moderatorship of the English Presbyterian Church, so that he may be able to discharge with comfort the additional duties that will devolve upon him.

GREENOCK Free Church Presbytery, on the motion of Rev. W. L. Robertson, has appointed a committee to draw up a statement against late Saturday night shopping to be read in all the town congregations. The ministers were at the same time enjoined to call the attention of their people to the exhausting and unnecessary labour imposed on a large portion of the community, and to the fact that it interferes with the due observance of the Sabbath.

THE two societies of rich Jews, one with its headquarters at Odessa, the other in Bessarabia, whose object is to settle impoverished Hebrew families on lands purchased by the societies in Palestine, are meeting with considerable success. Funds are coming in, considerable tracts of fertile land are already, or will be soon, in their possession, and their agents are seeking out suitable families who will consent to engage in agricultural pursuits in their wonderful old fatherland.

RELIGIOUS journalism in the United States has lost a kindly, courteous, polished Christian gentleman in the death last week of Dr. Edward D. G. Prime, brother of the late Dr. S. I. Prime, with whom he was associated in the conduct of the *New York Observer*. His active editorial life, begun in 1853, continued till about five years ago, when failing health compelled him to seek rest. Dr. Prime was the author of several works, biographical, religious and of travel and was for some years the pastor of the American chapel at Rome.

THE only new thing of interest this week, writes a Belfast correspondent of the *British Weekly*, in Church circles is the levelling up scheme of the Irish Government in the matter of the Denominational Training Colleges for National Teachers. This scheme is contained in a letter from the Chief Secretary to the commissioners of National Education (Ireland). In the proposals set forth in this scheme all the religious bodies are alike concerned, and deeply interested. Presbyterians must face, sooner or later, a training college of their own on denominational lines.

THE Rev. John Isdale, of Free St. Andrew's Church, Glasgow, died recently in his seventy-fourth year. A son of the parish incumbent of Dron in Perthshire, he had the distinction of being the youngest minister who came out at the Disruption, and his death leaves only one Disruption minister in Glasgow, Dr. Andrew A. Bonar. For more than a year he had been suffering from a painful and incurable malady, but he was able to officiate up to the first Sabbath of the month in which he died. He was a man of quiet but intense earnestness and of great liberality of sentiment.

DR. SCOTT called attention in Edinburgh Presbytery to those churches in which there is only one service on the Sunday during part of the summer months. In particular he animadverted on the case of Old Greyfriars, which was shut for six weeks. Dr.

Scott holds that the parish church should always be open. In the course of the discussion Rev. Alexander Kennedy, of Trinity, remarked that in the matter of the hours of service he would take his instructions not from the Presbytery but from the kirk-session—a declaration which Dr. Scott characterized as the most unconstitutional he had ever heard.

THE annual meeting of the Woman's Board of Foreign Missions of the United States Northern Presbyterian Church was held last week at Auburn N.Y., with an attendance of more than 200 missionaries, delegates and visitors. The reports showed sixty-four missionaries and twenty-six Bible readers in the employ of the Board in Africa, South America, Mexico, China, Japan, India, Korea, Siam, Persia, Syria and among the North American Indians. The receipts were \$67,000, an advance on the previous year of \$10,000. The employment of female physicians was specially mentioned, and regret expressed at the necessity, through lack of funds, of closing a hospital in Persia.

THE Associated Press has evidently thought it not worth while to send anything concerning the meeting of the General Conference of the Evangelical Alliance in Florence, Italy, which opened on April 4. We understand that the Conference was well attended, that a congratulatory message was received from King Humbert, and that the programme which had been prepared was carefully followed. Among those who have presided at its various sessions are Count Bernstorff, the Hon. E. V. Bligh, Bishop Walden, Dr. Edouard Naville, the Hon. Cartaret Hill and Lord Radstock. Dr. Schaff, of the Union Theological Seminary, sent an interesting paper on "The Renaissance and the Reformation."

"THE Lighthouse" is the name bestowed on a roomy though rather stunted range of buildings at Shoreditch in which General Booth has started a new shelter. The premises, hitherto used as a stick and umbrella factory, have been adapted to their present purpose at a cost of \$10,000. They will afford a home for 350 men, mostly employed at the Hanbury Street labour shops under the social wing of the army. The beds are of the usual coffin shape with leather coverings. An "elevator" for young girls will soon be opened, and General Booth states that he has at length met with suitable land on which to try the farm colony experiment. Shelters are about to be opened in Bradford, Liverpool and Leeds. The sum subscribed for the social scheme now approaches \$600,000, but Mr. Booth expresses his determination to regard this as capital, not to be touched for working expenses.

DR. ANDREW A. BONAR presided at a largely-attended meeting of the Committee on the Dods-Bruce cases, held in the Christian Institute, Glasgow, recently. A statement was submitted by Rev. George Wallace, vice-Convener, in regard to the action of the sub-committee. Resolutions were unanimously adopted rejoicing in the recent finding on the doctrine of Holy Scripture adopted by the Confession of Faith Committee. The Committee regard an explicit re-affirmation by the Assembly itself of that finding as specially called for in view of recent utterances on this subject and of the tendencies of the age, and as needed to restore the confidence, unity, and brotherly love which are so essential to the well-being of the Church. The sub-committee were re-appointed, with instructions to watch over the whole question, and to take such further action as may be needed for obtaining a deliverance from next Assembly in harmony with the finding of the Confession of Faith Committee.

ON the occasion of Mr. A. Matheson leaving Stratford to assume the duties of Bursar, to which he has been appointed at the institution in Belleville for the education of the deaf and dumb, he was made the recipient of a handsome silver tea-service, suitably engraved, and an address from his fellow-citizens. The presentation was made by the mayor. Mr. Matheson, who carries with him the good-will of people of every shade of politics, made a feeling

reply. Suitable remarks were made by Mr. Mowat and Mr. Buckingham, early proprietors of the *Beacon*, his worship the mayor, Mr. John Payne, Mr. Duncan Stewart and others, and these also Mr. Matheson warmly acknowledged. For over a quarter of a century he was a resident of Stratford, and for nearly twenty years has owned and edited the *Beacon*. Very kind and encouraging words were spoken by Mr. Matheson and others, of the newcomers, Messrs. O'Beirne and Abraham, at whose hands it was predicted that the old *Beacon* would soon achieve greater power and influence than ever before.

IT is expected that the total revenue of the English Presbyterian Church for 1890 will show a small increase on that of 1889, when it amounted to close on \$1,000,000, being an average of \$3,430 per congregation. The contribution to the Sustentation and other Synodical funds has already been ascertained. The total sum subscribed to the Sustentation Fund amounted to \$215,990, and the whole receipts for Synodical purposes to \$205,665, as compared with \$192,450 in 1889. This advance is considered highly satisfactory, as the Synod funds have been practically stationary for several years. In 1885 they rose to \$250,375, but that year there were two legacies of \$25,000 and \$30,000 respectively, a most unusual thing, though common enough in the sister churches north of the Tweed. The Foreign Mission Fund stands higher than ever it did at \$95,145, and still the year closed with a deficiency of nearly \$15,000. It is only fair to say, however, that \$10,000 of that sum was carried forward as a debit balance from 1889. A strenuous effort is now on foot to extinguish this debt.

IN an interesting and temperate article in the *London Quarterly Review* the position of the average medical man is put in a painful light. According to the writer only 600 registered practitioners die each year, while 1,200 are added to the number. Then the death rate has decreased by six a thousand, and sickness in proportion. The consequence is that the competition is exceedingly severe; for a place worth \$500 a year forty-five well-qualified candidates entered. Unless a man can buy a good practice, which means the command of about \$15,000, his progress is terribly slow. It will take him twelve years to make \$1,000 a year; and that is the average income of the profession. To obtain a place in the highest ranks is supremely difficult. The country, it is calculated, can only keep in work say 300 consulting physicians, 300 specialists, and 150 pure surgeons. Hundreds of consultants, for anything they have to do, might as well go on a tour round the world; and a great metropolitan oculist says that of seventy specialists in London only about a dozen have any reputation or work. All this is sufficiently dismal.

THE acts of benevolence of Italian women are notable both for their number and their munificence. Splendid hospitals have been founded at Genoa by the Duchess of Galliera; the Duchess of Ceri, daughter and heiress of Prince Torlonia, lately gave \$40,000 for an aqueduct to provide water for the town of Avezzana, near the Lake Fucino, drained by her father; and the Signora Gola has presented her own magnificent villa near Turin for a gymnasium for the children of the schools and asylums of that city. An institute in Rome for finding places for girls out of work owes its existence chiefly to Signora Virginia Nathan, who takes the burden of its direction upon her own shoulders. Most touching of all, perhaps, is the work of another woman, Signora Maria Capozzi, a highly cultured lady who, after spending all her own little patrimony in founding a refuge for the poor and outcast, betook herself to asking charity in their behalf in the cafés and public squares. Neatly dressed in black, she distributes the prospectus of her institute at night among the frequenters of the cafés, and with a grateful smile receives the "soldo" or more which they give her. She is universally respected, but as there is a law against mendicancy, even when it is done in the holy name of charity, she was advised by the police to procure a license for selling matches or something similar.

## Our Contributors.

### DR. CUYLER ON PASTORAL VISITATION.

BY KNOXIAN.

Those who are familiar with Dr. Cuyler's contributions to the press will not find much that is new in his "How to be a Pastor." Like the last hundred pages of "Canada and the Canadian Question," the worthy Doctor's little book seems to shake hands with you and ask you if you don't recognize an old acquaintance. You candidly admit that you have seen the old acquaintance some place—perhaps several times. Still the book is stimulating, vitalizing, suggestive. A good pastor can hardly read it without becoming better, and if a careful reading does not make a poor one less poor there is not much hope for him. On every page there is ample evidence that the author had done and done successfully what he urges other pastors to do. That alone is a great thing in a work on any practical subject. A writer on homiletics who never knew how to preach himself is not of much use to his readers. The highest qualification for writing a book on pastoral work is to have done pastoral work successfully. Perhaps no minister in America ever did better pastoral work than Dr. Cuyler, and therefore all he says on the subject is well worth the careful attention of pastors, elders and people. We say people advisedly, for the people have much to do with the important branch of congregational work that we propose to discuss in this paper.

In one of his best chapters our author says to pastors. "If the tidings of serious sickness reach you from any dwelling, lose no time in getting there."

Good advice, Doctor, certainly. When disease or death darken any dwelling the pastor should be the first man there and the last to leave. But the worthy Doctor did well to say "if the tidings reach you." Ah, that "if" often makes all the difference in the world. If your aunt had been a man she would have been your uncle. If the eloquent Mr. Laurier had got a majority on the 5th of last month he would have been Premier of Canada. Those "ifs" spoil so many things. If the tidings come that serious sickness has invaded any home a good pastor goes at the earliest possible moment to that home and does all he can to help his suffering parishioners. He would be unworthy the honoured name of pastor if he did not. But supposing the tidings do not come, and oftener than otherwise in many congregations they do not, what then? Why, the pastor does not know, and simply because he does not know he does not go. Possibly he may do even a more unfortunate thing than not go. He might walk right past the dwelling in which the sickness is and not call. He may meet members of the family on the street and not ask about the sick member. He may even speak to members of the family on other subjects and say nothing about their trouble. Now all this is very unfortunate, but whose fault brings the misfortune? Not the minister's, certainly. He would have gone at once had he known there was serious illness in the house. Perhaps he would have risen at any hour in the night and have gone. Many a pastor has done so. But if the man did not know, how in the name of common sense could he go? Ministers are not omniscient. The doctor did not know until he was told. The neighbours did not know until they were told. Even the relatives not living in the house had to be told. Why on earth take for granted that the pastor can know without being told?

Dr. Cuyler says he never accepted the excuse, "you should have missed me out of church" as a sufficient reason for not telling him about sickness in his families. A man may be absent from church for any one of a dozen reasons. Besides a minister should worship in church as well as any other member of the congregation. He cannot worship and take the census of the congregation at the same time. He is not in the pulpit as a census enumerator. Counting the people is not worship. Looking around for absent parishioners is neither praise, nor prayer, nor preaching.

We have heard ministers boast that they could make a survey of the people and count the absentees during the singing. Singing is praise, or at least should be. Is it not the privilege and duty of the minister to praise God? Fancy a minister saying let us praise God by singing the 23rd Psalm, and as soon as the people began to sing he began to take the census.

The best way to explode many an error is to state it plainly. Let us try that plan on the census-in-church theory. Imagine a congregation singing Hymn 167 while the minister enumerates:—

Congregation sings. "Give me the wings of faith to rise"

Minister (inwardly). Don't see Brown in church this morning.

Congregation. "Within the veil and see."

Minister: Smith is absent this morning again. Cannot get that man to attend regularly. Wonder what excuse he'll have to-morrow.

Congregation. "The saints above, how great their joys."

Minister. Robinson is not back yet. Will he ever get over that pet about his pew?

Congregation. "How bright their glories be."

Minister. Jones has never been in church since the election. Expected the Presbyterian vote, but did not get it.

Does this seem irreverent? Perhaps it does, but the irreverence is in the THING, not in the stating of it. If it is

right to do that sort of thing in church it cannot be wrong to give a literal description of what is done. The wrong must be divided between the parishioners who make it necessary for the minister to turn himself into a census enumerator when he ought to be praising God and the pastor who yields to the pressure.

The only time when a minister who worships can possibly take the census is when the office-bearers are taking the collection. It is very doubtful if he should do it then, and if the congregation is large and the minister a little short-sighted, he cannot do it even if he tries. We heard a man many years ago boast that his pastor on Sabbath mornings just before the invocation prayer looked over the entire congregation and saw at a glance who were absent. The only thing about that story that ever impressed us much was its extreme improbability. We doubt very much if the pastor, now an honoured professor of theology, ever spent the last moments before addressing God in counting up the absentees. If he did so then we know he does not do so now. Besides there would have been no use in counting at that time, for many of the people who used to worship in that church in those days never came in until long after the invocation prayer was over. If a minister feels that he can worship God devoutly and count the people at the same time, by all means let him do it. But let him not lecture the men for thinking about business or politics, or the women for looking at each other's spring bonnets if he deliberately counts the people instead of joining in "Jesus, lover of my soul."

An occasional minister may possibly be able to count the absentees without thinking of the causes of their absence, but the great majority cannot. The causes are not all spiritual, not even ecclesiastical. Sometimes they are only too well known, and thinking over them even for a moment may easily put a sensitive minister into a frame of mind utterly fatal to the edification of his congregation. Should the whole congregation be asked to suffer because one man who may have the sulks instead of sickness does not happen to be in church.

It is most unfortunate that it should be so difficult to do this important part of pastoral work—unfortunate for both pastor and people. The people need help in trouble, and the pastor gets his strongest hold upon their hearts by helping them as they pass through the furnace.

Is there no remedy? It is useless to speak of the minister doing all. No living pastor can keep the exact condition of hundreds of families before his mind every day. Elders can do much by keeping an eye on their districts and reporting cases of illness. The remedy, however, must come, if it ever does come, from the people themselves. When the people stop saying, "I thought you would know," or "I thought some person would tell you," or "I thought you would miss me out of church"—when they stop saying these things and deal as fairly with their pastor as they do with their doctor, there will be no more trouble. May a kind Providence speed the day.

### THE DEAD LINE.

MR. EDITOR,—Will you allow me space to point out a dangerous tendency to which I fear our beloved Church in Canada is yielding. Namely, that ministers of the Gospel having reached the age of fifty or fifty-five are no longer to be regarded as fit candidates for a call from important congregations of our Church. This sentiment seems to be growing; Sessions are inclined to make it a rule not to call a minister who has passed the age of fifty. The young rising generation are educated into this idea, and what may we expect to be the result of such training? The Scripture says: "Whatsoever a man soweth that shall he also reap." So it is with the Church. She may look for nothing else than that like sowing will produce like reaping. Among the results we may look for such as these. Many of her ablest and most faithful ministers will be discouraged at the thought of crossing the line of fifty, as thereafter they will be regarded as becoming disqualified for their work, when in reality many of them are at their best. Young men entering upon the work of the ministry cannot help thinking of the time when the dead-line of fifty has to be crossed over. Men passing through the intermediate stages, from thirty to fifty, cannot escape the shadows of the dreaded line. This ghost will haunt the ministry of the Presbyterian Church in Canada from the beginning to the end.

It is time to grapple with this superstition and nip it in the bud. This tendency is not the outcome of intelligence nor faith nor piety, but of ignorance, unbelief and pride. And certainly Presbyteries and Sessions ought not to countenance it, but give better advice and set a better example to our people.

Such a tendency is both unscriptural and unhistorical. Abraham's grandest life began after he was seventy-five. Moses after his eightieth year accomplished his mightiest work, and is it not a fact that the great majority of the noblest characters recorded in Scripture did their best work after the age of fifty. And does not this stand true also when applied to secular affairs? Take any profession or department of life you like. As a rule, are not our best judges men of fifty and over? Our best lawyers, statesmen, physicians, professors of universities and colleges, philosophers and scientists, commanders of armies, etc.?

Farmers as a rule are at their best at that age. And why should the ministers of the Presbyterian Church in Canada be made an exception in this respect? Are they such

a feeble race that, mushroom-like, they reach maturity physically, mentally and spiritually earlier than other men? And consequently as a class they must be placed at a discount after they pass that line? I am not aware that any other Church has made such a distinction in her ministry. The great Methodist Church of Canada has her itinerating system, but no deadline of fifty or fifty-five. The Church of England has her bishops, but no dead line. So with the Baptist Church. Nor am I aware that the Church of Rome in all her history has made a limit of this kind. The cast-iron time limit should receive no encouragement from our people. It is unworthy of the great Presbyterian Church. There are many causes that may lessen a minister's usefulness, but certainly the proposed time limit is not one of them. I have no doubt whatever but Mr. Mackay's notice of motion at the last meeting of the Toronto Presbytery was prompted from the most generous desire to solve a difficulty which is considered a very serious one, viz.: "How to secure employment for the ministers of our Church who have reached the age of fifty-five." Now I don't think Mr. Mackay's noble effort will succeed along this line—since the time limit call would be regarded as inferior to the time-honoured and historic call, and the ministers and congregations adopting this plan would be regarded as occupying an inferior place. If we are going to adopt the itinerating system at all, let us adopt it wholly, and if not wholly then not at all.

Can we not utilize the system that we have to better advantage? Can we not get our young men of the graduating classes in all our colleges to come to the help of the Church and solve this difficult problem for her? And to their credit be it said, many of them have done this in the past and many of them are doing it now. But I believe more might be done in this direction. If every young man on having completed his college course would ask himself the question, or rather ask the great Master, Where can I be most useful and best fitted to build up Thy cause, where are the hard fields and discouraging fields to be found, such as are neglected and even shunned—"here am I, send me." Such a spirit of unselfishness and consecration on the part of the young men of our Church would soon clear up the difficulty. The advanced in age and experience would have suitable fields of labour opening up for them, and the younger men in their turn would follow them. It would be the glory of our young men to lay foundations, resuscitate old decaying fields and revive the cause where it is dying or dead. This is something like the reformation that is greatly needed in our Church, to-day.

Surely it is a sad and humiliating sight to find so many applications sent in asking for a hearing, when a desirable and convenient charge presents itself; while a less favorable field receives but scanty attention. "My brethren, these things ought not so to be."

March 1891.

### PAPAL IDOLATRY.

MR. EDITOR,—After spending twenty-five years in the Church of Rome as one of her most devoted priests, it has pleased our merciful God to grant me, these last thirty-three years, to walk in the saving lights of the Gospel of Jesus Christ as a Presbyterian minister.

This tells you that I have had opportunities to study and understand those two systems of religion, as very few men ever had. Yes! Twenty-five years a priest of Rome followed by thirty-three years a Presbyterian minister! Who can show such a record in the whole world, to-day?

But the more I look upon those many years given to the service of the Pope of Rome as well as upon those consecrated to the preaching of the Gospel of Christ in the Presbyterian Church, the more I feel that I have a solemn duty to perform before going to my grave.

In a few days I will see the end of my eighty-two years of life. Death cannot be far away. My tomb is there, very near! It is in its presence that my God wants me to deliver both to the Roman Catholics and to the Protestants the solemn message which He has entrusted to me for their both.

To the Roman Catholics I will say, with a heart full of love, charity and compassion. Your religion is nothing else but the old Paganism of the Greeks, the Persians and the Romans mixed with a great deal of Judaism and a few fragments of Christianity. With the help of God I will show this so clearly that I hope you will see it.

To the Protestants of all classes but particularly to the ministers of the Gospel I feel constrained to say. One of the most deplorable things I have seen since I am in your midst is the strange ignorance in which many of you are kept about the errors, superstitions, idolatries, and unspeakable abominations which constitute the Roman Catholic religion of to-day. It is with an unspeakable sadness that I see the fulfilment of the prophecy of Christ who, evidently speaking of the present successful efforts of the bishops and priests of Rome to deceive the disciples of the Gospel all over the world, said: "Thou, if it were possible, they shall deceive the very elect." . . . How many of our very elect not only among the Episcopalians, but even among the Presbyterians, have been deceived, these last thirty years, under our eyes!

It is too generally forgotten that Rome is as much the greatest danger ahead for the Church of Christ, to-day, as when she was reddening Europe with the blood of the millions of martyrs slaughtered at the feet of her gold, silver, brass, marble and wafer idols.



The atmosphere of light, honesty, truth and holiness, in which the ministers of the Gospel are born and raised, makes it almost impossible to realize the dark mysteries of idolatry, immorality, degrading slavery, hatred of the Word of God which are at their doors under the name of Romanism.

Just as in the last civil war, between the Southern and the Northern States, many times, the Confederates not only dressed themselves with the very clothing and marched under the colours of the soldiers of liberty in order to approach and conquer them more easily; so, to-day, many skillful Roman Catholic writers conceal their own colours, and adopt for a time the colours of the soldiers of the Gospel, in order to approach and conquer them more easily.

Many of the most learned and honest Protestant ministers and laymen not only in England but also in the United States and Canada are to-day the victims of that deception.

Please, Mr. Editor, reproduce in your columns the following few arguments I respectfully present to the consideration of your readers to show them that it is their duty to do all in their power to convert the idolaters who are in China, Japan, India, under the names of Buddhists, Brahminists, etc., it is still more their duty to give the light of the Gospel of Christ to the idolaters who are at their doors under the name of Roman Catholics. Yours truly in Christ,

C. CHINIQUY.

PAPAL IDOLATRY.

(First Consideration.)

TRANSUBSTANTIATION IS IDOLATRY.

In order that both Protestants and Roman Catholics may clearly understand that we are perfectly correct when we say that the Church of Rome makes a god of a wafer, and is, in consequence, an idolatrous Church, I copy here the decrees of the Council of Trent.

COUNCIL OF TRENT.

Canon I.—"If any shall deny that in the Sacrament of the most holy Eucharist, there is contained truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ, but shall say He is only in it in sign or figure, or power, let him be accursed."

Canon II.—"If any man shall say that in the Sacrament of the most holy Eucharist, there remains the substance of bread and wine, together with the body and blood of our Lord Jesus Christ, and shall deny that wonderful and remarkable conversion of the whole substance of the bread into the body and the whole substance of the wine into the blood, while only the appearance of bread and wine remains, which conversion the Catholic Church most aptly calls Transubstantiation, let him be accursed."

Canon VI.—"If any man shall say, that in the holy sacrament of the Eucharist, Christ the only begotten Son of God, is not to be adored, and that outwardly with the worship of Latria, and therefore that He ought neither to be venerated by any especial celebration, nor carried solemnly about in processions, according to the universal and laudable right and custom of the Church, or that He ought not publicly to be exhibited to the people that He may be worshipped, and that the worshippers of Him are idolaters, let him be accursed."

The Catechism of the Council of Trent speaks still more clearly and says:—

"The pastors will explain that in the holy Eucharist (the consecrated wafer) the true body of Jesus Christ is contained with all that constitutes a body and belongs to it, such as the bones and nerves, and that is a whole Christ."—Council of Trent Catechism.

Both Roman Catholics and Protestants acknowledge that idolatry is one of the greatest sins that man can commit. But what is "Idolatry?" It is the giving to a created being the respect, adoration and love which are due to God alone. To make a god with our own hands, or to worship as a god, any of the creatures which are on earth, in the air, in the sea, or even in heaven is idolatry.

On the Mount Sinai, in the midst of lightnings and thunders, God Almighty wrote on the stone with His own fingers:—

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt not have other gods before Me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Me."—Exodus xx.

God has never uttered any words more plain, simple, and clear than these. The young schoolboy, as well as the most profound philosopher, understands that by these words God Almighty forever forbade to make a god of a thing which is created, even if that created thing dwells in "heaven above."

Now what does the Right Rev. Cardinal Taschereau and all the priests of Rome do every morning? Do they not take a "created thing," a wafer and do they not pretend to change that wafer into God? Do they not adore that wafer, when they think it turned into God?

What was the crime of Aaron and the people in the desert when they made the golden calf? Was it not idolatry? But where is the difference between the crime of Aaron and the iniquity of Cardinal Taschereau and all the priests of Rome? The only difference is that the first one made a god of the melted gold bracelets and earrings of the Israelites, while the latter make their gods of a little dough baked between two well-polished heated irons. Aaron said to the people: "Break off the golden earrings which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf; and they said,

'These be thy Gods, O Israel, which brought thee out of the land of Egypt.'" (Exodus xxxii.) Now, Cardinal Taschereau, with all the priests, every day say to their servants: "I want to make new gods and new Christs; I have no more in the tabernacle." And the servants of the Cardinal and of the priests bring some wheat flour, mix it with a little water, and bake the dough between that heated graving tool. And a moment after the bishop and the priests, holding in their hands those wafers, say: "This is Jesus Christ the Lamb of God. . . . This is God Himself, who, being incarnated, has saved you on the cross. . . . Come and adore Him." And the people say in their heart, and they sing with their lips, "This is our incarnated god, who, on the cross, died to save us. . . . Let us adore him." And prostrating their faces to the dust, they adore their god whom their priest has just made before their eyes with a wafer baked with a heated graving tool!

Is not the idolatry of Cardinal Taschereau and his priests as gross and criminal as the idolatry of Aaron and his people? Is not the wafer god of the Pope as contemptible, ridiculous, impotent, powerless as the gold calf-god of Aaron? Are not the two forms of idolatry as insulting to the great God, who has said: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself to them nor serve them?"

Now, mark you, the idolatrous Israelites, in worshipping the golden calf, had indeed the intention of worshipping the true God, "who brought them out of Egypt," just as the idolatrous papists, in worshipping the wafer, have the intention of worshipping the true Christ, who saved us.

I know that Cardinal Taschereau and his priests will answer me: "Jesus Christ has given us the order and the power to change the wafer into our God when He said, 'this is my body, . . . this is my blood. . . . Do this in remembrance of Me.'" But I answer: "Christ has never received the power from His Father to do a thing that the Eternal Father had forever forbidden." . . . On Mount Sinai that Almighty God had given His command, "Never to make an engraven image of anything . . . and turn that graven image into God . . . bow down before it, and adore it." Has God ever repealed that law? No! He can not! For Himself, speaking through Christ, has said: "Heaven and earth shall pass away, but my word shall never pass away." Has not Christ said: "I come to fulfil the commandments of My Father?" How could He have said these words if He had given to the Popes and their priests the power to break the most solemn and sacred of them all? No! Christ would not allow His apostles and His Church to take a wafer, make an image upon it, turn it into God, and adore it. We know He said: "This is My body." (Luke xxii. 19.) But this was in a figurative way, to tell them that the bread was to be broken and eaten by them, that they might ever remember "His body nailed to the cross for them."

It was then as it is now; "When a thing is chosen to represent another thing, it is called by the name of the thing it represents." For instance, when a man shows the portrait of his wife and children to his friends, he does not generally say: This is the portrait, the remembrance of my dear wife and my beloved children; he simply says: "This is my wife; these are my children."

David says, Psalm cxxi. 105: "Thy word is a lamp unto my feet." Will ever the Pope sufficiently forget all the laws of common sense to tell us that the Word of God is really a lamp? And when Christ says: "I am the door" (John x. 9), "I am the true vine" (John xv. 1), had he really the intention to make us believe that He was a door, or a vine? Does not Paul, speaking of the "Rock" from which Moses drew the waters in the desert say, "That Rock was Christ?"

Will the Roman Catholic bishops and priests, some day, try to persuade us that the Rock was really Christ, His body, soul and divinity, because the Holy Ghost says, "That Rock was Christ?" No. They acknowledge that the Rock was not Christ, though Paul says "The Rock was Christ." It was only a figure, a type, a memorial of Christ, and because it was so it was called Christ. So when our Saviour says, "This (bread) is My body. . . . Do this in remembrance of Me," He makes us understand that the bread was called "His body," because it was presented to us that we might remember "His body."

But even suppose, for the sake of argument, that we should interpret these words of Christ, "This is My body—this is My blood," in their literal meaning, should we not yet hold him to be an idolator who would worship the wafer, since Christ would have taught by these words the presence only of His material, human body, the body that died (My body which was broken for you), and His material blood, and not of His divinity? Now, what the Christian worships in Christ is not the body that died on the cross, but the Son of God that sitteth at the right hand of God.

(Second Consideration.)

TRANSUBSTANTIATION IS THE MOST DEGRADING FORM OF IDOLATRY.

When the Persians adore the rising sun, they give their homage to the greatest and most glorious being which is presented to our human vision. The magnificent fiery orb, which rises as a giant, every morning, from behind the horizon, to pass over the world and pour everywhere its floods of heat, light and life, cannot be contemplated without feelings of respect, admiration and awe. Man must raise his eyes up

to see that glorious sun; he must take up the eagle's wings to follow its giant march throughout the myriads of worlds which are suspended over our heads. It is easy to understand that poor, fallen and blind humanity may take that great being for a God.

Can we be surprised that the Roman Catholic nations are so fast falling down into the abyss of infidelity and atheism when they hear their priests telling them that the wafer is the great God who has created heaven and earth and saved this perishing world by dying on the cross?

(Third Consideration.)

TRANSUBSTANTIATION MAKES GOD INFERIOR TO MAN, AND CHANGES MAN INTO GOD

The Creator is above the created thing, but it is evident that, in the dogma of Transubstantiation, the priest of Rome is put much above his god.

It will not require long reflection to understand, that, by his magical power, in the act of changing the wafer into their god, the popes and the priests of Rome become infinitely stronger, more powerful, and superior to their poor ignominious divinity. For they assure us that the very moment the priest speaks, God obeys, and submits Himself to the will of that priest; He can not resist; he can not delay; He must come down from His throne, and lodge His humanity and divinity in that little round and thin cake on which the officiating priest has said, "*Hoc est enim corpus meum.*"

Let both the Roman Catholics and the Protestants well consider that the Church of Rome positively says that the priests can perform that tremendous miracle, not only once a day, at mass, but at every moment of the day and night it will please them to pronounce those words, with the required intention, the bread is changed into the body, blood, soul and divinity of Jesus Christ. For instance, let the bishops and priests of Paris and London, of Constantinople and Peking, of Rome and Geneva, of New York, Quebec or Montreal, pass through the streets of those cities to-day, and, stopping before their bakeries, pronounce on the loaves of bread which are there, under their eyes, the words: "*Hoc est enim corpus meum.*" there will not remain a single loaf of bread in any one of those bakeries! Every loaf will have been changed into the body, blood, soul and divinity of Jesus Christ. More than that, every particle of those loaves if they are crushed into fragments and pulverized, will be changed into the true body, blood, soul and divinity of Jesus Christ! and eternally cursed must be those who will not adore each one of those millions and millions of fragments and atoms of bread as the great and merciful God.

But if these considerations are not sufficient to convince every intelligent Roman Catholic and Protestant of the monstrous character which the dogma of transubstantiation bears on its face, let them reflect on the following propositions, which I challenge the Catholic bishops of the whole world to deny:—

The Church of Rome not only teaches her blind followers that every good priest has the tremendous power of transforming the wafers, and all the wheat loaves of bread which are on the earth, into God, at every hour of the day or night, in the churches, in the streets, in the bakers' carts and bakers' shops, but every "bad priest," every drunken priest, every interdicted and excommunicated priest, has the same power over God. And no pope, no bishop, not God Almighty Himself, can take away from those bad, drunken, interdicted excommunicated priests that super-divine power of changing the millions of loaves of bread which are on this globe into as many bodies, souls, divinities of Jesus Christ.

For instance, do not the bishops and the priests of Rome say that I, the ex-priest Chiniquy, am one of the most wicked men the world has ever seen? Well, it is one of the articles of the religion taught by the infallible Church of Rome, that I, Chiniquy, the infamous, the interdicted, excommunicated priest, still possess that supreme power over the God of Rome, and I could go to-morrow through the streets of your fair city and turn all the loaves of bread in the bakeries into popish gods.

Does not the Church of Rome proclaim by that incredible doctrine that not only her good but her bad and renegade priests are more above God in power, dignity, prerogatives, than heaven is above the earth? Does not the Pope prove by such teaching that he and his priests are the anti-Christ of whom Paul speaks?—"Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the temple of God, showing himself that he is a God."—2nd. Thes. ii.

Where can we find that "man of perdition, who exalteth himself above God," if he is not the Pope and his priests, who boast that at every hour of the day or night, God Almighty is bound to come at their bidding into that little cake, and when there, He is absolutely powerless to resist them! They carry Him in their vest or pants' pocket; they drive Him in their buggies through the country, or force Him to accompany them on railways or steamships, shut Him up in their secret chambers, or tabernacles, where, more than once, the rats and mice put an end to His miserable existence.

Now, I ask—Was it possible to invent anything more insulting to God and man than that doctrine of Transubstantiation? Could the Divine person of God and His Christ be more outraged and degraded than by that lie which makes man believe that he may make his god with a little cake, eat it, vomit it, and swallow it again?

Satan, not being able to dethrone our great God from heaven, has at last succeeded, through the Pope, to drag him down from His throne in the human heart, and drown Him in the vomited matters rejected by the stomach of a sick priest! What a triumph for Satan in his war against God and His beloved and eternal Son!

C. CHINIQUY.

## Pastor and People.

### TO HEAVENLY MANSIONS.

(Dying words of a little girl to her mother.)

"The Lord is taking me,"  
Taking me home;  
Out of the darkness,  
Out of the gloom;  
Into the light  
And glory above  
Into the presence  
Of infinite Love!

"The Lord is taking me,"  
Taking me home  
To Jesus my Saviour—  
No more to roam.  
Gladly I go,  
Dear Jesus, with Thee;  
Trusting Thy merits  
As my only plea.

"The Lord is taking me,"  
Taking me home;  
Into the brightness  
Of heaven I come.  
Oh! glorious rest,  
Oh! happy day;  
Heaven at last,  
And heaven always!

—Mrs. Augusta M. Chance.

### FRENCH EVANGELIZATION.

BY PRINCIPAL MACVICAR, DD., LL.D.

(Concluded.)

WILL YOU ANSWER OBJECTIONS TO FRENCH  
EVANGELIZATION?

Certainly, but it is one thing to shatter a man's arguments and expose the weakness of his position, and quite another to fill him with the spirit of truth and make him an enthusiastic gospel worker. We can do the former, but the Spirit of God alone can do the latter.

Objection 1st. French evangelization is a form of proselytism. Answer. So are foreign missions. They are a deliberate and determined effort to turn intelligent and often highly educated men away from Confucianism, Buddhism, Mohamadanism, etc. I have found those who offer this first objection sometimes very zealous in their advocacy of such missions. They are forward in making speeches and writing in favour of them. This is all right. These things they ought to do and not leave the other undone. We only ask them to be consistent, and then they will answer their own objection either by abandoning foreign missions or honestly aiding French evangelization.

One word more in this connection. We are not terrified or abashed by the application to our work of the big and ugly term proselytism. It is easy to hurl bad names at people's heads. This is an old favourite method with certain controversialists of which Jesus warns us when He says that if they call the Master Beelzebub they are certain to have no milder names for his servants. If proselytism means pressing the saving truth of God upon the hearts and consciences of those who know it not then we plead guilty. But if this work is to be stopped all round, then not only must foreign and home missions come to an end, but all the pulpits of our land must be silenced, except those in which another Gospel than that of Jesus Christ is preached.

Objection 2nd. The people enjoy their present religion and should be left alone.

Answer. This is said usually by persons who have never mingled with the people and have no means of ascertaining the correctness or incorrectness of their assertion. It is a pretty widely accepted rule of common sense that men should be silent about what they do not know. The fact is just the opposite of what is asserted. Thousands upon thousands of the people are heartily tired of the religious fetters by which they are bound. Thousands of them have broken these fetters, and have paid the price of their freedom by suffering social ostracism and bitter ecclesiastical persecution in many forms. They have been expatriated on this account.

But are we really to accept the doctrine that contentment in error and darkness is sufficient to make it unnecessary to give men the Gospel? Chinese, Hindus and Africans are so satisfied with their religions that they drive missionaries from their shores and rob and murder them to prevent them interfering with their old beliefs and practices. But we persist in seeking to evangelize these nations; and we are right in doing so, in spite of their attachment to hoary superstitions. Let us be equally generous to all, to Frenchmen as well as to Chinese.

Objection 3rd. This work disturbs the quietness that used to reign, and interferes with business. Answer. The apostolic rule is, "first pure then peaceable." A cursory view of the creed we combat should convince fair-minded persons that it is far from possessing such Scriptural purity as to justify inaction on our part; and a desire for quietness must not be allowed to veto our right to distribute the word and preach the Gospel of Christ. If the truth disturbs and turns upside down existing institutions, let them be disturbed. It is good for them. The disturbance will only be temporary, and the peace that follows will rest upon a solid and enduring foundation. Business is interfered with. Suppose we grant it. There

is no doubt that when men are enlightened they will claim and exercise their God-given rights, and refuse to be the unresisting tools of others whether for political or money-making purposes. I am not prepared to grant that business is never to be interfered with. There are many forms of business that should be overthrown to-morrow, and that would meet this doom were God's law fully obeyed. And, even in their best estate, business and money are not the highest things in the world. One who had conducted a great national business, and possessed a huge pile of money, made this confession: "The law of Thy mouth is better unto me than thousands of gold and silver." (Psa. cxix. 72.)

Have we not heard enough of the anti-Scriptural assumption that business has a right to be first and supreme, and on no account to be interfered with? Is it not time for those who fear God to say that His truth is not to be set aside or selfishly withheld from the nations, and especially from those who are our nearest neighbours? I protest, in the name of all believers, against the interference with heaven's order of things which constantly puts business, whether in the office, on the farm, or in the bank, first and the kingdom of God second.

Objection 4th. The converts are good for nothing—they are only the malcontents of the Romish Church. Answer.

Malcontents are often the most enlightened and progressive members of the community. And is it, in the eyes of lovers of truth and freedom, a crime or a reproach to be dissatisfied with the teachings and the exactions of Rome? "Good for nothing;" A very serious charge, yet often made. It would be interesting and helpful to know how this estimate is reached. Is it by considering the price God paid for the redemption of these souls? Is He to be charged with error, or lack of foresight and wisdom in giving His only begotten Son to save French Canadians? Surely not. He is not the Redeemer of good for nothings. He saves the lost, but deems them worth being saved; and He certainly does not discriminate against Frenchmen, or exclude them from the gracious promise. "They shall be mine, saith the Lord of hosts, in the day that I do make, even a peculiar treasure." (Mal. iii. 17.) What Christ is pleased to purchase with the travail of His soul we should be slow to designate as good for nothing. The irrelevance of our age in this respect deserves rebuke.

If it should be said that not a few of the converts are poor, the work of giving them the pure Gospel is none the less Christ-like on this account. On the contrary, it agrees all the more closely with the experience of an apostle, who, on looking over the converts under his ministry could only say of them—"not many wise men after the flesh, not many mighty, not many noble are called." We remember, too, the taunt uttered in the days of Christ when it was asked: "Have any of the rulers or of the Pharisees believed on Him?" And our critics have surely not forgotten that one of the strongest evidences of Christianity offered by the Head of the Church when He wished to cheer and strengthen an imprisoned servant was the fact that to the poor the Gospel was preached. We must cherish this old apologetic, and guard against caste in Christian as well as in heathen lands.

But if this fourth objection means that our real converts—for there are occasionally sham converts among Frenchmen as well as among Scotchmen and Irishmen—are lacking in zeal and spiritual activity, we say the charge is made in ignorance of the facts, and in opposition to very telling facts. I venture to affirm that the prayer meetings of our French churches are better attended than those of our English churches. The Bible is read among the people—among converts as a class—with greater eagerness and far less scepticism than among self-satisfied Anglo-Saxons, and a much larger proportion of their entire number devote themselves to missionary service. In proof of this it may be added that the work of thirty-six mission schools, with an aggregate attendance of 1000 pupils, and ninety-five mission stations is conducted chiefly by converts; while not a few who are the fruit of French Evangelization are physicians, lawyers, merchants, etc. Over 3,000 pupils have passed through the schools at Pointe-aux-Trembles, where they received a thorough Christian education. Sixty-five of those in attendance last session are members of the Church, a considerable number of whom have the ministry and missionary service in view. There are fifteen French students in this College, and the names of twenty-three who have passed through our curriculum stand on the roll of alumni.

### GRUMBLERS.

It is a strange thing that those who are not satisfied with the progress their Church is making do not go to work and do something and thus lift the stigma from their do-nothing Church. But it has always been the case that the grumblers do nothing in the way of pushing things along. If your Church is not moving along as fast as it should, it is because you are not making any effort to have it move. A cart will not go up hill of its own accord. But if the horse be attached to it, and you lock the wheels going up-grade, it will only make it more difficult to ascend. Poor deluded soul, it is the same with your Church! It will not make progress unless you get into the harness; but even then, if you lock the wheels with a grumble, it will be difficult work at best. We are of the opinion that nothing will so completely cure a Church-grumbler as downright hard work in the Master's cause.—*Christian Worker.*

## Our Young Folks.

### BE CAREFUL WHAT YOU SOW.

Be careful what you sow, boys!  
For seed will surely grow, boys!  
The dew will fall,  
The rain will splash,  
The clouds will darken,  
And the sunshine flash;  
And the boy who sows good seed to-day  
Shall reap the crop to-morrow.

Be careful what you sow, girls!  
For every seed will grow, girls!  
Though it may fall  
Where you cannot know,  
Yet in summer and shade  
It will surely grow;  
And the girl who sows good seed to-day  
Shall reap the crop to-morrow.

Be careful what you sow, boys!  
For seeds will surely grow, boys!  
If you plant bad seed  
By the wayside high,  
You must reap the harvest  
By-and-by;  
And the boy who sows wild oats to-day  
Must reap wild oats to-morrow.

Be careful what you sow, girls!  
For all the bad will grow, girls!  
And the girl who sows  
With careless hand  
Is scattering thistles  
Over the land  
Must know that whatever she sows to-day  
She must reap the same to-morrow.

### THERE IS A BOY I CAN TRUST.

We once visited a public school. At recess a little fellow came up and spoke to the teacher; as he turned to go down the platform the master said: "There is a boy I can trust. He never failed me. We followed him with our eye, and looked at him when he took his seat after recess. He had a fine, open, manly face. We thought a great deal of the master's remark. What a character had that boy earned! He had already got what would be worth more than a fortune. It would be a passport in the best store in the city, and what is better, into the confidence and respect of the whole community. We wonder if the boys know how soon they are rated by other people. Every boy in the neighbourhood is known, and opinions are formed of him; he has a character favourable or unfavourable. A boy of whom the master can say: "I can trust him; he never failed me," will never want employment.

### A NOBLE EXAMPLE FOR THE YOUNG.

Wendell Phillips is an example of what a rich young man may become who resists the temptations of early dissipation. He developed a grand moral character, and must ever remain one of the noblest figures in the history of New England. An interesting illustration is related of his early boyhood. One day, after hearing Dr. Lyman Beecher preach, he repaired to his room, threw himself on the floor, and cried, "O, God, I belong to thee. Take what is Thine own. I ask this, that whenever a thing be wrong it may have no power of temptation over me; and whenever a thing be right it may take no courage to do it." "And," observed Mr Phillips, in later years in life, "I have never found anything that impressed me as being wrong exerting any temptation over me, nor has a required any courage on my part to do whatever I believed to be right." In other words, in that supreme hour his moral nature conquered and subjugated his lower self. For thenceforth there was no compromise with animalism, with selfishness, cupidity, or, in a word, with any debasing inclination, they were suppliants at the feet of his soul.

### JACK WARKER AND WHAT BECAME OF HIM.

Jack's father was dead and his mother took in washing. It was December and some of Jack's schoolmates had a long double sled and Jack had often wished for a ride on it. One night some of the boys were out sliding on the sled in front of Jack's house because there was a steep hill there. Pretty soon there was a great, great shriek, and Jack ran to see what was the matter. He found that one of the boy's legs was broken. After that Jack's mother was afraid to have Jack slide. One day Jack's mother came to him and said: "There is a lady who wants me to come to her house and do her washing, and while I am gone I do not want you to slide, do you hear?" asked his mother. "Yes'm," answered Jack. Then he told his mother good-bye, and she started. Jack wandered out to the front gate. He saw the boys out sliding. "Come out and have a slide," said one of the boys whose name was Tom. Jack slowly opened the gate and said, "All right," though his conscience pricked him when he jumped on the sled. He waited till the other boys got on, and said: "Are you sure that we won't tumble out and get hurt?" "Of course not," said one of the boys. So they started. But the boy in front looked behind him and did not steer the sled in the right place, and they were going right to the place where the boy had broken his leg. They were just at the top of the bank; some of the boys noticed the danger and shouted, but it was too late. Jack met with nothing worse than a broken arm. One day he said: "Mother, I do not think I will disobey you again." And he never did.



## PRESBYTERY MEETINGS.

**PRESBYTERY OF SAUGEN.**—This Presbytery met in Palmerston recently. Mr. McNair reported that he had moderated in a call from Holstein and Fairbairn in favour of the Rev. John Moore, of Allenford, etc., in the Presbytery of Bruce. The call was signed by 116 members and forty adherents, with a promise of \$750 per annum and manse. The call was sustained and transmitted to the Presbytery of Bruce with relative papers. In the event of the Presbytery of Bruce agreeing to the translation, the Presbytery will meet in Holstein on April 28, at three p.m., for his induction, Mr. Morrison to preside, Mr. McKellar to preach, Mr. Thom to address the minister and Mr. McNair the people. Mr. Young, on behalf of the deputation appointed to meet with the two congregations in Harrison to ascertain what could be done towards a union of them, reported that they had met with both congregations, but had so far failed to bring about a union. The Presbytery agreed to transmit a memorial to the General Assembly to get the name of Mrs. Bickell placed on the Widows' and Orphans' Fund. Reports on Systematic Benevolence, Sabbath Schools, State of Religion and Temperance were given by Messrs. Thom, Stewart, Niven and Cameron respectively, which were received and adopted. The following were appointed commissioners to the next General Assembly: Ministers—Messrs. Niven, McKellar and Morrison; elders—Messrs. Thomas Lauder, James McMullen, M.P., and Duncan McLellan. It was unanimously agreed, "That the Presbytery of Saugen here assembled most humbly and respectfully memorialize the Parliament of Canada not merely to hear the voice of the various Churches ament prohibition, but also to take such practical measures as will meet the wishes of the people of the Dominion. And we also pledge our support to such platform and will use all lawful means to elect such representatives as shall favour prohibition."—S. YOUNG, *Pres. Clerk*.

**PRESBYTERY OF CHATHAM.**—This Presbytery met at Chatham recently. A conference was held on the evening of the 9th on the State of Religion, Temperance and Sabbath Schools in connection with the reports on these subjects. Next day Rev. A. L. Manson was chosen Moderator for the next twelve months. The Clerk reported that, as appointed, he organized a congregation at Bridge End and that immediately thereafter steps were taken to obtain funds to erect a place of worship there. On behalf of the committee with Presbyterial powers appointed to confer with the Ridge and Bethel, Mr. Larkin reported that the committee had declined to separate the Ridge from Bethel, but had continued the existing union for six months longer. Mr. McColl reported that as yet he had not visited North and South Woodslee; he was re-appointed to visit these places. On motion duly made and seconded it was agreed to ask for grants from the Augmentation Fund as follows: For West Tilbury and Comber, \$165; for Duart and Highgate, \$200; for Dawn, \$200; for the Ridge, Bethel and Bridge End, \$150. And from the Home Mission Fund, for Strongfield, \$3 per Sabbath; for Blytheswood and L. Goldsmith, \$3 per Sabbath; and for Colchester, \$3 per Sabbath. Mr. Armstrong was examined and taken under the supervision of the Presbytery, inasmuch as he purposes studying for the ministry. It was agreed to hold the next regular meeting of Presbytery in First Church, Chatham, on July 14, at ten a.m. The resignation of Mr. Russell, Bothwell, was accepted, and Mr. Becket was appointed Moderator of Session, and to preach and declare the pulpit vacant. The following were appointed commissioners to the General Assembly: Revs. Alexander L. Manson and W. Malcolm Kay by rotation, and Revs. J. Gray, Dr. Battisby and J. Becket by ballot. An elder from Windsor and First Church, Chatham, by rotation, and Mr. Anderson, Dr. Stewart and A. Laing by ballot. The following overture to the General Assembly was adopted: Whereas, some Presbyteries hold their last regular meeting in March before the General Assembly meets and whereas applications for the reception of ministers from other Churches frequently come to hand so near the meeting of the Assembly that it is impossible for some Presbyteries to consider such applications, the Presbytery of Chatham hereby memorializes the General Assembly, asking them to exact that no application be received that has not been made prior to the 1st of March each year. Dr. Battisby and Mr. Farquharson were appointed to support the overture. On motion duly made and seconded, Rev. T. Sedgwick was nominated as Moderator of Assembly. On motion the Presbytery expressed its approval of the remit on Marriage. The remit on the Aged and Infirm Ministers' Fund was also considered and on motion it was carried that the proposed changes of rule 9 be agreed to, with the recommendation that \$150 be the annuity for ten years' service.—W. WALKER, *Pres. Clerk*.

**PRESBYTERY OF PETERBOROUGH.**—This Presbytery met at Port Hope recently. There were present twelve ministers and six elders. Rev. John MacEwen was appointed Moderator for six months. The report of the commission of Presbytery appointed to visit Centreville and Millbrook on the subject of the re-union of these stations was read. The commission decided that the present relationships remain as they now are, viz., Centreville an independent charge and Millbrook and Garden Hill united as one pastoral charge. Upon request the Presbytery agreed to take the usual steps to obtain leave for Mr. McMillan, missionary at Havelock, to retire from the active duties of the ministry on account of impaired health. Leave, upon application, was granted to moderate in calls in the congregations of Centreville, Millbrook, etc., and St. Andrew's, Peterborough. It was agreed that elders as well as ministers be elected by rotation as delegates to the Assembly. The overture on the subject of the reduction of claims upon the Assembly Fund was ordered to be transmitted to the Assembly but without endorsement. Reports were received from all the augmented congregations within the bounds. Reports on the State of Religion, Sabbath Schools, Temperance, Systematic Benevolence, Sabbath Observance and Statistics were read and adopted. On the recommendation of the Committee on the Superintendence of Students the Presbytery adopted the following resolution: "The Presbytery having received a highly satisfactory report of Mr. D. P. Oswald's examinations and having abundant evidence of his success in mission work agree to apply to the Assembly for leave to take him on trial for license." Arrangements were made for the licensing of Messrs. R. J. Hunter and W. M. Haig, now completing their studies in Knox College. Messrs. Ewing, Windell, Andrews, Bennett, Duncan, Sutherland, ministers; and Messrs. G. Morrison, D. Jamieson, Alexander Wood, W. M. Graham, W. E. Roxburgh and J. Craick, elders, were appointed as delegates to the General Assembly. The Clerk was authorized, as formerly, to correspond with the ministers and elders appointed and in the event of any declining his appointment to choose the next in order on the roll. It was agreed to ask the St. Andrew's congregation to pay the travelling expenses of the ministers who had acted as assessors to the Session in November, 1889, and the congregation of Centreville and Millbrook to pay the expenses of the commissioners who had visited the field in January last on the subject of the re-union of the congregations. It was agreed to ask the Home Mission Committee to erect the mission station of Havelock into an augmented charge. Mr. Bennett was authorized to take the usual steps for the ordination of elders in Janetville. The next regular meeting of Presbytery was appointed to be held in St. Andrew's Church, Peterborough, on the first Tuesday of July, 1891, at 9.30 o'clock. A circular from the Presbytery of St. John was read to the effect that the Rev. Archibald McDougall, B.D., Ph.D., had been declared no longer a minister of the Presbyterian Church in Canada. Before the close of the third sederunt a very refreshing conference was held on the subject of "The Place and Power of the Holy Spirit in the Church at the present day."—WILLIAM BENNETT, *Pres. Clerk*.

**PRESBYTERY OF HAMILTON.**—This Presbytery met at Hamilton in St. Paul's Church, recently. There were present thirty-three ministers and seventeen elders, Rev. J. A. Young, M.A., Moderator, in the chair. The report of the Committee on Remittant division of Presbytery was received. The majority of the returns of Sessions to the remit were in favour of the proposed division. It was moved by Mr. McCuaig and seconded by Mr. D. W. Beadle, That the Presbytery memorialize the General Assembly to authorize the formation of a new Presbytery within the territorial bounds of the present Presbytery of Hamilton, such Presbytery to embrace the territory included in the counties of Lincoln and Welland, and the townships of Moulton, Sherbrook, Dunn and Carbury, provided that the congregations of Grimsby and Muir Settlement for the most part included in the aforementioned territory be not included in the new Presbytery, and that the said Presbytery be officially known as the Presbytery of Niagara, and that it shall have its first meeting in the First Presbyterian Church, St. Catharines, on Monday, the 6th day of July next, at half-past seven o'clock in the evening. It was moved in amendment by Mr. Burson and duly seconded that the motion lie on the table. The amendment was lost. The motion was carried by twenty-five to thirteen. On the roll being called twenty-five voted yea and seventeen voted nay. Dr. Laing, Dr. Fletcher and Mr. Ratcliffe were appointed to support the resolution on the floor of the Assembly. The following brethren were appointed commissioners to the General Assembly: Ministers, Dr. Fletcher, Dr. Laing, Messrs. Ratcliffe, Chestnut, Cruickshank and Robertson by rotation; Dr. Laidlaw, Messrs. Burson, Abraham and James Murray by ballot. Elders, Dr. Macdonald, A. J. Mackenzie, John Charlton, M.P., William Parker, James McQueen, M. Leggat, Dr. McClure, Dr. Fares, R. McQueen and R. Lawrie. Mr. A. D. Macdonald, of Seaforth, and Mr. Thomas Sedgwick, of Tatamagouche, were put in nomination for the Moderatorship of the General Assembly. A majority voted for Mr. Sedgwick. His nomination was then made unanimous. The Rev. John Wells, of Jarvis, and the Rev. S. Carruthers, of Beverley, resigned their respective charges. The Presbytery accepted with regret the resignation of these brethren who have laboured faithfully and successfully within the bounds for many years. Committees were appointed to draft suitable minutes in connection with the resignation of Messrs. Wells and Carruthers. Rev. A. K. Casswell declined the call from Waterford and Windham Centre. Reports of Committees on the State of Religion, Temperance and Sabbath Schools were received and ordered to be transmitted to the Conveners of the Synod's Committees. The condition of the vacant congregation and mission stations within the bounds was fully considered. Applications for grants from augmented congregations were also carefully considered. The remit on marriage with deceased wife's sister or niece was approved *simpliciter*. The report of committee on General Assembly's remit on Aged and Infirm Ministers' Fund was presented. The report, which recommended as follows, was adopted: That rule 3 remain as at present; that rule 4 be approved as recommended by special committee; that rule 10 remain as at present; that the proposal of Standing Committee in regard to rule 15 be approved; that proposal regarding rule 16 be also approved. A large number of session records were examined, found to be correctly kept, and attested accordingly. Authority to moderate in a call in several vacant congregations was granted.—D. H. FLETCHER, *Acting Clerk*.

**PRESBYTERY OF SARNIA.**—This Presbytery held its regular quarterly meeting in St. Andrew's Church, Sarnia, recently, and was constituted by Rev. Mr. McKibbin, Moderator, whose term was extended for the next six months. Reports were read from the various members regarding the holding of missionary meetings throughout the bounds, which were received. Rev. Mr. Currie, Convener of the Presbytery's Home Missions Committee, gave in the half-yearly report, from the 1st of October, 1890, to the 30th of March, 1891. It was received. The report showed that the claims for the half year, for stations, were \$138; and for augmented congregations, \$250. The deputation appointed to visit Log Church reported that they had agreed on a basis of union satisfactory to all parties. The report was received, and the Presbytery declared Napier and Log Church united under that designation. Rev. Mr. Tibb, Convener of the Committee on Sabbath Schools, gave in an excellent report, which was received, and the thanks of the Presbytery tendered him for the same, with instructions to forward the report to the Convener of the Synod's Committee on that question. Rev. Mr. McKee, an ordained minister within the bounds, was asked to take his seat with the Presbytery. The Presbytery proceeded to elect delegates to the General Assembly in June next. Revs. Messrs. Tibb and Lauchland were appointed scrutineers. The following delegates were elected: Ministers—by order of the roll, Revs. R. V. McKibbin and John H. Graham. By ballot, Revs. J. S. Lochead and Dr. Thompson. Elders—by ballot, Messrs. Thomas Houston, D. L. Leitch, William Symington, and George Brown. The committees appointed to examine the Records of the various Kirk Sessions reported the same as correctly kept, and they were ordered to be attested accordingly. Presbytery proceeded to take up the resignation of Rev. Mr. McLintock, which had been laid on the table in February last. Parties were called for. Compared—Messrs. Peattie, Prittie and Scott, for the various stations, and Rev. Mr. McLintock for himself. These were heard in the above order, Mr. McLintock pressing the acceptance of his resignation. On motion of Rev. Mr. Cuthbertson, seconded by Dr. Thompson, it was agreed that, having heard parties at length, the Presbytery accept Mr. McLintock's resignation, the same to take effect on the 23rd inst., appoint Rev. Mr. Tibb to preach on the 29th inst., and declare the pulpit vacant, and act as Interim Moderator of Session thereafter. The decision was announced, in which all acquiesced. The Presbytery resumed consideration of the Home Mission report, and having heard reports of deputations appointed to visit stations and congregations, agreed on recommendations for next year. The report was then adopted and the Moderator instructed to sign the necessary schedules as directed by the General Assembly. Rev. Mr. Lochead, Convener of the Committee on the State of Religion, gave in a report as full as the limited returns could furnish. On motion of Rev. Dr. Thompson it was agreed to receive and adopt the report, thank the Committee, and especially the Convener for their excellent report and instruct that the same be forwarded to the Convener of the Synod's committee on that question. Rev. Mr. Leitch gave in an excellent report on Temperance, which was received, and the committee thanked for their diligence and instructed to forward the same to the Synod's committee on that question. Rev. Dr. Thompson, Convener, J. C. Tibb and George Cuthbertson, ministers; and Mr. Thos. Houston, elder, were appointed a committee to draft resolutions in regard to the Assembly Remits, and report to the Presbytery during the sitting of Synod in April next. Mr. Tibb, minister, and Mr. Symington, elder, were appointed members of the Synod Committee on Bills and Overtures. Rev. Dr. Thompson was unanimously nominated for Moderator of the next General Assembly. Messrs. Currie and Lochead, with their elders, were appointed a committee to draft a revised rate for contributions to the Presbytery fund. The Clerk was instructed to furnish Rev. J. A. McDonald with a Presbyterial certificate, and Rev. Mr. Anderson, of Williams, with papers asked for. The next meeting of the Presbytery was appointed to be held in St. Andrew's Church, Sarnia, on the first Tuesday in July next, at 10 a.m.—GEO. CUTHBERTSON, *Pres. Clerk*.

WHEN you go to buy Hood's Sarsaparilla be sure to get it. Don't be put off with an inferior substitute. Insist upon Hood's.

## Sabbath School Teacher.

## INTERNATIONAL LESSONS.

May 3,  
1891.

## ISRAEL OFTEN REPROVED.

{ Amos 4:  
4-13.

GOLDEN TEXT.—He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.—PROV. XXIX. 1.

## INTRODUCTORY.

Amos the prophet was a native of Tekoa, a village six miles south of Bethlehem. The country around it is sandy and ill suited for agricultural purposes; it nevertheless afforded pasture for herds. The prophet in his earlier years was a herdsman and a cultivator of sycamore trees.

I. **Israel's Idolatry Ridiculed.**—At the time when Amos lived, the prosperity of the kingdom of Israel had attained its greatest height. Assyria, having met with successive defeats, no longer threatened invasion. Through the spoils of war and extension of commerce, people were becoming rich. The wealthy people built costly and magnificent houses. Luxury was much indulged in, and the relaxing and demoralizing effects of it were quite apparent. Poverty was also spreading and there were great suffering and misery among the common people. Forgetfulness of God, the practice of idolatry and the avarice of the people led to great injustice. Crime and immorality were becoming more and more prevalent. To a thoughtful, meditative man like Amos the glitter of outward prosperity, the lavish and luxuriant display visible on all sides did not blind him to the evils that invariably accompany such a condition of things. He saw beneath the glitter and glare of the prevalent ostentation and his message was not couched in terms agreeable to people who found their chief joy in material comfort and prosperity. His words would sound harsh and ominous. His message is appropriately called a burden. It predicted heavy burdens to the sinful nations. His own soul was burdened at the sight of prevailing wickedness, and it was a grief to him to have to pronounce words of doom on hardened and impenitent sinners. Moreover, it was not his own but God's message he had to deliver. From the discharge of his duty he did not shrink. He was courageous in opposing the evil ways of the people, and faithfully delivered the message with which he was divinely commissioned. The lesson opens with the strong language of irony. The people had lapsed into idolatry and at the same time kept up some of the outward forms of worship of the true God. He urges that the people should be more zealous in their religious services. In pursuing their idolatrous worship the people of Israel were adding sin to sin. With stinging sarcasm the prophet tells them to go on in their course at Bethel and at Gilgal and wherever idolatrous centres were to be found. The more zealous they were in their sacrifices and the tithes and other gifts, the greater was the guilt they incurred. The sacrifices were to be offered morning and evening, and the tithes after three years. Some scholars maintain that as the right reading of the text, while the Revised Version gives three days instead of three years. Even the outward rites formerly used in the worship of Jehovah were corrupted. For example, thank-offerings were to be of unleavened bread, but the language of the prophet here used would indicate that they had substituted leavened bread. Then follows an allusion to the ostentatious manner in which they paraded their free gifts. The disposition of the people is described in the words with which this striking passage closes, "for this liketh you, O ye children of Israel, saith the Lord God."

II. **Israel's Perversity.**—The people of Israel had enjoyed seasons of great prosperity, but they had not turned to God. They had enjoyed and even perverted His bounty, but they had not gratefully recognized the giver of their mercies. Unimproved goodness is followed by severity. God will chasten them with the design that these chastisements will lead them to repentance. There had been extreme poverty in many places. "I have given you cleanness of teeth in all your cities and want of bread in all your places." This dire experience of want had not led them to approach contritely the Giver of all good. Another form of chastisement had been the withholding of the latter rain, three months before harvest, so essential to the ripening of the crops. To make it more evident to the minds of the people that it was God's hand that guided the operations of nature, this absence of rain was only partial. There were a few cities and districts where it rained, but the most of them were parched with drought. The thirsty and famished inhabitants went to the more favoured places hoping to be relieved but they departed unsatisfied. Again the prophet declares that this visitation had failed to direct their thoughts to God. In addition a withering blight had fallen on the rich gardens generally so productive. As these were generally watered by artificial means the maturity of their fruits was not so dependent on the periodic rains as were the harvests in the open fields. Here fell blasting and mildew, the effect of the scorching winds that swept over the land. Garden and vineyard and all their promising products destroyed by the palmerworm, a kind of locust, presented scenes of desolation. Even this did not lead the people to cry for mercy and forgiveness. These visitations of divine chastisement increased in severity as the time advanced. Pestilence had followed, the flower of the youth had perished in the wars. The desolation following, the capture of their horses, the unburied dead slain in battle, thus extending the ravages of pestilence, yet even these terrible evils did not lead the people to abandon their sins and turn to the Lord. A still more swift and sudden destruction had overtaken some of them. "I have overthrown some of you as God overthrew Sodom and Gomorrah." The reference here is supposed to be to those who perished in the earthquake. Those who escaped that terrible death are described as "a firebrand plucked out of the burning." This swift, unexpected and appalling judgment left the people generally still in a state of impotence.

III. **Israel's Doom Pronounced.**—The prophet's message has advanced steadily in its severity and now this portion of it closes with a terrible warning of impending doom. "This will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." Full of terrible significance as these words are there is also a deep pathos in them. There is a plaintive wail and pleading, if so be that even yet the hearts of the people might be touched, even yet leading them to repentance. The nature of the impending judgment is not described. It is left undefined and vague, but there is one certainty stated with the utmost plainness: "Prepare to meet thy God." Prepare to meet Him in mercy, for it is certain that He must be met in judgment. The door of mercy is still left open, if they will only enter in. The lesson closes with a brief statement of the divine perfections, so that the people may be convinced that what the prophet speaks in His name will be fulfilled. The Creator, the Omniscient God who knows the thoughts of all hearts, and who ruleth over all is the Lord, the God of hosts.

## PRACTICAL SUGGESTIONS.

God's mercy and forbearance are seen in commissioning His servants to warn people of their sin and danger.

When God's message of mercy is unheeded He sends His chastisements that sinners may be induced to repent of their evil ways.

"Prepare to meet thy God" is as much a personal message to us as it was to the Israelites in the time of Amos.

The God whom we have to meet is the all-seeing One "The Lord, the God of hosts is His name."



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## The Canada Presbyterian.

TORONTO, WEDNESDAY, APRIL 22nd, 1891.

PRESBYTERIAN ministers who receive invitations to conduct services in Episcopal Churches had better be cautious in accepting them unless they wish to be described as "lay readers." Not long ago Dr. Rainsford, of New York, invited a number of non-Episcopal ministers to do duty in his pulpit. A storm of criticism at once arose under which the Doctor weakened, and explained through the Press that the services these non-Episcopal ministers took part in were held on week day evenings, and had frequently been conducted by laymen. The New York divine did not stand fire as well as his Woodstock brother who asked Dr. McMullen to officiate for him.

THERE are two questions before the public that ought to be settled and laid on the shelf. For nearly twenty years the Ontario Legislature has been trying to ascertain whether the Province has or has not a surplus. Each session the question comes up immediately after the Budget speech, and, after a prolonged discussion, it is laid over for another year. It seems to be as hard for Ontario to decide about its surplus as for some of the other provinces to pay their debts. For a good many years the General Assembly has been trying to decide whether an orthodox Presbyterian may marry his deceased wife's sister without rendering himself amenable to discipline? It is high time that he knew. If any loyal Presbyterian has been waiting all this time he must be considerably out of patience. So must the sister.

LOVERS of good criticism who are fortunate enough to be subscribers of the *Presbyterian Journal* of Montreal always regret the close of Montreal College because it brings to an end for six months Professor John Campbell's "Talks About Books." Book reviews are often dull and sometimes unfair. Professor Campbell is always bright and always conspicuously candid. He says just what he thinks ought to be said about a book, and says it in an interesting and pleasant way. Agree with him or not, you always admire his genial good nature, his exhaustless store of accurate knowledge, his suggestiveness and his fine art in putting things. In saying good-bye the learned gentleman "wishes his many readers a pleasant and a useful summer." Right sure are we that those "readers" will wish the *Journal's* Talker a pleasant vacation at his favourite *Yoho*, and hope that he may inhale enough of the bracing air of Lake Joseph to enable him to give a thousand more talks.

ABOUNTIFUL harvest and wheat a dollar and a-quarter per bushel with good prices for other cereals would do more to quiet the people of this part of Canada than can be done by the efforts of all our statesmen. When business is lively and money easy people never worry themselves about constitutional changes. Two or three good harvests followed by good prices would spoil Imperial Federation so that Principal Grant and D'Alton McCarthy would scarcely know their own offspring. A good harvest and good prices for grain and lumber will do more to destroy the effect of Goldwin Smith's book than all the critics. Almost any kind of fiscal arrangements will do as long as people are prospering. The test comes with bad harvests and commercial depression. It is hard to say what a series of bad harvests and continued depression might bring to Canada. Let us all earnestly hope and pray that this may be a bountiful year.

COMPLAINTS are still made about the cruel and unjust treatment of witnesses in court. The *Telegram* thinks "this licensed crucifixion of helpless witnesses has gone far enough," and while expecting no reform from judges and distinguished lawyers, believes the evil may be cured by "thoroughly exposing every well-grounded case of legal brutality." There is a shorter and easier way of remedying the abuse. Some day soon the representatives of the people in the Ontario Legislature will be asked to vote a large sum of the people's money to defray the expense of administering justice. Let some member of the Legislature who has a fairly stiff backbone move that the supplies be stopped until decent men and women can give evidence in their own courts without the minimum of risk of being grossly insulted by any legal bully whose highest ambition is to make the unwashed crowd behind him laugh. Stop the supplies and the abuse will soon stop. Is there no member on either side of the House who has sufficient courage to undertake this duty?

IN the discussions which took place last month on the business affairs of the country almost nothing was said about one of the chief causes of business trouble. We refer to the insane competition which prevails in almost every line. Take for example the line with which we are most familiar—journalism. Of course we do not stop to prove that journalism is a business and must as a business be supported by money as well as any other kind of business, just as a preacher must have bread and butter like any other kind of man. In nearly every county in Ontario there are about twice as many journals as the public need or are willing and able to pay for. If every male over twenty-one years of age took a paper and paid for it there would be no money in the business then. In many towns there are three journals struggling for an existence where two might make a decent living but very little more. Quite likely other lines are as badly overstocked as the journalistic. There is neither sense nor gratitude in blaming the country for ills caused by insane competition.

THE activity and enterprise which prevail in Northern and North-Western Ontario may be learned from the large number of deputations that crowd the lobbies of the old Parliament Buildings every day. They come from all points between the eastern side of Muskoka and Rat Portage. They discuss everything from a railway or a nickel mine down to the boundaries of a school section. More enterprising or resourceful men are nor to be found in the Dominion. The typical settler of the olden time is tempted to say that people did not trouble the Government so much in the "good old old times." They just worked away and helped themselves. The old settler should remember that about fifty years ago the people raised a rebellion because their affairs were not properly attended to. Had there been more deputations in those days and had they got a proper hearing there would have been no bloodshed. Besides the interests of Northern Ontario are more diversified and therefore require more legislation. There is a lumber interest and a shipping interest, and an immense mining interest in addition to the agricultural interest. Projected railways also need a great deal of legislative attention. The northern side of Ontario may yet be the most important side. One nickel mine may in the near future be worth as much financially as half-a-dozen old Ontario towns.

THE Legislature divested itself of party feeling the other day and discussed the propriety of electing county officials by a direct vote of the people. One of the most pronounced Tories in the House moved that sheriffs, registrars, county attorneys, clerks of the court, bailiffs and all other county officials now appointed by the Government should hereafter be appointed by popular vote. The honourable gentleman was ably supported by two or three Liberals while his advanced views were as ably combatted by several Tories. Party was for the time being forgotten, but we utterly fail to see that the debate was one whit better than if it had proceeded on strict party lines. One honourable member, the representative of a university city, asked how would a sheriff feel if compelled to hang a man who had voted for him the day before. There is a good deal of force in that question and it might easily be extended. How would a judge feel trying a case in which the chairman or secretary of his Election Committee happened to be plaintiff or

defendant. The Legislature seemed to think that the time has not yet come for making all county offices elective. Most people will agree with that view of the case. The electors of this province have quite as many elections on their hands now as they care to attend to. When they take interest enough in public affairs to elect the best men members of Parliament, municipal councillors and school trustees without a canvass it will be soon enough to make county offices elective.

THE power of division to produce weakness was never more strikingly illustrated than by the present condition of the Home Rule party. A few months ago Home Rule in some form or one or other of the great parties was distinctly in sight. A solid party of seventy or eighty in the British House of Commons could scarcely help succeeding, at least to a certain extent, if skilfully handled. Parnell now admits that Home Rule has been sent back for twenty years. Perhaps he should say a hundred; possibly he might say forever. Thousands of men who a short time ago were willing to give Mr. Gladstone's plan a fair trial have grave doubts now as to the wisdom of giving Ireland a local Parliament. In its divided condition the Home Rule Party is utterly powerless for any thing but mischief. The other day the Government appointed a labour commission. Desiring to have all parties represented Mr. McCarthy was asked to name one of his friends for commissioner. He did so and Parnell at once objected. The Government ended the dispute by promptly striking out the man's name and of course the party goes unrepresented. Just think of it. The party that a short time ago held the balance of power in the British Empire has not now sufficient influence to get one of its members appointed on a labour commission. Was there ever a more telling illustration of the truth that a house divided against itself cannot stand. Belligerent people who talk flippantly about dividing Churches, congregations, societies and various other organized bodies might well learn a lesson here if they would. Division usually means weakness and often means death. A divided congregation is generally powerless for doing anything but harm.

THE religious press of the United States is almost a unit in condemning both the matter and spirit of Dr. Briggs' famous Inaugural address. Letters and contributions abound in which the Professor is handled rather roughly, and editorial comment is sometimes quite as strong as it should be before a case comes before the proper tribunal for trial. Of course all this discussion can scarcely fail to influence public opinion to a greater or less extent. But in this age of publicity what can be done to prevent comment before trial? When the Inaugural was given to the world the discussion of it in the press became an absolute certainty if not a pressing necessity. Had Dr. Briggs merely addressed the students and friends of Union Seminary who met to hear him the case would have been entirely different. He addressed the world through the press and the moment a man puts his views on any question before the public through the press he must not complain if criticism comes through the same medium. The people who do not like your sentiments may always be relied on to make themselves heard. There is another reason, apart from the merits of the case, why Dr. Briggs has brought down upon himself such an avalanche of unfavourable criticism. His tone is the reverse of conciliatory. Condemning dogmatism in others he is offensively dogmatic himself. He rasps when there is no necessity for rasping, belittles others and asserts himself in a manner fortunately not common among distinguished scholars. In an age like ours and in a free country a man who engages in controversy in that spirit will always find antagonists without searching for them, and some of them may not be willing to wait until the court meets. If one party in a controversy goes into the newspapers the other will go too and after all it is but fair that the public should hear both sides if they hear anything at all.

IT will be time enough to say something about Professor Goldwin Smith's "Canada and the Canadian Question" when we have carefully read the book. Extracts, however copious, are taken out of their connection and away from a context that might lessen their force or modify their meaning. One thing, however, may be affirmed with perfect safety. Never since book-making began was an

author more fortunate than Mr. Smith in regard to the time at which his book appeared. The public mind in Canada is not only interested in most of the topics Mr. Smith discusses—it is positively excited about them. For months the people have been hearing and reading and speaking, even wrangling, about Reciprocity, and here is a book by a distinguished writer that goes to the very roots of the question. For years many Protestants have been exercised about Romish aggression and Jesuit intrigue. The Jesuit Estates Bill, the Manitoba School Act, the Dual Language controversy and the agitation in Ontario against Separate Schools, have increased and intensified the feeling. Professor Smith handles the Church in Quebec and the Jesuit in a manner that must rouse the enthusiasm of every reader who has been exercised about Rome and Jesuitism. For many years the party journals have charged those opposed to them with the foulest corruption. The Liberals have blackened the Tories and the Tories have blackened the Grits, and the Third Party and no party men have blackened both. Professor Smith makes the corruption of Canadian politics smell to heaven, but he says nothing that Canadians have not often said about each other. By the time this book has been read by thousands in England, as no doubt it will be—and commented on by the British press—the alleged condition of Canadian politics will be pretty well known in the old land. If the learned Professor's work does not make a profound impression it will not fail because the public are not interested in the questions he discusses. Of course it is not necessary to say anything about the learned gentleman's literary style. As a writer of pure, forcible, elegant English he has few if any equals and no superiors in the world.

#### THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

FIFTEEN years ago this influential and most useful society was of but small dimensions. It began in a quiet and unobtrusive way. A number of Christian ladies in the Presbyterian Church of Canada, realizing the magnitude of the work of evangelizing the heathen world, feeling the responsibility resting on them in connection with the Saviour's explicit commission, and seeing what had been accomplished by the women in the American Church, resolved to organize a society through whose agency the women of our Church could take a direct part in the work, to which they felt specially called. From the first a manifest blessing has attended their endeavours. Not a few of those who took an active part in the work of this Society have been called to higher service, where they see the King in His beauty, but others and in increasing numbers are being raised up to take the places of those who have entered on their reward.

The history of this organization has in some respects been remarkable. Most religious and benevolent institutions after the novelty of their inception had passed away have had times of fluctuation, now an advance and now a retrocession. Seasons of languor and inactivity have been experienced, and their course has been, like most things human, subject to ebb and flow. With the Woman's Foreign Missionary Society it has been markedly otherwise. From the first it has gone steadily on, increasing in membership, influence and usefulness. Every year has marked an advance in these respects. What so many people gauge things by, the tangible pecuniary results of the Society have gone on steadily rising from year to year. The treasurer has never yet had occasion to report a deficit, nor has her ingenuity been taxed to account for one. In other and higher respects manifold good has resulted from the Society. It has developed the working capacity of the women of the Church, and provided for them a special field for the exercise of their gifts and graces. Their special fitness for patient and minute attention to details of management has been advantageously tested. In the secretary's report it is stated that unlike most societies, business is not entrusted to committees and officials, but carefully considered by all members of the executive so that all are interested, and all equally are sharers of the responsibility in a personal as well as in an official sense.

The progress of the Society during the year can be seen at a glance from the following summary given in the report by the home secretary —

Number of Presbyterian Societies, twenty-five; number of new Auxiliaries, fifty-three; number of New Mission Bands, thirty-seven; total number of Auxiliaries, 471; total number of Mission Bands, 200; total number of Branches, 671; Auxiliary membership, 10,746; Mission Band member-

ship, 5,189; total membership, 15,935; life members added during the year, eighty-one; total number of life members, 472; members of General Society, 4,898. Giving per member, so far as can be estimated from numbers sent in: From Auxiliaries over \$2.50 per member; from Mission Bands about \$1.25 per member.

From the abstract appended to the treasurer's statement, the receipts are shown as follows —

Cash received from Auxiliaries during the year 1890-91, \$27,150.56, cash received from Mission Bands during the year 1890-91, \$6,424.86; cash received from other sources during the year 1890-91, \$1,051.67; total, \$34,627.09; balance from last year, \$5,733.24; expended by Board of Management during the year 1890-91, \$777.52; balance in bank, April 2, 1891, \$39,584.81; making a total of \$40,362.33.

The foreign secretary's report, submitted to the meeting at Kingston, gives a detailed and clear account of the operations of the Society in the Foreign Mission field. It specifies directly the evangelistic, zenana, educational and medical work carried on under the auspices of the Society in Central India, among the Indians in the North-West, in China and in Trinidad. One specially interesting incident in the proceedings at the meeting in Kingston was the reception and reading of a message from Indore. It stated that on February 26, 1891, the women of the Indore Church met and formed an auxiliary of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada. It begins with a membership of thirteen, six of them being native Christian women. This Auxiliary sent a message of Christian greeting to their sisters in Canada. The fortunes of this branch society will be of deep interest to all friends of missions in the Dominion.

In entering on another year's work in the noblest and best of all causes, the Woman's Foreign Missionary Society may count upon the cordial support and encouragement of all that is best in the Presbyterian Churches throughout the land. The work already accomplished is great and encouraging beyond expectation. Much has been done abroad, and the Church at home has felt the benefit of the Society's efforts. An ever-increasing number throughout the Church has been aroused to take part in the work. It has been a means not only of quickening activity in the Master's work, it has helped to develop a tone of higher spirituality, and has led to self-denying efforts for the good of others. With increasing prosperity there will, if properly guided, be a larger access of spiritual activity and vital Christianity because of the existence and work of the Woman's Foreign Missionary Society.

#### PERSECUTION IN RUSSIA.

WHILE Russia is suspected of having designs of plunging Europe into war, she is at the same time drawing yet tighter the cords of despotism around many of her own unhappy subjects. Remonstrances from within and without the empire have procured no relaxation of the galling treatment meted out to the Jews in Russia. These remonstrances have been contemptuously brushed aside, and the condition of the Hebrews has been rendered worse instead of better by outside interference. Severe measures for the suppression of all dissent from the national Greek Church are now under consideration by the ecclesiastical and political authorities, and if what is proposed should be adopted, as is generally expected, troublous times are in store.

The Stundists are by far the most numerous body of dissenters in Russia. The late Archbishop Nicanor, of Kerson and Odessa, an implacable and fiery zealot, in his later years strove hard to stamp out the Stundists. At his instigation hundreds of families were flogged, imprisoned and sent to Siberia for the crime of worshipping God according to their consciences. Now it is stated that the Government is to take up in earnest the evil work begun by this persecuting ecclesiastic. Dissent from the national Church is to be regarded and punished as treason. It is proposed to alter the passport system so that Stundists will be branded as dangerous and treasonable schismatics. They are to be denied work on the railways and in railway workshops. Their families are to be broken up, their children taken from them and educated by those attached to the Greek Church. Dissenters are to be prohibited from building meeting-houses and holding religious services. The ordinary proceedings at the trial of accused persons are to be dispensed with in their case and sentences against them are to be immediately put in force, so that they will be deprived of the right of appeal. In more ways than one Russia is sowing the wind, and will in due time have to reap the whirlwind.

#### Books and Magazines.

THE May number of the *North American Review* will be of special interest to Canadians. In addition to Sir Charles Tupper's reply to Mr. Wiman, it will contain an article by the Marquis of Lorne entitled "Canada and the United States."

SISTER ROSE GERTRUDE has written another article for *The Ladies' Home Journal* for June, on "What it is to be a Leper," in which she gives a clear glimpse of leper life in Molokai; how the disease is contracted; how it is treated and cured, and how the lepers live in their exile.

MESSRS. HART & CO., of Toronto, announce for early publication "The New Empire - Reflectious upon Its Origin, its Constitution, and its relation to the Great Republic." By O. A. Howland, of Osgoode Hall, Barrister at Law. The work is intended to draw attention to some great questions before the Canadian people, which are appropriate to be considered in this "the Centenary Year of the New Empire."

THE PULPIT. A weekly magazine of sermons. (Buffalo: The Lakeside Publishing Co.)—This publication has recently assumed a neater and handier form than formerly. The number for this week contains sermons by Rev. Phillips Brooks, "The Shortness of Life"; Dr. Wallace Radcliffe, "Falling Stars"; Dean Vaughan, "The Duty of Hope"; Archdeacon Farrar, "The New Heaven and the New Earth."

THE CANADIANS OF OLD. By Philippe Aubert de Gaspé. Translated by Charles G. D. Roberts, of King's College, Windsor, N.S. (Toronto: Hart & Co.)—The scene of this historical romance is laid in the Eighteenth Century. Among the subjects sketched in the work, which is the classic romance of Canada, are picturesque phases of life in the old seigniories of Quebec, hunting adventures, and the strange legends of Old Canada.

KNOW COLLEGE MONTHLY (Toronto: D. T. McAlinsh.)—The editor, Rev. J. A. Macdonald, opens out the April number with a vigorous, thoughtful and sensible paper on "The Text, the Subject, the Sermon." P. J. Pettinger discusses "The Relation of Hume to Preceding Philosophers." John King, of Berlin, contributes a good short poem to the number. As was to be expected a portion of this month's issue is devoted to the deliberations and doings of the Alumni and the closing exercises of the College.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—For a frontispiece to the April number there is a remarkably fine portrait of W. J. Linton, artist, poet and social reformer. There is a genial and well-written sketch of his career by Fred G. Kilton. Another paper, finely illustrated and of much interest, is a descriptive and historical sketch of Harrow School. Fanny Zampol Salazar writes an interesting and readable paper on "Girlhood in Italy." F. Marion Crawford's story "The Witch of Prague" is continued.

THE PRESBYTERIAN COLLEGE JOURNAL. (Montreal.)—The sermon in the April number is by the Rev. D. Currie, B.D., Glencoe. He has selected for his theme "The Spirit of Christ," which he ably expounds and illustrates. The contributor to the Symposium on the Westminster Confession of Faith is Rev. W. T. Herdige, B.D., Ottawa. Dr. Steel, of Sydney, Australia, and Rev. R. Johnston, B.A., Lindsay, contribute able and timely papers. There is also a variety of good articles, and the usual departments, including Professor Campbell's "Talks about Books." The *Journal* is kept up with spirit and enterprise.

THE EXPOSITORY TIMES. (Edinburgh: T. & T. Clark; Toronto: D. T. McAlinsh.)—This is a publication of comparatively recent origin. It is on somewhat new lines, and to ministers and students of Scripture generally it will be very useful and suggestive. It gives Notes of Recent Exposition, a paper on "The Early Narratives of Genesis," by Professor Ryle of Cambridge, "Requests and Replies," "The Great Text Commentary," "The Epistle to the Romans—Hints for Study," "Exposition of the First Epistle of St. John," by Professor Rothe, D.D. Then come brief expository papers by noted exegetes. No less valuable are the departments "Index to Modern Sermons and Expositions" and "The Religious Literature of the Month."

THE RELIGIOUS REVIEW OF REVIEWS. (London and New York: International News Co.)—In appearance and method this useful publication bears a close resemblance to the monthly *Mr. W. T. Stead* has made so great a success. This review, however, does not favourably look on the energetic and erratic conductor of the *Review of Reviews*. Nor is it marked by the same vivid personality that marks most that is said and done by the ex-editor of the *Pall Mall Gazette*. This is made plain in a trenchant paper that appears in the April number, "Christ or Anti-Christ. Is Mr. Stead a Representative of British Christianity?" The leading papers in the reviews and magazines, British and Foreign, are ably summarized, and much information is packed into small space.

THE COPP, CLARK CO. announce that should sufficient encouragement be received by them they will publish a History of Separate School Legislation in Upper Canada, 1841-1863. Prepared, with Notes, by J. George Hodgins, M.A., LL.D., Barrister at Law. The work will contain a detailed narrative of the principal proceedings, incidents, and more important correspondence and conferences which took place on the subject of Separate Schools from 1841 to 1863. The text, or a summary thereof, of the various Separate School Bills, amendments, etc., prepared by promoters of Separate Schools, members of the Legislature, or others, during those years, will be given; also the principal division lists, with names of the members voting, etc. The number of personal references will be found to be numerous. A table of contents and a full index will be inserted.

WATER ANIMALS. By Ella Rodman Church. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—These Elmridge books are crammed full of interesting and instructive facts about the particular class of objects under consideration. They are not scientific treatises; they are merely familiar conversations. Much information, however, is given in this chatty way. In the present volume we have talks about water animals—seals, sea lions, sea bears, walrus, otters, hippopotami and others. The young people will be greatly profited by reading the book. It is certainly important that in the midst of the great amount of fiction that the young are now reading there should be some place also for the learning of the wonderful things of nature—our Father's handiwork.



## BOB AND HIS TEACHERS.

A GLASGOW STORY.

BY REV. DUNCAN MORRISON, D.D., OWEN SOUND

CHAPTER XXIX.

DAVID BROWN'S CONVERSION—THE POWER OF HOLINESS.

At this stage of my story I must not forget to relate the effect of Mabel's death on David Brown, her foster-father.

Ye are better than all the ballads  
That were ever sung or said,  
For ye are the living poems  
And all the rest are dead.

This is what I repeated to Brown one day in conversing with him about Mabel, shortly after her death.

Brown was silent as if thinking about her.

I continued: "A Christian daily living in communion with the Eternal is a poem, an efflorescence. His life is the fruit of the Holy Spirit—the rich unfolding of the truths which he believes and the hopes which he entertains. Doctrines in themselves are dry dead things, but let a man take them up and present them in the concrete, in the living forms of piety, the graces of the new creature and who would not say that such a man is a poem?"

"Look here, Brown," I continued, "the notes in a music-book are dry, meaningless things to vulgar eyes—the whole book is dry and abstract but let a true minstrel come along and take that book up and give these notes voice or expression and how splendid that book becomes."

Brown still was silent as if he were thinking of the lovely form of piety which had so lately vanished from his view. He had that far-off look which indicated that he was dwelling on the past, calling up in long review the kindness and gentleness and affection daily lavished on him, little thought of at the time, but so precious now even in remembrance. At length he said:—

"You say a Christian is a poem? That does not by one-half express the truth. He is a power as well as a poem, and if I were a minister it is this which I would press as my great argument, not dogmas or doctrines, or the historical evidences of the truthfulness of such, but the living poems, as you call them, the holy, sweet lives of its real disciples."

"But, then," I continued, "don't you see, Brown, that you occupy the strange position of one believing in the fruits of Christianity, but denying the roots, denying the doctrines? Are you not a disciple of David Hume whose great objection to Christianity was its miraculous character?"

Mr. Brown was again silent. He had lately passed through a sore experience, or, rather, was passing through a sore experience. He had lost his property, the honest savings of years. His houses, stocks, lands had all taken to themselves wings; but it was not the loss of his property that afflicted him, for his name was as good as ever; but it was the loss of Mabel who in spite of himself had won a deep place in his heart and had done much to reconcile him to the doctrines of the cross. Now, what was to be done? He had all along been infidel in his views, self-righteous in his own estimation, claiming that there was nothing higher in this world than an honest man; and now in the day of trouble what was there in his creed

—to minister to a mind diseased,  
Pluck from memory a rooted sorrow,  
Raze out the written troubles of the brain.

At length he said:—

"Yes; Christians are the living poems, and all the rest are dead. Bibles are dead, Churches are dead, ordinances are dead—and," looking up and raising his voice with unusual warmth, he continued, "Believe me, sir, Christians, I don't mean common Christians that simply profess that they believe, but Christians after the fashion of more than one that I could name, are better than Bibles—all the Bibles that were ever printed and all the sermons that ever were preached, for they are the living truths, the truths taken up in the life, vitalized by their faith in the unseen and presented in a concrete form before the world. A truth is a dead thing so long as it simply lies in the Bible, and music is a dead thing so long as it simply lies in the book represented by lines and spaces, breves and semi-breves, etc. What is wanted, I say, is a musician to give all that mystic notation voice and fill the house with song; and what is wanted in the case of the Bible is that the believer take hold of the truths of revelation and reproduce them in his life."

"I like to hear you talk in that style," I remarked. "You agree with me, speculatively at least, that a Christian is a poem. But you said he was more than a poem; he was a power."

"Yes," continued Brown, "a Christian of the type I refer to is a power as well as a poem. It is easy for a man to preach about courage and patience and purity and gentleness and all that, but after all his preaching may fail to convey anything real and definite to his hearers. What is wanted is that he come down from his pulpit and show us those graces in the life—that he himself is calm in trouble, patient in tribulation, unruffled in the presence of unreasonable men, sweet and kind and charitable when all the promptings of the flesh cry out for resentment. A man of the opposite stamp is not one that can teach Christianity. He may preach splendidly and often make a sensation but when he touches on such a grace as that of gentleness, unfolding it in its beauty, showing how that the gentleness of Christ hath made us great, and then going home turn that sad home into a bear garden how poor will be his success! In such a case there is no efflorescence, no power."

"I quite agree with you," said I; "I go all the length with you in saying that a Christian is a power as well as a poem—a poem, too, that all can understand and all can feel—saint or savage, learned or unlearned. I may not understand your doctrines in print as set forth in the Shorter Catechism but I can understand them in the life as set forth in the homely duties in which we have all to take a part, and when I see those doctrines unfolded there in such humble service as hewing wood and drawing water, I am smitten with the beauty. I may not understand your music-book but sing to me one of the songs of Zion represented there by those mystic lines and my heart shall swell and respond to the melody no less than yours, and if you take your violin and play

the reel of Tullochgorum there is not a happy peasant girl in broad Scotland that on hearing it would not jump and be ready to take the floor though she had never seen a music-book in the world."

"Well, then," continued Mr. Brown, "if that be so, why is the world so slow in accepting the Gospel?"

I was silent, thinking how best I could meet this statement.

Whereupon he remarked: "See here, it is because the Church is not in earnest. A few days ago, for example, a steamer left this port for the south of Africa with a heavy freight, part of which was four hundred puncheons of whiskey, twenty-eight missionaries including their wives, one hundred and ninety-two barrels of rum, five hundred Bibles and three hundred portions of the Bible in different dialects and one thousand muskets! What do you think of that as an expression of peace on earth and good-will towards man? What do you think of that ship's cargo from the most Christian nation on earth? I tell you, sir, it is the low spiritual life of the Church and the glaring inconsistencies of its members—not speaking of the scandalous lives of our sailors and others landing on heathen shores—that is the great bugbear and the great obstacle that stands in the way of the world's evangelization."

"Again," said I, "I agree with you. Christianity is a great power. Men may not be able to comprehend its doctrines, its prophecies and epistles, but Christian lives they can understand. They refuse to read the printed Bible, but this, the living Bible, they do read, and hence the words of the apostle, speaking to the Church of Corinth: 'Ye are our epistles known and read of all men.'"

"I have read Dr. David Livingstone's book—a book of dry details, crammed with materials which in the hands of a litterateur would have been transmuted into a most enchanting volume, yes, many volumes; but book-making was not the vocation of Dr. Livingstone; and we don't wonder that he should have put it on record that he would rather do all the travelling over again than sit down and write over his narrative."

"He was not a litterateur, and it is also true that he was not a preacher. In this respect he was a dead failure. Yet Livingstone converted Stanley—converted him from sneering scepticism, converted him without any attempt to convert him, converted him so thoroughly that he cheerfully became Livingstone's successor and took up the work of African evangelization where Livingstone laid it down."

Brown (laying his hand on the passage): "Hear what Stanley himself says: 'What has been wanted and what I have been endeavouring to ask for the poor Africans has been the good offices of Christians ever since Livingstone taught me during those four months I was with him. In 1871 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent such as I, who had only to deal with wars and mass-meetings and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from the worldly world. I saw the solitary old man there, and I asked myself, how on earth does he stop there? Is he cracked or what? What is it that inspires him? For months after we met I simply found myself listening to him, wondering at his carrying out all that is said in the Bible. Leave all things and follow Me. But little by little his sympathy for others became contagious. Seeing his piety, gentleness, zeal, his earnestness, I was converted by him though he never tried to convert me. How sad that the old man should have died so soon! How joyful he would have been could he have seen what has happened since.'"

"Now, what do you think of that as a testimony to the power of the Christian life? Did you ever read anything grander? What no amount of dogmatic teaching or argument could do—would certainly have failed to do with Mr. Stanley—this old man, so peaceful and pure in his life, so earnest and hopeful in his purpose, accomplished—accomplished with ease, without any attempt on his part to make a convert of this noble youth that dashed into the depths of Africa to find Livingstone."

"I think," said I, "it is just splendid. I certainly never heard a grander testimony to the power of holiness—the power of an endless life. But don't you see, Mr. Brown, that you occupy, as I said before, the strange position of one denying the root, or calling in question the root, while you accept of the fruit?"

Brown: "To be candid with you I have to confess that my views on this great question are not now what they once were. I believe in the fruits of Christianity, as I said, but I believe in the roots, too, that they are not myths, but great realities, and the first thing that led me to this conclusion was the death of Mabel. I felt in my soul, looking at her from day to day, that Christ was something more than a name to her—a beautiful figure like Plato or Aristides belonging to a far-off age, but a living power in communion with her soul, and, I believe, in communion with all true hearts as the ocean is in communion with all the streams, great and small, that flow into it."

## CHAPTER XXX.

FURTHER CONVERSATIONS WITH DAVID BROWN, THE FOSTER-FATHER OF MABEL—THE HOLY RADIANCE SOMETIMES SEEN IN THE FACE OF THE DEAD.

In the case of Mary Queen of Scots, whose hair it is said turned gray in one night after she came into the hands of Elizabeth, there was an antidote. She had the priest ready to confess her, to minister to her the mass and the consolations of her Church; but poor Brown who had come to a great loss, the loss of his property, the fruits of years of honest toil, had no such consolations. In property he had suffered, but all that was nothing as compared with the death of Mabel who had in spite of himself won a deep place in his heart.

All along he had been infidel in his views, self-righteous in his own estimation, claiming that there was nothing higher in God's world than an honest man. His was nothing but the cold creed of the Deist, "the inflexible laws of nature" and the poor moralities, the honesties, the proprieties of fallen humanity which having no root in themselves soon wither away.

D. Brown had made full trial of his sceptical views in the day of trouble and found them wanting. It was this, in connection with Mabel's death, that drove him away from his broken cisterns to the Fountain, and no wonder a great change had taken place. There was something in his manner that told me he was happy; there was a restfulness in his mind—a holy, sad calm in his eye that spoke of a peace not of this world. Will it be believed that this man in spite of himself was converted—converted through the death of Mabel? I should not say the death, for the death taken by itself was little. It was rather the life closing with such a death—the death read in the light of such a life.

Our conversation naturally turned upon Mabel. I had no idea that she had won such a place in his heart. To hear him speak of her was better than a sermon. Leaving me for a moment he brought me her photograph and putting it into my hands said: "Do you know?" It was a likeness that had been taken before she was prostrated with sickness—when she was yet in the bloom of health—with her flaxen hair flowing over her shoulders, and when her sweet young face, pure as a lily, was yet a stranger to fear or care—when all was bright within and beautiful before.

"Do you know that!" said he.

"Yes," said I, "and so beautiful! What a picture. I am glad you have it."

Brown: "But that's nothing compared to her appearance on the approach of death. There was such a light in her eye; such a radiance on her brow; never saw anything like it, and I never expect to see anything like it till I enter heaven, and mind you there is no fancy in what I am now saying. I saw it with my own eyes."

"What do you mean? What did you see, Mr. Brown? A radiance? A light on her brow? Can you explain the radiance or light on her brow of which you speak?"

Brown: "No; I cannot. I have read what Ulrici says concerning such radiance in the eyes of saints in their grand hours, but I am not sure that I understand him or that he is a safe guide. We must be on our guard with those German commentators. He calls it solar light and he speaks of it as that which enswathes the soul—that in which the soul is clothed as with a garment—as being something which is neither mind nor matter, but something midway—in short, the kind of stuff of which the resurrection body is made. But then he does not sustain his theory well. Still I think it feasible."

"Does the light or halo seen in the face of the saint when dying or in high moods of the soul come from within or from without—from the soul itself or from some object without, as in the case of the transfiguration of Christ, concerning which we read that a bright cloud overshadowed them; that is, Christ and the three favoured Apostles, Peter, James and John."

Brown: "The light comes from within. Why should it not be from within? The bright cloud of which you speak was not the source of the splendour of the transfiguration, but the result of it. It simply caught the reflection of the glory on the Mount on that wonderful night."

"Well, then, how do you explain—how do you account for it? I mean this halo in the face of saints."

Brown: "I account for it in this way. From the activity of the higher nature, when conscience is supreme and the Spirit of God is taking of the things of Christ and showing them unto the soul. Don't you believe that a great work has to be done in the case of every believer in the hour of death—even in the case of the most advanced in holiness. Think what sins and infirmities and ignorance and error we carry down to the last, and what a purging is necessary—what an illumination to fit us for the glorious appearing of the great God, our Saviour, and how that the spiritual eye, long exercised to discern good and evil and the spirit of man bright with the beauty of holiness, will be better prepared to receive the heavenly light in the last hour than ordinary believers? Does not that appear reasonable?"

"Yes, it appears reasonable; but then many that are eminent in the faith and have long walked with God, doing justly, loving mercy and witnessing for Him in their generation have no such honour at the close. There is no halo upon their brow—no transfiguration beauty to be seen."

Brown: "True, but that does not hinder the fact that such is often seen, that such appearances are visible every day. Even the preacher and the poet, catching fire at some grand thought, have at times a face that looks like porcelain with a light behind it. But it is the moral quality that gives the halo, not the intellectual or the emotional or aesthetic, but the moral and spiritual. The earthly gaze quails before such a light, even as the lion is said to quail beneath the human eye. Witness its power in the Lord Jesus Christ when He went into the temple to cleanse it!"

"And do you believe, Mr. Brown, that this heavenly light of which we have a specimen in the transfiguration of Christ, and some gleams in the case of saints in their higher moods, is the visible glory they bear in heaven?"

Brown: "It may be, but in matters of this kind we cannot be confident. How little we know! 'Smoke on earth is flame in heaven,' Dante says; and if the feeble life we now have in the spirit is intensified there—intensified a thousand-fold, what must be the radiance, the aurora that encircles the spirits of just men made perfect! What must be the splendour of the judgment-day when all the saints of God, shining in the beauty of holiness, standing with everlasting joy on their heads and clothed with the armour of light?"

"I have one question more, and you will excuse me for putting so many, for the subject is so interesting. What does this solar light or celestial radiance imply? What is its significance? What does it represent?"

Brown: "It signifies that sacred truth has taken possession of the soul and rules the soul—that the truth is not lying there as dead matter, but that it is vitalized, taken up into the mental economy and transmuted into the life. We may possess knowledge as a book possesses knowledge, or as a casket possesses jewels, but when it is so taken up and vitalized it becomes spirit and life in man. The sense of beauty that steals over the sculptor's soul becomes to him the breath of life. It takes hold of him and rules him—forces him to give outward expression to his ideal in the breathing marble. So, also, when a grand thought touches the fancy of the poet and is comprehended by him, it fills him with its power and blossoms out in the sweetest poetry. But, as I said before, it is the moral quality that gives the halo, and the power as well as the halo. Have you ever thought of that wonderful utterance: 'Christ is the light of heaven?'—how that in the



upper sanctuary there is no need for any candle, for He is the light thereof? or that other wonderful expression: 'I am the light of the world?' Wherever He went by land or sea He was the light of the world; whether He stood on the Mount of Transfiguration or sat weary at the side of Jacob's well; but then He never let out all His glory, for that was more than the disciples could bear. Their eyes were too feeble as yet for the excessive light which no mortal eye hath seen or can see. He manifested His glory in every word He spake, in every miracle He wrought, and Peter thirty years after His ascension speaks of this glory as if it were much in his memory and says: 'We were eye-witnesses of His majesty when we were with Him in the holy mount.' But this refers to the glory of His life, not to some halo around His head such as the old painters gave in their pictures, for in his ordinary moods at least He had no such halo. But there were times, we believe, when His face shone like the sun in his strength, and so with many of His distinguished servants; as Daniel by the River Chebar, and Stephen the protomartyr for Christ, whose face lighted up with a hope full of immortality, shone like that of an angel."

"You ask me," he continued, "what is the significance of this strange light—this unearthly radiance that comes from the saint in his higher moods. There is no proper answer, I believe, to such a question. In the days of the apostles this light was called the sign of the Holy Spirit being given; but we cannot tell what it is, yet we can all feel it—feel it much as the brute feels the power of the human eye—much as the Scribes and Pharisees, who had profaned the temple with their merchandise, felt the searching power of Christ's eye when with a whip of small cords He cleaned the sacred courts of their presence—much as I felt it in sitting beside Mabel in her last hours. In the light of her eye and in the tenderness of her appeals all my scepticism and all my self-complacencies passed away like the cloud of the morning."

(To be continued.)

THE MISSIONARY WORLD.

A TOUR THROUGH EAST FORMOSA.

(Concluded.)

The next day when we rose the rain was falling heavily. We were afraid we should need to be prisoners for the day. However, after waiting for a couple of hours, the weather cleared a little, and out we started. It was very curious to see the A-mi-a going to their field work. Besides their baskets, which they bore upon their heads, most of them had with them only a hoe or mattock about a foot long, and a small mat, which served as an umbrella, to protect their heads, a coat to cover their backs, or as something to lay on the ground when they sat down. This people originally had no bullocks, but are now gradually becoming the owners of a number. At the beginning they made an agreement with the Chinese to feed their oxen, on condition that they received all the calves torn while they thus tended them. Having no money, and few goods to barter, this was about the only way by which they could acquire possession of these useful animals. However, like the Chinese, they only employ them in field work, and never think of getting milk from them.

This mention of oxen reminds me that about the middle of this, the second day of our travel, we came to a camp, outside of which were suspended from a kind of trestle, about ten feet high, two human heads. It appears that a short time ago some of the people to the south had been constantly having their bullocks stolen, and had complained to the higher authorities. The officer in charge of this camp was blamed for allowing the culprits to pass by his way, and was warned that if he did not succeed in stopping this practice he would be made to suffer capital punishment. This apparently nettled him, and before long he heard of an individual who had committed the offence referred to, and tried to catch him, but the man, with great daring, took refuge up among the High-hill savages. The officer, however, gathered a large body of soldiers together, and in the night time marched to the place of hiding, surrounded it and brought the thief back to the camp, where he speedily decapitated him. His was one of the heads I saw hanging up. The other was that of a man caught just a short time afterwards, and treated in the same way. It is wonderful the risks some human beings will run to do wrong. In connection with the case of the first man I may mention a curious fact told me by one of my companions—namely, that the High-hill savages value bullocks more by the length of their horns than by the flesh on their bones. In Eastern Formosa some of the natives are said to worship deer-skulls. It may be that the wild savages regard bullock skulls in the same way, and hence their special estimation of the long horns. However, the only place where I saw a deer skull hung up for worship was in a Chinaman's house; but this may perhaps be explained by the fact that he was a kind of interpreter to the natives.

In a previous paragraph it is mentioned that the High-hill savages often descend from their fastnesses on the west side of the valley, and stealthily run across it to the hills on the east. We came upon the tracks of quite a number who had recently done this. Then at another point we saw the fires that they had kindled on the hill-sides, and lastly saw some of the men themselves dodging in and out among the trees at the foot of the hills. They were a good distance off, and it was only by the aid of the field-glass that I could recognize them distinctly. Although they evidently saw us, yet they did not venture out to molest us in any way.

At the camp where we stayed the third night the mandarin had somehow become possessed of two savage women, a mother and daughter, the latter of whom he treated as his wife. Her cheeks and chin were covered with tattoo marks, which formed a kind of geometrical pattern made up of par-

allel lines and intervening crosses. On her head, too, right in front of the brow, was a figure formed of a vertical line crossed horizontally at the top, bottom and middle by three others. This is the distinguishing mark of the tribe, and because it is exactly like the Chinese character "ong," the people are commonly called "Ong-jf-thäu," which, translated, means "king-character-head." They are otherwise known as Bok-koé, which is also the name applied to the river which flows northwards and falls into the sea at Hoe-leng-kang (Chock-e-day).

During all our tramp we were constantly crossing streams which came rushing down from the mountains, or else the larger currents which gathered up their waters. The passage of some of these was very difficult. Sometimes two or three persons had to hold one another's hands to avoid being toppled over while fording them. Quite a number of travellers, chiefly Chinese soldiers, have lost their lives in trying to cross some of the swifter streams. Great boulders are rolled down by the force of the current, and strike against the legs of those attempting to make the passage, with the result that they are upset, and in the rush of waters are carried away to destruction. The danger is chiefly to be apprehended in the rainy season. We happily escaped without accident. My boy, a good sort of a lad, with plenty of muscular strength, bore me across all the larger streams on his back. He fastened a cloth round his shoulders and made a kind of a loop of it a short distance down his back. On this I knelt, and steadied myself by resting my hands on his shoulders. The water was sometimes waist deep, very cold, and, in some cases, impregnated with some mineral or acid substance which causes the skin of the feet and legs to crack, and afterwards smart somewhat severely.

On the fourth day, in the morning, just as we were about to cross the last stream and were nearing Hoe-leng-kang, we saw about fifty Low-hill savages coming forward at a trot. Some of them were stark naked and others had on them but little clothing. Long spears were swaying backwards and forwards in their hands, and at their sides dangled long glittering knives. When they saw us they hesitated for a moment, and then with a bound dashed into the water and danced forward with the utmost precipitancy to the bank where we were standing. Before I had time properly to understand the situation I was surrounded on every side. Evidently I was a strange being in their eyes. They wandered round and round me in wild curiosity. I tried to get a smile from some of their faces, and happily succeeded. This quite reassured me. However, a few of them only returned me a scowl for the pleasant look I tried to cast upon them. The chatter and excitement for several moments were quite distracting. Finally, I inspected their weapons and such coverings and ornaments as they had on their bodies, and they did the same with my clothing. Some of the men were fine stalwart fellows, and as the stream at hand was difficult to ford, and having seen how expert they were in crossing it, I selected the tallest and strongest individual in the company, and tried by signs to induce him to carry me across, offering him as a reward a bright-coloured handkerchief, the only suitable thing I had at hand. He seemed to acquiesce, and up I jumped on his back, but my boy coming forward at the moment with serious concern depicted in his face, I suppose dreading what might happen to me, the fickle-minded being espied the turban round his head, and indicated that he wanted that instead to bear me over the stream. I tried to make out to him from the height at which I was perched that article was not mine to give; but the man would not relent, so down I came to the ground again. Suddenly someone shouted something, and off they all went like a shot. They certainly made a very picturesque appearance as they started off. Their dusky bodies were, in some cases, relieved by a bright, red-coloured cloth, which was slung something like a plaid from their shoulders, and also by the other ornaments which were suspended from their weapons or hung round their necks. Their ears were bored like those of the A-mi-a in the south, and into them a kind of bone ornament, something like a mushroom in shape, was inserted. In fact, although their words were different, I judged them to belong to the same race as that people. They called themselves Pan-cha. We afterwards found out that they were going into the hills near where we met them in order to cut down rushes and timber to build a Chinaman's house, he having made a contract with them to do this for a certain amount of cloth and one or two meals.

ENGLAND has eight Jewish missionaries; Scotland has five; Ireland, one; and these organizations in all employ 312 agents. There are twenty-seven societies upon the continent, and in the United States, seven, with thirty-four in their employ. The total of organizations designed especially to carry the Gospel to the Jews is forty-eight, and their missionaries number 377.

WOMAN'S work for woman in foreign lands, which had its beginning only about twenty years ago, has been attended by a marvellous development. In all seventy societies are in existence, supporting a force of 1,468 missionaries, and gathering and expending last year the snug sum of \$1,692,963. Of these societies thirty-four are found in the United States, ten in Canada, twenty-four in Great Britain and one each on the Continent and in South Africa. The American societies alone sustain 926 missionaries, and raised \$1,087,568 last year, or almost three-fifths of the entire amount.

RECENT reports from the Presbyterian mission in Shantung, China, are of a most encouraging character. The meeting of Presbytery at Wei Hien brought together about forty missionaries full of enthusiasm, besides a goodly number of native preachers. This Presbytery has twenty organized Churches on its roll, with applications for four or five new organizations. Four hundred and fifty-eight additions to the Churches were reported for last year. It is estimated that there are fifteen thousand enquirers in the different districts.

THE Presbyterian Mission in Chili has five organized Churches as well as preaching halls in the principal towns in the country. Evangelists make long tours, sowing the Bread of Life. There are two schools; an elementary one at Valparaiso, attended by 200 scholars, and a superior institution at Santiago with eighty scholars, some of whom have come from homes in Peru and Bolivia. A young Spanish pastor, M. Francesco Diez, who studied at Lausanne, has recently settled at Santiago in connection with the mission.

ONE consecrated man may set in motion great influences for good. Sir Keith Falconer founded a mission at Aden, in Arabia, and with his last breath begged that it be not given up. The Free Church of Scotland has accepted it as a legacy, and Professor Lansing, of New Brunswick, is preparing some young men for the mission. Meanwhile a German, reading the life of Keith Falconer, was moved to give himself as a missionary, and proposes to enter upon the work of evangelizing the Bedaween Arabs who dwell around Mount Sinai. So the torch is passed from the dying to the living, and new consecrated men are never wanting to take the place of those who fall in the field.

THE work among the Chinese in America has a very important bearing on the evangelization of China. The number of Chinamen converted in this country who go back to extend Gospel influences in their native land is surprisingly large. They are valued helpers in the stations of both the Presbyterian and American Board missions, and some of the strongest Churches have been founded by Chinamen who have been converted while living in California. In four or five cities natives who are either now residents of the United States, or who have sojourned there, are providing the funds for evangelistic enterprises. There is said to be less opposition to the Gospel in those sections from which there has been emigration to America. These facts should urge us to greater activity in behalf of the Orientals now among us.

DR. PENTECOST reports the outlook for India most hopeful. The older missionaries are full of expectation. Important conversions are occurring at all the stations. He emphasizes the fact, however, that the mission field is sadly undermanned. He appeals to all Christians in America for special prayer for India, for the outpouring of the Spirit upon the workers and on the people. He pleads also for increased gifts to the mission boards. "Let our men of wealth double their subscriptions, and let one hundred of our very best young men offer themselves. It is absolutely of no use to send second-class men to India. . . . Do not believe the report of the unbelieving spies. God is able to give us the land." Dr. Pentecost presided lately at the Town Hall of Calcutta, at the annual prize distribution of the boys' and the girls' schools of that city, and Mrs. Pentecost gave away the prizes. Dr. Pentecost's work among the English educated Bengalis is declared by the *Indian Witness* to have been attended with much blessing. One address, at Duff College, made a profound impression. Young Bengalis present have since signed a solemn covenant to take Christ as their Saviour, declaring they will make a public profession soon. "The feeling prevails among all classes who know the facts," says the *Witness*, "that we are on the eve of a mighty work among this class, who have so long stood at the very threshold of a Christian life." It is a notable fact that the *Englishman*, the leading daily paper of Calcutta, gave a sympathetic as well as elaborate account of Dr. Pentecost at the outset of his mission. It ascribes much of his success to his striking personality and manner.—*Missionary Review*.

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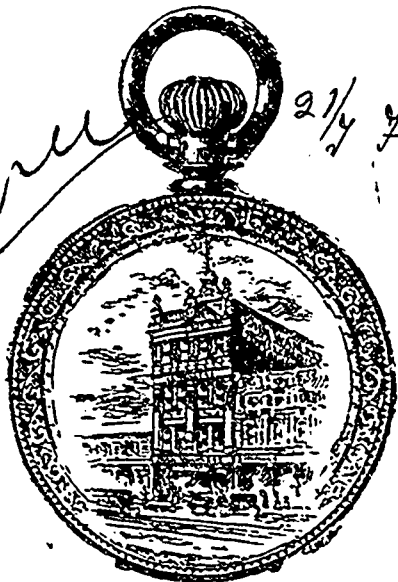
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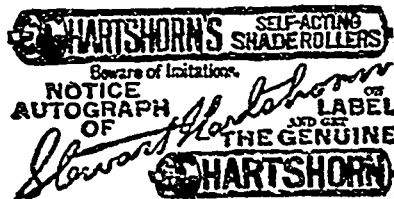
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## Ministers and Churches.

MISS LILLIE CHAMBERS, daughter of the Rev. T. S. Chambers, died at Los Angeles, California, on April 2.

THE ladies of Chalmers Church, Quebec, have presented their minister, the Rev. D. Tait, with a very handsome pulpit gown and cassock.

PRINCIPAL MACVICAR, of Montreal, preached the anniversary services in Chalmers Church, Dovercourt Road, last Sunday, to large and appreciative congregations.

THE honorary chaplain, Rev. Dr. Carmichael King, preached the annual sermon to the Toronto Gaelic Society in the lecture room of Knox Church on the afternoon of Sabbath last.

THE Rev. G. Burofield, B.D., of South Side Presbyterian Church, preached in Chester last Sabbath. The congregation held a meeting last evening to determine what course they will follow during the summer months.

THE Rev. Dr. Dayton Roberts, of Philadelphia, writes: Rev. Ghosh Howie, Ph.D., preached in Temple Church. He has all the natural gifts of voice, personality and culture to constitute himself a preacher. Rev. J. Kirkpatrick, late of Toronto, says: Rev. G. B. Howie, M.A., is a preacher of unusual pathos and power, thoroughly evangelical, and entirely consecrated to his Master's work.

THE Rev. W. Reid, Weston, Convener of the Sabbath Observance Committee, Toronto Presbytery, writes: By direction of the Presbytery of Toronto, blank petition forms in reference to the Observance of the Lord's Day have been sent to the ministers in charge within the bounds. Will they kindly see that they are signed by the sessions and congregations as soon as possible and returned to me.

THE will of the late George M. Jacques, of Malvern, merchant, who died last month, disposes of an estate valued at \$9,465, of which \$5,450 is in real estate. All is left to the widow. At her death \$500 is to be paid to Knox Presbyterian Church, of Scarborough; \$500 to Melville Presbyterian Church; \$1,000 to the Manitoba Presbyterian College; \$1,000 to Pointe-aux-Trembles, Quebec; also a number of small legacies to relatives. The balance of the estate is left to the Presbyterian Home Mission Fund and the Home for Incurables, Toronto.

THE Rev. William Burns has received the following note from Rev. J. Goforth, dated Lin Ching, February 9, 1891: I do hope this may reach you before the Alumni meeting because of the good news it brings. The deputy sent by the fu mandarin has made an offer which has been accepted. The Chinese are to pay us about \$1,600 and return about \$400 or \$500 worth of goods which they have already collected, besides the mandarin is to put out a proclamation assuring protection to foreigners. This is all we could wish for. As far as we can see it makes our foothold secure in Honan. Praise God from whom all blessings flow.

THE Presbyterial Conference recently held in St. Andrew's Church, Guelph, had under its consideration a great variety of interesting topics—indeed it appeared to an outsider that too much had to be compressed into the limited time allotted for discussion. In line with the decision come to by the Supreme Court, the Presbytery recommended total abstinence from all intoxicating beverages as a measure not of Scriptural dogma but rather of Christian expediency, and looked with unceasing hopefulness in the direction of entire prohibition. The Woman's Christian Temperance Union was regarded as a most valuable auxiliary towards the attainment of this end. An earnest and forceful address on "The Reflex Influence of Missions on the Home Church" was given by Rev. A. B. Winchester, whose sympathies are still yearning towards the Foreign field, from which he has for the time being been providentially compelled to retire. "The Sanctity of the Lord's Day" was also under review. Various forms of encroachments on this divine institution were discussed, and methods of faithful and vigilant resistance were outlined. The attendance throughout was not so large as it ought to have been, and even many of the members of the Presbytery were conspicuous by their absence. Resolutions, summarizing the views of the Presbytery, were submitted and formally adopted.

We are pleased to note that Knox Church, Walkerton, is making progress and bids fair soon to rank with our larger city and town congregations. Since the union of the two congregations in 1886, there have been 176 names added to the communion roll, ninety-five on profession of faith and eighty-one by certificate from other churches; which, after deducting removals by certificate, death and otherwise, gives a membership of 322 at present. During the same time there have been added to the baptismal roll ninety-five names. There are two largely attended Sabbath schools and Bible classes, one of which meets immediately at the close of the morning service for the convenience of those families who live at a distance from the church; and the other meets at the usual hour, three o'clock. The congregation has an active Woman's Foreign Missionary Society and a Mission Band. Out of a liberal financial revenue there was contributed last year over \$700 for the mission schemes of the Church and other benevolent objects. An arrangement worthy of imitation by other sessions has been made according to which one of the elders, under the direction of the pastor, devotes one day in the week to parochial visitation. Two classes are specially kept in view in this visitation; those who cannot attend church regularly by reason of age, infirmity or sickness, and those who are indifferent about attending and who may be helped by a little missionary effort of this kind. A small remuneration is paid to the elder to compensate for his time, and each elder has the oversight of his own district independent of this arrangement. But it is a great help and relief to the pastor to have such aid from his Session, and much good is expected to result from the devoted labours of this elder in his visitation.

THE funeral of Rev. Thomas Macpherson, Stratford, last week was very largely attended. He died at his late residence on Sunday week, aged eighty years and eight months. He was the founder of Knox Presbyterian Church and remained its pastor for twenty-eight years. Deceased was born in the County of Antrim, Ireland, in 1810. He was of Highland origin, his grandfather having come from Scotland. At fourteen he was employed as a teacher, and at nineteen he entered the Belfast Royal Academical Institution, which he attended for seven years, teaching school during the summer to pay for his tuition during the winter. He graduated in 1836, and the same year was licensed by the Presbytery of Aboghill and became pastor of the congregation at Ballaghly. In 1849 he was one of six missionaries sent to Canada, and soon after his arrival was asked to organize a church in Stratford. This he succeeded in doing, and soon, through his indefatigable labours, the congregation had a comfortable church, capable of seating about 300 people. This soon became too small and a gallery was added, but the need for a larger structure became urgent as years passed by, and in 1872 the fine large church on Ontario Street was erected, which stands to-day as a monument to his long and efficient services. Not only was he beloved and respected by his congregation, but his brethren in the ministry recognized his ability and worth, and in 1874, after filling many positions of trust in connection with his Church, he was called to the highest honour in the power of the Presbyterian Church of Canada to bestow—the Moderatorship of the General Assembly. In 1877 he resigned his charge as he was becoming old and the labours were too arduous. Since then he has lived quietly, respected and honoured by all who knew him. He is survived by three sons and one daughter, Rev. H. H. Macpherson, of Halifax, and Messrs. G. G. and A. J. Macpherson and Miss Amy Macpherson, of this city. Mrs. Macpherson died on September 6 last.

THE annual meeting of the Maitland Presbyterian Woman's Foreign Missionary Society was held in the Presbyterian Church, Lucknow, March 10. The president, Mrs. Sutherland, presided. There was a large attendance of delegates and others interested in the work. The meeting was opened with devotional exercises conducted by the president. A cordial welcome was extended to the visiting delegates by Mrs. Gordon, and was, on behalf of the auxiliaries, responded to by Mrs. Geddes, Whitechurch. The president gave an earnest address showing reasons why Christian women should consecrate more of their time and means to the work of the society. The secretary read the annual report, noticing evidences of a deepening interest in the work, increase in contributions from all the auxiliaries, better attendance at meetings and other features of encouragement. The treasurer reported that the contributions for the year amounted to \$1,137.18, being an increase of \$200 over that of any previous year. The offering was dedicated by prayer by Mrs. Fairbairn, of Dunganston. An instructive and practical paper on "Some of the Hindrances met with in Mission Work" was read by Mrs. T. W. Gibson, Wroxeter. An excellent paper was read by Miss Jessie Archibald, Lucknow, subject "Closed Lips." The secretary, Mrs. MacNabb, was presented in the name of the society with an address and certificate of life membership. The address was read by Mrs. Graham, Brussels, and the certificate of life membership presented by Miss Anderson, St. Helens. Mrs. MacNabb replied, thanking the society for the warm and kind sentiments contained in the address, and for the testimonial presented, and expressed the pleasure she had in the work assigned her as secretary. The Question Drawer was opened by Miss Anderson, who gave able and instructive answers to a number of practical questions bearing on the work of the society. A number of delegates took part in the discussion on the different topics introduced. The present officers were re-elected for the ensuing year: Mrs. Sutherland, president; Mrs. Graham, treasurer; Mrs. MacNabb, secretary.

A LARGE congregation of children, parents and friends assembled Sabbath week at the anniversary service in East Presbyterian Church, Toronto. The service of song was led by the choir of children who occupied seats on a raised platform behind the pulpit. The Rev. J. M. Cameron, the deservedly popular and esteemed pastor, preached from Deut. xxxi. 12. The discourse, which was simple and impressive, showed the paramount duty of parents to have their children "know the Holy Scriptures which were able to make them wise unto salvation." A little boy on being asked how he was able to resist the temptation to turn aside from his Sunday school and go to play with another boy who had entreated him to do so, replied: "Because I learned from my Bible, 'If sinners entice thee consent thou not,' and acted accordingly." So a text in the memory was better than a tract in the trunk, and might be the means of saving a soul. Children were the true eternal riches of the parents by whose instrumentality they were saved. They might not be among the grandees or great ones of earth, but if prayerfully, diligently, day by day they were sowing the seed of everlasting life in the immortal spirits of the dear little ones they loved so well, they were laying up for themselves treasures in heaven and would become God's millionaires for eternity. A lady flashing with jewels once asked Cornelia, the noble mother of the Gracchi, to show her some of her jewels. Cornelia, knowing her two bright, beautiful boys would soon be home from school, adroitly turned the conversation for the moment upon another theme until, hearing the footsteps of her boys in the hall, she opened the door and taking them by the hand presented them to the lady, saying: "These are my jewels." So in that day when the Lord of hosts shall reckon up his jewels shall your dear ones be amongst them pure, bright, sparkling, to shine as stars forever in the firmament of the brighter and better worlds above. Under Mr. Cameron's phenomenally long pastorate of twenty-one years the old edifice has been replaced by the costly and magnificent new church on Oak Street, while the original nucleus of six adults and thirty children has grown into

one of the large and influential congregations of the city, with an average revenue of \$93.70 per Sabbath, exclusive of the large contributions to the various Schemes of the Church, with a membership of 600, with a prayer-meeting said to be the largest in the city, and a Sabbath school of 600. In all this work the pastor has been ably assisted by his most amiable, estimable and truly Christian wife, well known throughout the Church and city from her connection with the Woman's Foreign Missionary Society.

PRESBYTERY OF TORONTO.—This Presbytery met in the usual place on the 7th inst., Rev. J. Frazer, Moderator. An extract minute of the Presbytery of Brockville was read, granting the translation of Rev. A. Macgillivray, as applied for, and it was agreed to meet for his induction in Bonar Church of this city on Friday, the first of next month, at two p.m., Rev. J. A. Grant to preside, Rev. J. A. Turnbull to preach, Rev. A. Gilray to deliver the charge, and Rev. G. M. Milligan to address the congregation. There appeared the following theological students of Knox College, viz.: Messrs. D. M. Buchanan, M.A., W. W. Craw, B.A., F. O. Nichol, A. Carmack, B.A., J. S. Conning, J. D. Edgar, P. E. Nichol, T. H. Rogers, B.A., H. A. Percival and A. Mc Intyre, in whose favour the necessary certificate was submitted from the Senate of said College, and who wished to undergo a preliminary examination with a view to their being ultimately taken on probationary trials. A committee was appointed to deal with them, who reported at a later stage that they had examined them ancient then piety, prudence and good repute, and were satisfied therewith. And the Presbytery agreed thereupon to apply to the Synod of Toronto and Kingston for leave to take them on public trials for license. Papers were read, and delegates were heard from the Sessions and congregations of Melville Church, Stouffville, Unionville and St. John's Church, Markham, ancient a petition for reorganization at Brown's Corners and ancient a proposed rearrangement of the four congregations just named. After some consideration of the foregoing it was carried that Stouffville and Melville Church be united as one pastoral charge, and that Unionville and St. John's Church, Markham, be united as another. And a committee was appointed, consisting of Rev. Messrs. W. Frizzell, W. Amos, W. W. Percival and Mr. J. Brown, to visit the petitioners at Brown's Corners to confer with them respecting the matter they petition for, and to report thereon at next ordinary meeting. The Presbytery took up the call to Rev. J. Leishman, as laid on the table at last meeting. The reasons transmitted for his translation were produced and read, but to these there were no written answers. The Presbytery then proceeded to hear parties, when Rev. J. Burnett appeared and was heard for the Presbytery of Barrie. Messrs. Mather and Golan, for the congregations of Angus and New Lowell, Messrs. Marshall, Third, Cuthbertson and Rev. G. Burnfield for the congregation of Chester, and Mr. Burnett again in reply. Thereafter the call was placed in the hands of Mr. Leishman, and he was asked to express his judgment thereon, when he stated in substance that after careful consideration he had decided to accept of the call. It was then moved and agreed to that the Presbytery grant the translation of Mr. Leishman, said decision to take effect on and after the 12th inst., and that he be instructed to await thereafter the orders of the Presbytery of Barrie. Agreeable to application made, leave was given to the congregation of Cootes Church, Toronto, to mortgage their church property for a sum not exceeding \$40,000, for the purpose of replacing their present church buildings by new church buildings. And leave was given them also to dispose of their mission church property on Elizabeth Street to certain persons on behalf of the congregation of Central Presbyterian Church. Notice was given by Rev. R. P. Mackay that at next ordinary meeting he would move an overture to the

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sembly to make such arrangements for a summer session in one of our colleges as will both conserve the interests of theological education and provide (as far as possible) continuous supply in all our mission fields. Reports of not a little interest on Temperance, State of Religion, Sabbath Observance and Sabbath Schools were read respectively by Rev. Messrs. W. Frizzell, W. Amos, W. Reid and Mr. John Joss; and said reports were adopted by the Presbytery and ordered to be transmitted to the corresponding committees of the Synod. For reasons that need not be particularized, Rev. W. G. Wallace, Messrs. W. M. Clark, H. Cassels and G. Jaffery resigned their appointments as commissioners to the General Assembly; and Rev. G. M. Milligan, Messrs. W. B. McMurrich, A. Jardine and T. Kirkland were respectively appointed to take their places. A synoptical report of the Presbyterial Woman's Foreign Missionary Society was read, setting forth an increase of two auxiliaries and two mission bands and an increase of receipts for the past year of \$474 82, the entire receipts being \$5,902.25. On motion duly made and seconded, it was agreed that this report be received, and that the Presbytery express its thankfulness to the women for the great interest taken by them in the Foreign Mission work. The next ordinary meeting of Presbytery was appointed to be held in the same place on the first Tuesday of May, at ten a.m.—R. MONTREATH, *Pres. Clerk.*

PRESBYTERY OF STRATFORD.—A *pro re nata* meeting was held in Knox Church, Stratford, recently, to consider a call from First Church, St. Mary's, in favour of Rev. T. A. Cosgrove, of Port Hope. Mr. Hamilton, the Moderator of Session, reported his action and presented the call, which is signed by 255 members and 100 adherents. The stipend promised is \$1,200, payable monthly, with marse and four weeks' holidays. Messrs. Sanderson, Wood, Ballantyne, Somerville and McIntyre, commissioners from the congregation, were heard in support of the call. The call was sustained by the Presbytery and the Clerk instructed to forward it to Mr. Cosgrove. In the event of Mr. Cosgrove accepting the call it was agreed that his trial discourses be heard at the next regular meeting on May 12. Subjects were prescribed and the meeting closed.—A. F. TULLY, *Pres. Clerk.*

PRESBYTERY OF BARRIE.—This Presbytery met at Barrie on Tuesday, 17th ult. There were present eighteen ministers and five elders. The Rev. F. Smith, Moderator. The matter of re-arranging the connection of Hillsdale and Elm Dale congregations with others in their neighbourhood was under consideration. Representatives of Wyevale, Knox Church, Flos, and Craighurst were heard. Mr. John Johnston, representative of Hillsdale, telegraphed that he was unable to be present, and that the congregation was opposed to a change. After consideration a committee, consisting of Rev. Messrs. McLeod and Currie, with Mr. H. Cooke, elder, was appointed to visit the congregations and stations interested and confer with them as to the expediency of re-arrangement. Election of members as commissioners to the General Assembly resulted in the appointment of the following: Ministers: Messrs. W. McConnell, A. Findlay, A. B. Dobson, A. F. McKenzie, D. D. McLeod, R. N. Grant, J. Campbell, M.A., Ph.D., J. R. S. Burnett and F. Smith; elders: Messrs. H. Cooke, A. Ross, A. McDiarmid, C. J. Miller, George Duff, J. J. Brown, A. Smith, J. A. Mather and W. B. Hamilton. Dr. Thomas Wardrope, of Guelph, was nominated as Moderator of the next General Assembly and Rev. R. N. Grant as Moderator of the Synod of Toronto and Kingston. Reports on the State of Religion and on Sabbath Schools were presented by the Conveners of the respective committees. In order to consider the best way of placing before the members of the congregations and Sabbath schools the information contained in the several reports, the Presbytery appointed a committee, constituted as follows: Mr. R. N. Grant, Convener; Messrs. Findlay, McLeod, H. Cooke, elder, and the Conveners of the Committees on State of Religion, Sabbath Schools, Temperance and Systematic Beneficence. Home Mission business was considered. The schedules of claims for past six months and of grants asked for next year from the Home Mission and Augmentation Funds were passed. Rev. Mr. Findlay presented an interesting report of his work of superintendence. The new station at Monkman's, in Tecumseth, was put on the list of aid-receiving stations, with grant of \$2 per Sabbath, the people contributing liberally for support of a student missionary. The congregations of Sudbury, North Bay and Parry Sound were removed from the Home Mission list to that of the Augmentation Fund, and leave was given to have moderation in calls when they desire it. A memorial from the Sprucedale mission station was received, setting forth circumstances which require them to remove from their present place of worship and build a new church in the village. They asked leave to solicit aid from the friends of the Church elsewhere for this object. It was granted. Also leave to sell or dispose of the church now occupied as they desire. The remit on the Marriage question was considered and the deliverance adopted: "That the discipline of the Church shall not be exercised in regard to marriage with a deceased wife's sister or deceased wife's niece. A good deal of miscellaneous business besides the above was disposed of. Next ordinary meeting will be held at Barrie on Tuesday, May 5, at eleven a.m.—ROBERT MOODIE, *Pres. Clerk.*

SABBATH SCHOOL COMMITTEE

The Executive Board of the General Assembly's Sabbath School Committee met in the Board Room of the Young Men's Christian Association, Toronto, on April 1. Present, Revs. T. F. Fotheringham, M.A., St. John, Convener; John McEwen, Lakefield; Dr. McTavish, Messrs. D. Fotheringham and James McNab, Toronto. The following members of committee were also present: Revs. J. W. Bell, M.A., Newmarket; R. H. Abraham, M.A.; Burlington; A. H. Kippan, M.A., Claremont, and Mr. R. S. Gourlay, Toronto.

The system of collecting statistics was thoroughly reviewed and a few minor amendments adopted. The financial statement submitted showed that about \$500 would still be required to meet the expenses of the year. (At date of writing, April 14, \$64 of this has been received. Only prompt and liberal contributions will save the Committee from a deficit. The continuance of the work so successfully begun may depend upon the action of its friends now.)

Several changes in the regulations of the Scheme of Higher Religious Instruction, in the direction of simplification and clearness, were recommended to the committee of next year.

The Handbook of Sabbath School Management and Work prepared by direction of the General Assembly, the consideration of which was deferred till next June, was again approved, and the Assembly is asked to recommend it as a useful guide to Sessions and Sabbath school workers. (This book has received the warm endorsement of competent judges in the United States as well as in Canada. It will be sent to any one postpaid who will order it through the Convener, enclosing the price—15 cents each or \$1.25 per dozen. It is a neat, cloth-bound volume of fifty pages.)

Statistical returns as far as received are much more complete than last year. Examiners report the answers of candidates as indicating more careful preparation. The total number is nearly the same as in 1890, but a much larger proportion of them are successful in taking diplomas. Certificates of having attended the examination will be given to all whose marks are creditable, but not quite up to the diploma standard of fifty per cent. The names of all will be given as soon as the three unreported examiners send in their results.

The Committee would feel deeply disappointed if after all that has been done and the encouragement received from so many quarters, the lack of promptitude on the part of those who intend to contribute should compel them to appear before the Assembly with a deficit. It would be felt as a humiliation not deserved, and one which no one wishes to inflict upon them. T. F. FOTHERINGHAM, *Convener.*

St. John, N. B.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

The fifteenth annual meeting of the Woman's Foreign Missionary Society was held in Chalmers Church, Kingston, last week. The interior of the church was beautifully decorated. About 200 ladies were present when the meeting began, and during the morning the number was largely increased.

The president, Mrs. Ewart, assisted by Mrs. McGillivray, of Kingston, and Mrs. McKae, of Guelph, conducted the opening exercises. Mrs. Dickson cordially welcomed the delegates to Kingston, and Miss Drummond, of Newcastle, replied.

The president's address was listened to with eager attention. Mrs. Ewart dwelt on the duties and encouragements of those engaged in missionary work.

An interesting feature of the morning session was the reading by the secretary, Mrs. Robinson, of letters of greeting, the first of which was a despatch from the society's missionaries in Indore: "Hospital built; girls' school begun; greetings." Others were from Winnipeg, New York, Philadelphia and Chicago.

Reports were then received from the various Presbyterian societies, twenty-five in number, and reaching from Quebec to British Columbia. The following are the ladies who presented the reports: Mrs. Armstrong, Ottawa; Mrs. Hunter, Lanark and Renfrew; Mrs. Gow, Brockville; Mrs. MacLennan, Glengarry; Miss Fowler, Kingston; Miss Crack, Peterborough; Miss MacGillivray, Whitby; Mrs. S. Stewart, Lindsay; Miss George, Toronto; Mrs. Cameron, Barrie; Mrs. Somerville, Owen Sound; Mrs. McNair, Saugeen; Mrs. Fowle, Orangeville; Mrs. Grant, Hamilton; Mrs. MacMullen, Paris; Miss Fraser, London; Miss Turnbull, Sarnia; Mrs. Frost, Chatham; Mrs. Scott, Stratford; Mrs. Byers, Huron; Mrs. Maitland, Maitland; Miss Drummond, Bruce; Mrs. Watson, Winnipeg; Miss Shortreed, Brandon. Auxiliaries in Montreal and Columbia Presbyteries—Mrs. Campbell.

The Board of Management reported that changes were needed in the by-laws to make meetings more frequent. Larger liberality in the use of the general funds to meet certain expenditures was suggested. Many missionaries had visited Canada and given addresses. Tributes to the memory of Mrs. Gordon, of Harrington, and Mrs. Thomas McCracken were recorded. Arrangements are being made for the world's missionary meeting of Presbyterian women in 1892 in Toronto.

The reports of the various missions were presented and were very interesting. The tabulated statement of the home work is:—

Number of Presbyterian societies, twenty-five; number of new auxiliaries, ninety-three; number of new mission bands, thirty-seven; total number of auxiliaries, 471; total number of mission bands, 200; total number of branches, 671; auxiliary membership, 10,746; mission band membership, 5,189; total membership, 15,835; life members added during the year, eighty-one; total number of life members, 472; membership of general society, \$2,898. Giving per member, so far as can be estimated from numbers in: From auxiliaries, over \$2.50 per member; from mission bands, about \$1.25 per member.

Some 20,000 lbs. of new and second-hand clothing, valued at \$20,000, was forwarded to the North-West. The *Letter Leaflet* is doing good work; 7,500 copies are issued. The Literature Committee handled a fine lot of missionary works and pamphlets. There were 100,645 publications sold and 25,752 issued gratuitously. The year's receipts were \$34,629.09. The society has \$39,534.81 on hand, besides \$3,891.15 reserved for a boarding school at Indore.

The meeting was closed with prayer by Mrs. Shortreed and the singing of the 306th hymn. The opening devotional exercises at the afternoon

session were led by Mrs. Ball, Vanneck. After the delegates were welcomed, Mrs. Campbell, of Montreal, spoke about the work at Pointe-aux-Trembles.

The Baptist Society was represented by Mrs. Laing, of Kingston. Mrs. McMurrich, of Toronto, spoke in behalf of the McAll mission, and read a short sketch of the proceedings of the society. Several reports were adopted, and a vote of thanks was tendered to the Indian Department at Ottawa for facilities afforded for sending supplies to Indians in the North-West.

The following ladies were elected to the Board for next year: Mesdames Ewart, Kirkland, Telfer, McCurdy, Miss Haight, Mesdames MacLennan, McLachlan, G. F. Burns, Crombie, Jeffrey, Robinson, Harris, Miss B. MacMurchy, Mesdames Shortreed, Bertram, McGaw, Clark, Misses Parsons, George, Reid, Cowan, Mesdames Hamilton, Playfair, Breckenridge, J. Parke, Pierce, MacLaren, Bryce, Harvie, Miss Cooper, Mesdames S. C. Pierson, Frizzell, MacKenzie, King, Miss M. J. Scott and Miss Bethune.

It was decided to hold the annual meeting in future either on the first or second Tuesday in May.

There was a large attendance at Tuesday evening's session in St. Andrew's Church. Rev. Dr. Wardrope, of Guelph, presided, and in opening said he was glad to be present at the annual gathering of the Woman's Foreign Missionary Society. It was one of the greatest privileges of his life to have some part in missionary work. He referred to the perseverance and great self-denial of the women engaged in such work, and whatever they had done has, by the blessing of God, had an uplifting tendency. He urged all to have one desire, the evangelization and ingathering of the people of heathen countries. He advised union in the great work.

Rev. Mr. Winchester, Berlin, who has had some experience in missionary work, delivered a masterly address on the subject. He spoke of their obligations to the heathen and their opportunities and how to use them. He drew their attention to the command which Jesus Christ gave to His disciples to go into the world to preach the Gospel to every creature. The people of heathen countries were struggling for life and calling for their assistance. Knowing their condition they would not have the spirit of their Master if they did not do all that lay in their power to meet the needs of those in dark lands. He briefly referred to the great mission work that had been done in China, and said there was no feature so hopeful as that of the schools. In them they could find some noble types of humanity and see the effects of Gospel work among the native pupils. He referred to the grand work which the Woman's Missionary Society had done, and pointed to its great strides. There was still greater work to accomplish and he hoped they would continue in well-doing. The Lord would bless their efforts.

Principal Grant said they rejoiced very much in having the members of the Society visit the city, and they had the hearty welcome of the Christian people of Kingston. He was glad to see in the meetings representatives from every Christian Church in the city. This shows how the work in which they were engaged draws all hearts together. They did not care for eloquence, because he read they had shut out reporters from their sessions. No matter how eloquent their speeches may be the public are not privileged to read them in print. They did not come to advertise themselves. People who are so sensitive that they do not care to hear themselves speak do not care to hear long speeches at public meetings. He would cut his address short. The printed reports of their proceedings showed the enormous amount of work they carried on in a business-like way. The growth of the organization was something wonderful. He dwelt on the industrial, educational, social, evangelistic and medical departments of the society. This variety of work indicated a true catholic spirit. He was glad of the perfection of their system, and of their true loyalty to the Church. He concluded by pointing out the vast importance of the missionary work done by women, and gave them encouraging advice to continue.

The following officers were elected: Mrs. Ewart, president; Mrs. McLennan, first vice-president; Mrs. G. H. Robinson, second vice-president; Mrs. Kirkland, third vice-president; Mrs. Hamilton, fourth vice-president; Mrs. Shortreed, Home secretary; Mrs. Harvie, Foreign secretary; Mrs. Playfair, recording secretary; Miss Haight, corresponding secretary; Mrs. Jeffrey, secretary of supplies; Mrs. Telfer, secretary of publications; Mrs. McLennan, treasurer. Executive Committee to consist of the officers named and Mesdames Clark, McGill, Crombie and Miss Reid, all Toronto ladies.

The sum of \$35,343 was voted for the Foreign Mission Committee, being the amount estimated, and \$350 was received from the Women's Medical College Society, Kingston, to be devoted to the native hospital at Indore, India.

An enthusiastic vote of thanks was tendered the trustees of the Church and the ladies of Kingston for the bounteous hospitality shown to the delegates during their stay.

It was decided to hold the annual meeting in Toronto next year.

Mr. Tozo Ohno addressed the meeting. The address was remarkably interesting and delivered with great force and clearness. Mr. Ohno dwelt on the dangers to Japan from western infidelity. The meeting accorded a standing vote of thanks to the speaker. Miss Scott, one of the Society's missionaries, who has recently returned from India, then spoke, answering questions, and singing, in conclusion, an Indian hymn, "Jesus is My Sacrifice."

The first of a series of closing concerts was given in Toronto College of Music last week. The audience filled every available place. The selections were from the works of a number of the most eminent composers, and were performed in a manner that did credit to the institution, its instructors and students.

In Edinburgh Presbytery Mr. White, elder in Mayfield Church, gave notice of an overture asking the Assembly to endeavour to bring about a reconstruction of the Presbyterian Church "on the grand fundamental principles of the Reformation."

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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From 30 to 60 drops in half a tumbler of water will, in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency, and all Internal Pains.

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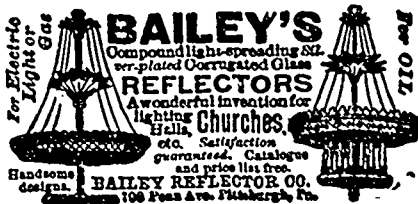
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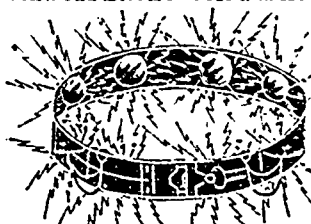


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We request all those seeking medical relief to write us confidentially and earn for themselves of what THE GREAT MODERN REMEDY can do for them. To heal the sick we must destroy the cause; to do this the remedy must be an Anti-Septic, and destroy the living disease germs in the blood by actually coming in contact with them. Any other method of cure is a humbug. No Electricity. Health without Medicine, which contains nothing but the advice to use hot water, enemas) or other remedies with no anti-septic qualities will do this. The reader should do his own thinking and careful investigating, and not let others do it for him, else they will soon profit by his ignorance.

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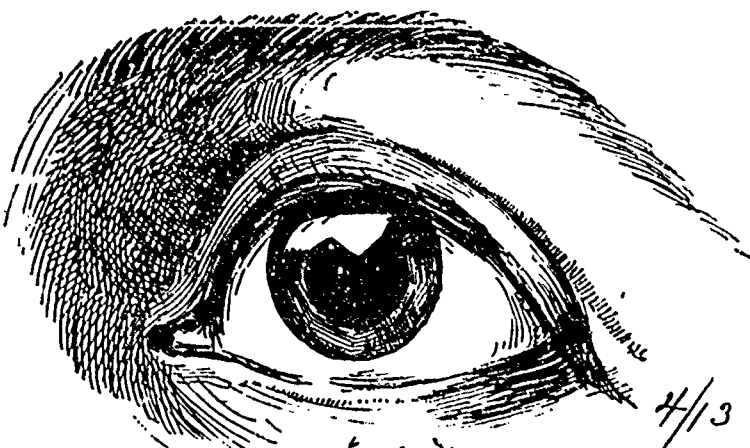
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Delicate women and strong, wonder at the amount of work they can do with the aid of PEARLINE—the time saved; the satisfactory results, and when they have used it for years they realize that everything that is washed or cleaned with PEARLINE lasts longer. This is very simple—PEARLINE does away with most of the rubbing—the greatest wear and tear that clothes are subjected to is the repeated rubbings necessary to keep them clean with ordinary soap. Your own interests should lead you to use it, if you do your own work and value your fine linens and flannels; the latter reason should surely convince any bright woman that it is to her interest to see that her servants use it. PEARLINE makes a saving all around.

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Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearlina, or "the same as Pearlina." IT'S FALSE—they are not. 162 JAMES PYLE, New York.

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## HOUSEHOLD HINTS.

TO PREPARE HASH ON TOAST.—Take small bits of cold meat, one pint of hot water, thicken with two tablespoonfuls of flour, a good-sized-piece of butter, pinch of salt. Turn over toasted bread and serve immediately.

MINCEMEAT PATTIES.—Make some fine pastry; roll it thin. Line small patty-pans with it, and in the centre of them put a mound of rich mincemeat. Pour over them a teaspoonful of sherry or port wine. Moisten the margins and lay on neatly cut covers, press the covers of the margins together (not the edges). Brush the patties over with the white of egg; sift a little sugar over them; make a small slit in the centre and bake them a pale brown.

TURKEY SOUP.—With the remains of a baked turkey from which most of the meat has been cut off it is easy to make a very appetizing soup. Break up the carcass and put it, with whatever stuffing, bits of meat and skin may be left, in enough water to cover. Cook slowly for two hours. Let the soup get cold, then skim and strain. Heat a pint of milk in a saucepan and thicken it with two tablespoonfuls of flour and one of butter. Put the soup over the fire again; when hot add the milk. Let the whole boil up and then remove it from the fire.

TO MAKE CAKES A LA POLONAISE.—Take some good puff paste, roll it quarter of an inch thick, and then cut it into pieces four or five inches square, gather up the four corners of each, have some small round moulds ready, dip them into warm water, and then place cakes inside and put them into a quick oven; when they are nearly done brush them over with the white of an egg beaten; sprinkle powdered sugar over and finish baking. When done whip the white of an egg and powdered sugar to a froth, flavour and fill the cakes with it.

TERRAPIN SOUP.—Make a strong stock of veal or beef. It should be a jelly when cold. Remove all the fat from the stock. Boil three terrapins for one hour, pick them carefully, reject the entrails and be careful not to break the gall-bag. Cut the meat into pieces an inch square. Add it to the stock, with some finely-chopped ham, half a teacupful of mushroom catchup, and pepper and salt to taste. Let it boil two hours very gently; then add one teacupful of sherry wine, half a sliced lemon and the yolks of four hard-boiled eggs mashed fine. Serve very hot.

TO COOK EGGS.—It is the common way to boil eggs only about five minutes and call them hard. They are then very "hard of digestion." Boil ten minutes and they are still hard and soggy. Boil them twenty minutes and they become light and mealy, and may be easily mashed and seasoned. To boil eggs so that they shall be "soft," drop the whole eggs carefully into boiling water and boil steadily three and a-half minutes by the watch. This is a common method; though the white is hardened the yolk is scarcely cooked at all. Another method is to lay the eggs in a warm basin or saucepan and cover with boiling water. Let them remain without boiling, but where the water will keep hot for ten minutes. Both yolk and white will be cooked soft.

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Used in Millions of Homes—40 Years the Standard.

PRESBYTERY MEETINGS.

**PRESBYTERY OF KINGSTON.**—This Presbytery met in the lecture room of Chalmers Church, Kingston, on the 17th and 18th of March, Mr. M. McGillivray, M.A., Moderator. There was a good attendance of members. Mr. Porteous, Convener of the Committee on the Pine Street Mission in the city of Kingston, reported said Mission to be in a prosperous condition. A site had been obtained and a mission building suitable for the work had been erected thereon. The report was received and the committee re-appointed and constituted into an interim session with instruction to take such steps as may from time to time seem necessary, and report to the Presbytery. The remit on the marriage question was approved of *simpliciter*. Mr. H. Gracey gave in the report on Sabbath Schools from which it appeared that substantial progress had been made during the past year in this important department of the Church's work. In the unavoidable absence of Mr. Craig, Convener of the Temperance Committee, Mr. McGillivray gave in the report on that subject, from which it appeared that there was an improvement in relation to temperance sentiment in the congregations under the Presbytery's charge. Through the illness of the Convener, the report on the State of Religion was not presented. The report of the Woman's Foreign Missionary Society of the Presbytery of Kingston was presented and read, from which it appeared that an increase of interest and liberality in the auxiliaries and mission bands have been shown; three new auxiliaries and one mission band have been organized, supplies of clothing have been sent to the Rev. A. Campbell, File Hills Reserve, and twelve hundred dollars (\$1,200) have been contributed during the year. Reports of the dispensation of ordinances in the mission fields were given in and received. The following were appointed commissioners to the next General Assembly: Ministers by rotation, Messrs. S. Childerhose, J. Steele, J. McKinnon, J. Rattray and Dr. J. Williamson; ministers by ballot, Principal Grant, Messrs. A. Young, M. W. McLean and J. H. George. Elders by ballot, Messrs. W. Owens, J. Watt, W. J. Dick, J. Gordon, A. G. Northrup, W. Guthrie, Dr. Boulter, S. Russell and G. Gillies. Mr. Steele handed in his resignation of the pastoral charge of the congregation of St. Andrew's Church, Seymour, and Rylestone. The Session and congregation were cited to appear for their interests at an adjourned meeting of Presbytery to be held in St. Andrew's Church, Belleville, on Tuesday, the 31st March, at two o'clock in the afternoon. Mr. Chambers resigned his position as ordained missionary at Wolfe Island as the state of Mrs. Chambers' health rendered it necessary that he should return to California as soon as practicable. It was agreed that his resignation be accepted, and in doing so, the Presbytery expresses its warm sense of Mr. Chambers' past services, and its regret that the cause of his removal from the bounds of the Presbytery should be the state of his wife's health. The Presbytery commend Mr. Chambers and his family to the care of the great Head of the Church. The Home Mission report was submitted giving a detailed statement of the work done during the past winter. There are nineteen mission fields under the care of the Home Mission Committee. Three of these are supplied by as many ordained missionaries. Of the sixteen remaining, twelve have been supplied by Queen's College Missionary Association. It was agreed to send an ordained missionary to Wolfe Island. Tweed was put on the list of mission stations. It was decided to ask the continuation of the grants in aid of supplemented congregations and mission stations within the bounds. The following motion, offered by Principal Grant and seconded by Mr. Wishart, was adopted, to the effect that in view of the very large amount asked for by this Presbytery from the Home Mission Committee, and the supplementary committee of the Church, a committee be appointed to draw up a statement on the subject, to be submitted to the meeting of Presbytery in July, with the object of having such a statement read as a pastoral letter to all our congregations and mission stations. The following were appointed a committee for the above purpose, viz.: Messrs. D. Wishart (Convener), H. Gracey and Principal Grant, ministers; and Messrs. A. F. Wood and G. Gillies, elders. Mr. J. Cumberland, Convener of the examining committee, reported that three students, applicants for license, had passed their examination, and he recommended that application be made to the Synod of Toronto and Kingston for leave to take them on public probationary trials for license. The report was received and adopted. The next regular meeting of Presbytery was appointed to be held at Belleville and within John Street Church there on the first Tuesday of July next at half past seven o'clock in the evening.—A. YOUNG, Pres. Clerk.

J. A. Townsend, of Turner, Oregon, being present, was invited to sit with the Presbytery. Mr. McLeod from the committee appointed to consider the remits from the General Assembly reported recommending that the resolution of the General Assembly on the Marriage Question be approved and that the proposed change in Rule 3 of the Aged and Infirm Ministers' Fund be disapproved, but that alterations proposed in Rules 9, 15 and 16 be approved. These recommendations were adopted. Lengthened consideration was given to the report of the Presbytery's Home Mission Committee submitted by the Convener, Mr. D. Fraser. The work of the past year and grants to the different fields were carefully reviewed. It was decided to occupy the following new fields and to ask for the appointment of ordained missionaries with necessary grants: North Bend and Ashcroft, Kettle River and Rock Creek, Surry and Mud Bay and Northfield and Wellington. Rev. G. R. Maxwell and Mr. H. Pillar were requested to give such supply as they might be able at Mount Pleasant, Vancouver, and Englishman's River. Mr. T. G. McLeod, student of Morin College, at present in Oregon, was recommended for an appointment to Sooke, etc. An application for a loan of \$500 from Spillamcheen was recommended to the Board of the Church and Manse Building Fund. Mr. McLaren submitted the drift of a petition to the Legislative Assembly in favour of legislation for the better observance of the Lord's Day, which was adopted. It was on motion agreed that the travelling expenses of each ordinary meeting be equally divided amongst the ministers present. On the applications of the Rev. D. A. MacRae, of the Presbyterian Church in the United States, and R. S. Whidden, of the Congregational Church in the United States, it was agreed to apply to the next General Assembly for leave to receive these brethren into the ministry of the Church and the Clerk was instructed to issue the usual circular letters. Mr. McLeod submitted the report of the Presbytery's Foreign Mission Committee, when it was agreed that the Presbytery reaffirms its resolution adopted in September last which was forwarded to the General Assembly's Foreign Mission Committee and would again earnestly urge the committee to send out a missionary to take charge of the Chinese work in this Province, promising on their part to become responsible for all the local expenses of the Committee, provided they pay the missionary's salary; that the Presbytery further recommend to the Foreign Mission Committee to begin mission work among the Indians of the West coast of Vancouver Island, making Alberni the centre of operations. An application from Victoria West to the Board of the Church and manse Building Fund for a loan of \$700 towards Church erection was recommended. The following commissioners to the General Assembly were appointed: Alexander Dunn, P. McF. McLeod, E. D. McLaren, D. Fraser and W. G. Mills, ministers; Hon. John Robson, Victoria; J. M. Browning, Vancouver; J. G. Brown, M.P.P., New Westminster; Rev. Dr. Williamson and Donald Fraser, Kingston, Ont. On motion of Mr. E. D. McLaren it was agreed to nominate the Rev. D. M. Gordon, of Halifax, for Moderator of next General Assembly. The next ordinary meeting was appointed to be held in St. Andrew's Church, New Westminster, on the second Tuesday of September at three o'clock p.m.—D. MACRAE, Pres. Clerk.



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This seems a paradox, but it is explained by one of New York's richest men. "I don't count my wealth in dollars," he said. "What are all my possessions to me, since I am a victim of consumption? My doctor tells me that I have but a few months to live, for the disease is incurable. I am poorer than that beggar yonder." "But," interrupted the friend to whom he spoke, "consumption can be cured. If taken in time, Dr. Pierce's Golden Medical Discovery will eradicate every vestige of the disease from your system." "I'll try it," said the millionaire, and he did; and to-day there is not a healthier, happier man to be found anywhere. The "Discovery" strikes at the seat of the complaint. Consumption is a disease of the blood—is nothing more nor less than lung-scurf—and it must and does yield to this wonderful remedy. "Golden Medical Discovery" is not only an acknowledged remedy for that terribly fatal malady, when taken in time and given a fair trial, but also for all forms of Scrofulous, Skin and Scalp Diseases, as White Swellings, Fever-sores, Hip-joint Disease, Salt-rheum, Tetter, Eczema, Boils, Carbuncles, Erysipelas and kindred ailments.

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AIR CELLS THAT ARE PERMITTED TO FALL INTO DISUSE MAKE A SERIOUS WASTE OF SPACE. YOU GET A GREAT DEAL OF NOURISHMENT BY BREATHING THAT YOU CAN'T GET IN ANY OTHER WAY. COMPOUND OXYGEN IS A CONCENTRATION OF NOURISHMENT—IT IS OZONE VITALIZED BY CHARGES OF ELECTRICITY. YOU INHALE IT. AT ONCE A WARMING, GENIAL VAPOR PENETRATES EVERY PORTION OF THE LUNGS, AND BEGINS TO OPEN UP THOSE DISUSED AIR CELLS, SO WHEN THIS NERVE TONING, BLOOD QUICKENING CURRENT COMES TO THE BREATHING SURFACES THERE IS STORAGE ROOM FOR IT. DR. STARKEY & PALEN RECOMMEND THEIR COMPOUND OXYGEN WITH CONFIDENCE. THERE IS NO LYMPHIC UNCERTAINTY ABOUT IT. IT CAN'T HARM YOU; IT WILL ONLY DO GOOD. IT MAKES YOU ROBUST—KEEPS YOU THAT WAY. THE GOOD AND THE GAIN OF COMPOUND OXYGEN INHALATION DO NOT DISAPPEAR WHEN THE TREATMENT IS DISCONTINUED.

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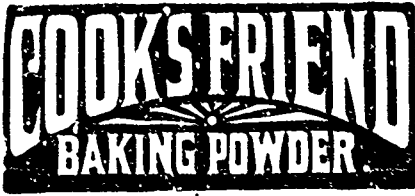
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Miscellaneous.

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DIED.

On the 1st April, at his father's residence, 412 Euclid Avenue, Toronto, Frederick William (Fred), youngest and only surviving son of William Adamson, British America Assurance Co., in the 14th year of his age.

MEETINGS OF PRESBYTERY

BARRIE.—At Barrie, Tuesday, May 26, at 11 a.m. BRUCK.—At Southampton July 14, at 5 p.m. CALGARY.—In St. Paul's Church, Banff, on 9th September. HURON.—In Exeter, May 12, at 10.30 a.m. KINGSTON.—In John Street Church, Belleville, 1st Tuesday in July, at 7 p.m. LINDSAY.—At Woodville, Tuesday, 26th May, at 11 a.m. MAITLAND.—At Wingham, Tuesday, May 12, at 11.15 a.m. MONTRÉAL.—In Convocation Hall, Tuesday, 23rd June, at 10 a.m. PARIS.—In St. Paul's Church, Ingersoll, on 7th July. QUÉBEC.—In Chalmers Church, Richmond, May 13, at 4 p.m. STRATFORD.—In Knox Church, Stratford, May 12, at 10.30 a.m. TORONTO.—In St. Andrew's Church West, on first Tuesday of May, at 10 a.m. WINNIPEG.—In Knox Church, Winnipeg, on Thursday, April 30, at 7.30 p.m.

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SYNOD OF TORONTO AND KINGSTON.

The Synod of Toronto and Kingston will meet in St. ANDREW'S CHURCH,

LINDSAY. 1/3 ON TUESDAY, 12th MAY, 1891,

At HALF-PAST SEVEN O'CLOCK P.M. 2. The Committee on Bills and Overtures will meet in the same place at three o'clock p.m., and on the same day. 3. The Synodical Religious Conference will be held in St. Andrew's Church, Lindsay, on Monday, 11th May, 1891, at half past seven o'clock p.m. 4. Rolls of Presbyteries, and all papers for the Synod, should be in the hands of the Clerk not later than 4th May, 1891. 5. Railway Certificates for reduced fares in travelling will be applied for, and furnished by the Ticket Agents at the various Railway Stations.

JOHN GRAY, Synod Clerk.

ORILLIA, 9th April, 1891.

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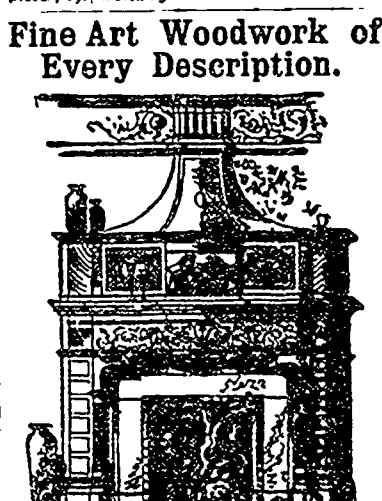
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Miscellaneous.

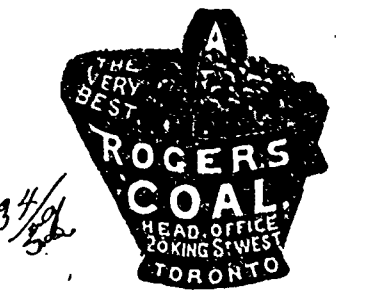
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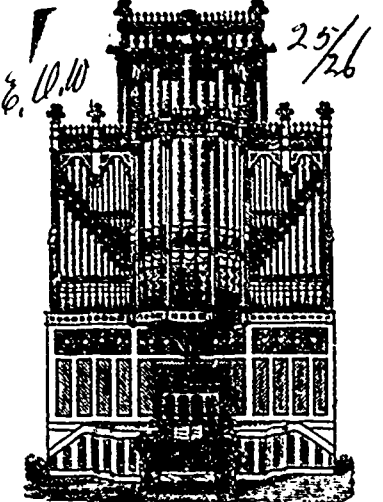
5/1/52

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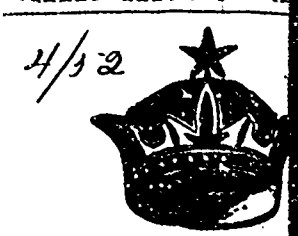
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