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A simple plan of disinfecting rooms consists in putting a saucerful of salt in the middle of the room, and pouring on it a dram or two of sulphuric acid. The fumes that arise do the work of disinfection.

The Spoon.—When stewing fruit, or, in fact, when cooking anything in an open vessel, do not leave the spoon in if you wish to have it boiled quickly. The spoon carries a portion of the heat off into the air.

If a tablespoon of kerosene is put into four quarts of tepid water, and this used in washing windows and mirrors instead of pure water there will remain upon the clean surface a polish no amount of friction can give.

The scratches which so often disfigure and spoil the appearance of varnish will entirely disappear if a coarse cloth that has been well saturated with linseed-oil be laid over them. This simple remedy is invaluable to those who have the care of highly-polished furniture.

Delicious Sandwiches.—Delicious sandwiches are made by buttering thin slices of rye bread very daintily, using very little butter, and spreading with Neufchatel cheese. A bit of water-cress or a lettuce leaf dipped in French dressing, shaken dry, and placed between the slices, improves the sandwich.

New Conveniences.—A coffee pot with a strainer of aluminum that will not rust or corrode, a bread-knife with the cutting edge in reflex curves, that is warranted not to crumble or crush warm or very light bread, and liquid chocolate in pound cans ready for use in layer cake, are some of the new conveniences offered by the shops.

Salad Dressing.—Take two well-beaten eggs, with one tablespoon of sugar and one teaspoonful of mustard rubbed together, and one cupful of milk; add ten teaspoonfuls of vinegar, a little at a time, stirring constantly to prevent curdling; pepper and salt to taste and butter the size of an egg. Cook like boiled custard until it begins to thicken.

Soup Stock.—A shin of beef is supposed to average in weight about five pounds, and the proportion is a pound of meat or bone to every quart of water. If a larger proportion of meat or water is used, the stock will not stiffen. The shin is the foreleg, and there should be about one-third more bone than meat. Allowing one quart of water for every pound of meat or bone, the stock should jell.

Cream Biscuit.—Beat the yolks of six eggs and six ounces powdered white sugar together for fifteen minutes, add a little essence of vanilla and three ounces of flour, mix all gently together, then add to the mixture a gill and a half of thick sweet cream that has been beaten to a froth, stir lightly together, then fill small paper cases with the mixture (these cases are sold under the name of ramequin cases). When the cases are filled dust the biscuit over with white powdered sugar and bake in a moderate oven. These are nice either hot or cold.

Chocolatè Eclairs.—Prepare the batter the same as for cream puffs. Put in it a pastry bag and press it out upon well buttered tins. By pressing the bag firmly and drawing it very slowly towards you, well squeezing, you will make the eclairs of a rope-like shape. They should be about five inches long. Allow two inches space between each éclair. Bake in a quick oven twenty minutes or until thoroughly done. If properly baked the inside will be hollow, with a delicate, tender crust outside. When cold fill with the same cream puff filling. The icing—Melt two ounces of chocolate, then add four tablespoonfuls of powered sugar and stir until it forms a paste. Dip the bottom of each éclair into the icing and stand it away to dry. Eclairs may be filled with whipped cream or preserved fruits and iced with orange icing.

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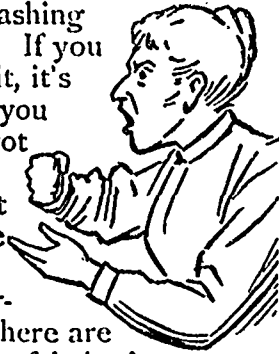
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THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, MAY 30th, 1894.

No. 22.

Notes of the Week.

Write to the Presbyterian Printing and Publishing Co., 5 Jordan Street, Toronto, enclosing \$1 and receive THE CANADA PRESBYTERIAN till 31st December, 1894. For the family circle a better investment could not be made.

The ministry at Egremont of the Rev. Dr. Muir, the Moderator of the English Presbyterian Synod, has extended to twenty-nine years. The attendance at the Synod this year is the largest ever known. Nearly the whole of the congregations are represented, the elders present numbering no fewer than 291 out of a possible 295.

A paper on Nyassaland has been read to the Glasgow Philosophical Society by Captain McAuslan of the African Lakes Company's steamer *Dontira* in which he stated, that while the hard things said of missionaries might be true of some, they had no application to those of the region he described. He advocated a railway as the one thing required for the development of Africa.

We are pleased to notice that our predecessor in the editor's chair for so many years, and whose work was so much appreciated that his services were sought for that widely and well-known and influential journal, *The Interior*, has been sent by that paper to Saratoga to attend and report for it the proceedings of the General Assembly now in session there. "He is," says the paragraphist for *The Interior*, "an old hand at the bellows, and being a Scotchman he will get more solace out of the doings than a peaceable back-woodsman could."

A comprehensive report was presented to the General Assembly of the United States Presbyterian Church, North on Sabbath Observance, noting the chief hindrances to the proper observance of the sacred day. It recommends the reaffirmation by the Assembly of its "belief in the divine authority and obligation of the Sabbath. The individual conscience ought to decide against all that impinges on the sanctity of the day, such as Sunday newspapers unnecessary travelling, etc.; that the members of the churches should exert the power of individual example in the matter and help to uphold all legislation bearing on the subject. The attention of the young people should be directed to the importance of Sabbath keeping. The American Sunday Union deserves the strong support of the members of the church.

Another instance of the enlarged and enlightened public spirit which is growing among the men of wealth of Toronto is the offer of Mr. W. J. Gage, publisher, to give \$25,000 to establish in the city a hospital for the treatment of consumptive patients, provided the city will make a grant of a site for that purpose in High Park and \$25,000 besides. Not only every medical man, but every clergyman as well, and many thousands of Canadian homes know how common and how deadly are the ravages of this disease. If by such means as Mr. Gage generously proposes they can be lessened, an incalculable boon will be conferred not upon the city only, but upon the whole country. We trust that nothing will prevent the acceptance by the city of this offer, designed as it is to promote an object of so purely philanthropic a character.

At the Metropolitan Anniversary services of the Methodist church in this city the Sabbath before last, the Rev. Dr. Bashford of Wesleyan University, Delaware, Ohio, preached. In the evening his subject was "The Providential Place of Religious Education in American Civilization." He referred to four important problems now confronting thoughtful men in the States. To a smaller but in a growing degree they are also confronting ourselves. The first is the problem of wealth. Two hundred thousand people own 70 per cent. of the wealth. There are 303 mil-

lionaires in New York alone. The second is the problem of the great cities; third, the problem of intemperance. The United States pay more yearly for intemperance than for any single year of the Civil War. Last is the problem of the salvation of the heathen. The remedy he considered is education, but education having in it a due share of Christian morals.

It is interesting to notice the similarity in the question coming up for considerations in the American Presbyterian General Assembly, already referred to and those which arise in our own Supreme Court. It is also very natural that there should be such similarity. Amongst others of this kind the question of co-operation in church work of Presbyterians and other evangelical bodies has been engaging its attention. Quite a lively discussion for and against arose out of the report presented on this subject. One motion was, to "discharge the committee with thanks leaving to the Synodical Home Mission Board the carrying out of the work of the church in the manner which in their estimation seem best." Finally the report with its recommendations was remitted to the standing committee on church polity, there to receive further consideration.

The retirement from office as President of the Board of Trade of Mr. Mundella, because of questionable connection with certain shady business transactions is instructive and significant of the high standard of public life and good conduct to which public men in Britain, and especially those closely identified with the Government of the day, must conform. Not a few similar instances which have occurred within recent years might be pointed out. While they are instructive by way of contrast to that which unhappily prevails to too great an extent amongst ourselves, it may be well to point out that the British political conscience, if we may use such an expression, has not always been so sensitive. It has been the growth of years and the gradual raising of the standard of public and even of private life in the country at large. There is every reason to hope that there will also be a steady and gradual improvement amongst ourselves in the standard of public life, so that things which would once have been over-looked will not be attempted, or if attempted will be frowned down and the perpetrator consigned to obscurity.

There is something quite inspiring in the enthusiastic reception which our noble Queen received at Manchester upon the opening of the new ship canal. All along the eight miles of streets through which the Queen was driven the greatest enthusiasm prevailed. Hundreds of thousands of people lined the way. Banners, flags, floral arches, Venetian masts were visible everywhere, and the air resounded with cheers. Of course some will say that there are always plenty of people who will hurrah for royalty of any kind. To a certain extent that is true, but it is not by any means the full explanation of the enthusiasm with which she is greeted on every public occasion. That after a reign of well-nigh sixty years public interest in her and enthusiastic devotion to her person does not weaken, but grow deeper and more cordial, is something both to be proud of and grateful for. Perhaps no better explanation of it could be given in a few words than that of Ambassador Bayard of the United States at the public banquet given in London on the Queen's Birthday to Rear-Admiral Erben and other officers of the United States cruiser *Chicago*, and this testimony is all the more valuable coming from such a source. "This banquet is certainly a happy omen, coming as it does upon the birthday of the gracious lady whose devotion to public duty and clear, beautiful, private life have endeared her not only to those living under her benignant sway, but also to all right-minded and right-thinking men and women in America, even as fully as in England. (Loud applause.) Well, may the British subject congratulate himself as he contemplates with affectionate admiration the home life of the true mother of her country."

It is an indication of the growing importance and influence of the Dominion among the colonial dependencies of the empire and with the parent country that the second Intercolonial Conference is to meet in Ottawa next month. The federation of the empire may be only a magnificent dream, but should it ever materialize, it will be by such beginnings as that which was made in London first in 1887 and is so soon to be repeated in the capital of the Dominion. Questions of vital interest to all the more important colonies and to Britain itself will pass under review, and action upon them or steps towards action be taken whose influence will be felt upon the other side of the globe, and it may be for ages to come, for the very feeling after the closer and broader union which such a conference expresses cannot end in nothing. Nay more, since everything which affects the unity, stability and progress of the British empire, affects every civilized country in the world, it may not be too much to say that the effect of the doings which may take place at Ottawa at the coming conference, will be felt wherever the commerce, the language, the religion and civilization of Britain are felt. May justice, and wisdom, and patriotism prevail in all its deliberations.

While we write, the one hundred and sixth General Assembly of the Presbyterian Church, North, in the United States is being held. It is a very large and influential body, gathering its members from Puget Sound, San Francisco, San Jose and Los Angeles in the west to Maine in the east. The ex-Moderator is the Rev. Dr. Craig, whose theme in his opening sermon was "The Integrity and Authority of Holy Scripture," founded upon Acts xx: 26, 27. He closed with an appeal for the re-union of the church North and South so eloquent and fervent that when he ceased to speak, a hearty outburst of applause testified to the interest and appreciation of the whole discourse by the audience. Four names were proposed for the Moderatorship and the voting and other preliminaries occupied almost the whole of the first session. The Rev. Dr. Mutchmore, of Philadelphia, was finally elected and took the chair. "The evening of Thursday was devoted," *The Interior* says, "to a blessed and profitable service," the observance by the members of the Assembly of the Lord's Supper. The ex-Moderator presided and gave an address. "Elders from far distant parts of the land dispensed the elements. It was a season of rare exaltation; like an old-time communion season, and is certain to have a marked influence on the after proceedings of the Assembly."

The question of the extent of the General Assembly's control over the theological seminaries of the church is deeply engaging just now the attention of our brethren in the United States of the Presbyterian Church North. The subject is much more complicated with them than it is amongst us. The subject aimed at is stated as (1) "That the connection with or control over the theological seminaries desired by the church is a direct one; (2) that such connection or control should be in fact as well as in name, direct control over teaching and property." In accordance with this aim two resolutions were adopted by the committee in charge of the subject and recommended to the Assembly, to the effect that "The instruction given in the theological seminaries should be under the direction and control of the church; and that all funds and property held for the purposes of theological education should be under the control and direction of the church." A minority report was presented looking towards greater freedom, to the effect that "(1) Seminaries be advised to fill their chairs with ministers who are under the control of and subject to the discipline of the courts of the church and who will submit to such control. (2) That if there is any lack in the charter of any seminary by which its property might be alienated from the purpose of giving Presbyterian theological education, it be advised so to strengthen its charter at that point that such alienation shall be forever impossible." It may also be mentioned that, speaking generally, a uniform plan of control over the colleges was sought for which would give the "minimum of effective control, and the maximum of liberty in the management of affairs."

Our Contributors.

CONCERNING ECONOMY.

BY RNOXONIAN

Long years ago we knew a thrifty Scotchman who defined economy in this way. *Economy—long o—consists in the keepin' of what ye hae and the puttin' of a little till.*

That Scotchman grew rich. He did not worry himself about the incomes of Sheriffs and Registrars, and other official people, though the salaries of these officials were larger than they are now. He never formed part of a deputation to the government to ask for special legislation of any kind. The price of wheat was about as low then as it is now, and the markets were much farther away from most farmers, but our thrifty friend managed to accumulate a considerable amount of valuable real estate and there was a pretty strong suspicion, that somewhere on his premises a stocking might be found well filled with coin of the realm. His definition of economy might not have looked well in a dictionary, but it worked well in actual life.

His was a much better kind of economy, than the modern variety which consists mainly in cutting down the income of the other fellow. Thousands of men in Ontario have been shouting about economy for months. Do you know one who offered to reduce his own income for the good of the public? Can you name one patriot who threw off ten dollars to save his country from the impending bankruptcy in which he declared was near. Did the members of the Legislature, who spent much time and money in speaking, and moving motions and amendments in favour of economy, refuse to draw their sessional allowance? Did they decline to accept their boxes of stationery? Did they send back their railway passes? They said a good deal about the salaries of officials, and the sums paid to messengers and the board bill of lunatics, but we have yet to hear of one apostle of economy who saved the Province a cent by taking less Provincial money himself.

The Patrons are economists, or nothing. Many of them are members of County and Township councils. How many have refused their daily allowance for the good of the municipality? How many? Has one done so.

The fact is, if we go over the entire list of loud shouting economists, there probably is not a man among them who has taken a cent out of his own income for the good of his country. The agitation reminds one of the proposal of Artemus Ward to send all his wife's able-bodied relations to the front, to fight for the Union. Save the country by reducing incomes, but always be sure that the income reduced is the income of the other fellow.

After all the abuse that is heaped upon lawyers, the only men in Ontario to-day who make sacrifices for the country are lawyers who serve the country for one half or less than one half the money they could earn in their profession. This is the fact, but fact is the last thing wanted by men whose only chance for promotion consists in raising odious class feeling in the country.

There is a short and easy way of reducing the expenses of government in this country. Why not abolish the whole thing, and go back to the cheap style of the aborigines. The greater part of the expense is incurred for Legislation, Education, the maintenance of Asylums and the administration of Justice. Is there any reason why we might not do without expenditure along these lines. Why should not the Province do without

LEGISLATION.

Why not abolish the Legislature and the municipal councils, and have no new laws made or old ones mended. There are people in the world—in Central Africa, for instance—who do without law-making bodies. In that happy land they even manage to do without clothes. Why may we not imitate their economic system, and do without councils. Much money might be saved by abolishing the whole legislative and municipal machinery. Let it be abolished and the expense saved. Is there any real necessity for

EDUCATION.

This Province spends over \$600,000 on educating the young people, and giving them a chance for a good start in life. Was such criminal extravagance ever heard of. Why cannot we do without schools? What are colleges good for anyway? Because other nations have schools and colleges, is that any reason why Ontario should indulge in such extravagant folly. There are more students in one university in little Scotland than in all Canada, but Scotchmen always were extravagant fools. They have always been noted for throwing away their money, Scotchmen have. The Irish school system was once the best in the world, but Irishmen never had any sense. Let us adopt strictly original methods for Ontario, and abolish education.

There is a great lot of money spent in keeping the insane, the imbecile, the deaf, the dumb, the blind and other unfortunates not able to take care of themselves. In days not long gone by we used to feel proud of these institutions, and thank God that in our happy little country these unfortunates were well cared for and so much done to brighten their darkened lives. Things are changed now. The age of chivalry, as Burke would say, is gone and the time has come when the highest effort of a would-be statesman is to economize a cent per day on the board of a lunatic or imbecile. There is a more economic way. Just abolish the system and turn the patients out.

What is the use in spending money on the ADMINISTRATION OF JUSTICE

Why not abolish courts? It would be a great thing to live in a country in which a man can neither sue nor be sued. What a royal time some fellows would have, if there was no dock to put them. Anyway, if we must have courts, men can be had who would act as judges for 75 cents a day. People could be found to take care of the money paid into court, for less than that amount.

MISTLETOE CHRISTIANITY.

BY REV. JOHN BURTON, B.D.

Baldur was the most loving and lovable of all the Aesirs of the Scandinavian mythology. So universally was he loved as the embodiment of all that is bright and beautiful, that his mother, Friga, secured an oath from all that live or lie on the earth, in the waters, or that fly through the air, that they would not hurt Baldur; she forgot there was a parasite, the mistletoe, which neither lived on the earth or in the water, nor sped its flight through the pathless air, but fed on the life-stream of that which drew its nourishment from earth, air and water. Loki, the evil genius of the Aesir's abode, found this out in her persistent quest, and pointed an arrow with mistletoe; with this Baldur was slain. The parasite accomplished what all nature refused to do, and mourning filled the home of the gods, from whence it descended to the abodes of men. So much for the parasite in the old Norse myths. Our application as to its pertinence, must be estimated further on. We may, however, premise that nothing may be trusted more surely to destroy the bright, beautiful, lovely and lovable as parasitism.

We meet occasionally with a class of workers, self-styled Christians, whose speciality seems to be not the building up of true Christian character, or the conversion to loving righteousness of those who are out of the way, but of turning tender consciences and unstable souls from one form of Christian faith to another; a decided preference for what in ecclesiastical language we call proselytism, in common speech—sheep stealing. We know that such endeavours are given a pleasant name, such as winning to the truth; Lucifer is a heavenly name, but he who bears it is none the less an angel fallen. A name to live is quite—we had almost written, consistent with, we correct ourselves and say—possible while the bearer of the name is dead. Call it as we may, proselytism is not conversion; nor sheep stealing winning for Christ.

These thoughts were suggested by a recent sojourn in a thoroughly rural congregation, where not only good work has been done but the good work still is going on; there, as

ever in the rural districts, the churches feel the constant drain of the young people going elsewhere to find for themselves a home; now and then a family that have prospered somewhat more than the average, or over whose hearth some shadow has fallen, is drawn to town or city for enjoyment, or in the hope of finding employment. Walking over this field with an elder, and speaking of the present condition of the congregation, our friend pointed out how because of such circumstances, the present condition was not as outwardly prosperous as erstwhile it had been; adding, "at the other station the Baptists are pressing hard upon us." And we pondered: why are the Baptists pressing hard? Memory, too, was aroused, a discussion upon the great question of church union in the Toronto Ministerial Association was recalled, at which the writer had stated that such union was impossible on close communion Baptist lines; to which a representative Baptist minister replied: "If I believe my distinctive practices to be right, why should I not insist upon declaring them, and persuading others to accept them?" As Mr. D. J. Macdonnell said, we may appreciate the honesty of the statement, but we detest its application. What new gospel have the Baptists to bring as they press hard upon that Presbyterian congregation? Does it conduce to Christian charity and home sanctification that the lad who is justly his father's pride and his mother's joy, should be induced to leave the fold which hitherto has guarded his life, and find another in which he is constrained from joining his parents in observing the injunction: "This do in remembrance of Me"? Is that bright and tender girl, her mother's companion and cheerful help, made more leal and true by saying to that mother from whom she first learnt the name of Jesus: "Mother, unless you come over to my way of thinking we can no longer hope to sit together at the communion table"? We may get a parasitic church by draining the life blood from another, but like the mistletoe in the old Scandinavian myth, its chief commendation will be that it has ability in blind hands (for Loki placed the shaft in the hands of blind Hoder) to destroy the beautiful and the bright. So little are Baptist peculiarities needed for the furtherance of the gospel, that Spurgeon could send forth volume after volume of sermons, and a treasury of David without once insisting upon them; the President of her college was for years an Independent Pædobaptist; and John Bunyan—some of whose children, by the way, were "christened" in the parish church—has written his allegory with so little of these peculiarities, that no critic has yet been able to identify them. We confess to little sympathy with those travelling evangelists who leave unexplored the by-ways and hedges for the fat things of other people; and as little for those communities whose great mission manifests itself in persuading people "to their way of thinking." We may be pardoned in the saying that we have studied the Baptist question, too, in all its depths—save the water—and see ample reason for continuing in the old way along which our fathers walked and glorified God.

WINTER SUPPLY.

It is admitted on all hands that this is one of the most important questions in all our missionary circles, affecting as it does, not only our home work, but the foreign work as well, for if we have not a vigorous missionary spirit at home, how shall we promote an interest in Foreign Missions?

Various means have been devised from time to time but even yet large districts are left during the winter months without the means of grace. The institution of the summer session in Manitoba College was doubtless a step in the right direction, yet, under the present circumstances, it is not likely to fulfil so well as it should the end for which it is intended. The blame cannot be wholly attached to the students, the very fact of their engaging in the work should imply that they are willing to comply with whatever means seem best suited to advance the interests of Christ's Kingdom. They are universally, may we say, advised by graduates and college professors to take a good course in theology; at the same time they are advised (and rightly we

believe) to take their entire course in theology in the same college, otherwise they may, though having spent three sessions, have after all, only a partial course, having gone over some of the work twice, and leaving about one-third of what should constitute a full course, practically untouched.

In order to meet this difficulty, is it not possible that a uniform course could be adopted, so that a student having completed his first part in theology, in one of the eastern colleges, could spend a whole year in the mission field, take his second year in Manitoba and return to his own college to complete the course, thus taking just as full a course as he would have done by remaining in his own college for three consecutive sessions? This, evidently, was the intention of the promoters of the scheme, but under the present circumstances the interests both of the mission fields and students are affected. Fewer men are willing to take the summer session because of the partial course it thus affords, and therefore more fields are left vacant for the winter. We noticed in the report of the last meeting of the Home Mission Committee, a resolution was passed urging that graduating students should be compelled to spend one year in mission work before being eligible for a call. We are of the opinion that a uniform course in our colleges would be fairer to the students and would equally obviate the difficulty. During the past year there were upwards of thirty men in the junior class in Knox College, taking their first year in theology; of these only two went to Manitoba to take the summer session, and one of these intends going to Honan in the present year under our own Foreign Board. Thus we are not sure that more than one out of the entire class will avail themselves of the opportunity of supplying the means of grace during the winter, in those fields where it is most needed. Were it otherwise, doubtless the majority of the cases as well as those in our other colleges similarly situated, would take their second year in Manitoba, after spending the winter in the Home Mission field. The present system will doubtless suit the students that take their entire course in Manitoba College, but why should Dr. Robertson have to visit so frequently our eastern colleges, urging upon the men the necessity of spending a winter in the North-west and Manitoba? If the resources are at present inadequate, why not adopt such means as would put at the disposal of the Home Mission Committee the services of all the men available?

PRESBYTERIAN.

A PLAN FOR SETTLING VACANT CHARGES.

MR. EDITOR,—Since I came to this city, five weeks ago, I have heard a good deal about the difficulty of effecting settlements in vacant congregations in a reasonable time—an evil, I am sorry to say, not confined to the church in Canada. I have also heard that there is a disposition here to grapple with the evil, and that a scheme has been tried, not with complete success. So it happened that a few nights ago, being rather wakeful, I turned my attention to this question, and the result was that I hammered out something like a plan—a plan which I am sure is very far from being perfect, but which may possibly contain some elements which the combined wisdom of others might incorporate in some comprehensive, practical scheme. I sketched the plan to one of the brethren who has been actively identified with the methods lately in use, and he strongly advised its publication that brethren may see what merit there is in it, with a view to some action being taken at next meeting of Presbytery. It will be noticed that this plan may be adopted by any single Presbytery, and I have thought the large Presbytery of Toronto would be a good field for a trial; but the more Presbyteries that adopt the plan the better it will work. And though their scheme may look cumbersome on paper, because drawn out at so much length for the sake of clearness, I venture to think it would not be very cumbersome in practice. Not knowing what has been done already, I just try to deal with the matter from my own point of view. These are its provisions:

1. Presbytery to elect a supply committee, say of three, composed of men above all suspicion of favoritism, who have a good acquaintance with the churches and the probationers within the bounds.

Much would depend on the men on such a Committee, but the right men I believe could easily be found in this Presbytery.

2. The committee to keep a list of all vacancies, and also a list of all probationers willing to be entered on such a list; each probationer to be specially invited to go on the list, and to have furnished to him a clear explanation of the methods of the committee's working together with a list of vacancies. Probationers declining to go on the list not to be assisted by the committee, officially or personally.

The U.P. church of Scotland practically compels all its probationers to go on such a list, but I doubt if that method would work here; anyhow, better persuade than compel.

3. Every congregation on becoming vacant, to be furnished with a list of probationers, and also as many slips as there are families, clearly setting forth the methods of the committee's working.

4. All Presbyteries adopting the plan, to furnish each other with a list of their vacancies and probationers.

5. When a charge falls vacant a Moderator of Session to be appointed in the usual way, and the congregation to exercise its right of hearing candidates of its own choosing, but only for three months; and Presbytery might strongly recommend that each candidate supply for a month, unless he is a settled minister.

I am strongly of opinion that a choice is more likely to be made of one of three men supplying a month each, than one of twelve men, each supplying for a single Sabbath, and a wise choice too.

6. At the end of three months, if no call has been issued, yet if there is a good prospect of issuing one promptly, the Moderator of Session may extend the time for settlement on the old lines one month longer.

Thus far the rights of the congregation are jealously guarded. But we are now drawing near to the point where liberty may merge into licence, and so must be restrained, as in the provisions that follow.

7. If at the end of the three months' term, or extended to four months' term, no call has been issued, the congregation may ask the committee for a hearing of any probationer on their list, and if available he is to be sent, if possible for a month; or the committee will send one of its own choosing.

8. Due notice to be given to the congregation, so that a congregational meeting can be held immediately after such probationer's term of service. The congregation may then make out a call, if ready to do so, either to that candidate or any other, or it may decline to call.

9. If no call is then issued, the committee sends another candidate, if possible for a month, and the same course is followed as in the previous case, in reference to a call.

10. If by this time no call is issued, the committee sends the congregation a third candidate, and if possible for a month. If at the end of the term of the third special candidate the congregation is not ready to issue a call, further supply by the committee is stopped, and the Moderator of Session ceases to act in that capacity.

11. The congregation in the last resort may bring a petition to Presbytery for moderation when it can assure Presbytery that it is ready to proceed with a call. If such action is not taken within six months the congregation may be cut off.

12. Any candidate may decline a call by notifying the committee to that effect, and in that event the whole course is gone over again, or abridged, in accordance with the spirit of the plan.

I am, yours very truly,

JOSEPH HAMILTON.

Knox College, Toronto, 22nd May, 1894.

P. S.—Whatever plan is adopted I think ought to be sanctioned by the Assembly, and then commended to other Presbyteries for their adoption.

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MODERATORSHIP OF SYNOD.

MR. EDITOR,—Permit me a brief reply to your exception to my interpretation at the opening of the Synod of Toronto and Kingston, on the rule of our church governing the appointment to the Moderatorship. That rule is, "the Moderator is a minister, and is chosen at each ordinary meeting by open vote." You remark "that this does not show that an elder (I presume you mean ruling elder, for a minister is an elder) is ineligible for the Moderatorship." Well, if it does not, there is no meaning in words. We believe there is no dispute as to the distinction between a teaching and a ruling elder. To the former it has been the practice all along to apply the name "minister." It has never been given to the ruling elder; he is generally known simply as the elder. By the term minister we understand him who labors in word and doctrine, as distinguished from him who rules. He is the "minister," and it is only one who holds that office who is to be chosen, and that by open vote, at each ordinary meeting of Synod to be Moderator. It would be as much a violation of the rule to choose a ruling elder as it would be to proceed in any other way than by open vote.

"With all due deference" to your editorial judgment and pronouncement, let me venture to express the opinion that you are not correct when you state that Dr. Laing is "the author of the Book of Forms." He will not claim to be regarded as such. The Book of Forms was completed and prepared by a committee appointed by the General Assembly in 1883, of which Dr. Laing was convener. Every member of that committee, and of sub-committees, to which particular portions were appended, was actively engaged in considering and recommending certain changes and additions in forms previously in force. After these were collected and submitted to the Assembly they were sent down to Presbyteries for revision, criticism and suggestion, so that Presbyteries too had a hand in the work. After a final revision by the committee, all was submitted again to the General Assembly for remark and adoption. Thus, there were the committee, sub-committees, Presbyteries and General Assembly all engaged upon the work. It is not that of one man, like Forbes' Digest. Yet very great credit is due to Dr. Laing for the time, attention and skill he bestowed upon the book.

I do not refer to the question as to the desirability of ruling elders being eligible to the Moderatorship in any of our church courts. My contention simply is that according to the Rules of Procedure in the Presbyterian Church in Canada now in force, only a minister can be chosen to the Moderatorship of Synods and only the Supreme Court can make a change.

Yours respectfully,

ROBERT TORRANCE.

Guelph, May 19th, 1894.

RESPECTING A FORM OF SERVICE.

MR. EDITOR,—Mr. Fenwick makes light of my suggestion to improve the services of our church, and ridicules the account I gave of the form of service used in the First Presbyterian Church, Buffalo. I do not think it is a very becoming way of treating such a subject, but I fear Mr. F. is in the habit of taking considerable licence with his pen. I did not endorse the form referred to as in all respects unobjectionable; for instance, I quite agree with the critic that all the congregation might well join in the prayer for a heart inclined to keep the commandments, instead of having it to be chanted by the choir only. But despite Mr. Fenwick's ridicule, I believe some such form as that suggested as I before stated, might well be adopted by our church. I believe few will agree with Mr. Fenwick that the creed is of no importance, or that there is no advantage in introducing the Lord's Prayer every Sunday. I am reminded of the story of the good Scotch minister for whom a young brother was to preach, and when the latter proposed to introduce something else instead of the Lord's Prayer in the order of service, was told by the elder worthy that he was at liberty to make the change if he could introduce anything of his own that was better. If Mr. Fenwick is under the delusion that he can furnish something better than the model given us by the Great Teacher, I would recommend him to read Archdeacon Farrar's sermons on the Lord's Prayer. It may open his eyes to the beauty and fulness of that prayer which cannot be repeated too often. I think I can speak for a large section of the church when I again assert that a form of service, which might be used or not, and varied to suit circumstances, would be received with satisfaction, and would in no wise detract from the devotional spirit which should characterize all service.

I am yours, J. JONES BELL.

Christian Endeavor.

OUR DELIVERANCES; FROM WHAT AND BY WHOM?

BY REV. W. S. NOTAVISH, D.D., ST. GEORGE.

June 3.—John viii, 31-36.

Sin is spiritual slavery. In verse 34, the word which is translated "servant" literally means "a slave," and the idea which Jesus conveyed was that whoever committed sin was the slave of sin. The same thought is expressed by the Apostle Peter, when he, speaking of those who promise their dupes liberty, says, "They themselves are the slaves of corruption, for of whom a man is overcome, of the same is he brought in bondage" (1 Peter 2: 19).

Augustine in his "confessions" tells us how he became enthralled by sin. He says, "My will the enemy held and thence did make a chain for me and bound me. For, of a perverse will comes lust, and lust yielded to, becomes custom; and custom not resisted becomes necessity. By which links, as it were, joined together as in a chain, a hard bondage held me enthralled." Such is the experience of every sinner, though few, perhaps, have the ability to analyze it as accurately as Augustine did.

It is a sad fact that every sinner is in bondage. He is not free to do wrong, for he is warned by his conscience that if he commit sin he must suffer the consequences. Conscience, like a faithful watch-dog, gives the alarm, and it is only after the sinner has repeatedly and persistently refused to heed, that it goes to sleep. The law of God also interposes a barrier in the way of his wrong-doing, because it warns him that the soul that sins shall die. It reminds him that God is angry with the wicked every day. It tells him plainly that the wicked shall be turned into hell. The fear of the consequences of his evil doing acts as a deterrent to him. If the sinner is not free to do *wrong* freely, he cannot do *right* freely either, because his will, as Augustine says, is held by the enemy, and besides that, he is held by the chains of evil habit.

He is bound, therefore, by one chain on the one hand and by another on the other.

Now, when the topic speaks of deliverance, it refers to deliverance from the thralldom or bondage of sin.

By whom is this deliverance effected? By Christ. If the Son shall make the sinner free he is free indeed (John 8: 36.) Godet says, "It is the right of the son, as the representative of the family, and heir of the patrimony, to pronounce the enfranchisement of the slave and to raise him to the rank of a member of the family."

How grand the deliverance which Christ effects! How delightful the liberty He gives! How glorious the freedom He confers! Those who are in Him are free from the curse of a broken law. "There is therefore now no condemnation to them who are in Christ Jesus," (Rom. 8: 1). They are free from the dominion of sin. Sin shall not have dominion over them, for they are not under law but under grace (Rom. 6: 14). They are free from all corroding cares and anxieties, because they know that He is able and willing to provide all things necessary for their life and comfort. They are free from the tyranny of evil habits because their minds are enlightened, their wills are renewed and their affections are turned into another and better channel. They are free from the fear of punishment, because they know that the Father has pardoned all their sins for the sake of what Christ, their Surety, has done.

GERM THOUGHTS.

"He is the freeman whom the truth makes free: all else are slaves beside."

"I will walk at liberty because I have known Thy statutes."

"Where the Spirit of the Lord is there is liberty."

"So long as conscience is asleep, sin is pleasant."

"The sensual and the dark rebel in vain, slaves by their own compulsion."

"Stand fast in the liberty with which Christ had made us free."

"When made free from sin we become the servants of righteousness."

HEART-SEARCHINGS.

The consecration meeting has been to me the most helpful feature of the Christian Endeavor Society. It has proved its right to the name it bears by causing me to search my heart and life more carefully, and thus bringing me to a realization of my own weakness and my need of the Redeemer's love. At no time in my life have I so truly given myself into my Master's keeping, praying to be used by him, as in the consecration meeting. For all around me are those whose lives touch mine in many ways,—all now, as immortal souls, looking to Jesus for more of his life. The test of a sermon or a prayer meeting is its effect upon those present; and I know that after each consecration meeting I have gone forward with firmer step and stronger faith toward Home.

L. C. B.

Those who attempt to side-track the Christian Endeavor movement are making a serious mistake. It has gotten too strong a hold upon the Christian public to be set aside at this late hour. The only thing now to do is to modify and regulate it so as to secure the best results and most harmonious operations. There is much difference of opinion as to its methods and practices, but it is a form of Christian activity which has accomplished much good, and, if rightly managed and properly adjusted to rising needs, may long prove a blessing to the Church. As it respects our own denomination, it requires gentle, diligent, patient and careful pastoral and Presbyterial oversight, and should be fully Presbyterianized. We should take a common sense view of it, and adapt it to existing conditions, making it a training school in Presbyterian principles, doctrines and usages, and an ally to every Christian movement in which our church is interested. While retaining its general aims and regulations, let it receive a Presbyterian impress and impetus, so that our young people may grow up with an intelligent and loyal regard for the faith and practices of their fathers.—*Philadelphia Presbyterian.*

The General Assembly of the Presbyterian Church, South, appointed a committee at its last session to consider the subject of young people's societies. This committee has recently printed the recommendations that it will ask the next Assembly to adopt. While these recommendations do not mention the Christian Endeavor movement, yet they do not propose a sectarian society; and we are sure that all of the many enthusiastic Endeavorers existing in that denomination will heartily assent to the advice of the committee. Endeavorers everywhere are anxious to support their own church in every way, in accordance with their pledge. Not only are they willing that their societies should be under the supervision and direction of the church officers, as this committee recommends, but they are anxious to have that supervision and direction.

The Endeavorers of Almor, Io., have adopted a custom which we wish to commend to all societies, especially those that do not get out topic cards of their own. Upon a blackboard in their prayer-meeting room they write each week, with colored chalk, the topic for the next week, together with the leader's name. This is followed by a hearty invitation urging all to attend this meeting, the invitation being signed by the prayer-meeting committee.

The object of the C. E. Society, as specified in the Model Constitution, is threefold—(1) to promote an earnest Christian life among its members; (2) to increase their mutual acquaintance; (3) to make them more useful in the service of God. These objects will commend themselves to all our readers. What cause for fear can there be in a society which is humbly, prayerfully, and trustfully seeking to attain these aims?

"The Four Pillars of Christian Endeavor."—This is the title of an address recently given by the prominent English Endeavorer, Rev. Joseph B. Morgan, and the four pillars he mentioned are the pledge, prayer, the consecration service, and committee work.

Pastor and People.

OUR CONSOLATION

When the heart is weary,
Weary with the strife,
When the spirit fainteth,
Fainteth for the life;
When thy courage faileth,
Faileth and would die,
To the cross of Jesus,
Sinner, turn thine eye

When the gourd you've tended
Hastens to decay,
When the hope you've cherished
Fadeth day by day,
When the loves you've lavished
Wicked around you lie,
To the cross of Jesus,
Sinner, turn thine eye.

When the light is falling
Ere the noon be past,
And the cold dark shadow
O'er thy path is cast,
And soft spirit voices
Tell thee death is nigh,
To the cross of Jesus,
Sinner, turn thine eye.

All the strength thou're needing,
Weary heart, there,
Hope that never faileth,
I love most pure and rare,
Light above the sun's rays
In meridian sky:
To the cross of Jesus,
Sinner, turn thine eye

Written for THE CANADA PRESBYTERIAN.

A VOICE FROM THE PEW.

TO THE YOUNG MEN OF OUR CHURCHES.

I will call this article, specially designed for the young men of our churches, "Obedience to the Divine Law the secret of true success." Joshua is being installed into office as the successor of Moses to be the leader and deliverer of the children of Israel. The position is all the more responsible because of the manner in which the duties had been discharged by his predecessor, whose career had been one supremely successful, and now that Joshua is about to take the reins of power into his own hands the God who had counselled and guided Moses tenders to him such advice and direction as, if followed, will make him equally successful as a leader of men as was his illustrious predecessor.

There is one great and broad principle, which, if acted upon, will make his life a complete success, that principle is, *rigid observance of Divine Law.*

The advice (Josh. i. 7, 8), which was tendered to Joshua, whom we take as our model, as his guide to success, is as much needed by all who have the stern motto of life to fight now as it was by the man to whom it was first given, and doubtless it has been recorded in order that all succeeding generations might be benefitted by it.

Some of the leading characteristics of the laws Joshua is counselled to observe may be noticed.

The laws of God are unchangeable.

Human statutes are liable to change. The circumstances and growth of a people may require their abrogation, showing that the enactments of one age may be altogether unsuitable to a succeeding generation. Thus we have laws which have become obsolete and new ones enacted more suitable to the spirit of progress which marks the healthful development of national life. But it is not so with the laws of God; they, like Himself, are immutable. They are without variation or shadow of turning.

The laws of God are characterized by their certainty of operation.

"Every transgression shall receive its just recompense of reward." Just as sure as fire burns or water drowns, so will debauchery and licentiousness destroy the human constitution. Bad habits may be practised secretly, but "Be sure thy sin will find thee out." "Men love darkness rather than light because their deeds are evil," and in most cases they indulge in their unlawful and sinful practices when they suppose no eye sees them, forgetting there is *an eye*, all-seeing, looking upon them, to which darkness and light are both alike; and He who sees is the author of the laws transgressed, and just as certain as His laws exist, so sure will be the punishment for their transgression. "Remember that for all these things God will bring thee to judgment."

The laws of God are characterized by their *impartiality.*

God is no respecter of persons, and sin is offensive in His sight whether practised by the prince or the pauper, in the palace of the rich as in the lowly abode of the poor.

Law exists everywhere, and they who try to evade it do so at their own peril. Kings may scoff and princes laugh, but the Lord shall have them in derision. "He hath established His throne in the heavens, and His kingdom ruleth over all."

The laws of God may be broadly stated as two fold—physical and moral—and to disobey either incurs certain punishment. Men have bodies as well as souls, physical as well as moral natures; and the welfare of each is equally dependent upon the observance of God's law. Disregard the law of health and disease is the result. Touch fire and you are burned; and so with all the laws of God—disobey them and you are punished; obey them and it shall be well with you.

Now in order that we may carry out the true spirit of the instructions given to Joshua, it is requisite that we obey the physical as well as the moral laws of God—that we should study how we can best promote the well-being of our bodies, for, if these are decrepit and diseased, physical harmony is destroyed and happiness and success in life can never be attained. We therefore must not neglect the laws of health. This, we think, all will admit, and so shall proceed to dwell upon the observance of moral law as essential to success.

Success! we are told men worship it, but when we speak of success what do we mean? The opinions of men differ very widely on this point. The student, for instance, pores over his books late and early that he may make himself acquainted with the arts and sciences, or with the thoughts and lives of the great men of the past. The politician in the senate labors to gain a name; the warrior on the field to gain renown, and the merchant to increase his business so as to increase his wealth, but if each succeeded in fully accomplishing the object of his desire and obtained nothing beyond, such success we think, would be little better than failure. "What shall it profit a man if he gain the whole world and lose his own soul?" We hold there can be no real, no true success in life, but that which secures not only happiness in this life, but also a hope blooming with immortality as it regards the life to come. Our life here is merely a speck in our existence, an eternity lies beyond; and if we only prepare ourselves for the enjoyment of that, though we die poor as Lazarus, our life here will not have been a blank, but a glorious success.

If we are endowed with any gift, either for art, science, politics, literature, trade or commerce, let us cultivate it, but let us not neglect to cultivate it in the fear of the Lord and in accordance with His commandments. Had Newton, with all his vast knowledge of astronomical science, not been a devout worshipper of the meek and lowly Jesus, and respected the moral law of God, he would never have been prepared to shine as a star in the firmament for ever and ever. Hugh Miller, in his researches among the rocks, though he could trace "the footprints of his Creator" in every strata of the earth's formation, all would have been in vain had not his Creator's laws been the rule by which his moral and spiritual life was regulated. These men, and others like them, reached the highest altitude of fame and received the homage and applause of men, because of their superior mental and spiritual endowments. But what is human applause viewed in the light of eternity? Apart from the laws of God as the guiding principles of human life, it becomes but a sounding brass and a tinkling cymbal. Men might speak their praise and call them great, but God would say "thou fool."

God's laws should be our constant study if our lives are to be benefitted by them.

"Thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein." So far as Joshua was concerned he would have a great deal more need for rigidly observing this part of the divine counsel than we have under the present dispensation. Beyond having to

observe the moral law, he also had to be well instructed in various other kinds of divine law, which, living under a theocracy, it was essential for him to know. God made laws to regulate their mode of worship, and also gave them a civil code; so that when Joshua was told to "observe to do according to all the law which Moses had commanded," in that was included the moral, the civil and the ceremonial law.

Since the days of Joshua there have been added to the inspired volume the history of the Jews and the prophecies of the seers. Since then David and his son Solomon have given to the church psalms and spiritual songs and proverbs replete with wisdom which meet the demands of man's spiritual, mental and temporal needs. Since then Christ has lived on earth and declared to mankind heaven-born truths; which, if studied in all their bearings, would be in themselves a life-long work and still retain their freshness unimpaired. And then, too, we have the glorious expositions of Christian doctrine and Christian history by Paul and Luke and the other apostles. There is as much need now, if not more, that we observe that portion of the divine counsel which says, "Thou shalt meditate therein day and night."

When God gives such counsel as this He really means that it should be observed; if it were not needed He would not have enjoined it.

The Bible—for we must consider the whole of it as a record of God's laws and as a revelation of His will—is a book that will well repay the most earnest study, and one which is adapted to suit the manifold and intellectual requirements of all classes of mankind. Do we, like Newton, love to learn the laws by which the universe is governed? Then, with the Psalmist we can "consider the heavens the work of God's hand, and the moon and the stars which He has ordained." Are our tastes for that which is beautiful and poetic? then we find in the book of Job, the Psalms and the prophecies of Isaiah poetry the most sublime. Are our minds of the sterner mould? and do we appreciate logical reasonings? then where can better specimens be found than in the writings of the Apostle Paul? God has created minds various in their capacity and tastes, and so in the wonderful book of His laws we find styles varying to suit the requirements of all.

God has given us His book to study and to make its precepts the rule of our lives, and it is an insult to Him if we study other books more than the one He has been pleased to give us.

The only true success in life is that which is founded upon a rigid observance of God's law, and in order that we may make that the guiding principle of our lives we must make it a life-long study.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

If we make God's law the guide of our lives we shall require unflinching determination, a resolute will.

Many Christians seem afraid when they are in company with ungodly men to acknowledge their allegiance to Christ; they try to conceal the fact that they are His professed disciples and in a large degree so conform to the spirit of the world that it is impossible to detect whether they themselves are not of the world. This conduct can only arise from a lack of moral courage, and not, in most cases, from a lack of love towards their divine Master. Peter loved Christ ardently, but when in company with His enemies denied Him.

We live in a world, the spirit of which is "enmity against God." The law of God and the spirit of the world are totally at variance with each other, and the simple fact that anyone is endeavoring to regulate his life according to God's law is sufficient to raise the sneer and laugh of the scorner.

Why need all this cowardice exist? There is surely nothing in the law of God that needs bring to the cheek a blush or faintness to the heart. No, but it is easier to swim with the current than to do battle with the raging billow. And thus when men come out from the ungodly, it is the signal very frequently to bring down upon them unmerited reproach

and some degree of persecution. And who likes to be either persecuted or subjected to reproach? It certainly is not agreeable to flesh and blood; and thus men's hearts, even the hearts of Christians are disposed to hide their light under a bushel and bow in the house of Rimmon.

"Be strong and of good courage" is divine counsel, and if we are weak and vacillating of ourselves He who has given this counsel has also promised to supply with strength: "They that wait upon the Lord shall renew their strength." Sustained by omnipotence Elijah displayed a noble courage when he faced wicked King Ahab and challenged the prophets of Baal, by this same means Daniel and his three Hebrew companions in Babylon displayed that heroic spirit which has received the commendation of all succeeding ages.

The God whom they served is our God, and if He sustained them, will He not also sustain us, if we place that reliance upon Him which they did?

The promises recorded in the Bible are applicable to us, and are as much intended for us as they were for the people to whom they were uttered. Let us fall back on them and gather from them strength and courage so that we may be able to stand. Depend upon it, young men, unless you are "strong and very courageous, contact with unholy influences will have a tendency to weaken your moral characters.

Your great source of strength and secret of all true success are only to be found in following the counsel given to Joshua at the outset of his long, distinguished and successful career.

GEO. W. ARMSTRONG.

London, Ont.

Written for THE CANADA PRESBYTERIAN.

NOT TEMPTED ALIKE.

BY C. H. WETHERBEE.

There are some temptations which are common to all men. There are also temptations which greatly trouble some people, from which others are quite free. And yet this fact seems to be quite overlooked by some people. They do not make allowance for this fact in judging their fellow-Christians. Hence it is that they unsparingly condemn a brother for falling before a certain temptation, saying that there is no need of his being such a victim. Of course these critics have no sympathy for those they condemn. The truth is, they do not know how to really sympathize with them, for they never suffered in like manner. They can easily denounce and scold them, but cannot or will not help them. Dr. J. A. Broadus well says: "You must not be too hard on a brother for some sin with which you are not tempted. It is very peculiar that men are hardest upon those who sin in something which has for them no temptation, while they ask special leniency in other things." This is too true. Some of the most censorious condemnations which were ever meted out to erring mortals have proceeded from those who knew nothing experimentally of the temptations under which the unfortunate ones fell. Quite possibly these censurers could not be successfully tempted as the others were. Some people are so constituted that, in certain respects, temptation can get no hold upon them. They are constitutionally virtuous. Contradictory as it may seem, yet it is a fact that there is no special virtue in their being virtuous. Hence an assault on their virtue is promptly and naturally met with a constitutional repulse. There is no conflict within the person's heart, no struggle to keep back any inclination to respond to the appeals of temptation. But it is far different with others. And this difference should always be taken into consideration by us in our judging other people. Because we are not tempted in a certain direction, it is no proof that others are not. And if we be not tempted as some others are, and therefore cannot sympathize with them truly, let us at least pity them and pray for them.

Alex. McLaren, D.D.: The harder our work the more we need solitude and prayer, without which work becomes mechanical and insincere.

Missionary World.

MRS. HARVIE'S REPORT. (Continued.)

MISTAWASIS RESERVE DAY SCHOOL.

Rev. A. W. Lewis, Missionary; Miss Laura MacIntosh, teacher.

The average attendance at this school is between twenty and twenty-five. Writing at Christmas of the work in the school, Mr. Lewis says; "Our new teacher has just finished her first quarter, and the improvement in the school is greatly to her credit. The punctuality is a marked advance, and so is the order. The way in which unseemly habits are being corrected and gentle behaviour learned is a strong argument in favour of lady teachers." The Government Agent has repaired the school building this year. This is the oldest Indian school under the care of our church in the North-west, the mission on this reserve being the outcome of Mr. Nesbit's work at Prince Albert twenty-eight years ago. The venerable chief, Mistawasis, still lives, and is a prominent figure in the mission, being "a power on the side of Christ and good government."

PRINCE ALBERT DAY SCHOOL.

Miss L. M. Baker, Principal (on furlough); Miss Annie Cameron, teacher.

This school was established four years ago for the benefit of the children of a wandering band of Sioux who had settled opposite the town of Prince Albert, on the north bank of the Saskatchewan. Miss Baker, who has done valuable work in the interests of the church for a number of years in this vicinity, was placed in charge. The work prospered in her hands, and this year, as her health was very much broken, the committee, with the hope that she may be able to return to the work, has given her an extended and well-deserved furlough. The work is moving on successfully under the care of Miss Cameron.

The school is made up of children and young men. The ages of the latter range from eighteen to thirty years, and, as may be expected, they cannot attend regularly. The average attendance is from seventeen to twenty. A Sabbath School has been established, and Miss Cameron visits the old people and reads to them. Miss Baker expresses the hope that the Government may give this wandering people a grant of land, as their scattered homes and unsettled habits are great obstacles to their enlightenment.

OKANASE RESERVE DAY SCHOOL.

Rev. Geo. Fleit, Missionary; Miss M. S. McIntosh, teacher.

Miss McIntosh, for several months a teacher at the Crowstand, entered upon her work in the Okanase school early in the year. Soon after appointment, she wrote as follows: "Everything has been going very smoothly at school, the children are interested in their work, and the attendance has been good." Some of the simpler kindergarten occupations are used, and these please and "interest the little ones immensely." There is a very interesting and encouraging Sabbath School held regularly under the care of the teacher.

A few weeks ago we were favored with a visit from Miss McIntosh, who had come east for a short holiday to visit her friends in Toronto.

Our missionary teacher gave a graphic account of her work, in which she is deeply interested, presenting, in an impressive manner, the encouragements and difficulties. In the course of her address, she alluded gratefully to the kindness of Mr. and Mrs. Fleit, and the good work which they had done among the Indians of this and neighboring reserves.

THE JERUSALEM CHRISTIAN UNION MISSION.

JERUSALEM'S GREATEST WANT.

[By request of the writer we publish the following appeal. It speaks for itself. Mr. Ben-Oliel may possibly visit Toronto before returning to Jerusalem. In the meantime any one desiring to aid the mission, or communicate with him, will find here his address.]

To Brother Ministers of the Evangelical Churches, and all who have visited Jerusalem and worshipped in the upper room, which the Lord enabled me to provide since August, 1892:

DEAR BRETHREN,—On visiting the Holy City you must have been forcibly struck by the inglorious fact, that, while Roman Catholics and Greeks, Armenians and Abyssinians, Copts and Syrians, Mohammedans and Jews, are abundantly—most of them superabundantly—supplied with religious and propagandist edifices of every kind—cathedrals, churches, chapels; convents for both sexes; colleges, seminaries, schools; industrial institutions; hospitals, dispensaries, hospices; mosques, synagogues; palaces for Patriarchs, Bishops and Abbots; vicarages, etc., etc.; and while the Anglican Episcopalians and German Lutherans are well supplied also; the Evangelical Churches of Christendom—Baptist, Bible Christians, Brethren, Congregationalists, Friends, Independents, Methodists, Presbyterians, Reformed, Wesleyans, etc., possess not a single foot of ground for any religious purpose whatever in the City of the Great King!

At the suggestion of friends, I am on a visit to this great Christian land, to plead with the churches on behalf of this "Jerusalem Christian Union Mission," and to raise funds also for providing Jerusalem with the urgently needed Evangelistic Hall, "an house of prayer for all people," and mission premises; and thus to wipe off what is so discreditably to the missionary zeal and consecrated liberality of the Evangelical Churches.

During three years I have furnished Jerusalem with an upper room, where Christians of all denominations have met to worship God "in the unity of the Spirit and the bond of peace," and where many of you have had the opportunity of witnessing for the Lord Jesus in the City of our Redemption and of taking part in those hallowed services; a privilege which I know you valued highly.

But I have done so, thus far, by draining my family resources; and I appeal to you, dear brethren, to help me with your prayers and your cordial co-operation in the accomplishment of this great object.

I am ready, at your call, to preach, lecture, or give addresses in the interests of the mission and of this great object, till about the end of July; for I long to be back at the post of duty, and hope, D. V., to be in Jerusalem early in October. Or would you bring this mission and its needs to the knowledge of your congregations, and invite the free-will offerings of God's people for it and the hall, half for each, unless otherwise desired?

What is wanted is a plain hall, to seat at least 400 persons, with rooms under for mission purposes. The property will be put in trust of missionaries in Egypt and Syria of the different denominations, and I hope the U. S. and English Consuls, for the time being, will agree to act as trustees also.

I estimate the cost of the land and buildings at £4,000—\$20,000. The Lord has already sent me £206.15s—\$1,033.75, for it; and I trust He will soon move the hearts of His stewards to furnish the rest.

"God loveth a cheerful giver," and He promises prosperity to all who pray for the peace of Jerusalem and take pleasure in the stones thereof. The number of Christian travellers every winter and spring continues to increase, this land sending an increasing proportion of Ministers, theological students, and Bible-loving men and women of all denominations; and they have no place of worship, except the said hired upper room; and it is high time to provide the Holy City with a permanent public hall.

Yours in Jesus, our Lord,
A. BEN-OLIEL.

Brooklyn, N. Y., May 3rd, 1894.

P. S.—My address while in this country is "care of Rev. Dr. Rice, American Tract Society, 10 East 23rd street, New York City, 'N. Y.'" After July, "care of Alfred Seeley, Esq., the Ferns, Richmond, Surrey, England," and after September, "Jerusalem, Palestine."

Letters with values had better be registered for greater safety. Printed, numbered receipts are sent for all donations.—A. B. O.

North China has suffered much from famine. More than 100,000 lives were saved in Shantung Province by the Famine Relief Fund, provided by Christian people, and distributed largely by the missionaries. In 1890 it is said that 1,000 persons were converted, whose attention was first drawn to the gospel by seeing this good work.

PULPIT, PRESS AND PLATFORM.

John Inglesant: Nothing but the infinite pity is sufficient for the infinite pathos of human life.

United Presbyterian: The best families, the most useful families and the happiest families in every congregation are those in which family worship is regularly maintained, the church paper taken and carefully read, and the work of the church often talked about.

New York Observer: "Why should I be able to hear and speak while you can neither speak nor hear?" was the question put by a clergyman to a class of deaf and dumb boys. One of the pupils stepped forward, took the chalk and wrote: "Even so, Father, for so it seemed good in thy sight." To the perplexing problems of providence no better answer can be found this side of the light which shall make hidden things clear.

The Mid-Continent: There was once a good old Scotch woman who had got "out" with her minister on some personal question of issue. She kept on however in her regular attendance at church. The minister expressed surprise that she would still come to hear him preach. Her reply was, "My quarrel's with you, mon; it's no' wi' the gospel." Here was true Christian philosophy. Often great interests have been made to suffer because perhaps some one identified with them has done something that somebody else didn't like. We must know how to distinguish between a man and a cause.

Rev. C. B. Winter: Joseph gained the respect of Pharaoh as the most upright, straightforward business man of Egypt, notwithstanding the fact that he continued as a devout worshipper of Jehovah. Daniel proved himself efficient in looking after the business affairs of the king of Babylon, and at the same time was found, as was his custom, in prayer three times a day. Neither business nor the den of lions could affect his religion. Paul could "keep his religion" and make tents; Peter and John could fish and be the disciples of Jesus; and all the authors of the gospels and epistles of the New Testament taught their converts to abide in their callings!

Rev. G. D. Bayne, M.A.: By the way, where is Robert Elsmere now? What has become of the man? Time was when the gaping throng were wont to swear by Robert Elsmere. What has befallen him? Was he defeated in the late British elections as Mr. Stanley was? Did Mr. Gladstone fell a tree on him or did somebody saw his boat? And where are the mission chapels and the soup kitchens and the other appliances of the new dilution of the gospel? Where the elaborate scheme of benevolence that promised to "raise the fallen, cheer the faint, heal the sick and lead the blind?" Where? Echo answers, where? Hear me; it takes sterner stuff than Elmerism to prosecute mission work either at home or abroad. Something sturdier than Bohemian sentiment is needed to grapple with sin and to undo the ravages of the devil. Nothing but the old gospel and the religion of principle can triumph in this war.

Rev. R. S. Knowles: When the end came we felt, "All's well that ends well." When Prof. Campbell returned between his trusted colleagues, stately men and true, we realized that there is no brotherhood of man such as ripens in the love of God. Bitterness and strife fled from the Synod's heart. Love resumed again her rightful crown and every heart was bent beneath her sovereign sway. Thus ended an historic trial, toward which men shall look back as to the time when faith and sight went sweetly hand in hand, when reason with Christian confidence was happily wed, when submerged in God's love, men recognized each other as brothers still, when the triumph was not of man over man, but of love over all. No wonder that with swelling hearts, in which love and gratitude and hope were struggling for expression, we sang the immortal psalm! "Praise God from whom all blessings flow."

Teacher and Scholar.

June 10, 1894. { THE PASSAGE OF THE RED SEA. { Ex. xiv, 19 29. GOLDEN TEXT.—By faith they passed through the Red Sea.—Heb. xi, 29.

The instructions respecting the passover were repeated by Moses to the people, and observed by them. The same night the last dread stroke fell on Egypt, filling the whole land with mourning, and making the people from Pharaoh down urgent to have the Israelites go forth. Thus they set out in haste bearing much gold, and silver and raiment, which the Egyptians gave them for the asking (xii: 35, 36, R. V.) In accordance with Joseph's dying charge they carried his bones with them, showing therein their faith that they were really setting out for the promised land. Directions are given respecting the feast of unleavened bread, which was to follow the passover, and the dedication of the firstborn to God. The readiest way to reach Canaan was by the shore of the Mediterranean, but this would have forced the untrained people into a war with the Philistines, through whose land the way led. The starting point was the land of Rameses, the place originally assigned to Jacob. The first station, Succoth, seems to have been the district in which Pithon was. Thence they continued still eastward to Etham, which designated the desert east of the present Suez canal. Here at God's command they turned southward to an encampment minutely indicated to them, but which cannot at present be identified with certainty. Thither they were followed by the Egyptians resolved now to prevent their escape. North of the present limit of the Red Sea is Bitter Lake, and further north Lake Timsah. The ordinary view is that the encampment was at Suez, but some recent investigators incline to place it further north, at the south part of Bitter Lake, or even between it and Lake Timsah. In this encampment, hemmed in between the mountains and the sea, when overtaken by the Egyptians, the terrified people upbraided Moses, but received from him assurance of God's protection.

I. The Defence of Israel.—Israel was guided by a signal pillar, appearing like cloud by day and fire by night. Sometimes to guide large hosts in the east, a grate filled with combustible material, always kept burning, was carried elevated on a pole, the smoke of which was visible by day and the flaming fire by night. In the case of Israel, however, the appearance was miraculous, being a manifestation of the angel who represented God, and who had before appeared to Moses in the burning bush, iii: 2. As the night came on, with the Egyptians pressing behind, the position of the pillar shifted so that it separated the two hosts. It still gave all its brightness to the Israelites so that their movements were made in clear light, but to the Egyptians it was as a dense mist, hiding the actions of the Israelites from their view, and making their own advance difficult.

II. The Way Through the Sea.—By means of a strong east wind a way was made through the waters. Recent instances have occurred of the northern end of the sea being blown almost dry in places by a north-easterly gale. The narrative seems to indicate that the agency here is natural, but the connection of the occurrence with the Divine word and the symbolic act of Moses clearly give it the force of a miracle. Throughout the night the force of the wind was exerted, and the waters on each side of the way became a wall of defence. This does not mean that they rose as a perpendicular rigid mass, but they prevented the enemy attacking on either flank.

III. Overthrow of the Egyptians.—As the Egyptians dashed after the Israelites, the cloud and darkness perhaps prevented them from recognizing that they were entering into the sea. The chariots and cavalry went first, the foot-soldiers following. Their discomfiture commenced when at the morning watch, just before sunrise, Jehovah looked at them through the pillar, probably in a violent storm, Ps. lxxvii: 15-20. With the terrified horses plunging and becoming unmanageable, the chariot wheels would become clogged in the soft sand and wrenched off. The host thrown into confusion realized, when too late, that Jehovah was fighting in behalf of Israel, for when they resolved to flee, at the Divine Word the hand of Moses was again stretched forth and the sea rolled in judgment over them. Probably the divine agency employed was a wind from the west and the returning tide, for the dead bodies were thrown upon the eastern shore. It is not said that Pharaoh himself perished. The overthrow was an act of righteous judgment upon long continued oppression. It produced in the Israelites reverent fear and trust in Jehovah, and strengthened their confidence in Moses as His servant.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MAY 30TH, 1894.

THE term "national schools" sounds well, but it should never be forgotten that what a good many people mean by it is schools with every trace of religion "obliterated."

THE correct thing in certain circles now, is to draw a patriotic picture of the Protestant little boy and the Catholic little boy "sitting at the same desk" learning the three R's. Principal Grant thinks it of more importance that some of the old boys should be taught to keep their hands out of the Dominion strong box.

IN an interview with the *Globe*, the other day Principal Grant said that the Decalogue should take precedence over all the questions now agitating the Canadian public. He is old fashioned enough to think that the observance of even the sixth commandment is of more importance than the abolition of separate schools.

MR. ARMSTRONG, the labour candidate in East Toronto, scored splendidly the other day when he said that he did not "believe in taxing churches and exempting gas mains. He did not believe in taxing the light for the soul while exempting the light for the feet." Mr. Armstrong evidently understands the art of putting things and if he is sent to the Legislature may rank a long way above some of the college graduates he will meet there.

LORD ROSEBERY thinks that the ethical element will soon be the prime factor in politics. In a recent speech he said that the supreme test applied to all governments will in the near future be, is their policy a "living and ennobling effort to carry into practical politics the principles of a higher morality." The supreme test applied by too many people in some places on this side of the Atlantic is, the amount of "boodle" the Government is prepared to spend in the constituency.

ONE more river to cross. The heresy trial is past and the next danger is a snarl at St. John over expected deficits. The air is full of angry feeling about alleged extravagance in political affairs and it would be almost a miracle if the contagion did not strike some members of Assembly. The professional economist is having a great time in the state and he may be expected to appear in the church. We earnestly counsel moderation and if possible an attempt to turn deficits—should there be any—into means of grace. If the people can give and will not, we should humble ourselves and confess our sins; if they would pay more but cannot, let us bow submissively to the great Ruler and accept the position assigned to us.

THE *Interior* makes this comment on the picture of the new Moderator of the American Assembly, which it has on the cover of last week's issue:

Dr. Mutchmore's picture on the cover does him no sort of justice. The doctor's face is never at its best in repose. It is at its best when he is breaking the repose of a prayer-meeting or of drowsy elders during sermon-time.

That is the time when any minister's face should be at its best. Those brethren who are at their best in church courts are, as a rule, not much given to waking people up in meetings.

PRESBYTERIANS are sometimes called bigoted; they are often described as narrow and strait-laced. There is no book in the world large enough to contain all the sneers that have been sneered at our iron-clad symbols. There is no politician on the face of the earth that has been slandered as much as the Confession of Faith has been slandered. Strange to say, these narrow, strait-laced people are expected to pay, and generally do pay about two-thirds of all the money that is contributed for charitable and extra-denominational purposes. Your gushing, dear-brother, union-talking man usually takes precious good care of his money. His mouth is more open than his pocket.

THE Moderator of the American General Assembly this year is Dr. Mutchmore, editor of the *Philadelphia Presbyterian*. The Assembly perhaps thought that the turn of the press for the honors of the chair had at last come. Pastors, professors and missionaries have had their share and the Fourth Estate came in fourth. The Free Church of Scotland looked in the same direction for a Moderator last year. Ever since the disruption the chair had been filled by men who were pastors, professors or missionaries and the Assembly chose for moderator a man who had done some good literary work for the jubilee. In his opening speech he stated that he had never written a motion or drawn up an overture, but he made a capital Moderator. Dr. Mutchmore will no doubt do honor to the Fourth Estate by the manner in which he discharges his duties.

HOW TO PREPARE FOR THE GENERAL ASSEMBLY.

IN view of the approaching meeting of the General Assembly at St. John, there are many things needing to be done by the permanent officers of the church, clerks of presbyteries and synods, and conveners of large and important committees in which their ministerial brethren can render them much needed and most valuable assistance. There is hardly to be found a clerk of any Presbytery or Synod or Convener of any important committee but has to complain every year of the difficulty of getting in good time returns to questions or schedules sent out which are simply indispensable in making up reports which, when made up, to be of any value ought to be as complete as they can possibly be made. The blame for tardy or inadequate returns lies almost wholly upon the ministers of the church. Some are in this as in everything else simply procrastinating in their habits, some are indifferent, and some consider all reports as a bore, and see no necessity for them or at least so many of them, or why they should be called for every year. Whatever individual opinion may be upon the matter, it is evident that the church as a whole, represented by General Assembly, regards yearly returns upon a number of important subjects as necessary. This ought to be sufficient to secure from every minister who is loyal to the church and to his ordination vows prompt, full and intelligent answers to every return called for. It is clear that no church organization as it now exists, can be carried on intelligently and efficiently without taking a comprehensive and detailed survey of all its operations every year any more than a business man can tell how he stands without carefully taking stock annually. This is so plainly the case to every rational mind as not to admit of serious consideration.

It is weeks now since the Rev. Dr. Torrance had to call attention to the tardiness with which returns of a very important kind were reaching him, and we venture to say that even now, after weeks have elapsed, there are still not a few behind. The Rev. E. D. Millar, Convener of the General Assembly's Committee on Systematic Beneficence, made a complaint which we regret was at the time overlooked, of the slowness with which important returns

were reaching him, indispensable to getting his report ready for the General Assembly. At the late meeting of the Synod of Hamilton and London almost every convener of every committee complained more or less of the same thing, and stated that because of it the value of his report was more or less seriously affected. This is emphatically a kind of work which, if worth doing at all, is worth doing well. If not well done, in the sense of being done over the whole church, being done intelligently and in good time, the result sought to be obtained may be almost valueless. It takes not only care, patience and intelligence, but a great deal of time to collate, condense and state succinctly and clearly and present in one view the substance of many views gathered from all parts of the church. Besides making reports valuable by supplying in time full returns, and facilitating the work of those entrusted with them, it would greatly help the business of the General Assembly, to give conveners of committees time and the means of digesting thoroughly the matter in their hands and presenting it before the supreme court in the best possible shape. Let all, therefore, who have to furnish the materials for drawing up important reports make now no delay, but send forward promptly all information asked for, so that every document may be presented to the Assembly in such a shape as shall facilitate its business and enable it to arrive at the wisest and best results.

Besides reports there are returns to remits sent down by the Assembly, all our ministers certainly feel an interest in matters which the General Assembly has thought to be of so much importance as to seek for the judgment of the whole church upon them. But commissioners to the General Assembly would do well to be as far as possible informing themselves as to the mind of the church on subjects sent down, such as, for example, that of the proposed Hymnal, the enlarged powers of Synods, etc., so as to act intelligently when the time for action comes.

The business of the church might also be facilitated and wise conclusions arrived at, if those entrusted with overtures on important matters would, through our columns, before the Assembly meets, make known to the church in few words the substance of such overtures, so that they might be considered so far beforehand by commissioners and the decisions arrived at would not be crude, or made upon the impulse of the moment, but be the result of sober and intelligent thought and conviction.

However much anyone may expect to be helped by hearing such matters discussed surely no wise or conscientious member of the Assembly would desire to go there without giving the important questions which will undoubtedly arise all the consideration before he goes which his time and the means at his disposal for obtaining light upon them will admit of. The judgment of the General Assembly carries with it the weight and authority of the whole church, its legislation vitally affects all her interests, and while the church prays for and expects the guidance of the Divine Spirit, members are not thereby relieved from the obligation of using all the means placed by God within their reach whereby they may qualify themselves for intelligently arriving at the mind of the Spirit and at decisions which will be in accordance with the mind and will of God as revealed in His Word. Such are some of the ways by which preparation may be made for the General Assembly meeting so that its business shall be expedited, and not only expedited but having before it a large body of information and the minds of members being directed beforehand to important matters which shall come before it, the decisions arrived at may be in such manifest accord with truth and righteousness as that they shall command the confidence and carry with them the assent of the whole church.

THE Editor has had a very pleasant call in his sanctum from the Rev. Mr. Wilkie, of Indore, India. The church at large will be gratified to hear that his health has been much benefited by the sea voyage, and he looks forward hopefully to returning in a couple of months. It is disappointing to learn that the health of some of our missionaries now on the field in India is far from being in a satisfactory state.

A TELEGRAM to the CANADA PRESBYTERIAN from the committee in St. John, N.B., making arrangements for the General Assembly, states that many commissioners have made no reply to the circular sent them regarding their intention to be present or not. Those who intend to be present but have not sent word to that effect, are requested to do so by the first mail, otherwise it will be understood by the committee that they are not going, or

have made private arrangements for their entertainment and accordingly will not be provided for by the committee, now making up their final list.

THE Presbytery of Toronto, at its last meeting, adopted a course which, though it might be difficult and in a number of cases impossible for less compact Presbyteries to follow, is still well worthy of consideration, and as far as possible, of imitation. Every one at all acquainted with the facts, knows with what perfunctory debate and examination overtures are brought into Presbyteries and forwarded to the Assembly in a crude and ill-digested state in themselves, and in the minds of commissioners, also from the Presbytery overturing. To avoid this, Toronto Presbytery resolved to hold a special meeting for the consideration of overtures which it was asked to send up to the Supreme Court. The meeting was a very excellent one both in numbers, in spirit and in its results. Each overture received a very full consideration, many members took part in the discussion of them, and as finally adopted they carried with them the weight of being in the shape which the deliberate judgment of the Presbytery agreed upon as best. Among the overtures brought before the Toronto Presbytery at its special meeting was one by Rev. D. J. Macdonnell, on the method of dealing with vacancies and the settlement in them of ministers. It is high time, it will agree, that something was done in this regard, if Presbyterianism in our hands is not to be utterly demoralized and become neither Presbyterianism strictly nor Congregationalism. Ministers who have been moderators of the sessions of vacant congregations could tell a tale if they wished, which would be anything but creditable, to put it mildly, to our method or rather want of method of procedure in the premises. From suggestions made in the Presbytery, and in our columns from time to time on this most important matter, we have not the least doubt that some method can be devised, which will go far to remedy evils which all who value our system of church polity, deplore. There must, however, accompany any remedy which may be proposed to make it effective, a course of education of our people by the pulpit, in Sunday-schools, Bible classes, C. E. Societies and in the press as to the real character of Presbyterianism as a form of church government, founded on and agreeable to the word of God. Let ministers themselves in their character as members of church courts be more faithful to it, let all whose duty it is instruct the people as to the submission due to courts called into existence under God by themselves, and necessary for the edification of the body of Christ, and we have no fear but the result will be to put an arrest upon a state of things, which, if allowed to go on, threatens to end in disintegration.

OBITUARY.

THE LATE PRINCIPAL MACKNIGHT, D.D.

IT is with deep regret that we note the departure of this well-known, beloved and valued and faithful servant of the church, which took place on Friday the 27th ult., after only a few days' serious illness. The following brief record of his life and work is condensed from the *Presbyterian Witness* of Halifax, but has unfortunately been delayed by press of matter.

Dr. Macknight was sixty-eight years of age at the time of his death. At his funeral, which was largely attended, his fellow professors and others took part and President Forrest, in a touching and beautiful address paid a tribute to the memory of the departed. He was a native of Dalmellington, Ayrshire, Scotland. His literary training was received at the University of Glasgow, and his theological course he took in the New College, Edinburgh. In 1855 he came to Nova Scotia to teach Hebrew in the Free College, and combined with this work the pastorate of the Dartmouth congregation up till 1868 when he resigned having been appointed to teach exegetics as well as Hebrew. In 1871 he was appointed to the chair of Systematic Theology, in 1877 the University of Glasgow conferred on him the degree of D.D., he was appointed Principal of the College at Halifax in 1878, and in 1885 he was unanimously elected Moderator of the General Assembly. He was an accomplished scholar, a profound theologian, an acceptable and most instructive preacher, and had the happy art of applying old truths to modern circumstances. His services were much in demand and no man was ever more willing to spend and be spent in the service to which he was called.

"The foremost students of our College, men who have taken post graduate courses in great schools abroad, have told us often of their high sense of Dr. Macknight's attainments, and especially of his suggestive originality."

Dr. Forrest appropriated to the occasion of the funeral address the words, "Thou shalt be missed, because thy seat will be empty." It is even so. The seat is empty which Dr. Macknight filled with rare ability. His seat in the Theological Chair, and his seat in the Presbytery, Synod and Assembly will be empty, and it will be long before his place can be occupied by his peer. In the words of Dr. Forrest.

"A more genial, sympathetic, more thoroughly reliable friend we have never met with. No man had a keener sense of humor or enjoyed with heartier merriment a good story, and yet no one ever heard a word from him which betrayed the faintest trace of coarseness. A pure minded man his conversation was always elevating."

Dr. Macknight was in full sympathy with the purest evangelical orthodoxy, and at the same time ever ready to receive new light.

The church has great reason for thankfulness to God for the gift of such a man as Dr. Macknight, a man with his calm, wide, hopeful view of the movements of our age. He studied the tendencies of the time and understood, as few did, how to mediate between the old and the new, how to make peace between seeming antagonisms, how even to bear home rich tribute from fields opened up by men who had not the fear of God before their eyes. It will be well for the church in Canada if the calm and fearless faith which saved Dr. Macknight from panic in the face of the most serious problems our time, will become universal.

SYNOD OF BRITISH COLUMBIA.

THE Synod of British Columbia, embracing the four Presbyteries of Calgary, Kamloops, Victoria and Westminster, met lately in Knox Church, Calgary. Among those present was noticed Rev. Dr. Robertson, superintendent of Home Missions. Divine service was conducted by the retiring Moderator, Rev. T. Scouler, of New Westminster, who preached a very able sermon on the words found in I Timothy i. 12, after which the Synod was constituted by prayer. The Moderator then called upon the Synod to appoint his successor, and Rev. J. C. Herdman was unanimously elected. The newly elected Moderator thanked the members of the Synod for his election, and also referred to the death of the Rev. R. Jamieson, of New Westminster, which had taken place since the last meeting. A hearty vote of thanks was accorded the ex-Moderator for the service he had rendered during his term of office and for the excellent sermon he had preached. Rev. T. Scouler, briefly acknowledged the vote of thanks. The morning sederunt was closed by the Moderator pronouncing the benediction.

Public meetings were arranged for as follows: Home Missions, Sabbath School, Foreign Missions, on Wednesday, Thursday and Friday evenings respectively.

The Rev. Fraser Campbell, of Rutland, India, spoke on his work in that country in connection with the subject of Foreign Missions.

The Report on Statistics and Finance was presented by Mr. Scouler, convener, which was duly adopted and the thanks of the court conveyed to the convener.

The Report on Systematic Beneficence was presented by Mr. J. A. Matheson, which, with recommendations, was adopted and the convener thanked.

On Wednesday evening the Home Mission report was presented by Mr. McLaren, convener, before the Synod in public meeting. In summing up he pressed the following recommendations:—

1. That ministers, and especially of self-sustaining charges, press increased liberality on their people.

2. That conveners of Presbytery Committees send to the Synod's convener, a month prior to meet of Synod summaries of reports submitted to Presbytery from home missionaries and catechists.

Mr. Scouler moved the adoption of the report which was seconded by Mr. McKenzie, who spoke kindly of the earnestness, industry and hospitality of the Mormons and others residing in the St. Mary's and Lee's Creek districts.

Dr. Robertson, superintendent, with his usual ability and fervor, addressed the Synod on the work of the Home Mission field and urged increased liberality in connection therewith. The thanks of the courts were given to the superintendent for his interesting address.

The first item on Thursday morning was the protest and appeal of the Rev. P. McF. McLeod against the finding of the Presbytery of Victoria in the matter of his preaching in the old Methodist Church, Victoria, on the 10th and 17th of September last.

In the afternoon, Dr. Bryce, of Manitoba College, presented the claims of that institution, giving facts of interest in regard to the attendance, finance and professorial arrangements of the college, for which words he received

the cordial thanks of the Synod. Thereafter the Rev. Mr. McLeod spoke in his own behalf and was followed by Revs. D. McRae and Dr. Campbell representing the Presbytery of Victoria.

At the evening session the reports on State of Religion and Sabbath Schools were given by Revs. Mr. Herdman and Dr. Campbell respectively, who received the thanks of the Synod for their excellent reports.

Dr. Campbell, who held the floor on Friday morning at the former session on adjournment, continued his speech in behalf of the Presbytery of Victoria.

Mr. D. A. McRae then spoke of the various points brought forward by the appellant.

Dr. Robertson craved to be heard, inasmuch as his name had been frequently brought forward in the discussion, and the Synod granted him the opportunity of explaining his connection with the case.

On resuming at 2 p.m., the Synod agreed to hear the reading of the documents relative to the protest and appeal of Mr. McLeod in the matter of his granting deacons from the congregation of St. Andrew's Church, after he had resigned his pastorate in that church.

Thereafter Mr. McLeod appeared in his own defence, and was followed by Dr. Campbell, who defended the action of the Presbytery of Victoria.

Mr. McLeod summed up his case, after which the parties at the bar of the Synod retired and the court proceeded to consider the evidence.

The report on Foreign Missions was presented at the evening session by Mr. McLeod, convener, which was duly adopted in the recommendations and the convener thanked.

Then Mr. Campbell addressed the Synod and spoke in a very practical way of the great opportunities lying open to all Christians for work among the millions of India. He deprecated the over-sanguine reports that were sometimes sent home by missionaries, raising expectations that were often disappointing in their results.

Much as he loved the cause of Foreign Missions, he would not desire to see Home Mission interests suffer. Let our people give what they wish to Home Missions, French Evangelization, and other such subjects, and he would be satisfied to receive all money for which they had no further use towards Foreign Missions.

At the close of the public meeting, the Synod resumed business and continued in session till one o'clock. The third appeal was taken up in the matter of the organization of a new congregation and relative documents were read by the clerk. The Synod adjourned to meet at 10 o'clock a.m. to dispose of the various appeals and other business.

The Synod met at 10 a.m. Saturday. Mr. Chapman, who appeared for the petitioners, addressed the court at considerable length.

At 2 p.m. Mr. McLeod spoke on the subject of the petition. Thereafter Mr. D. A. McRae, Mr. D. McRae, Mr. A. B. Winchester, and Dr. Campbell spoke in support of the action of the Presbytery of Victoria.

Mr. Chapman then briefly replied, Mr. McLeod waiving his right of reply. The hour of adjournment having come the Synod adjourned to meet at 8 o'clock, the parties at the bar being removed.

After serious and prayerful consideration for about three hours, the Synod arrived at a decision and the parties were recalled.

The finding of the court was to the effect, that the protests and appeals were dismissed, the action of the Presbytery of Victoria sustained and liberty granted to the new congregation to continue to worship as at present until September.

The finding was acquiesced in by both parties, on which the Moderator led the Synod in thanksgiving to God for His guidance and in supplication that the things that had happened may be for the furtherance of the Gospel.

The Report on Sabbath Observance presented by Mr. Stephen, convener, was received and adopted with recommendations, and ordered to be transmitted to the Assembly's convener.

The Report on Temperance was presented by Mr. Herdman in absence of the convener, Mr. Wright, received and adopted and ordered to be transmitted to the Assembly's convener.

The next place and date of meeting was fixed to be Nanaimo on the first Wednesday of May, 1895, at 8 p.m.

Two overtures were presented to the Synod from the Presbytery of Calgary and were duly received and adopted, one of which dealt with a reconstruction of the General Assembly's Home Mission Committee. Many Western Presbyteries have been practically disfranchised by the method of representation now in force. The overture aims at giving to each of the Eastern Synods two representatives, and one representative to each of the Synods of Manitoba and North-west, and of British Columbia.

The usual votes of thanks were given, and the court adjourned at 12 p.m. on Saturday.

We had a pleasant, but all too brief call lately from our brother editor of the *Presbyterian Witness*, Halifax, who was in the city attending a meeting of the Hymnal Committee, of which he is a member.

Family Circle.

WHEN OLD JACK DIED.

BY JAMES WHITCOMB RILEY.

I.

When Old Jack died we staid from school, (they said,
At home, we needn't go that day,) and none
Of us ate any breakfast—only one,
And that was papa—and his eyes were red
When he came round where we were by the shed
Where Jack was lying, half way in the sun
And half way in the shade. When we began
To cry out loud, pa turned and dropped his head
And went away; and mamma, she went back
Into the kitchen. Then, for a long while,
All to ourselves like, we stood there and cried.
We thought so many good things of Old Jack,
And funny things—although we didn't smile—
We couldn't only cry when Old Jack died.

II.

When Old Jack died, it seemed a human friend
Had suddenly gone from us, that some face
That we had loved to fondle and embrace
From babyhood, no more would condescend
To smile on us forever. We might bend
With tearful eyes above him, interlace
Our chubby fingers o'er him, romp and race,
Plead with him, call and coax—aye, we might send
The old halloo up for him, whistle, hist,
(If sobs had let us) or as wildly vain,
Snapped thumbs, called "speak," and he had not
replied,
We might have gone down on our knees and
kissed
The tourled ears, and yet they must remain
Deaf, motionless, we knew when Old Jack died.

III.

When Old Jack died, it seemed to us, some way,
That all the other dogs in town were pained
With our bereavement, and some that were chained
Even, unslipped their collars on that day
To visit Jack in state, as though to pay
A last, sad tribute then, while neighbors craned
Their heads above the high board fence, and
deigned
To sigh "Poor Dog!" remembering how they
Had cuffed him, when alive, perchance, because,
For love of them he leaped to lick their hands—
Now, that he could not, were they satisfied?
We children thought that, as we crossed his paws,
And o'er his grave, way down the bottom lands,
Wrote "Our First Love Lies Here" when Old
Jack died.

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MARJORIE'S CANADIAN WINTER.

BY AGNES MAULE NACHAR.

CHAPTER I.—CONTINUED.

'Oh! the angel? well, perhaps most
people wouldn't have seen the angel, as I did
They might only have seen a pale young woman,
in a rather worn gray gown, soothing a
cross baby and two or three restless children,
while the poor sick mother, to whom she was
acting as sick nurse, was trying to get some
rest and sleep. There wasn't any golden hair,
and I didn't see any wings, so my angel
wouldn't have made much show in a picture.
And she does coarse, plain sowing for a living
—so she would hardly do for a poem either.
Yes, Hood could have put her into one.
But if ever I saw the face of an angel on any
mortal creature—and I have seen it before,
he said reverently, with a momentary pause,
which Marjorie understood—"it was there, so
calm, so sweet, so pure, so happy—in such
contrast to the wretched surroundings. It
put me in mind of words I learned long ago—
"The light shineth in darkness."

'Is the angel very poor, then?' asked
Marjorie.

'Poor? Yes, I suppose most people would
call her poor. To me she seemed rich in
things no gold could buy—the "peace that
passeth understanding," the love that "seek-
eth not her own," the "faith that worketh by
love."

'Was she taking care of the poor woman
who was ill, then?' asked Marjorie.

'Yes. She earns her living by making
coarse garments for a mere pittance. But
she was giving up her time, and her money
too, I suspect, to acting as an angel of mercy
to this poor suffering woman and her family.
O, Marjorie! how much more real heroines
there often are in the poorest, humblest life,
than any of your love-lorn heroines of ro-
mance. Some one says so truly:

"Few save the poor feel for the poor;
They little know how hard
It is to be of needful food
And needful rest debarred."

Marjorie's eyes were wet with tears as the

picture rose before her mind. Presently she
said softly, putting her hand in her father's.
'I wish I could send that angel something,
father dear. Couldn't I put my gold half-
eagle into an envelope, and you could address
it to her, and she would never know where it
came from?'

'But you were saving it up for—
'Oh! never mind, papa dear. I'd so
much rather give it to her.'

'I'm afraid it's one of your romantic fan-
cies, Pet Marjorie,' he replied, smiling down
at her. 'You must think it well over. It is
best not to follow an impulse too hastily, lest
you have to repent at leisure. Wait a little,
and count the cost, and then, if you still wish
it, you shall put it up and address it your-
self.'

'And we'll write inside the envelope, "The
light shineth in darkness." Won't that be
nice?'

Mr. Fleming smiled as he bent down to kiss
his little girl's eager face. He thought it was
like what her mother would have done, and
the thought brought a suspicious moisture
to his eye.

'But my angel won't have the least idea of
your meaning in making the quotation,' he
said. 'She hasn't the least idea that she is
doing anything angelic. She will think that
it is the kindness of an unknown friend that is
the "light shining in darkness." And then
he commented inwardly: 'Why don't such
kindnesses often occur to people who could do
them so easily?'

'I don't know that I should have thought
of those words myself just then, if I had not
been reading this little story before I went
out. It is by a young author, I think, as I
don't know the name at all, and it sounds
like a young writer. And it bears the mot-
to: "*Lux Laeet in Tenebris*. You know
enough Latin to translate that, don't you?'

'Why, it's on your little match-box, father
dear. I learned it there long ago.'

'Well, now for the story,' he said, as he
took up the manuscript.

THE STORY OF THE NORTHERN LIGHTS.

The great King of Light sat in his palace,
radiant with an intensity intolerable to any
mortal eye. About him were gathered the
various Light spirits who were to proceed on
their life-giving mission, each one to her al-
lotted task. There were the rich, warm sun-
beams, who were to proceed in ordered files
of myriads, each at her post, making the
wintry air soft and balmy, sending the quick-
ened sap through the budding boughs, waking
the tiny blossoms from their winter sleep,
drawing up the young blades of grain, swell-
ing the ears day by day till they reached autumn
ripeness, molding and coloring flowers and
fruit, to gladden man's heart, and make earth
seem for the time a paradise. To them was
given the glad task of sparkling in the crystal
drops of dew, gleaming on the shining green
leaves, sending showers of golden arrows into
the shady recesses of the solemn pines, and
glowing in the rich hues of dawn and sunset.

Next in beauty and brightness came the
spirits of the silvery moonbeams, and they too
received their appointed task. To them it was
given to replace the departed glory of the sun-
beams, by a softer and more restful lustre,
spreading a solemn and ethereal beauty over
woodland and sea—shedding a broad, quiver-
ing stream of silver across the restless waves,
guiding the navigator to his desired haven,
and the belated traveller to home and rest.
They too went to discharge their mission in
ordered ranks, and made for the night a
second glory, as beautiful, though not as
bright, as the glory of the day.

At last there was left only one spirit who
had not received her charge. She was the
most subtle and ethereal of all the Light
spirits, and unlike those of the sunbeams
and moonbeams, her immediate parentage
was veiled in mystery. Her light was not
golden, like that of the sunbeams, nor silvery
like that of the moonlight spirits, but of a
pure, white, intense radiance, so pure that
even its intensity was scarcely dazzling, but
only luminous. But she was a shy and sensi-
tive spirit, fond of sheltering herself in obscur-
ity, and becoming invisible. She stood in the
background, nearly hidden by a dark cloudy

veil, till all the rest had received their com-
mission, and departed to fulfil it. Then the
king called her and said:

'For thee, too, my child, there is a mis-
sion, and the most precious mission of all.
Thou art to be a light to shine in the dark-
ness.'

Then he told her that she was to be sent
to a remote region, dark and cold, where, for
weeks and months the sun shines not, and
where stern winter's reign is almost un-
checked. And there she was to carry her
pure white radiance, to gleam brightly out
from the blackness of the wintry sky, to
lighten with her soft brilliancy the long, dark,
moonless nights, to show to the traveller in
his sledge the way over the trackless snow,
and cheer the icy desolation with the hope of
returning sunshine and warmth which should
at last disperse the darkness, and cheer the
dreary waste with light and life.

The timid spirit trembled at the task be-
fore her, and begged that she might have an
easier, less solitary mission. But the king
said:

'For thee, my purest and strongest child,
I have reserved this noblest task—to go where
light is most needed. Fear not, but depend
on me for the power to fulfil thy mission.
When thou feelest thyself weakest and most
afraid, I will strengthen thee and make thee
brightest. Not in thyself shall be thy light,
but in constant communication with me.'

The spirit bowed her head and departed
to the cold and dreary northern regions,
where for months the sun never rises. And
there she spread out her luminous banners and
streamers of light, till the blackness of the
winter winter night seemed to throb with
pulsations of quivering brightness, seen amidst
the darkness and the brighter for the contrast
with it. And when the loneliness, and the
power of the surrounding darkness which she
could not entirely overcome, threatened to
overpower her, and her light trembled and
grew faint, the promised power from the great
king came to her aid. In the hour of weak-
ness came her strength, and at such times her
brilliancy fairly flashed and coruscated
across the sky; and golden and rosy tints, that
seemed borrowed from the dawn itself, flush-
ed through the pure, pearly radiance of her
unwearied light. And grateful men, watching
the glory and beauty of this 'light shining in
darkness' have called her the Aurora Borealis
—the rosy-fingered dawn of the Northern
sky.

As Mr. Fleming laid down the paper, he
looked at Marjorie, who sat lost in thought,
her work lying neglected in her lap. 'Well,
Marjorie,' he said, 'what do you think of the
story?'

'It's very pretty,' she replied. 'But I
don't think I quite understand it. I suppose
it's a parable.'

'Yes; it has a very deep meaning, to my
mind; but I could scarcely expect you to see
all its meaning yet; or until you have thought
and felt a great deal more than you have had
time to do yet.'

'You said it made you think of the angel
you saw to-day; or that she made you think
of it, as she did of the "light that shineth in
darkness."'

'Yes; it's a type of the Light that is always
at present "shining in darkness"; of the
light as it shines in our own hearts amid so
much of surrounding darkness. It made me
think of brave Gordon, shut up there in Khar-
toum, like a man holding up a solitary torch
in that great gloomy desert; and of many a
missionary light-bearer, at home and abroad,
each carrying a lonely ray of light into the
darkness about him; and, most of all, of Him
who is still the "Light that shineth in dark-
ness, and the darkness even yet comprehend-
eth it not. You don't know yet half of what
that means, Pet Marjorie, but you'll know
more of it by-and-by—especially if you should
be a light-bearer yourself.'

Marjorie looked very grave. 'I'm afraid,
father dear, I would rather be one of the sun-
beams. It must be so much nicer to shine
where everything else is warm and bright and
sunny too.'

'Yes, ever so much "nicer,"' he replied
with a smile, 'and there are a great many
good people of your way of thinking. But it
is hardly so useful or so noble, or so Christ-
like as it is to shine in the darkness, even

though you may be uncomprehended or mis-
understood. But now it is getting late, and I
don't think I sit up much longer myself to-
night, for I still feel that chill hanging about
me. So we'll read about that Light shining
in darkness, and then say good-night.'

Mr. Fleming usually read aloud a few
verses from the Bible before Marjorie and he
parted for the night. This evening he read
the first half of the first chapter of St. John's
Gospel. Marjorie had often read it before,
and knew it almost by heart. But she had
never before attached any definite meaning to
the words: 'The Light shineth in darkness,
and the darkness comprehendeth it not.' But
to-night the image of the bright Aurora,
shining amidst the darkness which still re-
mained darkness, opposed and uncompre-
hending, seemed to throw a new light on the
old familiar words. When she fell asleep, the
same vision seemed to be floating through her
brain. She dreamed that she was walking
alone over a wide trackless waste of ice and
snow, through a dark moonless night, not
knowing whither she was going, or how to
choose her path, when suddenly a shaft of pure
white light shot up amidst the darkness. It
grew and grew, until it seemed to wear the
semblance of a great shining angel beckoning
her onward. And presently, more lights ap-
peared in the sky, till all the night about her
seemed to be filled with an angelic host, and
she heard sweet strains of music, such as she
had often heard in church, bearing to her ear
the old familiar words of the Christmas song:
'Glory to God in the highest; on earth peace
and goodwill to men.'

(To be continued)

SUBURBS OF ANCIENT ROME.

There were great obstacles to the ex-
tension of the suburbs of Rome. The road-
sides were occupied with sepulchres of
twenty-five generations, and it was forbid-
den by feeling as well as by law to dwell
within a certain prescribed distance of the
remains of mortality. The performance in-
deed of certain ceremonies sufficed to des-
ecrate these hallowed spots, but if we may
judge from the well-known monuments of
the dead which have been discovered even
within the Porta Appia, and still more num-
erously in quite recent times beyond it, it
would seem that on this, the most frequented
of all the Roman ways there was little
use made of such a privilege. When two
centuries after our era Caracalla proposed
to erect his vast public baths, he found, we
may suppose, little impediment from pri-
vate buildings at only half a mile's distance
from the Porta Capena. The Grotto of
Egeria, almost immediately under the Ser-
vian walls, continued in the time of Javenal
to be surrounded with a grove, the resort
of beggars, idlers, and the lowest classes of
the people. There was a distinct village at
the Milvian Bridge, about three miles from
the Capitol, but in the immediate neighbor-
hood we read of rural villas and pastures.
That there was no suburb below the city on
the river banks may be proved from the
absence of any trace or record of a bridge
across it. It is remarkable, again, that our
accounts of various events which took place
a little outside the walls indicate the soli-
tude of the country rather than the char-
acter of populous suburbs.—*Scientific Ameri-
can*.

JERUSALEM AND THE JEWS.

The Anglican Bishop of Jerusalem, in a
letter to Friday's *Times*, gives some facts
which show that the Jews are pouring into
Palestine. About one hundred thousand
Jews have entered the Holy Land during
the last few years, and "the arrival of a
vast host is imminent." "No one," he
goes on, "can possibly forecast the next
seven years of Jewish immigration." If
the Bishop's view of what is going on is cor-
rect, we are face to face with a fact that
may revolutionize the politics of Mediter-
ranean Asia. Already the railways are
opening up the country between the coast
and Jerusalem and Damascus, and if a Jew-
ish immigration on a large scale is added
to this, Syria may become once more one
of the most important places in the East.
The idea of the Jews again possessing a
country is a very curious one.—*Spectator*.

Our Young Folks.

TWO MOTHERS.

The night came darkly down.
The birds' mother said:
"Peep! peep!"
You ought to be asleep.
'Tis time my little ones were safe in bed."
So sheltered by her wing in downy nest,
The weary little birdlings took their rest.

The night came darkly down.
The baby's mother said:
"Bye low,
You mustn't frolic so.
You should have been asleep an hour ago."
And nestling closer to its mother breast,
The merry prattler sank to quiet rest.

Then in the cradle soft
'Twas laid with tenderest care
"Good night!"
Sleep till the morning light,"
Whispered the mother as she breathed a prayer.
Night settled down, the gates of day were barred,
And loving angels were on guard.

—From *Under the Nursery Lamp.*

Written for THE CANADA PRESBYTERIAN.

PUT UP THE CHAIN.

BY REV. D. J.

'Well, well,' said Uncle Dan, as he seated himself in his great arm chair by the fire-place, 'how many more stories do you youngsters want me to tell you, anyway, before you go to bed?'

'Just one more,' said Jack, the youngest of the group, as he seated himself comfortably on a low stool at his uncle's feet.

'Just one more,' echoed little Effie, as she climbed on one arm of the great chair, and laid her head on Uncle Dan's shoulder.

'Just one more,' sang out Fred, 'but it's got to be a long one, mind,' he added, as he stretched himself out at full length on the great soft rug before the fire.

'Just one more, Uncle Dan,' said Mamie, the eldest of the children, and let it be about the old Dutch town that used stand where Albany now is; for you know you have told us lots of lovely things since you were there last summer.'

'All right, then. Let me put on my 'thinking cap' and see if a story will come, for you see I have told you nearly all the stories I know. Now what kind shall it be?' and Uncle Dan looked round on the bright young faces and wondered if these children would ever grow tired of listening to stories.

'Oh tell us about the Indians, and the fellow that threw his tomahawk at the girl when she was flying up stairs with the kid in her arms,' shouted Fred, for Fred, like all boys of his age, dearly loved a story with an adventure in it.

'It wasn't a kid,' said Effie, as she looked indignantly down on him from her position on the arm of the chair, 'it was just the loveliest little baby. I know it was, and its sister was just the bravest girl that ever lived for saving it, and I think you are real mean for calling it a kid.'

'Poor little baby,' she continued, 'if the cruel Indians had struck it it would have been killed, wouldn't it, uncle, for you told us you saw the mark in the bannister where the tomahawk hit, didn't you?'

'Yes,' said Uncle Dan, 'that was in the Old Schuyler mansion, where an orphanage is now maintained. Isn't it nice to think that little children are now being cared for in the very house where such a thing happened so long ago; for the brave girl did indeed save the baby's life. But I see you remember that story, so I need not tell you that again.'

'Oh no,' said Mamie, 'I would rather hear about the ghosts in the old Van Rensselaer manor house, and the queer old garret, and the study with the funny fireplace with the tiles brought over from Holland more than a hundred years ago.'

'Oh yes, uncle,' chimed in Fred, 'and about the Indians that used to sneak around in the bushes, and the fellows in the house would pop them off with their guns stuck through the holes at the sides of the door, just like that,' and suiting the action to the word, he put up his hands, and pointing to the ceiling, snapped his fingers to imitate the firing of a gun.

'Well, there aren't any Indians up in mam-

ma's bedroom,' said Jack as he noticed the direction in which his brother pointed, 'so you don't need to shoot up there.'

'Of course there aren't, but that's how they did it,' said Fred, 'and uncle saw the very hole in the wall where they put their guns through, didn't you, uncle?'

'Yes,' answered Uncle Dan: 'I saw the holes which are supposed to have been used for that purpose, as no other explanation can be found for their presence, and I have no doubt but that many a poor fellow came to his death in that way. But I'm thinking we'll have to hurry up with our story or else it will be time to put the chain up, and—'

'Time to put the chain up! why, what do you mean?' said Mamie, while Effie and Jack looked inquiringly at their uncle, and Fred, sticking his hands in his pockets, immediately conjured up stories of dungeons and cells, with many a poor prisoner bound with fetters to the wall.

'Well, I'll tell you what I mean,' said Uncle Dan, 'and that is, that very soon we will have to give the signal for silence, so that all little folks may have their rest, and by and by when the sun begins to shine and daylight comes in, then down comes the chain and another days' work begins.'

But the children did not seem to understand, so Uncle Dan had to explain further what he meant when he said, 'Time to put the chain up.'

'I was thinking,' he said, 'of a curious custom I heard of when in the old Dutch town we have been speaking of. You know on many of the streets, where there are now to be found great stores and warehouses, you will find bronze tablets put up to mark the places where formerly some building of historical value stood. Well, one day when taking a walk through some of the streets looking at these tablets, I learned that on South Pearl Street, near to where the city buildings now stand, there once stood a beautiful little church. Now you all understand that a church being a place in which to worship God and to hear His word, nothing should be allowed to disturb those who are so engaged. Well, the good people who worshipped in this church long ago, did not want to be disturbed in their service, so what do you think they did to make sure that no noise would happen near the church?'

'Put straw on the road,' said Mamie, who had heard of such a thing being done where there was severe illness and quietness was desired.

'No, not that,' said Uncle Dan.

'Had a couple of policemen with clubs, walking up and down to keep the fellows quiet,' said Fred.

'No, not that either,' answered Uncle Dan. 'What do you think, Jack?'

'Put a ticket up, 'keep quiet,' same as 'keep off the grass,' in the park,' said Jack, who did not like these notices, which interfered so much with his pleasure whenever he wanted to walk in the park.

'No,' said Uncle Dan; 'now Effie, you tell us.'

'They just shut all the doors and windows tight, so the noise couldn't get in,' said Effie, who remembered how she had closed herself up in the closet in mamma's bed-room during the last big thunder-storm.

'No, not that,' said Uncle Dan, 'though that was perhaps done too. This was what they did. They had two great chains made, and they fastened the ends of these to the street corners, one below where the church stood, and the other above it. Then when the bell stopped ringing it was time to put the chains up, so the sexton went out and stretched the chains across the street and fastened the ends to hooks in the walls of the buildings opposite. So when anyone came driving along and the chain was up they knew that service was going on, and they must turn and go some other way. In this manner all traffic was stopped on the street in front of the church until after service was over.'

'I'll bet you some of the fellows would jump over,' said Fred, as he thought of the many chains and fences, which could not keep the boys off forbidden ground in the neighborhood of his own home.

'Well, perhaps they did,' answered Uncle Dan, 'but these old chains, as they hung there,

(for I believe they were there until a few years ago,) no doubt taught many one a lesson, for you know the good Book tells us, that there is a time for everything; and these chains would say very plainly, 'This is the time to worship God, let all other work cease.' Since hearing about these chains,' continued Uncle Dan, 'I have often thought, what a good thing it would be, if all the boys and girls would remember the chains, and put one up when playtime is over and study time begins, and then put another one up when bedtime comes and the study hour is over.'

'Yes,' said Mamie, who now began to understand, 'and wouldn't it be nice if we could put a chain up when bad things wanted to come into our minds, and then we would never be naughty?'

'And so you can,' said Uncle Dan, as he looked kindly at her, 'for there are chains given to Christians which they ought to use, such as the prayer chain, the Bible verse chain and many others we might mention.'

'Well I think they should get some chains now,' said Effie, 'for the cars go right past our church, and make such a noise that you can't tell what the minister is saying. I think they should stop the cars from going past.'

'Yes, and fellows on bicycles too,' said Jack.

'Oh, but wouldn't I like to see them go *ker-whack* into the chains though,' said Fred; 'wouldn't there be a *spill*, and serve them right too,' he added, 'for Sunday isn't a day to go out riding.'

'That's right, Fred,' said Uncle Dan, for he was glad to see that Fred rough-and-ready boy though he was, was on the right side of the Sabbath question.

'That's right,' he said, 'always put up the chain on Saturday night and keep it there till Monday morning, for we never lose anything by remembering the Sabbath day to keep it holy,—but here comes mother, so I guess it is time to put the chain up.'

'Yes,' said the mother who had been quietly listening as she sewed in the corner, 'there are a great many chains in life, put there by a loving Father to keep His children in the right way, and I hope my children will never jump over them, but be always ready to mind what they stand for and obey. So now say 'good night' and come to bed for good health says, 'it's time to put the chain up.'

And soon Uncle Dan was left sitting alone, and, gazing into the fire, he thought of the children and their chains, and when he went to his room that night he knelt down by his bed-side and prayed, 'Lord put the chain of Thy love before each young heart and keep all evil out.'

A COAL MINER'S RESCUE.

THE STORY OF A WORKER IN THE WESTVILLE, N.S., MINES.

Suffered From Asthma and Indigestion—Unable to Work for Eight Long Months—He Has Now Regained Complete Health and Strength.

From the *Stellarton, N.S., Journal.*

Faith doesn't come to all by hearing. With many seeing is believing. Many when they read of what has been effected in other parts of the country may shake their heads with an incredulous air. To satisfy such people it is necessary to bring the matter home; to show it to them at their own doors. The people of this country may not have heard, or only know little about the places where good has been effected by the use of the medicine, the name of which is on everybody's lips, but they have heard of Westville, the second most populous town in the county, and people far and near have heard of the mining town where in '73, twenty years ago, over fifty lives were lost by an explosion in a mine and the people of these provinces know it to-day as the place from which they draw their supply of fuel. Hearing of a cure that had been effected in Westville through the agency of Dr. Williams' Pink Pills a Journal reporter thought it might be of general interest to ascertain the particulars. So to Westville he went, and called at the home of Mr. Thomas McMillan, who is known to every man, woman and child in the place, having taken up his home there twenty years ago. Mr. McMillan was not to be seen at the time, unless our reporter sought him at a distance of between three and four thousand feet under ground, in one of the deepest coal mines on the continent, where he was at work. Mrs. McMillan

was at home, and when informed the object of the reporter's visit, said she could give all the information necessary—and she gave it freely. "Yes," said she, "Tom was a very sick man, so sick that he was unable to work for eight months—a long time, wasn't it?" she said by way of question. "He had been sick more or less for about a year. He was like a great many miners who had to work in poor air, troubled with the asthma and indigestion. He couldn't eat well and of course did not thrive. He lost flesh gradually and at length became so weak that he was unable to work. After he had been sick for some months we read of Dr. Williams' Pink Pills. We talked the matter over and it was agreed to give Pink Pills a trial—and it was a blessing we did. After he began to take the pills he felt himself gradually gaining strength. By degrees his appetite returned and with it his strength, and by the time he had taken six boxes he considered himself a well man. At this time he returned to his work in the mine, but he continued taking the Pink Pills for some time, to make sure that the trouble was driven out of his system. He can now work steadily and is as strong and healthy as he ever was. We are both so pleased with the great good this remedy did him that we never fail to recommend it to any sick acquaintances. This statement is simple facts, and is voluntarily given because my husband has been benefitted by reading the statement of another, and so some one else may be benefitted by knowing what they have done for him.

Dr. Williams' Pink Pills are a specific for all diseases arising from an impoverished condition of the blood or a shattered condition of the nervous forces such as S. Vitis' dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood, and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties and nothing that could injure the most delicate system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper, (printed in red ink.) Bear in mind that they are never sold in bulk or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y., at 50c a box, or six boxes for \$2.50. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

Rev. Yung-King Yen, M.A., of the American Episcopal Mission, Shanghai, has been in the ministry twenty-seven years. Speaking at a Baptist missionary meeting in London, England, lately, he said he felt convinced that God had chosen the English-speaking race as His servants in saving the world. Christianity was raising their women, and he believed the time would soon come when they would be placed on the same status as the men. A great change has come over China, in the feeling both of the people and the Government, and missionaries are now free to go to every part of the Empire except one province. Opium was one of the greatest obstacles in the way of the success of missions in China. He also told one interesting fact which had reference to the present Emperor of China, whom he described as young and intelligent, and who is devoting himself with great assiduity to learning the English language. Everywhere in China God was preparing the way, widening the doors, and working from the throne down to the lowest of the people.

Rev. J. Munro Gibson, D.D.: Christ shows us, not a spectre, but a friend. Identity does not consist of the permanence of atoms. Death and resurrection are processes going on in our bodies every day. Every seven years we have an entire body, bones and all. Friends know each other after a separation of years. It will be the same there as here. Death is a going on to our Father's house of many mansions. Jesus Christ has exorcised all spectres, and fills heaven with happy faces. He has banished the darkness which brooded over the future state. The dread of it is taken away by His Gospel which proclaims pardon, purity, and victory.

Canon Farrar: Read your Bibles. Fill your whole souls with the thought of Christ; make Him not only a Redeemer, but a Brother; not only a Saviour, but a Friend.

LOSS OF POWER
and Manly Vigor, Nervous Debility, Paralysis, or Palsy, Organic Weakness and wasting Drains upon the system, resulting in dullness of mental Faculties, Impaired Memory, Low Spirits, Morose or Irritable Temper, fear of impending calamity, and a thousand and one derangements of both body and mind result from pernicious secret practices, often indulged in by the young, through ignorance of their ruinous consequences. To reach, re-claim and restore such unfortunates to health and happiness, is the aim of an association of medical gentlemen who have prepared a book, written in plain but chaste language, treating of the nature, symptoms and curability, by home treatment, of such diseases. The World's Dispensary Medical Association, Proprietors of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., will, on receipt of this notice, with 10 cents (in stamps for postage) mail, sealed in plain envelope, a copy of this useful book. It should be read by every young man, parent and guardian in the land.

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Ministers and Churches.

The Sunridge Presbyterians are about building a manse.

Rev. N. Macphie, of Marsboro, Que., is convalescent.

The Presbyterians at Watson's Corners have made up their minds to build a new church.

Rev. R. J. Craig and Mrs. Craig, of Deseronto, have been in New York City visiting friends.

The Presbyterians of Brampton have called Mr. W. C. Clark, graduate of Montreal Presbyterian College.

The Rev. R. M. Hamilton, of Toronto, has been unanimously called to the Presbyterian Church, Cayuga.

The Presbytery of Maitland will overture the Assembly regarding the settlement of vacant congregations.

Rev. John Burton, B.D., is to supply the pulpit of Rev. Dr. Cochran, Brantford, during his visit to Great Britain.

The Parkhill and Lienny congregations, have united in a call to Mr. Mackenzie, a recent graduate of Knox College.

Mr. E. A. MacKenzie B.A., graduate of Montreal College, was licensed by the Presbytery of Maitland, April 18th.

On Wednesday the 23rd inst., the Rev. A. M. McClelland, M.A., D.C.L., was inducted into the charge of Havelock.

Mrs. Robertson, widow of the late Rev. Mr. Robertson, of Chesterfield, has recently removed with her family to Seaford.

The Rev. James Ballantine, B.D., of the South Presbyterian Church, London, has accepted the call to Knox Church, Ottawa.

The congregation of St. Andrew's Church, Ottawa, has agreed to the expenditure of some \$7,500 for a new organ and choir loft.

Rev. A. H. Kippen, late of Claremont, is in Stratford, visiting his father, Mr. James Kippen, who is reported to be very seriously ill.

It is announced that the corner stone of the new Presbyterian Church, Lochwinnoch, of which Rev. Hugh Taylor is pastor, will be laid in the second week of June.

We see that the name of the Rev. D. M. Gordon, of Halifax, has been mentioned in connection with the place made vacant by the death of the late Rev. Principal Macknight.

The Rev. J. A. Morrison, B.A., of Listowel, has been called to the pastoral charge of Oak Street Church of this city, vacant by the resignation some time ago of the Rev. John M. Cameron.

The Rev. John Scott, formerly minister of the Presbyterian Church, Napanee, but more recently settled at Pembina, Dakota, has resigned his charge and asked to be placed on the retired list.

The First Presbyterian Church, Brockville, has decided to erect the proposed gallery. The church will also be generally overhauled. The improvements will cost between \$4,000 and \$5,000.

"God's Part and Purpose in the Endeavour Movement," was the subject of an interesting address delivered by Rev. M. P. Talling, B.A., London, to the Y. P. S. C. E. of Ailsa Craig, on May 16th.

Arrangements have been made with the Rev. B. Canfield Jones, former pastor of the First Presbyterian Church, Port Hope, who will spend his vacation here, and occupy the pulpit during the month of August.

The ordination and induction of Mr. Geo. C. Pidgeon, B.A., to the new Presbyterian Church at Montreal Junction, are to take place on Tuesday, May 29. The Rev. S. J. Taylor will preside and the Rev. Murray Watson preach.

The Rev. and Hon. R. Moreton, pastor of St. John's Presbyterian Church, Hamilton, who was granted a leave of absence to transact some business in England, has intimated in writing to his friends that he will not be able to return.

The Rev. Thomas Davidson, on the eve of his leaving Wroxeter, was presented with a purse of over \$150. This tangible gift was accompanied with many expressions of good will and wishes for his future happiness and prosperity.

The Rev. Mr. Brown, United Presbyterian minister of Polokshields, near Glasgow, preached on Sabbath last in St. James Square, both morning and evening, for Rev. Mr. Jordan, and his services were highly appreciated by large congregations.

The Rev. J. Wilkinson and Rev. A. Adler, of the well known Mildmay Mission, London, and Mr. Hermann Warrzawiak and Mr. Cohen, of the Hebrew Mission, New York, will be in the city toward the end of the month, and will address meetings in the Y. M. C. A. Hall on the 29th and 30th instants.

On the eve of his departure from Osnabruck for Athens, to take the pastorate of St. Paul's Church there, Osnabruck Lodge of A. O. U. W.—one of the largest in the jurisdiction—presented Rev. J. J. Cameron with a very handsome Past Master's Jewel and an address expressive of sorrow at his departure and wishing him success and happiness in his new home.

Services in connection with the anniversary of the opening of the new Cooke's Church, Toronto, were held on Sabbath last, May 27th, when the Rev. Dr. Moore, of Ottawa, preached to large audiences. Contributions at both services went toward the building fund. On next Sabbath, June 3rd, the Rev. Dr. J. K. Smith, of Port Hope, formerly of Galt, will conduct the services in Cooke's Church.

The Rev. T. W. Winfield, chaplain to His Excellency the Governor-General of Canada, lectured in the Presbyterian Church, Morewood, on the evening of the 17th inst., subject: "Personal Experiences in Western Africa." The lecture, which was most eloquently delivered, was listened to with great appreciation, frequently calling forth applause. Jas. Moodie, Esq., of Dunroon, took the chair on the motion of Rev. L. R. Glog.

Rev. Dr. Cochran has just received a letter from Rev. C. W. Gordon, who has been for the past six months engaged in addressing the British Churches on North-West Missions, to the effect that he will return in time to address the General Assembly at St. John on the Home Mission night. Mr. Gordon has just closed a most successful campaign, having appeared before the English Presbyterian Synod, Church of Scotland and Free Church Assemblies, United Presbyterian Synod and Irish Assembly.

Mr. Geo. L. Johnston, a former London boy, has just taken the highest honors at the Princeton (N. J.) Theological College, the "Fellowship," the prize of the year, for his thesis on one of the books of the Old Testament, the highest honor attainable in collegiate circles in the United States. The prize consists of \$600 in gold, or the option of one year's study at the leading German theological universities. The young man in question is a son of Mr. Jas. Johnston, of South London, and a brother of Rev. J. R. Johnston, of East Toronto.

The Rev. Geo. Mackay, D.D., Tamsui, Formosa, is the nominee of the Presbytery of Calgary for the Moderatorship of the General Assembly. The following are the commissioners of the Presbytery of Calgary to the General Assembly: Ministers, Revs. David Spears, B.A., Innisrail, N.W.T.; Gavin Hamilton, Macleod, N.W.T.; John P. Grant, Pincher Creek, N.W.T. Elders, E. H. Bronson, Esq., Ottawa. J. G. Forbes, Esq., Q.C., St. John, N.B.; Dr. Walker, Carleton, N.B. The Rev. E. G. Walker, B.A., was ordained by the Presbytery of Calgary on May 2nd, 1894. His field of labour is Davisburg and Pine Creek, N.W.T.

The London South Presbyterians part very reluctantly with their minister. At the Presbytery meeting, Mr. John Marshall, speaking in behalf of the congregation, said: "We love Mr. Ballantyne as a pastor, and we love him as a man. If he leaves us we will be very much discouraged. Knox Church, Ottawa, has given 27 ministers to the church yet they do not call one of these, but come to take our pastor away from us. We will never be able to get another minister who will suit us so well as Mr. Ballantyne. We desire to acquiesce in the action of the Presbytery, but if we could offer him \$2,500 salary we would make a big fight to keep him." As intimated elsewhere, Mr. Ballantyne goes to Ottawa.

HYMNAL COMMITTEE.

An adjourned meeting of the Hymnal Committee was held on the 16th, 17th, and 18th of May in Toronto. There were present Revs. Dr. Gregg, (convener) Dr. McRae, Dr. J. B. Fraser, Messrs. J. Thomson, S. Henderson, G. C. Heine, J. Anderson, M. McGillivray, J. B. Mullan, D. J. Macdonnell, W. T. Herridge, Alex. McMillan, and J. G. Stuart and J. H. Thom. Esq., W. B. McMurrich, Esq. and Prof. W. S. Dyde.

The chief business transacted at the meeting was the revision of the hymns proposed to be omitted, altered or added and the preparation of a report to be submitted to the Assembly.

It was found that twenty three Presbyteries had reported in favour of retaining the whole of the metrical version of the Psalms now in use, and the unanimous opinion of the committee was that this should be done.

Eleven Presbyteries had reported in favour of having selections from the common and other versions of the Psalms, and the committee agreed to recommend that, in addition to the whole of the Psalms, such selections should form part of the new Book of Praise. A revised selection was accordingly made. A revised selection of paraphrases was also made.

As part of their report to the Assembly the committee agreed to submit the proposed Book of Praise, including the 150 Psalms, selections from the different versions of the Psalms, selection from the paraphrases and the revised collection of hymns, all arranged under appropriate heads, with the recommendation that the whole should be sent to Presbyteries for their consideration.

The committee further agreed to recommend that communication should be continued with the Joint Hymnal Committee of the Scottish Churches now prosecuting the work of preparing a Common Hymnal for all the Presbyterian Churches of the British Empire. W. G.

HIGHER RELIGIOUS INSTRUCTION.

Mr. Editor,—Owing to absence from home and unusual pressure of work I have only to-day been able to send to the examiners the answer to the questions at the first quarterly examination. I must therefore ask the patience of candidates for a few weeks longer. I send herewith a copy of them. I would particularly draw attention to the questions on "The S. S. Teachers' Handbook." The committee think that they are doing good service in providing a course which finds its expression in an examination of such a high standard. No one who has read Morrison and studied the Teachers' Preparation Leaflet would find the examination too difficult. Even to read the questions over makes one wish to take the course which tells how to answer them.

The course on Morrison's Handbook will be repeated during the six months beginning July 1st. I hope many will be stimulated to undertake it. All that is required is a copy of the text-book,

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which costs but 70 cents, and the Teachers Preparation Leaflet, costing 25 cents in clubs of four or more. Yours sincerely,
T. F. FOTHERINGHAM,
Convener.

HIGHER RELIGIOUS INSTRUCTION
(First Quarterly Examination, 1894. Juniors and Intermediates.)

1. What things were created in the several days of the "Week of Creation?"
2. What does the Bible tell us about Eden?
3. Give an account of the first temptation and its results.
4. What does the rainbow signify? How and when did it get that meaning?
5. Give an account of Abraham's wanderings till he settled in Hebron?
6. Where is Moriah? Give an account of Abraham's journey thither and of what happened there.
7. Tell what you know of the conduct of Jacob while he was at his home.

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 IN THE WORLD
 BECAUSE
IT IS THE BEST SOAP
 IN THE WORLD
 THERE IS NO SOAP LIKE IT TO
 LESSEN LABOR AND BRING COMFORT.

- Why did Jacob leave home? Describe his experiences at Bethel.
- Seniors and Teachers.—1. "And God said, Let us make man in our image after our likeness." Explain this clearly.
- Explain, "For as in Adam all die even so in Christ shall all be made alive."
- Why was the sacrifice of Abel more acceptable than that of Cain?
- What is a covenant? Give the chief points of those made with Adam, Noah and Abram.
- What was God's purpose in calling Abram and separating him and his descendants from the rest of mankind?
- "By faith Abraham, when he was tried, offered up Isaac." Explain each of the three parts of this sentence.
- What were the advantages of birthright, and how did Esau despise his?
- What covenant was renewed at Bethel and how did Jacob promise to show his thankfulness for it?

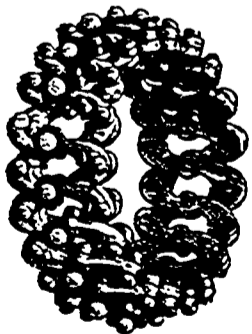
DEPARTMENT V—TEACHER—TRAINING.

- Text-book: Morrison's Handbook, chaps. i-vi.
- State the qualifications, both natural and acquired, of the ideal Sabbath school teacher.
 - What is meant by a "Principle of education?" State, with reasons, what you consider the three most important principles to be kept in mind by the S. S. teacher.
 - State what you know about the mental laws and processes in the act of remembering.
 - State the laws of the association of ideas, and show by illustrations how these laws should be utilized in the Sabbath school.
 - You wish to have your pupils commit a chapter, or a part of a chapter in the New Testament, state fully how you would train them to do it.
 - Give clearly and fully the meaning of Analysis and Synthesis. "In teaching a given lesson both the analytic and synthetic methods should be used." Select a subject and teach it so as to illustrate this quotation.

PRESBYTERY MEETINGS.

The Presbytery of Huron met in Clinton on the 5th of May. Mr. Musgrave submitted a tabulated statement of the financial returns of congregations for the past year, showing the average contributions per family of all the congregations within the bounds. The statement was ordered to be printed

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for distribution among our people. A call from the congregation of Union Church, Brucefield, to Rev. A. Stewart, B.A., of Clinton, was sustained. The call was unanimous, stipend promised \$1000 with a manse, and a month's vacation. An adjourned meeting of Presbytery was appointed to be held in Clinton on the 22nd inst., to dispose of the call, etc. At the adjourned meeting, after due consideration of the whole case, the translation of Mr. Stewart was not granted by the Presbytery. A. M. L.

The Presbytery of Guelph met in St. Andrew's church, Guelph, on the 15th May, Rev Dr. Jackson, of Knox church, Galt, Moderator *pro tempore*. Gratification was expressed at the return of Dr. Middlemiss, who has been absent in Britain about a year. A report was made of what has been done in the case of the Rev. James Donaldson since last meeting, which was approved, and, according to its recommendation, it was resolved to memorialize the Assembly in his behalf, and to ask the co-operation of the London Presbytery in doing so. Mr. Glassford was appointed to support the memorial on the floor of the Assembly. Mr. McNair was appointed Moderator of Session at Hawkesville and Linwood, from and after the vacancy caused by the resignation of Mr. Armstrong, to take effect on the last Sabbath of June next.

The Presbytery of Barrie met at Elmvale on Tuesday, 15th May, for the induction of Rev. W. K. McCulloch, late of Hallville, to the charge of Elmvale and Knox church, Flos. There was a large congregation present, including Rev. Messrs. Watson of the Episcopal church, and Jones, of the Methodist. Mr. McLeod presided. The services were impressive and profitable. In the evening the congregation held a tea-meeting which was well attended. The instrumental band of the village contributed to the pleasurable character of the occasion. The choir of the Elmvale church, led by Mr. Malcolm, sang at intervals during the evening in the Agricultural Hall, where the people were met for further entertainment after tea, and addresses were delivered by members of the Presbytery, congratulating the pastor and the congregation on the settlement made after a long vacancy—ROBT. MOODIE, Clerk.

The Presbytery met at Wingham, May 15th, 1894. Mr. Forest, Moderator *pro tempore*. The resignation of Mr. Davidson, of Wroxeter, was accepted. The Presbytery, while expressing regret that a connection which has been so fruitful of good results in the past, should be broken, accept the resignation of Mr. Davidson of the pastorate of Wroxeter congregation. Rev. A. Stevenson was appointed to declare the charge vacant on the 27th inst. Mr. Ross was appointed interim Moderator of Session of Wroxeter congregation. Resolution from the congregations of Duogannon and Port Albert, intimating that the charge as become self-supporting, was read. The Presbytery expressed gratification at the advance made. Rev. Mr. Law tendered his resignation of the charge of Belgrave congregation. An adjourned meeting of Presbytery will be held at Belgrave, on Monday, 28th instant, at 9 a.m., to consider the resignation and for the transaction of any other competent business.

A *pro re nata* meeting of Regina Presbytery was held in Knox Church, Regina, on the 8th inst. A call was read, from St. Andrew's Church, Victoria, in favor of W. L. Clay, and with all other necessary papers was laid on the table. Mr. McRea and Dr. Robertson were heard in support of the call and R. K. Thompson (elder) was heard for Moose Jaw congregation. The call was placed in Mr. Clay's hands who declared his desire to accept it and asked the Presbytery to grant the translation, which it did. Mr. Clay severs his connection with Moose Jaw congregation the last Sabbath of May. Mr. McKechnie was appointed to preach and declare the pulpit vacant on the first Sabbath of June and to act as Moderator of Session during the vacancy. Mr. Harry Donell, of Buffalo, Lakefield, was appointed assessor with Moose Jaw Session. Mr. Hoffstrand was engaged for six months to do mission work among the Swedish colonists at Stockholm, New Denmark and Fleming. All missionaries were requested to report arrears of salary actually due them, to Mr. Carmichael, not later than May 25th. A letter from Wapella was read asking the Presbytery to take up services there as early as possible. Dr. Robertson and Mr. Muirhead were appointed to attend to this. Mr. Muirhead, Whitewood, was appointed clerk in the place of Mr. Clay. Mr. Campbell, Wolseley, was appointed treasurer of Presbytery. J. W. MUIRHEAD, B.A., Clerk.

The Presbytery of Winnipeg met on the 5th inst., in Manitoba College; in the absence of Rev. Mr. Omand, of Keewatin, the Moderator, the Rev. R. G. MacBeth was chosen Moderator *pro tem*. There were read communications from the Presbytery of Rock Lake, from P. R. Young, St. Andrew's in regard to the minister's salary at that place; from Rev. A. Macfarlane, of Dugald, as to securing contributions for the schemes of the church and from Rev. Jas. Farquharson, on behalf of the Synod's Home Mission Committee, in the matter of the grant to the Springfield congregation, and proposing a further grant to meet the increased needs for missionary work in the Rainy River district. The grant to Springfield had coupled with it the request that the Presbytery takes steps to readjust the stations in the locality. In reference to this readjustment it was moved and seconded by Rev. C. B. Pitblado and Prof. Hart that the matter be referred to the Home Mission Committee with the powers of a commission to confer with the stations interested, and report at the next meeting of Presbytery. It was moved in amendment by Revs. Prof. Baird and Jos. Hogg that the missions from Prairie Grege on the south to Bird's Hill on the north be cited to appear for their interests at the next meeting of Presbytery, in view of the proposed readjustment of the fields. After some discussion the motion was carried. Revs. Pitblado and Omand

BIRTHS, MARRIAGES AND DEATHS. NOT EXCEEDING FOUR LINES 25 CENTS.

BIRTHS.

At the manse, Cardinal, May 24th inst., the wife of Rev. G. Macarthur, of a daughter.
 At 22 Selby St., Toronto, May 15th, the wife of the Rev. Louis H. Jordan, B. D., of a son.
 At 15 Balmuto street, Toronto, on the 20th inst., the wife of Alfred G. Rogers of a daughter.
 At the Presbyterian Manse, Dalhousie Mills, Ont., on May 20, a daughter to the Rev. and Mrs. A. K. MacLennan.

MARRIAGES.

On May 14th, in Millbank, by the Rev. M. L. Leitch, pastor of Knox church, Stratford, Wm. Hy. Beckford, of Stratford, to Lizzie Fetter, of Wellesley.
 At Stratford, on the 24th inst., by the Rev. M. L. Leitch, assisted by the Rev. W. W. Craw, Mr. Sheridan Campbell, of Toronto, to Miss Vas Scott, daughter of the late W. L. Scott.

At the residence of the bride's father, 26 Kensington ave., Toronto, on the 23rd inst., by the Rev. Alex. Gilray, Mr. R. B. Green, of the Canadian Pacific Telegraph Service, to Maggie, youngest daughter of Mr. John Waddell, of the Ontario Civil Service.

DEATHS.

On Wednesday, May 16th, at the manse, Wick, Rev. John McMillan, in his 43rd year.
 On May 24th, at his residence, No. 25 Ontario avenue, Hamilton, Wm. Turnbull, late of Turnbull & Co., iron founders, aged 79 years.

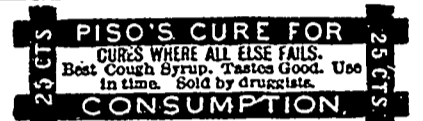
and Messrs. C. H. Campbell, D. Sinclair and Prof. Hart resigned their commissions as delegates to the General Assembly. Rev. Prof. Hart was appointed as a minister in place of Rev. C. B. Pitblado; Rev. S. C. Murray, of Port Arthur, was appointed in place of Mr. Omand; and as elders, Messrs. J. G. Forbes, of St. John, N.B., Jas. McAllister, of Moncton, N.B., and Geo. Cunningham, of Halifax, were elected. On motion of Rev. C. B. Pitblado and Dr. Duval, the commissioners from this Presbytery were instructed to extend a cordial invitation to the Assembly to hold the gathering of 1895 in Winnipeg. Rev. Joseph Hogg presented the report on temperance, in which strong grounds were taken in favor of prohibition. The report was received and adopted and ordered to be transmitted to the Committee of the General Assembly on the same subject. Rev. J. A. F. Sutherland presented the annual report on Sunday Schools. The committing to memory of scripture verses was recommended, as it was noticed with regret that this teaching was neglected. It recommended that in every Sunday school a collection be taken up for missionary purposes, not only for the pecuniary return but for the educative effect on the habit of giving on the future of the church.

The Presbytery of Honan met at Hsin Chen, Honan, on Saturday evening, Jan. 13th, 1894. Rev. D. MacGillivray, Moderator, in the chair. Members present:—Revs. J. Goforth, J. F. Smith, M.D., D. MacGillivray, M. MacKenzie and W. H. Grant and W. McClure, M.D. Mr. MacKenzie reported the proceedings of the Shantung Missionary Conference, convened at Ch'ing Chen Fu on November 11th, 1893, to which he was the delegate. On Sabbath evening Rev. D. MacGillivray preached the retiring Moderator's sermon, and all the members of the mission present united in commemorating the Lord's Supper. On Monday, Tuesday and Wednesday forenoons and afternoons, and Thursday forenoon the Presbytery transacted business, while in the evenings public conferences were held. Station reports were received from Hsin Chen and Ch'u Wang. At Hsin Chen work in the dispensary or street chapel has been kept up steadily, during the summer and autumn. Our enemies were very busy during a large part of the summer slandering us. Messrs. MacGillivray and MacKenzie waited on the mandarin in regard to the matter; hostility was less active in the latter part of the year. The difficulty in producing additional premises still exists. Several visits have been paid to Ho' Tao, where our first converts live. Encouraging signs have appeared at Hsiao Chai, a village 20 miles distant, but it is yet too early to say anything about them. At Ch'u Wang all branches of the work have been carried on without interruption; since last Presbytery meeting additional premises have been rented to meet the increase of in-patients; special attention has been paid to several places where an interest in the gospel has been awakened. At Hsin To'ou, a village 15 miles distant, the names of eight men were accepted as enquirers. Several preaching tours have been made, some as far as eighty miles. The medical work has never been so prosperous as during this interval. Arrangements have been made for expending \$200, the gift of the Knox College Alumni Missionary Association, in the purchase of books for distribution among the candidates at the approaching provincial examinations. Diligent enquiry has shown that the only health resorts at present open to Honan missionaries are Chefoo and Japan. It was resolved to print, this year, as was done last, the annual reports of our mission. Upon Mr. MacGillivray's retiring from the Moderator's chair Mr. M. MacKenzie assumed the honors and duties of

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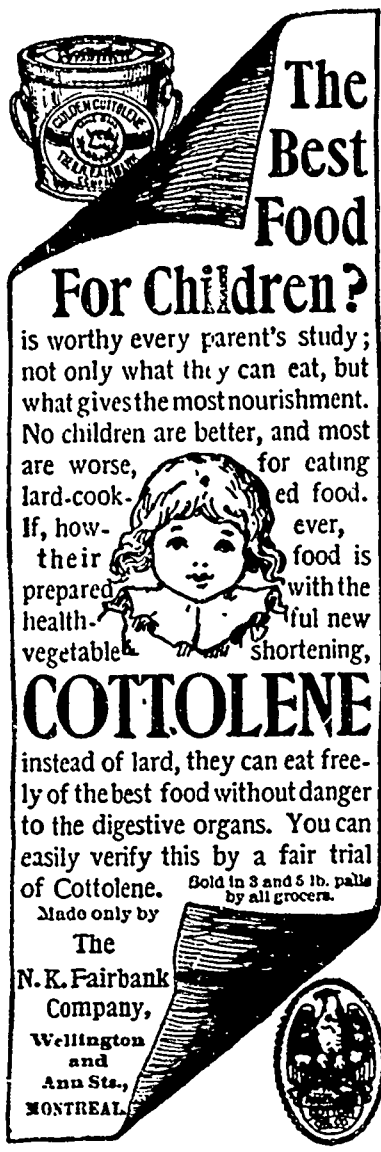
the office. The treasurer's, auditor's, general and personal reports were received and approved for transmission to the Foreign Mission Committee. Rev. D. J. Macdonnell, B.D., of Toronto, was nominated Moderator of the next General Assembly, and Rev. J. H. MacVicar, Judge J. Stevens, of St. Stephen, Charlotte County, and Robert Murray, Esq., of Halifax, were appointed commissioners to the General Assembly. It was agreed to continue the systematic correspondence with the *Canadian Presbyterian Record*. Owing to the lack of accommodation at Hsin Chen, renewed efforts are to be made to secure additional premises, while at Ch'u Wang efforts are to be continued to plant a mission station in Chang Te Fu. Arrangements were made for meeting Rev. Kenneth McLennan and wife, when they arrive at Tientsin, and escorting them inland. Miss Lucinda Graham, M.D., and W. H. Grant were examined by senior members of the mission and certified as having passed a satisfactory examination on the work prescribed for the first year. It was agreed to form Christian Endeavor Societies in our mission at an early date. It was resolved to establish station classes for instructing natives in the doctrines of Christianity, to be held twice a year. The importance of emphasizing the duty of native Christians to contribute to church purposes was agreed upon. It was deemed inadvisable in the present stage of the mission to establish schools at outlying places. Dr. Smith, feeling that the yearly increasing duties of treasurer of the mission have become too burdensome, resigned the office of treasurer, the appointment of another being referred to the Foreign Mission Committee. Teacher Wang's wife having been examined it was resolved to baptise her at an early date. Dr. McClure, at his own request, was placed in full charge of the evangelistic work among the patients at Ch'u Wang. Evening conferences:—On Monday evening a conference was held held at which the subject, "Woman's Work" was discussed. On Tuesday evening a conference was held, at which the subjects "Day Schools" and "Touring by medical men to regular appointments," were discussed. On Wednesday evening a devotional meeting was held, when Mr. Goforth administered the sacrament of baptism to "Margaret Lucinda," infant daughter of Dr. and Mrs. Smith, and delivered an address on a scriptural topic.—(Sgd.) W. HARVEY GRANT, Pres. Clerk *pro tem*.

COMMUNION WINE.

Pure Canadian Wine of suitable character for communion purposes has fortunately for the clergy and church officials been for some years placed before them by the well-known wine firm, Messrs. J. S. Hamilton & Co., of Brantford and Pelee Island. This wine is the product of the Pelee Island Wine and Vineyard Co., Ltd. To prevent fraud they have had their brand registered at Ottawa under the name "St. Augustine." This wine is now used in hundreds of congregations in Canada with general satisfaction. The prices are reasonable, and if not kept by local wine merchants can be obtained direct from J. S. Hamilton & Co., Brantford, the general and export agents. For the convenience of churches in the Maritime Provinces, Messrs. J. S. H. & Co. have appointed Mr. E. G. Scovil, of St. John, New Brunswick, their agent for these provinces. In order to cover freight charges, the price is one dollar a case more in St. John than at Brantford. Messrs. J. S. Hamilton & Co. are to be congratulated on producing such an excellent wine as St. Augustine.

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British and Foreign.

Rev. Dr. Munro Gibson is Moderator of London Presbytery North.

Sir Tollemache Sinclair is making a gift to the Salvationists of the chapel property at Thurso.

A net increase of membership is reported from all the Irish Presbyterian Synods that have met.

Numerous floral tokens were presented to the Baroness Burdett Coutts on April 21, on her eightieth birthday.

In Glasgow Free Church Presbytery, the Clerk reported 48,615 members within bounds, a slight increase for the year.

Mr. Peter Coats has undertaken to build, at a cost of £10,000, a home for nurses engaged in the new infirmary at Paisley.

Dr. Joseph Parker has accepted an invitation to visit Edinburgh this month, when the Free Church assembly will be in session.

The Countess of Dudley on April 25, opened a new free library at Kidderminster, erected by public subscription at a cost of nearly £5,000.

Figures compiled by the Chicago *Tribune* shows that there were 200 lynchings in this country last year, of which number 150 were negroes.

A statue of Columbus was unveiled in Central Park, New York, lately by Vice President Stevenson. The oration was made by Chauncey M. Depew.

Miss Dorothea Price Hughes, eldest daughter of Rev. Hugh Price Hughes, has won an exhibition in English literature at Somerville Hall, Oxford.

The C.M.S. is about to extend its work among the Esquimaux. Rev. E. J. Peck, who is leaving England, will push his way further into the Arctic regions.

Mr. Smith, the general secretary of the Educational Institute, Scotland, has been congratulated by that body on his being made an LL.D. of Glasgow University.

Although Merchiston Church, Edinburgh, has cost £1,000 more than the original estimate—that is £5,000—the donor, Mrs. Nairn, has agreed to defray the whole cost of the building.

A convention for the deepening of spiritual life, held at Cork, has been very successful. The four secretaries are a Methodist, an Episcopalian, a Presbyterian, and a member of the Society of Friends.

American Congregationalists have given £2,400,000 towards the education of the colored people of the south, £350,000 in excess of the combined contributions of Methodists, Baptists and Presbyterians.

The question is being asked by the *Gardener's Chronicle*, why not a memorial garden instead of a stained-glass window in memory of Charles Kingsley, who was a great admirer of the floral beauties of the earth?

Dr. Hornby, Bishop of Nyassaland, has arrived home from East Africa. He says whole tracts of lovely country, much resembling the Scottish Highlands are practically deserted from fear of the slave-raider.

An attempt is to be made to commit the English Church Union to a formal condemnation of the Higher Criticism. A requisition has been sent to the president, asking him to convene a special meeting for the purpose.

By the will of the late Mr. Samuel Weston, the Manchester Royal Infirmary receives a sum of £50,000. A similar sum goes to the Bishop of Manchester, to be applied to such church purposes within his diocese as he may think fit.

Mr. Gladstone claims to be able to pack more books in a given space than any man he knows. He had 20,000 books in his library three years ago. He has given most of them away, chiefly to the general library at Hawarden church.

An old and well-known Highland minister has passed away in the person of Rev. A. D. Mackenzie, of Kilmorack, who was ordained in 1844. His active ministry continued until three years ago, when Rev. J. Macrae was elected his colleague and successor.

On a recent Sunday the seceding congregation at Shieldaig had to worship in the open air, the doors of the church having been locked against them by order of the Court of Session. The same congregation met in the open air for about thirty years after the Disruption.

The King of Servia has sent, through the Servian Minister, the decoration of Knight Commander of the Royal Order of St. Sava to Principal David Brown, D.D., of the Free Church College, Aberdeen, in recognition of his having abridged his Commentary on the Gospels and Acts, for translation into the Servian language. The translation has been done by a member of the Servian Cabinet.

Rev. A. Connell, of Regent-square, like his predecessor, Rev. John McNeil, is an outspoken total abstainer. As a result of Dr. Paton's sermon at Regent-square, £60 has been handed to him for his mission, half that sum being promised as a yearly contribution.

The Zenana Missionary Society of the Episcopal Church has now 134 European workers in India (an increase of nine for the year), with 73 assistant missionaries, 349 native teachers, and 196 Bible-women. The year's income was £30,559, which fell below the expenditure.

At a conference of Anglesea Baptists, a resolution has been unanimously passed protesting against the way in which the Lord-Lieutenant of the country, Mr. Richard Davies, ignores the Baptist denomination in his magisterial appointments. M. Davies is a Calvinistic Methodist.

Rev. John Watson, of Liverpool, preaching at Cambridge on Sunday, said that Christ lived with the democracy more than elsewhere and it might be in these days, as it was in Galilee, that Jesus would turn away from the rich and powerful classes and stretch out His hands to the poor.

The monument erected in Fredericksburg in memory of Mary Washington, the mother of the first President, by the Mary Washington Association, was dedicated on Thursday, May 10th. Senator Daniel delivered the oration. President Cleveland made a speech and held a reception at the conclusion of the ceremonies.

Rev. Dr. Stalker is to preach in Marybone Church on the last Sunday of this month. Although he was called to the pastorate after the death of Dr. Fraser, Mr. Stalker has never occupied the Marybone pulpit. Dr. Pentecost, announcing the engagement to his congregation, says the only drawback to perfect pleasure in this visit will be to demonstrate to the congregation how great was their loss when Dr. Stalker declined their call.

It is reported that an English officer, named Harrington, has discovered in India a working telephone between the two temples of Pauj, about a mile apart. The system is said to have been in operation at Pauj for over two thousand years. In this connection we may observe that Egyptologists have found unmistakable evidence of wire communication between some of the temples of the earlier Egyptian dynasties; but whether these served a telegraphic, telephonic, or other purpose is not stated.

Professor Story, the Moderator-elect of the General Assembly, has ample cause to think his "greatness is a-ripening." On two succeeding days his friends in Glasgow exerted themselves to do him honor in view of the important position he is about to occupy. First, there came a dinner, provided by the Presbytery of Glasgow. On the following afternoon, Sir James King presided over an influential gathering at the Merchants' House, and presented Dr. Story with a silver salver

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So long as the masses of the people do not save anything out of their earnings, just so long will their SPENDING go into the hands of those who do save, and THEY are the capitalists. This is why the few own the houses and the many pay the rent. Do you wish to remain one of the "masses," or do you wish to become a capitalist?

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and a cheque for five hundred guineas "as an expression of regard on the part of his friends."

For ignorance of all things is an evil neither terrible nor excessive, nor yet the greatest of all; but great cleverness and much learning, if they be accompanied by a bad training, are a much greater misfortune.—Plato.

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French Village. JOHN D. BOUTILLIER.

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Cape Island. J. F. CUNNINGHAM.

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Norway, Mo. JOSEPH A. SNOW

Professors Story, the Moderator-elect of the General Assembly, has ample cause to think his "greatness is a-ripening." On two succeeding days his friends in Glasgow exerted themselves to do him honor in view of the important position he is about to occupy. First, there came a dinner, provided by the Presbytery of Glasgow. On the following afternoon, Sir James King presided over an influential gathering at the Merchants' House, and presented Dr. Story with a silver salver

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Misers recede in happiness in proportion as their wealth increases, as the moon when it is fullest of light is farthest from the sun.—Schiller.

Messrs. Lawson & Wilson, the well known manufacturing stationers, Toronto, Ont., write, under date of Sept. 25th, 1893: "We highly recommend St. Jacobs Oil, having used it in our factory, and personally, with highly gratifying success in every case. We always take pleasure in recommending it to anybody requiring a first-class article."

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 "During Lactation, when the strength of the mother is deficient, or the secretion of milk scanty,
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It is with much satisfaction that I learn that you have decided to establish a branch office in Toronto, believing as I do, that the more widely your Acetic Acid remedy is made known, the greater will be the gratitude accorded to you for the relief experienced by many sufferers in Canada. We have used your Acid for over eighteen years, and are now prepared to state that it is worthy of a place in every family. We have found it thoroughly safe and effective and have commended it to many—for which we have been thanked. We wish you success in your new quarters, as we feel sure your success will bring relief here as it has already done to large numbers in the old land and other countries. Much will depend on the patient and persevering use of the Acid as set forth in your little book.

ALEX. GILRAY, 91 Bellevue Avenue,
 Toronto, 28th Nov., 1893.

For pamphlet and all information apply to
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 TORONTO.**

MISCELLANEOUS.

The Pope has accorded an extraordinary jubilee to France, to extend from Easter to Christmas. The occasion is the fifteenth centenary of the baptism of Clovis, King of the Franks.

If we spend less time searching for the mistakes of Moses and more trying to avoid the mistakes of our own lives, neither Moses nor we would suffer by the change.—*Cumberland Presbyterian.*

A new fashion in duelling has been set at Zalzeivka, near Zistomar, in Russia, by a schoolmaster and a lawyer. The pair having quarrelled about some trumpery matter, they arranged to fight a duel with whips. Soon after the engagement began, the schoolmaster succeeded in knocking his adversary's whip out of his hand, and then proceeded to hit him several smart strokes on the back. After that honour was declared to be satisfied.

For two or three years past Japan, with an annual output of about 3,250,000 tons, has had more coal than it needed for home consumption, and with characteristic enterprise the Japanese have been looking for foreign markets. Their exports now amount to fully 1,225,000 tons a year. There was some talk of shipping coal to California, which has not yet, however, been done to any extent; but several cargoes have been sent to Bombay and there found a market.—*Engineering and Mining Journal.*

The Catholic Directory for 1894, which has just been issued, gives the statistics of the Catholic Church in the United States. Every diocese furnishes its own figures. The Catholic population in many of the dioceses is approximated, and in the absence of exact figures, the compilers of the directory are unable to say just how many Catholics there are in the United States. The directory gives the number as 8,902,033, but Catholic authorities claimed last year that there are at least 12,000,000.—*Catholic Mirror.*

Those requiring spectacles will have the greatest care taken and eyes properly tested by calling on "My Optician" 159 Yonge street, you will have proper attention and can be waited on at once.

According to Prof. Oliver Lodge, at the temperature of absolute zero the molecules of a perfect gas would be lying all about the floor in an inert and stationary condition, and could be swept up.

Out in St. Louis and Kansas City on the cable cars there are numerous push-buttons, ringing an electric bell, by means of which the passenger may signal the conductor that he or she wishes to alight.

A Punny and Fretful Baby.

This is now quite unnecessary! Like many others, you may have your baby fat, laughing and happy, if you give it Scott's Emulsion. Babies take it like cream.

The Mormon tabernacle in Salt Lake City is the most perfect whispering gallery in the world. The dropping of a pin into a silk hat at one end of the huge structure is distinctly heard at the other end.—*Scientific American.*

The marvelous success of Hood's Sarsaparilla is based upon the corner stone of absolute merit. Take Hood's throughout the spring months.

By a simple rule, the length of the day and night, any time of the year, may be ascertained by simply doubling the time of the sun's rising, which will give the length of the night, and doubling the time of setting will give the length of the day.

A German physician, Dr. Helbing, has used the electric current with success for the treatment of frozen noses, the poles of a battery being applied to opposite sides of the nose and moved about while a moderately strong current is passing. The immediate result in most cases is a reddening of the tissues which may last several days. In some cases ten to fifteen applications are necessary.

MR. WM. CALDER, 91 Spadina avenue, Toronto, cured by Acetocura of spinal disease nearly 40 years ago, endorses all we say about our remedy.

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Life insurance in a responsible company provides absolute guaranteed assistance in case of the death of the insured while the policy is in force.

The pioneer company to introduce the prompt payment of death claims immediately upon satisfactory completion of proofs of death was the North American Life Assurance Company, Toronto, Ontario. It still continues to adhere to that sound practice, as will be seen by a perusal of the following letter lately received from the beneficiary of a deceased policy-holder:—

Toronto, May 16th, 1894.

Wm. McCabe, Managing Director, North American Life, Toronto:

Dear Sir,—I am this day in receipt of your cheque numbered 262, on the Union Bank of Canada, for \$2,000, being the full amount of policy No. 3,085, on the life of the late Wm. A. Pamphilon. It was only yesterday afternoon that the claim papers were handed into your office, and in less than twenty-four hours after the receipt by you the cheque for the full amount of the claim was received. Although Mr. Pamphilon was insured in other companies and societies, thus far I have not heard from any of them in respect to the claims made upon them. This exceedingly prompt action on the part of your company is highly appreciated, and is another illustration of the advantage of Canadians dealing with home companies rather than with foreign corporations. Yours truly,

ELLEN F. PAMPHILON.

What would this man? Now upward will he soar, and little less than angel, would be more.—*Pope.*

A cantilever bridge will be built at New Orleans for the Southern Pacific road, with one central span of 1,070 feet, and two 608-foot anchor spans. The channel span will be the longest bridge truss in the world, except that over the Frith of Forth.

The Hydrographic Office of the United States has issued a report concerning wrecks and derelicts. It is estimated that the average period of drift is thirty days, but notice is called to the case of the three-masted schooner *Fannie E. Woolston* abandoned October 15th, 1891, and last seen on February 20th, 1894, a period of 850 days, during which she drifted 7,025 miles, the longest track of the kind on record.

Among the manuscripts unearthed at Fayoum, in Egypt, and now under examination at the British Museum, one has lately been deciphered which possesses a peculiar interest for students of early Christian history. It is a certificate issued during the Decian persecution in the third century to some faint-hearted Christian that he has fulfilled the requirements of sacrificing to the gods. The subject in this case is an old man of seventy-two years, "a scar over right eyebrow." The document is made out in regular official form, duly signed and attested. This is the only specimen of its kind that has yet been discovered.—*Living Church.*

"Beware the pine tree's withered branch,
 Beware the awful avalanche!"

was the peasant's warning to the aspiring youth. Dangers greater than these lurk in the pathway of the young man or young woman of the present as they journey up the rugged sidehill of time. But they may all be met and overcome by a judicious and timely use of Dr. Pierce's Golden Medical Discovery, the celebrated cure for colds, coughs, catarrh and consumption. Better than hypophosphites or cod liver oil; unrivalled and unapproachable in all diseases arising from a scrofulous or enfeebled condition of the system.

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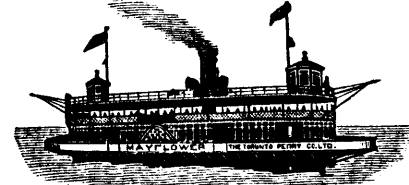
Miscellaneous.

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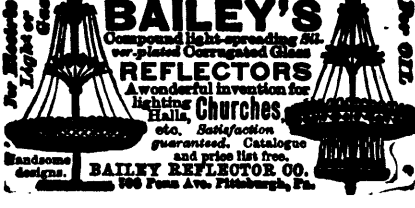
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MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m. BRUCE.—At Paisley, on July 10th, at 11 a.m. BROCKVILLE.—On July 9th at 1.30 p.m. BARRIE.—At Barrie, on May 29th, at 10.30 a.m. BRANDON.—At Carberry, on May 22nd, at 3.30 p.m. CALGARY.—At MacLeod, Alberta, on Sept. 5th, at 8 p.m. CHATHAM.—At Chatham, in St. Andrew's Church, on July 10th, at 10 a.m. GLENGARRY.—At Alexandria on July 10th. GUELPH.—In St. Andrew's Church, Guelph, on July 17th, at 10.30 a.m. HURON.—At Brucefield, on July 10th, at 10.30 a.m. KAMLOOPS.—In St. Andrew's Church, Enderby, on Sept. 10th, at 10.30 a.m. LONDON.—In Knox Church, St. Thomas, on July 10th, at 2 p.m. MAITLAND.—At Wingham, on July 17th, at 11.30 a.m. MONTREAL.—At Montreal, in the Presbyterian College, on July 10th, at 10 a.m. ORANGEVILLE.—At Orangeville, on July 10th, at 10.30 a.m. PARIS.—In Ingersoll on July 10th at 11 a.m. PETERBOROUGH.—In St. Andrew's Church, Peterborough, on July 3'd, at 9 a.m. QUEBEC.—In Sherbrooke, on August 28th. REGINA.—At Regina on July 11th. SARNIA.—In St. Andrew's Church, Sarnia, on July 3rd, at 10 a.m. SAUGEEN.—In Knox Church, Harriston, on July 10th, at 10 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. WINNIPEG.—At Winnipeg, on July 10th. WESTMINSTER.—At Chilliwack, on June 4th, at 7 p.m. WHITBY.—At Bowmanville, in St. Paul's, on July 17th, at 10 a.m.

Miscellaneous.

BEAVER LINE PASSENGER STEAMERS Sailing Weekly Between MONTREAL AND LIVERPOOL.

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