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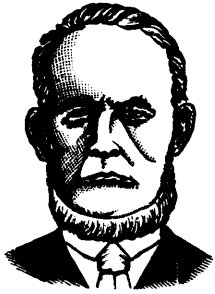
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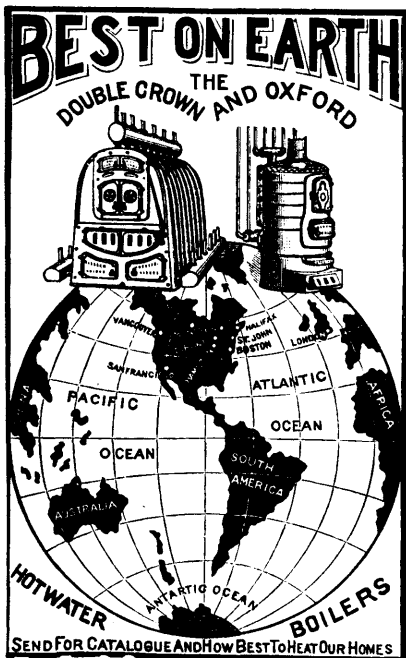
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Strawberry Charlotte Russe.—Line the bottom of a thin ring mold with a round of white paper and the sides with split lady fingers. Next soak one ounce of gelatine in one-half pint of cold water and let it set until soft. Place it on the fire, and while it is dissolving press a quart of fresh strawberries through a sieve. To these add one cup of powdered sugar. The gelatine must then be taken off and allowed to cool, then the berries are added, and finally one pint of whipped cream. The mixture is then poured into the mould and put on ice.

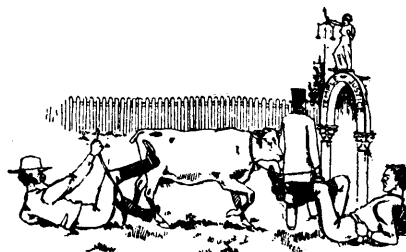
Strawberry Sponge.—One pint of strawberry juice, one cup of sugar, one-half box of gelatine, one-half pint of boiling water, four eggs. Cover the gelatine with a half cup of cold water and soak for half an hour. Then pour over it the boiling water, add the sugar and stir until dissolved. Add the strawberry juice and strain into a tin basin. Put this basin in a pan of cracked ice to stand until cold and thick, stirring occasionally. Then beat to a stiff froth, add the well-beaten whites of the eggs and beat until smooth. Turn into a fancy mold to harden. Serve with vanilla sauce poured around it.

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I.—[For Beginning of suit, see "Manual."]
II.—[End of suit, lawyer gets both cow and Milk.]

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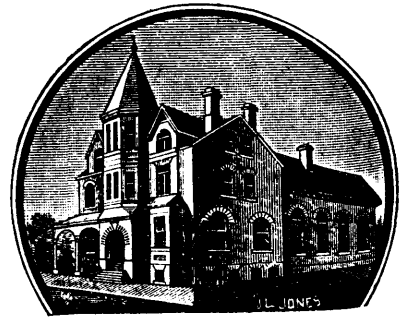
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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO WEDNESDAY JUNE 12th, 1895.

No. 24.

Notes of the Week.

A memorial-stone has just been placed over the grave of Dr. Jowett, the late Master of Balliol. The inscription runs as follows:

BENJAMIN JOWETT.

Born April 15, 1817—died October 1, 1893.
Master of Balliol College, 1870-1893.

"They that put their trust in Him shall understand the truth."

Mrs. Elizabeth Cady Stanton, has published what she calls "The Woman's Bible." Not satisfied with the teachings of the Word as to women, she has undertaken to amend certain passages to suit her own views. Miss Frances Willard and Lady Henry Somerset have published a card, withdrawing their sanction of the book, which had been given without having seen any part of it.

Dr. W. T. Harris, the United States Commissioner of Education, says that the general prevalence of elementary education in America is accompanied by a general neglect of secondary and higher education. While more than ninety-six per cent. of all enrolled pupils are pursuing elementary studies, less than three per cent. are in secondary or academic courses, and only one per cent. in colleges and higher schools.

The alumni of Cornell University have nominated Miss Mary Carey Thomas for one of the trustees to be elected in June. Miss Thomas was graduated from Cornell in 1877, and is now President of Bryn Mawr College for women. She was made Dean of that college when it was opened in 1885, and was elected President in 1893. "This is probably," says the *New York Sun*, "the first time in the history of any of the leading universities in this country that a woman has been named for trustee."

"The issue from foreign depots," of the London Religious Tract Society says the report, "may be safely stated at 20,000,000." The total income, including trade receipts, £134,233, subscriptions, donations, legacies, and the balance of last year, was £160,800. Out of this grants in money, paper, electrotypes, etc., have amounted to £25,963. In view of special needs that are expected to arise before long, the committee have made additional investments, the interest of which will be applied to missionary purposes.

Mr. Henry Gannett, a careful statistician, does not give support to the idea that wealth in the United States is largely held by a few. According to his estimate the total wealth of the country is thus distributed: 5 per cent. is held by millionaires, 27 per cent. by those worth from \$1,000,000 to \$100,000, 25 per cent. by people worth from \$100,000 to \$10,000, 37 per cent. by those worth from \$10,000 to \$1,000, and 6 per cent. by those holding less than \$1,000. The total wealth of the country is \$62,600,000,000, or \$1,000 for each inhabitant.

Mr. Altgeld, the Governor of Illinois, who censured President Cleveland for interfering to suppress the railway strike at Chicago last summer, is in favour of the free courage of silver as the popular side at present in that region. In the printed lease-blanks, however, which he issues to his numerous tenants, he has stipulated that he shall be paid his rents "in standard gold coin of the U.S." Thus he secures himself against pecuniary loss in case the monetary doctrine should prevail which he preaches for the promotion of his political fortunes.

The Duke of Connaught, who presided over the annual meeting of the Army Temperance Association, expressed his satisfaction at the rapid progress of the movement, which was of great benefit to the army, and mentioned that in his command at Aldershot there were 1,286 teetotalers, or nine per cent. of the whole. The association, which includes moderate drinkers and abstainers, has a total membership of 8,641. The Duke distributed the decorations which had been bestowed by the association on soldiers who had done good service in the Temperance cause.

The life of the late Rev. Principal Cairns, D.D., of the United Presbyterian Theological Hall, Edinburgh, by the Rev. Dr. MacEwen, London, has just been published by Hodder & Stoughton. Mr. Peter Bayne says of it in the *Christian World*: "Dr. MacEwen has added another to the masterpieces of biography that enrich our English language. He had a difficult but a very noble subject and he has achieved a shining success. The book enables us to feel how priceless is the treasure of such a man as Cairns, how quickening is the radiance of faith, hope and love, which, as an epistle of Christ, 'a poem of God,' such a man casts round him as he moves through life. He did good and not evil all his days."

In a discussion in the Southern Presbyterian General Assembly on the organization of Young People's Societies on denominational lines, Rev. F. M. Woods, D.D., stated that he had had a great deal of experience with union churches, union societies, union work, and when all was accomplished the Presbyterians generally footed the bill and the others secured the churches. He added: "I favor the organization of the Westminster League. I do not advocate a spirit of sectarianism, but the spirit of Christ. Our societies for young people should be brought strictly under the associations of the Presbyterian Church. They should be denominational and when it is necessary to confer with the others, all well and good."

The judgment of Ontario is being made very fully known upon the Manitoba School Case. Presbyterian Synods have already spoken, and the General Assembly, which meets this week, will almost certainly declare against interference in the matter by the Dominion Government. The Methodist Conference, which met in Hamilton a few days ago, and the Baptist convention, which met in this city, both passed strong resolutions against interference with Manitoba. The motion proposed in the former body, indeed, went further and proposed an amendment in the Confederation Act, "so as to entirely abolish all enactments perpetuating the Separate School system in the Dominion." This is the only logical position.

The Society of Friends lately held their annual gathering in London, Eng., which has maintained an unbroken continuity since 1672. The Society in England, plus a tiny contribution from Scotland, now numbers 16,400. Normally, Friends keep up to the growth of population, which this year would have given them a gain of 130. Among their meetings is a Home Mission meeting and a Foreign Mission meeting, both large; and meetings in support of temperance, against vivisection and the opium trade, in the interest of education or of special schools, and the Friends' Provident Institution, a life assurance society. A deputation of the body has just returned from Russia, where it has preached religious liberty to the Tzar and Tzarina in a private interview and been well received. Ever since the Tzar Peter attended Friends' meetings at Deptford, the Tzars of Russia in particular have been under special oversight from the Society. It is a pity they do not do it more credit.

The Queen of Madagascar, in a late interview, is reported to have expressed herself thus in regard to their struggle with the French: "Theirs, they believed, was the holiest of human struggles—the right to live their lives in the fear of God, and in defence of their homes and native land. If needs be, they would struggle until the last man and last drop of Malagasy blood had been poured over their plains and mountains, and their name and people became but a memory." If the people as a whole are animated by the spirit of their Queen, they may be conquered, but can never be crushed—

"For freedom's battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, shall yet be won."

At the late gathering of the Chiefs of Police of the United States and Canada, at Washington, a new office was created, that of a chaplain. Their convention was opened by prayer. D. C. Oliver, the Chief of Police at Athens, Ga., was the man chosen. "Never, from my infancy," said Chief Oliver, in speaking of this action of the Chiefs, "have I got up in the morning without asking a blessing on myself and my efforts for the day. And never have I gone to bed without asking the blessing of God on me and mine and upon my country. I esteem it a great privilege to call upon my Maker for assistance in all the affairs of life. I am glad to go on record as one who believes in God as the ruler of the police and of all government. You strike out the idea of divine guidance and this police business will be wrecked upon a rock."

The enactment of an Income Tax by the Congress of the United States, and the decision of the Supreme Court upon appeal made to it, that it is unconstitutional, have caused much discussion in the press of that country, and very various opinions are being expressed as regards the decision just given, and the court which gave it. The following are specimens:

Class legislation in this country is absolutely repugnant to the people, when in their sober senses, and the decision of the Supreme Court, in putting its foot down on the income-tax law, has not only responded to the requirements of the Constitution, but to the real opinion of the masses of the American people.—*The Dispatch (Rep.), St. Paul.*

To-day's decision shows that the corporations and plutocrats are as securely entrenched in the Supreme Court as in the lower courts which they take such pains to control. It is a fact of solemn import.—*The Post-Dispatch (Dem.), St. Louis.*

The right to levy and collect an income tax is an important assertion of Federal authority. The denial of that right is in the direction of weakening the central power. But the millionaire influence and power of the corporation capital of the country is more apparent in the decision than old-fashioned political principles of any kind.—*The Post (Dem.), Pittsburg.*

The conduct of the Queen of Madagascar at this dark and threatening crisis in the history of the Island reminds us of the days of Queen Elizabeth and the Spanish Armada. To greet her and her Prime Minister and assure her of their devotion to the throne and their native land, 50,000 people are said to have gathered at the capital. The Royal Pavilion was spread, and in the centre, on a dais, sat the Queen in a Chair of State. On the sides of the canopy were devices such as these: "God shall be with us," "Glory to God," "Goodwill to the people," "Peace among men." The Queen arose, and in a clear, sweet, firm voice announced to the multitude the intention of the speaker, "though a woman, to lead them herself into the field against the enemy, and perish in battle rather than survive the ruin and slavery of her people." The enthusiasm caused by the speech of the brave woman was irrepressible, and became more glowing when the Prime Minister came to the front and, bowing to the Queen, said: "Sovereign Lady! Madagascar is not a captured land, but one which belongs to you alone. Not for two rulers is Madagascar." Would that the result might be such as it was in the case of the boasted Armada.

Our Contributors.

GO AND DO LIKEWISE.

BY KNOXIAN.

One of the finest things in Ian Mac laren's wholesome book is the reconciliation between Lachlan Campbell, the Highland elder, and his youthful pastor, John Carmichael. They had not been getting on very well, and, as usual, there were faults on both sides. Lachlan, until the Lord melted his nature by affliction and the kindness of his neighbors, was a rather troublesome parishioner, and not the kind of elder that helps a minister young or old. Instead of going to church to worship God as elders and all other Christians should do he went in the capacity of "Grand Inquisitor." When a good man poses as "a Grand Inquisitor" in God's heritage God always humbles him in some way, generally by sore affliction, and certainly He did humble Lachlan Campbell.

On the other hand the young pastor was not discreet. Contrary to the advice of his best friend he persisted in preaching a "course" on "Biblical Criticism." His ambition was to put "Drumtochy on a level with Germany" in Biblical matters. Drumtochy thought it was higher than Germany already and objected most strenuously to being brought down. Nobody objected more vigorously than Lachlan Campbell. Affairs were not mended by the manner in which the young pastor did his work. He gave the people "a mass of immature and undigested details about the Bible," taken most likely from his college note book, the notes, perhaps, having been furnished by a professor with a pronounced leaning towards German theology such as the Free Church allows. Lachlan sat "grim and watchful." The young minister "blazed into polemic against the bigotry of the old school." Lachlan looked as if his own son had slapped him in the face. Things were coming to a crisis when the peace maker of Drumtochy, Marget Howe—blessings on her memory, may she have many successors—had an interview with her pastor. She managed the young man with rare skill. There is nothing better in modern literature than Marget's handling of her youthful minister. Her first stroke is a masterpiece. She "was proud before God that there are two men in Drumtochy who follow their conscience asking." Presbytery, Synod and Assembly might have failed to get that young minister to go to his elder and try to settle their differences but Marget Howe had him started in less than ten minutes. Blessings on the Marget Howes—may the Lord multiply their number. She did not presume to even suggest to her pastor that he should go and speak with Lachlan but under her womanly eloquence he volunteered to go and she added "ye will no regret it.

Carmichael came upon his elder unexpectedly. Lachlan had no time to prepare ammunition or get his guns into position. The young Minister made a conciliatory little speech which quite overcame the Celtic elder. He could have gone to the stake with a firm step or could have struck with his last breath for any cause he believed to be right but he broke completely down under his minister's kind and manly words. His first utterance is a triumph of grace—"You hef done a beautiful deed this day, Maister Carmichael, and the grace of God must have been exceeding abundant in your heart."

Explanations followed and then Lachlan laid down a working principle for future guidance which we do most earnestly urge every reader of THE PRESBYTERIAN to engrave on his heart. Here it is: let the printer put it in capitals.

"YOU WILL SAY EVERY WORD THE LORD GIVES YOU, AND I WILL TAKE AS MUCH AS THE LORD GIVES ME, AND THERE WILL BE A COVENANT BETWEEN US AS LONG AS WE LIVE.

Compromise does some one shout. Call it that if you will. It is a sound working principle. It safeguards the truth and gives liberty to both preacher and hearer. The preacher was to speak every word God gave him. That was right. But Lachlan was not necessarily to swallow all the preacher might say. He was to exercise his own conscientious judgment and take just as much of the sermon as God gave him. Could any arrangement be better.

Having agreed on their working principle Lachlan and his pastor knelt down on the earthen floor and prayed together. As we leave them at their devotions we wonder how long it would have taken the church courts to have settled that difficulty.

OPIMUM VS. MISSIONS.

BY GEO. E. OWEN.

The uninformed reader will quite naturally ask the question. What has opium to do with missions? To which I think the most comprehensive reply will be the one word, "Everything." Just as the missionary of the Cross attempts to do men good in all possible ways, socially, physically, intellectually, morally and spiritually, so the aim of the opium venders and traders when analysed to its real motive, means for the sake of financial profit, the ruining of man in all these different respects. Hence it is that opium is *versus* missions, and *vice versa*.

To say that the opium trader seeks this for the sake of gain to himself of a financial nature, and for the present time merely, may seem a harsh statement, but I do not think that it is past proof. Opium is an evil, the effects of which confront Christian workers *everywhere* in China: or, to express it more forcibly, I must quote Hudson Taylor, the revered founder, of the China Inland Mission, who after many years actual travelling up and down, and through and through that great empire, says of the opium curse. "In China there are tens of thousands of villages with but small trace of Bible influence, but scarcely a hamlet where the opium pipe does not reign. It does more harm in a week, than all the missionaries can do good in a year. Opium debauches more families than drink, and makes more slaves than the slave trade. Every good opium year 82,000 chests of opium—enough poison to depopulate the whole globe twelve times over, if eaten by those unaccustomed to the drug—are sent to China from India, under the direction of Christian (?) England." To those unacquainted with the facts, these statements seem hard to be believed, but to us who know the man, as well as the history of the crime from its earliest date, we know he says the truth. It is a sad truth that there are some beings on this earth "who sleep not except they cause some to fall," and who make it their constant aim to intercept, thwart and destroy all the purposes, aims and results of Christian laborers in heathen lands.

Especially is this true in Africa, where missionaries are constantly in conflict with slavery and rum; and it is doubly true of India and China, respecting the efforts of the opium traders to debauch the people by "Jesus' opium," as the Chinese call it.

That this latter is a fact but little known and understood in this country, does not alter the case one jot; this and other evils continue in spite of our ignorance and somnolence, and while we are sending out our missionaries and our money, what are we doing to remove this the greatest barrier, in China, at least, to the spread of the Gospel? What are we doing in order that we may get the best returns for our outlay, and in order that we may rid ourselves of the tremendous responsibility resting upon us, as a part of that nation, which, by a victory of powder and shell, through pools of gore, foisted this nefarious traffic upon a nation of finer moral tone than itself, and ever since the victories has endeavored to extend its trade in this opium by morally seducing, degrading and debauching, and spiritually damna-

ling them in ever increasing numbers, and all for the sake of a few millions of revenue annually.

It has been truly said "that there is no dust so blinding as gold dust," and it is only of recent years that the people of Great Britain are awakening to the fact that the opium trade, which has been so profitable financially, has, and is having results the most dire, and which, if continued much longer, if not entirely depopulating China and India, will certainly result in the production of a generation of human beings, physically, intellectually and *morally* incapable for the functions, duties and responsibilities of intelligent humanity.

This subject is a large one, and neither it nor the details of the sad story can be fairly and exhaustively dealt with in one newspaper article; but I may say, for the benefit of those who at present are ignorant of the facts, that in England, for some years, there have been devout servants of God, banded together into a society for the suppression of this trade; and that they, through the efforts of some of the prominent members, secured, in the British House of Commons a majority vote of thirty one to a resolution which declared. "That in the opinion of this House, the opium trade, as carried on between England and China, for the purposes of revenue, is morally indefensible." This vote shows, at least, that the nation is awakening to the fact that the time has come to call a halt in this trade, and while Royal Commissioners may investigate, or perhaps the whole question, so far as Parliamentary debate is concerned, be shelved again for a while, yet right will win, and the end is not far off. Opium as a revenue bearing trade has received a blow from which it will never again rally, because, when next it comes before the House it will be, I believe, in a form even more drastic than that advocated by Sir Jos. Pease in his memorable speech of April 10th, 1891.

There is no doubt at all but that opium, with all its dire effects, is the worst hindrance to the spread of the gospel that the Christian Church has ever encountered, and unless activity is ceaseless at home, it is little use to expect success to attend our missionaries in their efforts, for it must take the heart out of a missionary, and well-nigh stagger his faith, to hear himself called a foreign devil—an opium devil—by natives who cannot tell the difference between the Englishman who takes them the "Water of Life," and he who takes them the "Drug of Death."

In all great reform movements two things are sure, the first is that opposition must be met, and the second is that funds are necessary. I do not expect any abnormal amount of opposition in Canada, because the bulk of the people, I think, are but so slightly acquainted with the facts, and, when they know all there is to know on the matter, they will, I think, so far as the Christian section of the people is concerned, be humbled, and ashamed, almost, that they could belong to a nation which would tarnish its fair name by a blot so foul. Financially, I know that the task of enlightening the whole Dominion, seems to be almost a herculean one, but God is my help, and the silver and the gold are His, as also the cattle on a thousand hills. And in spite of the largeness of the country, and the expense incurred in traversing it, I feel sure that there are Christian friends, clergy and laity, who realize, to some extent, at least, the heinousness of this crime; and who feel the weight of the judgment of an outraged God, which hangs over the guilty nation and its people, sufficiently to help me by all the means in their power, moral, spiritual and financial, in making this matter known; and that we, too, may blend our voice in petition to the Imperial Parliament that the stain of guilt and blood be no longer allowed to pollute our hands, and that we try, by all possible means, to remove the thralldom in which we have ensnared the Chinese. To this end I am willing to distribute a large number of pamphlets on the

subject, to those desiring them, and I hope to send in due course of time, some to every protestant minister in all the larger and more populous towns and cities, from the East to the West; and with any one I shall be glad to correspond on the matter, especially with a view to giving a Magic Lantern lecture, illustrative of the sad, sad story, thereby morally and financially helping the British Anti-opium Society in their contest for the right. I am also willing, and in a short time expect to be ready to give a general missionary lecture, giving fine views of all the more important spheres of missionary enterprise, but would like to keep the anti-opium lecture well to the front.

Some of my readers may say. What is the use of all this? Opium is not in Canada! Wait a moment, my friends! Are you sure of that? Have you scoured Montreal, Toronto, Winnipeg, Vancouver and Victoria? Are you aware that opium smoking (and debauching of humanity thereby) exists in these cities, and that it is *not Chinese only* who smoke? It is a fact, whether you are aware of it or not, and it is also a truism that "chickens come home to roost"; and while the crime exists in London (Eng.), it is true that white people in Canada are ensnared by it; and if we are to keep it out of the country for all future time, we must take a stand *now*, and prohibit its being manufactured in our Indian empire for any other use than strictly medical.

I have the honor to represent the British Anti-opium League as honorary and general secretary for the Dominion, and trust that any who are, and all who might be interested in this work, will feel free to write to me. In closing, I commend this matter to the careful thought, earnest consideration and constant and importunate prayer of God's people in Canada (not to any particular sect), that they may realize that a serious responsibility rests upon them, and that while we pray, "Thy Kingdom come," and "Let there be light," we may do all we can to remove the darkness, and clear the obstacles from the pathway of the coming King, who will reign in righteousness—whom light it is to reign.

Portage la Prairie, Manitoba.

THE NORTHERN GENERAL ASSEMBLY.

BY REV. FRANCIS R. BEATTIE, D.D.

It was my lot to attend the General Assembly of what is popularly known as the Northern Presbyterian Church in the United States; and, in response to your polite request, it gives me pleasure to write a short account of this great gathering for the columns of THE CANADA PRESBYTERIAN.

This Assembly met in Pittsburgh, Pa. on the 16th of May in the Third Presbyterian Church, and continued in session for eleven days. The place of meeting is the stronghold of Presbyterianism in the United States, and much belongs to it of historic interest. The city of Pittsburgh stands at the junction of the Allegheny and Monongahela rivers, and in the early history of the country was the scene of many a conflict between the early English and French colonists, and the Indians, for here Fort Duquesne stood, and round it many a struggle took place, which finally resulted in Saxon supremacy.

Presbyterianism in the wide region which Pittsburgh is the great commercial centre is very strong. Here the United and the Reformed Presbyterians as well as the Presbyterians are numerous and influential. Each of the three bodies has a Theological Seminary here, and this year two of the Assemblies were in session at the same time and the twin cities of Pittsburgh and Allegheny were quite equal to the task of entertaining about 1,000 commissioners at once. The Third Church, in which the Assembly met, is of historic interest, for not only

the Assembly met here several times in the past, but twenty-five years ago the reunion of the old and new school branches of Presbyterianism was celebrated, the union having been really effected the year before by both Assemblies which have been one ever since. During the Sessions of this Assembly frequent references were made to this great historic event.

The opening sermon was preached by the retiring Moderator, Rev. S. A. Mutchmore, D.D., of Philadelphia. The text was Mark xiii. 34, and the theme was the Church—its message, its interpreter, and its work. It was able and interesting as is attested by the fact that though it took an hour and twenty minutes for delivery it received good attention to the end. It is worthy of remark that all the sermons heard during the Assembly were of full length averaging from forty to fifty minutes. It seems that the cry for short sermons has not affected Assembly sermons as yet. But it would not be wise to make all sermons in the regular work of the ministry as long as Assembly sermons which come only once a year.

Nearly six hundred commissioners were present, and they presented a fine appearance as they were gathered in the body of the Church for the work which brought them together. They came from every part of the United States, and several Foreign Missionaries were members. There were two or three full blooded Indians from the West, and nearly a score of colored men from the South. A goodly number of the ministers were young men, but the majority of the ruling elders were past middle life, and many were advanced in years. For all there were so many, the business of the Assembly was dispatched promptly, and without confusion.

The election of Moderator was the first matter of interest. Three names were nominated in eulogistic speeches: Dr. Booth, of New York, Dr. Page, of Kansas, and Dr. Adams, of Minnesota. Dr. Booth was elected by a handsome majority on the first ballot, which was at once a tribute to his ability to fill the post, and a commendation of his fidelity to the Church, during late controversies in the Presbytery of New York. Dr. Booth was a member of the New School Assembly, but in the recent controversies in the Church has in excellent spirit held loyalty with the consistent conservatives in trying times, when he was Moderator of New York Presbytery. He made an admirable presiding officer, impartial, prompt and genial.

His election, moreover, showed the strength of the conservative element to a certain extent, but not fully, for the other nominees were also said to be conservatives. Indeed, those who made their nominations were careful to explain that they were loyal conservatives. It afterwards appeared that the conservatives in the Assembly were as clearly in the ascendancy as in previous Assemblies. In some respects it was more decidedly so, and it makes the fifth Assembly which has pronounced upon controverted questions in one way or another, with about the same majority of over four to one.

The first great debate was in regard to the Assembly control of theological Seminaries. This arose upon a report of a special committee appointed with certain instructions last year. This report was a long one, and indicated the views of the various seminaries upon the question, and it offered certain resolutions in the direction of veto power, and a standing for the Church in the civil court to protect the property. As matters now stand the Church cannot enforce its veto of a professor, nor can it recover funds held by the Seminary Board. Union Seminary is the concrete illustration of both of these points. The debate was long and earnest, and was conducted in good spirit and with great ability. The result was that the report with its resolutions was adopted by a vote of 437 to 98, and the committee was enlarged and continued. It was very evident that the Church is bound to

safeguard her teaching and her property in her theological seminaries.

Another action taken later on in the proceedings further showed how vigorous the policy of the Church in the oversight of her candidates is going to be henceforth. In response to an overture from New York Presbytery the Assembly, without discussion and with but few votes against, enjoined Presbyteries not to receive under their care young men studying in institutions not approved by the Church. The name of Union Seminary was not mentioned, but the action will tell chiefly against that institution. Recommendation was also made for the re-organization of Lane Seminary, and an influential committee will have this task in hand. The prospect seems to be favorable for this just now.

The business of the Assembly seems to be well arranged. The day sessions are given to business matters chiefly, and the evenings are devoted to popular meetings. One night to Sabbath School and publication, another to the work among the colored people of the South, a third to Home Missions, a fourth to Foreign Missions, and a fifth to Temperance. These night meetings were well planned, and especially the Foreign Mission meeting was inspiring and affecting. There were twenty foreign missionaries home on furlough on the platform. Six of these gave addresses of about ten minutes each, and the effect was excellent. The Home Mission meeting was good, but not so effective it would seem. The meeting devoted to the work among the Freedmen of the South was addressed by four colored men whose addresses evidently pleased the audience.

One discouraging fact in connection with the work of nearly all the Boards is that debt rests upon many of them. The Home Mission Board has a debt of \$365,000, and the Foreign Board has \$174,000. On all the Boards over \$600,000 of debt was reported. This fact stirred the Assembly to make an effort to reduce this debt, and a large committee was appointed to raise \$1,000,000 in commemoration of the 25th anniversary of the reunion of the old and new school churches. This committee has certainly its year's work shaped for it, but from a Church of such resources it should not be impossible in the returning prosperity in business to lift these great debts from the various Boards.

Some idea of the magnitude of the work this Church will be gained from a few figures. For Home Missions \$1,250,000 is asked for next year, and \$900,000 for Foreign Missions. For the Freedmen's Board \$250,000, for Education \$125,000, and for Ministerial Relief \$175,000. The building of a large mission house in New York caused some earnest discussion, some thinking that it was not a wise use for Mission Funds, but the Assembly endorsed the movement.

On Thursday night, the 23rd of May, two memorable meetings were held, one in the Third Church and one in the First, near by. The occasion was the 25th anniversary of the re-union of the Old and New School already alluded to. At the Third Church, where the main meeting was held, the Moderator presided, and beside him on the platform were twelve ex-moderators, which made quite an imposing sight. Three addresses were made. The first by Dr. Patton, of Princeton, on "The Fundamental Principles of Presbyterianism"; the second by Dr. Booth, of Auburn, on "The Relation of Presbyterianism to Other Churches"; and the third by Dr. Roberts, stated clerk of the Assembly, on "The Future of Presbyterianism." They were all very fine, though that of Dr. Patton stirred the greatest enthusiasm. The same addresses were delivered at the First Church, the speakers passing to and fro in turn.

Many minor matters were discussed and disposed of. The question of Temperance was vigorously handled, and, as usual, some of the speakers came near talking politics in the Church court. Municipal reform was

alluded to by more than one speaker, and the response of the Assembly to the remarks made upon this showed how deeply it felt the need of reform in city government.

One thing was very noticeable all through the proceedings. The frequency with which the speakers were applauded by the clapping of hands, grated a little on ears accustomed to quieter methods in Church courts. Even the Moderator's sermon was applauded, which seemed the worst of all, but different people have different views on such things. We pass no severe judgment, for, side by side with this fact, we mention with satisfaction the morning half hour devoted to religious exercises was well attended and truly earnest in its spirit.

There was no preaching during the Assembly, except on Sabbath, when about two hundred pulpits in and about Pittsburgh were supplied by members of the Assembly. It goes without saying that the preaching was fully up to the average of Presbyterian preaching, and this is admittedly as good as any in the land. The second Sabbath the Assembly of the United Presbyterians was also in session, and they had their full share of the preaching that day also. This is a strong sturdy body, which still holds to the Psalms in public worship, and are strict Presbyterians in all respects.

During the Assembly, pleasant fraternal messages were received and replied to from the Southern Assembly, and the Cumberland Assembly, both in session in Texas. The United Presbyterians interchanged delegates, and hence a pleasant season of fellowship and speech making.

After eleven days hard work, and doing about as much as Congress does in eleven weeks the Assembly adjourned to meet next year at Saratoga, on the third Thursday in May.

South Side Presbyterian Church was the scene, recently, of a very pleasant reception, given by Rev. J. G. Potter, the popular pastor of the church, and Mrs. Potter, to the members and adherents of the church. Mr. Potter, who has since his call to the church shown the greatest energy and made the most gratifying progress in building it up, gave the reception with a view of keeping the members and adherents in touch, as well as to entertain representatives from the churches who have aided South Side Church in its early work. The entertainment was a complete and most enjoyable success. A musical programme was rendered in the basement, a capital entertainment being given by an amateur orchestra, led by Mr. Cornish; Mr. J. F. Race, soloist; Miss Leah McCutcheon, soloist; Miss Jessie Alison, reciter. Greetings from other churches were given by Messrs. James Knowles, jun., clerk of session of Knox Church; Mr. James Alison, Cooke's Church, and Mr. Thomas Yellowlees, Erskine Church. Refreshments were served in the basement and the very large throng of members and adherents who attended received a hearty welcome.

Havergal Hall, a Church of England Ladies' College at 350 Jarvis Street, in this city, elsewhere advertised in our columns, was opened last September to meet the felt need of a first class school for gentleman's daughters that should embrace a thorough intellectual culture with the best religious influences. The board of management has been fortunate in obtaining the services as Lady Principal of Miss Knox, who comes from England to Canada with experience as a teacher in the best ladies' college in England. The course of study comprises the whole range of subjects which make up a refined Christian education, religious instruction being the especial duty of the Lady Principal, supplemented by the services of several well-known and highly esteemed clergymen of the thoroughly Protestant and evangelical branch of the Church of England. The Hon. S. H. Blake, Q.C., is chairman of the board of management, which along with a council controls the college. It has opened auspiciously, and under the wise and Christian control of those in charge, there may justly be expected for it a career of great prosperity and usefulness.

THE NEW ENGLAND CONSERVATORY.

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

Christian Endeavor.

THE WORLD FOR CHRIST. OUR WORLDS FOR CHRIST.

(A missionary topic.)

REV. W. S. McFARLAND, D.D., ST. GEORGE.

June 23 Acts xi. 1-2

The world for Christ! What more appropriate motto for a missionary society! It is indeed the motto of the W.F.M.S., and it might be emblazoned upon the banner of any Christian organization. But the Church was very slow to realize that she had been commissioned by her divine Master to bring this world as a willing subject to Him, its rightful King and Lord. It is true that the disciples were told to tarry at Jerusalem, but they were inclined to tarry too long. They waited, not only till they were endued with power, but for a considerable time afterwards; and they left only when they were driven out by persecution. Even when they were forced away it seemed a difficult matter for them to get the scales of prejudice sufficiently removed from their eyes to enable them to see that the Gentiles as well as the Jews were entitled to the blessings of the gospel.

Peter had very strong leanings towards his own countrymen, and yet, strange to say, he was the first disciple to understand that the barrier between Jew and Gentile had been broken down, and that the religion of Jesus Christ was as much intended for the one as for the other. Paul has generally been known as the apostle of the Gentiles and Peter as the apostle of the Jews or circumcision, yet it was Peter and not Paul who first showed to the Church that national and racial distinctions were abolished. How this was made known to him is indicated in the text (Acts xi. 1-11).

But the Church in the course of a few centuries forgot the lesson which Peter was taught in such a remarkable way. For long ages little effort was made to bring the world to Christ. Ministers were as unwilling to go to heathen lands as Jonah was to proceed to Ninevah. It is only about sixty-one years since the great Baptist missionary William Carey died, and yet in the conference in which he first spoke of the desirability of sending missionaries to Foreign lands, one of the older ones rose up and said: "Brother Carey ought certainly to have known that nothing could be done before another Pentecost when an effusion of miraculous gifts, including the gift of tongues, would give effect to the commission of Christ as at the first." And then as if to settle the whole question forever, the old gentleman turned to Carey and said, "What sir! can you preach in Arabic, in Persian, in Hindostani, in Bengali, that you think it your duty to preach the gospel to the heathen?" A few months later when Carey again appeared before the same conference, with the same object in view, he heard the voice of the same old minister exclaiming: "Young man, sit down; when God pleases to convert the heathen, he will do it without your aid or mine." When it was proposed about a hundred years ago to send missionaries from America to India the objection was raised that there was too little religion among the Americans and that they could not afford to send any away. It is to be hoped we are learning better things now; that we fully realize now that every creature is to hear the gospel, and that the Church's duty is to make disciples of all nations.

We may not be able to go to distant lands with the message of salvation, but we can at least try to exert a good, helpful, elevating influence upon the community in which we live. It is in the little world where we live that our speech and example are leading men on to Christ, or keeping them away from Him. So, while we are deeply interested in the evangelization of the world at large, while we pray and contribute of our means for that glorious consummation when all shall know and acknowledge Christ, let us be specially interested in our little world. Let us see that our lives are like lights shining in a dark place; that they are like salt preserving the society in which we live and move.

Pastor and People.

"OUR DWELLING-PLACE IN ALL GENERATIONS."

We build us costly mansions—stately, fair,
And beautiful with all that art can give;
"Here," saith the soul, "contented will I
live,
And banish every mortal grief and care."
And while with hallowing touch on walls and
dome,
The years relentless glide on silent wing,—
Closer each day the heart's soft tendrils
cling,
To the soul's dearest earthly refuge—home!
Alas! through bolted door and guarded gate,
On some sad day the dark intruder steals;
With icy touch each fount of sweetness seals,
And leaves each gilded chamber desolate!
Oh, mystic words! whose sacred promise
sweet
Breathes of a Home above these clouds of
time,
Oh whose high walls and battlements sublime
The storms of mortal sorrow vainly beat!
Oh thought of awful grace! behind, before,
And all around us, bend those sheltering
walls;
While on the waiting silence gently falls
The voice of Love Divine—"I am the door!"
—*Irving Allen, in Transcript.*

"HOW TO BE HAPPY." *

An article appeared some time ago in a London daily newspaper with the above heading. The article was a critique on J. S. Mill's theory of happiness. His theory was "that happiness is secured by consistent and persevering work with the hope of success." Mill set himself to work out a great reformation in mental philosophy and political economy, and though he had been as successful as he could have wished, his success would not, and could not have made him a truly happy man. As well might he have expected to find "grapes growing upon thorns or figs on thistles."

Many seek happiness in learning. Knowledge is a very desirable thing, for "knowledge is power." It gives a man a power which neither rank nor riches can give him. Whilst large knowledge is a very desirable thing, "a little knowledge is a dangerous thing," for "knowledge puffeth up." A little knowledge oft makes a man a great fool.

Many seek happiness in wealth, and no doubt wealth is in itself very desirable. It secures for us many comforts and advantages, and gives us what is a great privilege and pleasure, viz., the means of doing good, of feeding the hungry, clothing the naked, instructing the ignorant, and relieving the suffering. Wealth, however, cannot of itself make a man truly happy, for many of the richest of men have been the most wretched of men. "A man's happiness consisteth not in the abundance of the things which he possesseth." How true the words of Solomon in regard to many rich men that "in the fulness of their sufficiency they are in straits." God's children know that there is only one source of pure and permanent happiness, viz., the favor of God, that God's favor is life, and that God's frown is death; and, therefore, instead of crying, "O who will show us any good," their daily and devout cry is, "O satisfy us early with Thy mercy, that we may rejoice and be glad all our days," for "great peace have they that love Thy law, nothing shall offend them."

Solomon had both wealth and wisdom. His wealth was incalculable and his wisdom was proverbial; and did that wealth and wisdom make him a truly happy man? No! I take the book of Ecclesiastes to be an autobiography of Solomon's life. He tells us that he sought happiness in wealth and in wisdom, in worldly pleasures and sensual gratification: but all these "I found to be vanity and vexation of spirit."

I think we are warranted from the last chapter of Ecclesiastes to hope that Solomon came to see the evil of his ways, and sought for and obtained pardon and peace. In

the first verse he earnestly and affectionately exhorts the young, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

From these words I think we are warranted to infer that Solomon in his last days very bitterly regretted that he had not "remembered his Creator in the days of his youth." He now saw and acknowledged that it would have been well for him had he in early life, instead of giving a loose rein to his appetites and passions, made God's law the rule of his life and God's glory the aim of his life.

I take the last verse of the chapter to be an avowal of Solomon's faith and penitence. "Let us hear the conclusion of the whole matter. Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing" (verses 10, 11) "whether it be good or whether it be evil."

You who are young men setting out in the journey of life, ever remember that, however great may be your success in life as regards worldly fame and fortune, that you can never know anything of true happiness unless you make God the portion of your soul, and God's law the rule of your life. Whatever be your position in the world, whether high or low, rich or poor, if in sincerity and in truth you consecrate yourself to God, you are certain to be unspeakably happy. For "great peace have they who love Thy law, nothing shall offend them."

THE ORATOR'S TEMPTATION.

All went well with Aaron as long as he had Moses beside him to inspire him, and to support him, and to be to him instead of God. Aaron faced the elders of Israel, and scattered all their objections and all their fears as a rushing mighty wind scatters chaff; and the long struggle with Pharaoh and with his magicians has surely been preserved to us by Aaron's eloquent pen. The crossing of the Red Sea also, Mount Sinai, and the giving of the tabernacle and the law—it has certainly been by someone who could both speak well and write well also that all that wonderful piece has been put into our hands. And, whatever part Aaron and Aaron's great gifts may have had in all that, at any rate, all went well with Aaron through all that. Aaron did splendid service through all that, and both his great name and his great service would have gone on growing in love and in honour to the end if only he had never let Moses out of his sight. But when Aaron's strong pillar was removed from under Aaron, he was a reed shaken with the wind; he was as weak and as evil as any other man. Those forty days that Moses spent on the mount brought out, among other things, both Moses' greatness and Aaron's littleness and weakness in a way that nothing else could have done. "Up, make us gods, which shall go before us; for, as for this Moses, we wot not what is become of him." And Aaron went down like a broken reed before the idolatrous clamour of the revolted people. A man may be able to speak well when all men's ears are open to him, and when all men's hands are clapping to what he says, who is yet a very weak man, and a very helpless man, and a very mischievous man in a time of storm and strain and shipwreck.

A man may be, if not one of Cato's orators, yet a great favourite with the multitude, who has no real root in himself. He may speak well under sufficient applause who has no height of character, and no strength of will, and no backbone or brow of courage, and no living and abiding faith in God and in the truth of God. It has often been seen, both in sacred, and in profane, and in contemporary history, how soon the man of a merely emotional, impulsive, oratorical temperament goes to the wall in the hour of real trial. It is popular clamour, and the dividing and receding wave of popu-

lar support, that tries a true statesman's strength. The loud demands and the angry threats of the excited people soon serve to discover whether the wanted leader is really able and really worthy to lead or no. And men of the oratorical order have so often flinched and failed in the hour of action and of suffering that our too eloquent men are apt to be too lightly esteemed.

The love of popularity, and the absolute necessity to have the multitude with him, is a terrible temptation to that leader of men and of movements in the Church and in the state who has the gift of popular speech, and who loves to employ it. What would the people like me to say to them on that subject? Will they crowd to hear it? How will they take it? And what will be said about what I have said after I have said it and cannot unsay it? And, in my heart of hearts, can I let them go? Shall I not tune my pulpit just a touch or two, so as to draw this man to it, and so as to keep that other man from leaving it? Moses had his own temptations and snares that even he did not always escape and overcome; but it was the good speaker's temptation, it was the popular preacher's temptation, that led Aaron into the terrible trespass of the golden calf.—*From notes of a lecture by Rev. Dr. Alex. Whyte, of Edinburgh, in Christian Leader.*

SYSTEMATIC GIVING.

[From a paper read by Rev. J. R. Craigie, of Hanover, at a Christian Eudeavor Society convention.]

What proportion should we give? Each must fix that for himself. Commonly we speak of a tenth, only because it is the lowest portion which the Bible warrants us in fixing upon. And that we have to plead with Christian people to give that minimum, shows how far we are from living up to the law of love. Let us not talk of giving according to love, as our heart dictates, until we are giving at least more than the minimum. The man who begins by giving a tenth or some fair proportion, will probably, if he has the right spirit, find himself able and give more.

Why should not everyone here resolve from this out to give some stated portion! And surely few of us need fix it at less than a tenth. Let us begin with this "of all that thou shalt give me I will surely give the tenth to Thee." The man who can smoke or go to a tea meeting, is he too poor to give? Is there anyone here who wants to be told: "You are too poor to do anything."

But it is not the poor who need exhortation to give. It is those who are enjoying the comforts and luxuries of life. If you, who have plenty to eat and to wear knew how some poor people deny themselves that they may give, your own heart would condemn you for refusing to give liberally.

Do not forget, it is the "first fruits," not the leavings, which the Lord asks. This is only fair. And if we paid attention to this point, it would make giving easier. Suppose a man has \$100 a year. He naturally arranges his expenditure on a scale to suit that income, and what is left will be very little. But let him take off a tenth first, then he bases his expenditure on an income of \$90, and probably he will find little difference in the end; he will have a satisfaction which will more than make up for any sacrifice he has made, try it. Those who do not give are depriving themselves of one of the highest earthly joys. It is more blessed to give than to receive. Look upon it as an act of worship, rendering to God that which is His due. Lay aside the Lord's portion religiously, scrupulously. Then you will only have to weigh the different claims of the Lord's work, the different missions of the church, the support of your own congregation, the necessities of the poor, etc., and divide what you have amongst them, according to your best judgment of their relative importance. Consecration means willingness to help. You think you cannot afford to give? Friends, can you afford not

to? As a matter of profit and loss, "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet but it tendeth to poverty."

Finally remember that your giving should not be solely for your own religious comfort. Learn to take a higher, broader view of Christianity. It is all very well to make our congregational equipment, church building, manse, etc., as perfect in their appointments as may be. But do not forget, the great world lies for the most part in heathen darkness. When you think of the vast work before the Christian Church, the millions living in degradation and sin, with absolutely no knowledge of Christ, and no hope, and every year sinking by thousands without comfort into the grave, is there not need for urging? Is it not time for decision and prompt action? Is it becoming in us as Christian to put off, saying, "Some other time we will give liberally to missions, when our church debt is paid, or we have cushions in our pews?" Is this not trifling with the Lord's work, selfishly considering our own comfort before the claims of the Master's Kingdom? We must bear the world's need upon our conscience.

"THE NEGLECTED CONTINENT."

This is the name given to South America by Miss Lucy Guinness, and not without reason, for she clearly shows the awful dearth of true Gospel messengers among the millions of pagans and Romanists in the Southern Republics. Her book, which is published in this country by the Fleming H. Revell Co., of Chicago, New York and Toronto, bears the above title. It is well illustrated, and is full of deep interest. Written and sent forth with much prayer, the Lord has already used it largely, both in England and America. Several ministers and Christian laymen in Toronto have been much stirred by the reading of the book, and they have been led to gather together from time to time for prayer and consultation upon this subject.

Feeling the burden of souls in South America laid upon their hearts by the Lord, these brethren have, in dependence upon Him alone, organized themselves into a mission, which is to be known as the South American Evangelical Mission. The work will be under the management of a council, of which the Rev. T. B. Hyde is the president, and the Rev. J. McP. Scott is the secretary. The mission is interdenominational, and will welcome offers of service from suitable workers connected with any evangelical church. No collections or solicitation of funds in the name of the mission will be authorized, the supply of all needs of the work being asked of God alone. No debt will be incurred, and consequently no guarantee of salary can be given to the missionaries; the expectation of each must be fixed on God alone.

There is abundant scope for this new mission in South America, without in any way interfering with the work of older societies, with which it will seek to have much fellowship in service.

We rejoice in the commencement of such an effort for South America, the more so as the principles upon which the S. A. E. M. proposes to carry on its work for God coincide, to a large extent, with those of the China Inland Mission. Those who desire full information about the new mission should write to the secretary, Rev. J. McP. Scott, 4 Simpson Avenue, Toronto.

It is her own fault if a woman is unloved and neglected. This is a harsh statement to make, but it is a fact. Mortal man is a weakling who can no more resist kindness than a rose can resist the sun. It is weak, helpless woman's duty to make herself attractive and pretty in the very teeth of defeat, and to make herself agreeable to every one in the very face of discouragement. Oath it hypocrisy, tact, finesse, or by any other term, but she must turn in the edges, and make allies instead of antagonists of the people about her. Spotless neatness, becoming feminine attire, truth, kindness, cheerfulness, love, and the loyalty that restrains her from speaking ill of her neighbors will make any woman lovely, even though she lacks beauty.

*Notes of a sermon to young men by Rev. Dr. Dobble, senior minister of Shamrock Street United Presbyterian Church, Glasgow, on the text "Great peace have they who love Thy law."—*Psalms cxix, 103.*

Missionary World.

A HINDU HOLY MAN.

Under date April 27th, 1895, Mrs. Wilson, of Rutlam, Northern India, writes as follows:

DEAR MR. EDITOR,—I am taking a very easy way of writing a letter for your paper—doing as editors themselves occasionally do—simply making a good use of scissors. With the thermometer giving such records as at present, every day over 100 degrees in a deep, shady verandah facing North-east, it is almost too much to expect foreigners in India to write letters for some papers.

The other day I came across in one of our daily papers an account of a Sanyasi, a Hindu religious man, that interested me. Sanyasi and Bairagi are terms applied generally to all the mendicants of the Hindus of all religions, and the words signify a man who has abandoned the world, or overcome his passions. We see a great many holy men and holy women in Rutlam, some of them so emaciated and ghastly in appearance that you wonder they are able to go about begging from door to door; and others so hearty and well-fed that it is as difficult to believe in their professed asceticism as it is difficult to believe in the austerity of the lives of some Roman Catholic monks and padres. There are some sturdy beggars among them as you may judge from the fact that some months ago a band of these holy men made an attack on the sentinels of the Raja's palace here and tried to force an entrance because they had been refused a big *bakshish* which they had demanded.

A few weeks ago Mr. Wilson met a holy man belonging to the Kanphattas, a sect of which I had not before heard. These men are worshippers of Gorakhnath, and the peculiarity of the *religieuses* among them is that a cylindrical object of considerable weight is inserted in a slit in the ear when they begin their mendicant life, and it is said that when the ring cuts its way through the ear the devotee is buried alive. This man with whom Mr. Wilson spoke said that such would be his fate, and one of the native Christians says that he has heard that the burying alive really does sometimes take place. But many Kanphattas take the precaution of supporting the ear with the cylinder by a bandage tied round the jaws and over the head, the bandage being removed only when death is near from some natural cause!

Now to our Sanyasi. In the *Pioneer* of Allahabad is the following account:

The orthodox Hindus of Trevandrum have lately been much interested in and excited about a particular *Jogi* or *Sanyasi*, who for some time past has been literally worshipped and revered as a god come down to men. No one appears to know where this man came from or to what particular caste or race he belongs. He was a Hindu, but that term, as somebody has remarked, is "a definition of religion, or even of race, is of the vaguest possible description." Anyway, he was accepted as a Hindu. He spoke, however, some form of Hindustani, and even when he first came resorted to the use of language as little as possible. Language was to the Sanyasi not given apparently for concealing his thought. He took a more simple way and hardly ever spoke at all. To Trevandrum, then, the *Jogi* or *Sanyasi*, or whatever he may be called, came about three years ago. On his arrival he sat under a banyan tree on the northern bank of the Padmatheertham tank and there he remained for three years; then exhausted nature gave way, and he paid the debt of nature. For the first week or so after he had taken up his arboreal residence he partook of some milk or a plantain or two twice or three times a week. Then he gradually extended the intervals till after three or four months he took no food at all, spoke to no one and passed his time baddled up before the fire night and day for three long years. He looked no one in the face; he heeded no sounds, no questions, nothing. Flies sat on or crawled over him; in heavy rain the ground was a flood around him. The sun scorched him with his beams and cattle congregated near him, but nothing disturbed his apparent lethargy. A deaf, dumb and unconscious creature could not have succeeded so well in nothing. He certainly was not an attractive object personally. Of average size, he was in excellent condition, and dirty as a bushman. His hair was of a peculiar reddish hue and in its coils he wore a lingam-shaped stone an inch or two long. This mass of dirty hair often escaped and fell over the Sanyasi's eyes, and one day he permitted it to be cut off, the hirsute appendage being greedily divided amongst the admirers of the "swamy" during the last *Morajapair* or sexennial ceremony. The Maharaja of Travancore on one occasion stopped near the Sanyasi and addressed him, without however obtaining the slightest recognition. Exposed to the cold and wet, to the heat and dust, the Sanyasi, without partaking a morsel of food, passed his three year's existence in divine contemplation, and although every morning and evening numbers of people paid him homage he appeared oblivious of all external circumstances. A few days ago he was observed to be moaning as if in pain, and a closer examination disclosed the fact that he was suffering from ulceration of the epidermis. The palace apothecary attended, but the Sanyasi would permit no remedies to be applied nor hold speech with any one. A day or two before his death he stretched himself under the tree, and it was clear that the end was not far off. On some *coasis* coming to see him the long silent man said that if he lost consciousness he begged as a great favour that nothing in the shape of refreshment or medicine should be forced into his mouth; that he was under a vow, and that if anything passed his lips he would forfeit the privilege of being absorbed into the Divine, and that he desired a re-birth. *Dherbas*, a species of grass used in all Hindu religious ceremonies, was strewn near him, on which he was carried and deposited and an hour or two later he passed quietly away. The ceremonies connected with his interment were peculiar. The body on a bier was conveyed to the burial ground near Manakad, where a pit was excavated and spread with a number of paras of salt. The corpse was then placed in a sitting posture and covered with salt, camphor and other substances till nothing but the occiput of the deceased was visible. One hundred and two cocoanuts were broken on the head of the deceased with the object, it is alleged, of making a crack in the skull to allow the essence of life, the soul, the vital principle, or whatever it may be, to escape. The bits of cocoanut were eagerly secured by numerous pious Hindus as holy relics. Earth was then shovelled into the grave. This is the first Sanyasi in Trevandrum who has exhibited the peculiarities mentioned, and he was considered very holy, by some an emanation of the deity. It may be interesting to add that the three years comparative drought that we have had is ascribed by some to be due to Heaven's mercy to its servant, so that he should be enabled to bear the inclemency of the weather better. Superstition dies hard everywhere, but for a long time to come, in Trevandrum at all events, superstition will reign with undiminished force.

INDORE COLLEGE.

At the request of the Rev. Mr. Wilkie, of Indore, Central India, we publish the following acknowledgment of moneys received for the College at Indore, in addition to those which were published shortly after his last leaving for India: J. & J. Taylor & Co., per Mr. West, \$100; James G. Kent, per Mr. West, \$25; Norval S. S., per Mrs. Argo, \$22.34; Mrs. Geo. Anderson Harrison, \$1.

Per Rev. Dr. Reid: Lachute, \$10; W. Crown, Caledonia, \$100; Rev. W. A. Hunter, Toronto, \$20; Lady at Paisley, per Mrs. Johnstone, \$4; Oshawa \$20; J. Ross, \$5; New Edinburgh, \$30.

Received in field: Miss Dr. O'Hara, \$1.60; Miss Sinclair, \$1.375.

The following came to India just after I had left for Canada last summer, per Rev. Dr. Reid, for building fund: Morden S. S., \$8; Anon, \$100; Dr. Christie, \$5; Friend, \$9.

Per Mrs. Ross: Beverly, \$22; Mrs. Tempest, Toronto, \$3; Mrs. Henderson, Appin, \$5; Old St. Andrews, Toronto, \$17.17.

For the scholarship fund of the college: Fordwich, per Mr. Wyness, \$50; Edmondville, per Rev. N. Shaw, \$18; J. K. Macdonnell, Esq., Toronto, \$60; Eva Cameron, Renfrew, \$20; Miss Baxter, Ingersoll, \$25; Duchess Street Young People, \$20; Arthur, per Miss Jessie E. Thomson, \$25; Fergus, Melville Church, \$50; Mrs. Macmillan, North Bay, \$25; Mrs. Ross, Brucefield, \$50; D. D. Christie, Toronto, \$25; Miss M. Fraser, Norval, \$5; Winnipeg, Knox Church Christian Endeavor Society, \$30; Morning Star Band, Woodstock, \$20; Ottawa, St. Andrew's, \$25; D. Brown, British Columbia, \$35; Montreal, Calvin Church, \$5; Guelph, Knox, S.C.E., \$34.87; Guelph, Chalmers, \$20; Brussels, Knox Church, \$50; New Westminster, S.C.E., \$37.50; Stratford, Knox, \$50; Renfrew, Miss Cameron, \$9; Lobo, \$6; Toronto, Central, \$25; Winnipeg, North Church, \$20; Smith Falls, \$25; Toronto, Knox, \$25; Beachburgh, \$50; Lady at Hensall, \$20.

Also I have to acknowledge the receipt of a very valuable set of Charts—Yaggey's Anatomical Charts from the Rev. Mr. Ballantyne of THE CANADA PRESBYTERIAN.

The United Presbyterian Church succeeds in securing contributions from most of the nine hundred churches in its communion. Last year all but thirty-four contributed to at least some of the missionary boards, and these thirty-four had a membership of only fifteen hundred.

It is stated that the Empress Dowager of China has sent valuable presents to the twenty missionary women who arranged for the gift to her of the New Testament. It is asserted that this testament is really being read in the palace.

It is estimated that the Protestant churches of America, Great Britain and Europe are represented in their work for other lands by 9,000 missionaries and more than 50,000 native workers.

PULPIT, PRESS AND PLATFORM.

W. E. Gladstone: In Christendom alone, there seems to lie an inexhaustible energy of world-wide expansion. The nations of Christendom are everywhere arbiters of the fate of non-Christian nations.

Rev. A. E. Mitchell, B.A.: Presbyterians in all ages have dearly loved a good sermon, and goodness with them consists not so much in empty platitudes or ecclesiastical fireworks, as in soundness of doctrine and evangelical fervor.

D. L. Moody: If you don't like the churches, go in and make them better, but do not become a grumbler. Keep yourself aloof from that class of people, for it is the easiest sort of thing to find fault. Any stupid man can do that, but it takes a smart man to make things better. When a man begins to grumble and find fault, you can size him up for a light-weight right away.

Rev. C. B. Pitblado. Our birth-right is one of world wide sympathies. Britain is its well nigh omnipresent; she controls the steamships and very largely the highways of transportation of the world, keeps the gateways of all the great channels of commerce. British connection has been worth a good deal more than mere loyal sentiment, especially in Canada. It is making the C. P. R. one of the greatest highways of the world's commerce; it means money to our treasury, safety to our shipping and strength to our institutions.

Rev. G. A. Gordon, D.D.: God himself is knocking for entrance through our best thought, our finest feelings, our highest faith, our loftiest endeavor, promising to our quickened receptivity a power and joy immeasurable. To let Christ in upon your life means release from brutal conceptions, rescue from base passions, the crushing of the tyrant selfishness; it means an immigration of God's thoughts and loves, an importation of the eternal purity and joy. An open mind here is a free harbor to the fleets that sail in upon the soul of the divine strength and pity. Resistance here is to place under restriction the infinite love; it is to proclaim a quarantine against God.

Dr. Leonard Woolsey: The Devil does sometimes possess himself of music that he has no right to. But generally the Devil's music is his own by the very nature of it. It is not to be sanctified by setting it to "sacred" words, any more than a lewd drinking-song can be converted by singing it to a psalm-tune. There are those who think that a Strauss waltz is redeemed by playing it on a church-organ; but this is a mistake. On the other hand, there are the strains of "innocent sound" born outside the pale of the church, that have been baptized into it, and have well served God and his people. Who is there that sings, "Lord, dismiss us with thy blessing," with the less edification for its being immemorially set to the simple measures of "The Dream" of wretched Jean Jacques Rousseau?

Rev. James Millar: What comfort there is in the thought that Jesus Christ, the Son of God, was able to experience as I do, and in exactly the same way as I do, those things that are ours as human beings, even to the extent of being physically tired. And so in my weariedness, and in the temptations that are strongest in that time of my weakness, He is able to help me, because He knew what it was to be wearied. In this experience of His He touches hands and heart with the old people, as well as with the jaded, fatigued and worn-out toilers of every age. "Jesus, being wearied sat by the well." And his invitation comes with the greater force and larger meaning, when we remember the carpenter's shop, the fisherman's boat, and the mid-day journey on foot. "Come unto Me all ye that are weary . . . and I will give you rest."

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO.

June 21, 1895. } THE SAVIOUR'S PARTING WORDS { Luke xxiv. 44-53.

GOLDEN TEXT.—Mat. xxviii. 19. MEMORV VERSES.—45-47. CATECHISM.—Q. 26.

Home Readings.—M. Psalm lxxii. 1-20. T. Psalm ii. 1-12. W. Rom. x. 12-21. Th. Isaiah xlv. 1-13. F. Mat. xxviii. 16-20; and Mark xvi. 18-20. S. Luke xxiv. 44-53. Sab. Acts i. 1-12.

If we had only this narrative of Luke's to teach us the order of events between our Lord's resurrection and His ascension, we would infer that He ascended upon the same day on which He was raised up. Between the address, recorded in the opening verses of our lesson, and the event recorded in the closing verses, a period of nearly six weeks elapsed, and yet Luke is justified in concluding his gospel in this way, since he proposed writing, and did write, the Acts of the Apostles, in which the facts are given somewhat more in detail. Moreover the address given the disciples in the upper room on the evening of the resurrection day, is a fair summary of the whole of our Lord's teaching during these forty days. The one thing the Master sought to do was to impress upon His church the character of the work He entrusted her with, and the provision He had made for equipping her for that work.

I. The Church's Work.—The disciples were filled with mingled feelings when Jesus first appeared to them after His resurrection. All had been plunged into the very depths of a hopeless discouragement; some few of them had seen their risen Lord during the day and now reported the fact with great joy to the others. But what were they to think? Perhaps Peter and the others had merely seen a vision and not the Lord Himself in the body. Thus hope and despair and puzzled amazement would alternate in their hearts. Suddenly the Lord Himself stands in their very midst with the salutation, "Peace," and to convince them of the reality of His presence He asks for, and partakes of a portion of the food they had with them. Then are their hearts suffused with joy, and they listen intently to His words. What has happened is in complete accord with what He told them, and has but fulfilled the things which are written in the Old Testament Scriptures concerning the Messiah. He was promised to suffer and die, and rise again, for the remission of man's sins, and now that work having been completed, the disciples are honored with a part in the world's redemption—they are to go and bear testimony to these facts. This is the church's work—to testify of these things, beginning at Jerusalem. But the work is not to be confined to Jerusalem, nor yet to the Jews, repentance and remission of sins are to be proclaimed unto all nations. From the "Acts," it would seem that the apostles were almost as slow to grasp the whole force of the commission the church received, as is the church of Christ to-day. The Lord had to drive them out of Jerusalem, and it needed a special vision to convince Peter that he should not withhold the gospel from the Gentiles, and he had to justify his action to the others before they approved of it. Why is it that in view of the fact that God has expressly declared "it is too light a thing that thou shouldst be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that My salvation may be unto the end of the earth." Why is it that in the face of such a declaration, the church is so slow to recognize the extent and character of her work both at home and abroad? The Christian religion is not simply one of the religions of the world, it is the one religion which God has sent forth for the world's salvation. This object is dear to the Saviour's heart, for it is the one thing of which He spoke after His resurrection, it is the one thing that fills His desire now.

II.—The Church's Equipment.—The church is not responsible for results, but she may and ought to expect results from the faithful doing of her work. The equipment the Lord has provided warrants us in this; He has left us His blessing; and the first manifestation of that blessing was when the disciples were "clothed with power from on high." They worshipped and returned unto Jerusalem to await their equipment; and while they waited they were continually in God's house, blessing Him and seeking the fulfillment of His promise. The church's weapon is the sword of the Spirit, which is the Word of God; the wielding of that weapon must be effective when it is done in the strength, and by the grace of the Spirit of God. The Spirit must do for the church what Jesus did for His disciples that night—He opened their mind, that they might understand the Scriptures, and the truth concerning Jesus Christ; and He must testify with the church's testimony concerning these things. Then will He convict the world of sin and of righteousness and of judgment, and the ends of the earth shall see the salvation of our God.

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The Canada Presbyterian

O. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, JUNE 12TH, 1895.

NOW is the time when the intelligent Presbyterian reads his paper at home and knows more about the proceedings of the General Assembly than many of the members who attend the meeting.

THE one thing clear about the vacant chair in Knox College is that the Church is not ready to fill it. Unless some new light is thrown upon the matter during the meeting of Assembly the wise course seems to be delay for a year.

THE Presbytery of Toronto must be fairly well aware by this time that the pastorate of a weak city congregation during the collapse of a real estate boom is no sinecure. A boom is an unmitigated curse to the Church as well as to business.

AFTER all the funds will not be in such a bad condition when the various committee's report to the General Assembly. Things looked dark enough a few months ago; but the deficits will not be so numerous or so large as it was feared they would be. The heart of the Church is sound.

THE Rev. Dr. Robertson still needs men. Several important missions in British Columbia and our North-west, he assures us, cannot get suitable missionaries this spring, and, hence, our work is suffering. It is really grievous, when so many men, ready to go to the foreign field, can not be sent, that they are not willing to accept such posts at home as are needing and calling for them; but they are not. Strange thoughts are apt to rise in one's mind when such clear lines are drawn between work in China and work in Cariboo, for instance. If the work is one, why this hesitation about accepting appointments at home?

IN a speech delivered the other day in the American Assembly, President Patton said:

"The great question of our time is simply this: What is the Bible? There are two ways of dealing with this question: one is the ecclesiastical way, one is the way of scholarship. It is the prerogative of the court of last resort to say whether this or that utterance does or does not contravene our confessional statements regarding inspiration. The Church, in her judicial capacity, cannot settle the great debate upon this question. She cannot stop it. The debate is going on and will go on, and it must be in the hands of men who have special aptitude for the work."

Yes, the debate is going on and will go on for some time, and that is just the reason why the Church should appoint a professor for Knox College who has special knowledge of, and "special aptitude" for teaching and defending the truth.

WE understand that when an unfortunate man is about to be hanged in any Ontario county the Sheriff is deluged with applications from people who wish to witness the horrible spectacle. Two condemned men are in the St. Thomas jail and may be hanged in a few days. Would the St. Thomas *Journal*—one of the best and most enterprising papers in Ontario—send a reporter to the Sheriff's office, get the names of the applicants and publish them. Many people would like to know who the men and women are that wish to see their fellow creatures hanged. Some of us have been in the habit of thinking that this country is civilized and partly Christianized. We should like to know who the Thugs are and where they live.

THE Presbyteries as they meet are taking action in nominating to the professorship now vacant in Knox College. Guelph Presbytery gives its assent to and endorses the action of the College Board in nominating for the approval of the Assembly the Rev. Dr. McIntosh, of Philadelphia. The Rev. Dr. Munro Gibson, of London, England, a graduate of Knox and most favourably known to our Church, has been nominated by the Presbytery of Victoria, B.C., and the Rev. Dr. Stalker has been nominated by a number of Presbyteries, taking quite the lead in the nominations made. We question if the Church is yet ready, in the short time which has been given, to take action in a matter which is so vitally important, as to who shall mould largely the character of a considerable portion of our ministry, and through them of the Church for years to come.

TWO prominent members of the American General Assembly began a pamphlet duel outside and tried to wind up the fight in the Supreme Court. The Assembly promptly put the documents on the table and sent the duelists to their seats. Would that all church courts, large and small, had the sense and self-respect to do the same thing. Too often does it happen that men from whom better things might be expected use the church courts as an arena in which they may air their personal grievances, exhibit their fighting powers, or get satisfaction from some opponent. The sooner such people are taught that church courts do not sit for any such purpose the better. The conceit must be colossal which leads a man to think that an Assembly or Synod or Presbytery is a mere platform on which he is to exhibit his "points." Church courts that allow themselves to be used for any such purpose deserve no respect, and in the end will get none. Our neighbors do not propose to have their Supreme Court used in that way. They are right.

THAT beautiful portion of Ontario that lies between Toronto and Hamilton had two interesting events last week. The one was the golden wedding of Mr. and Mrs. Robert Balmer, of Oakville, and the other the Jubilee services of the Presbyterian congregation of Burlington. Mr. Balmer has been an elder of the Presbyterian Church in Oakville for forty-five years; and many of those who met to congratulate him and his estimable wife belong to the same communion. Many a bumptious upstart has come and gone since Robert Balmer began his life work modestly in Oakville half a century ago; but Mr. Balmer is there still, and never had more friends or more influence than he has to-day. Many a society of one kind and another has made a little spurt and a loud noise and died since Mr. Gale and Dr. Burns opened the old church in Wellington Square fifty years ago. The church is there still, and is as youthful and vigorous as ever. The moral is obvious. Young men who wish to grow in influence and leave a good record behind them should work within church lines and keep ever working. Spurts and sensations may attract the attention of feather heads for a short time; but they never give a man or a church a permanent hold on an intelligent community.

THE GENERAL ASSEMBLY.

THE General Assembly of our Church, which will be in session in London, the heart of Presbyterianism in Western Ontario, by the time this issue reaches the most of our readers, has happily not before it any crucial question which threatens to distract the peace of the Church or

cause heartburning. Fortunately it promises to be one which, so far as all indications go, will have full opportunity to devote itself to the advancement of those great schemes of practical Christian work in which it is becoming more and more interested and engaged, and which are dear and familiar to the great body of the people. There will undoubtedly be felt to be reason for profound gratitude and thankfulness to God that all our great enterprises of Home and Foreign Missions, Augmentation and French Evangelization have, in a year of much financial stringency, and in spite of fears, been so well sustained, and stand in such a good position as they do. It may well be hoped that the returning prosperity in business of all kinds, may be realized to such an extent as to enable the Church to respond to the many and urgent calls for the extension of her work at home and abroad, and that increased demands may be met by a steady flow of liberality, without needing to have recourse to the urgent calls for money at the last moment, and the spasmodic efforts which have had to be so often made. The cultivation in the Church of Systematic Beneficence, and the work and report of the committee on this subject have here a very important bearing. In connection with missions, our Chinese and Jewish work at home, especially the former, is becoming more and more interesting and important and must engage the Church's earnest attention.

The calling and settling of ministers on some system by which, if possible, frequent and long vacancies may be avoided is becoming a matter of vital importance, and the report of a large committee which has had this subject under consideration will be looked for with much interest, and receive the attention which the gravity of the subject calls for. The proposed years' probation in the mission field of all students, and ministers to be received into the Church, may be found so far helpful in solving this difficulty, and is a subject which will receive careful consideration because of its bearing also upon the steady supply of our wide home mission field. Temperance, the State of Religion, and Sabbath School work all touch very closely the very life of the Church and have all asserted and secured for themselves the place in the consideration of the Church which their importance deserves and demands. Progress has, as a rule, been the record of the Church in these matters, and this year it may be hoped, will repeat the story only with greater encouragement and hope than ever.

The subject of Hymnology and a new Hymnal have long occupied the attention of the Church and of a large committee and its report will be looked for with deep interest. It must have an important bearing on this subject that the project of a common hymnal for all Presbyterian bodies in the empire is meeting with a good degree of favor, and promises at no distant period to be realized.

The colleges and their work and financial standing are matters which most deeply affect the Church in all its interests. While much has been done in the cause of an educated ministry and to promote theological learning, the subject is one in which, in the nature of things, there is no resting place, and much remains to be done to put all our colleges into that condition of full and thorough equipment which the demands of the time imperatively call for. It must be confessed and it is certainly something strange, that a people who insist so strongly upon an educated ministry as Presbyterians do, should yet fail so largely as our Church does in the hearty and sufficient support of its theological schools. Deficits in this part of our finances have become much too familiar, and this year will we fear be a repetition of former ones in this respect. It will be a happy consummation when all our theological schools have such an endowment as will be adequate to their support in full efficiency. This must be the work of time and much labour, and education of the great body of the people to an appreciation of the value and the claims of theological learning.

The juncture of affairs in Knox College at the present moment in the providence of God is unusual, and owing to the influential position of this College will call for and undoubtedly receive the most careful consideration of the General Assembly. To many of its warm friends the present appears to be a time of which its authorities should take advantage, to put it on a better footing as to professors, are arrangement of subjects, fuller endowment and better equipment in every way than it has ever possessed.

Why not? Will the time ever be more opportune? Will the juncture of circumstances ever be more favorable for making so many new appointments to professorships? appointments that may rouse great enthusiasm and interest in the Church, and rally to its support both old and new friends? This ought to be done; this college cannot, because of its past history, because of its position in Toronto, because of what may reasonably be expected of it, afford to stand in a second position to any theological college in the land. Whatever course may be pursued at this Assembly, whether delay, to look round, to survey the whole situation and turn it to the best account that the wisdom of the Church can devise for its own interests and those of the college, or more immediate action, nothing less than this should be aimed at, for such another opportunity may not arise in a generation. The college has many and warm friends, and an appeal to them properly made on the ground of what it has done, on the ground of what lies before it to do, would surely be responded to, and justify Knox College Board and Senate in taking now some large, well-considered course of action, in the faith that its friends will stand by and carry it forward to larger usefulness, and a higher place even in the Church in the future than it has held in the past.

THE FORWARD CALL.

THE sermon of the retiring Moderator of the General Assembly, was founded upon a text which permitted him to take a wide outlook and range over a large variety of subjects, and he does so, without doubt intentionally and advisedly. While it takes in religion, physical science, schools of criticism, modern discovery, capital and labour, social and racial problems, amusements and societies, yet one idea runs through and dominates all; that advance, progress, leaving things which are behind and reaching forth unto those which are before, is the law and rule of all things and should be man's inspiring aim, the goal he should ever seek to reach. All this is brought to bear upon and culminate in the constant advance and final triumph of the religion of Jesus Christ, the kingdom of God in the earth. It is a clarion call to all Christians, young and old, in every walk of life, with every diversity of qualification, in everything they do to go forward, to press onward. This implies what we would naturally expect to find from Dr. Mackay's own history, that he is a believer in and a preacher of the gospel of work, incessant, arduous purposeful work. Advance in divine things, the conquest of the whole world for Christ, will never be achieved without it.

It is encouraging and a satisfaction to all who have been inclined to think in that way, in spite of much that has been said to the contrary, to find a man of the wide knowledge of the Moderator willing to see and acknowledge that there is something that is good, something of truth, of sound moral teaching in Confucianism, Buddhism, and those historic religions of other lands and peoples that have played such an important part in the history of our race. It is helpful to hear him say that "it is manly, noble and Christian, frankly to acknowledge the good that is in them." It is surely possible to do this without compromising and still less sacrificing anything distinctively scriptural and Christian.

The sermon gives a clear, strong, bold and unmistakable declaration upon the necessity not only of recognizing, but of magnifying constantly the Holy Spirit as the great source of all real power, dependence upon Him as the condition of all true progress. This is the divine factor, but along with this is the human, co-operating under the guidance of the Divine Spirit with strenuous, constant effort. Labor, toil, patient and unflagging, the condition of progress in all common, secular pursuits, are the conditions also of advance in the individual Christian life, and in the wider realm of the extension and establishment of Christ's kingdom in the world. For solid growth and progress a certain amount of quiet and repose are necessary, and the preacher, looking on to a certain extent, standing apart from our church life as it is seen in Canada to-day, gives this note of warning not unneeded: "We would again call attention to the danger of increasing machinery. Plants will not develop properly if continually transplanted, animals will not develop if incessantly on the move, nor can Christians grow without rest and meditation. Now meditation is the great lack in our Christianity this day." In this connection wise words are uttered for the young, and for the old as well: "There never was an age in which the young stood so prominently forward. This fact should be an incentive to the old to be up and doing, for what would be gained by simply having a change of leaders in the church. God bless the young of every congregation. Bless them in the ranks. But let them never forget that youth is not the age for calm, cool, sober reflection, and if there is to be progress in the whole Church they must submit their judgments and opinions to those of maturer years."

The sermon teaches a broad, statesman-like Christianity, one which, we believe, in its principles and scope, will prove a solvent for all social, racial, industrial and political problems. It is found, in fact, in supreme obedience to Christ as the great controlling law of life and duty.

A mighty incentive to go forward in the publication and spread of Christianity at the present time, the manifest call indeed in the Providence of God to do so, are the wonderful openings and magnificent possibilities which beckon on the hosts of God. It is encouraging to hear Dr. MacKay, who, on other visits, has had to speak discouragingly of the state of our Canadian Presbyterian Church, now speak hopefully of it: "There is cause for gratitude regarding our beloved Zion. Her ministers, as leaders of the people, are endowed with a broad Catholic spirit which I find refreshing as I go up and down the land." This forward movement which has been made, this advance achieved in every direction, is the call of God to arise and boldly press on. "Let the Church arise and gird herself to engage in the mighty contest, rise in the strength of Jehovah and advance with calm, majestic step, conscious of victory ere the first blow is struck." "In the name of our God we will set up our banners."

AN URGENT APPEAL.

THE Church has long been praying for open doors among the heathen. But too often when God has opened the doors the Church has failed to supply the men and the means to enter them, and sometimes the doors thus widely opened have swung to again, and the opportunity has been lost. This seems like a mockery of God, and the Church should either cease asking for open doors, or bestir itself to enter them when the prayer is answered.

The last word from India is in a letter from Mr. Russell, that a very wide door has been opened for work among the Bheels, the aboriginal people, numbering from half a million upwards within our field, among whom we have so long been vainly wishing to plant a missionary. The special urgency now is that, if we do not at once enter this widely opened door, it is likely very soon to close so that we may never again have the opportunity.

The Foreign Mission Committee have just sanctioned the planting of a new station at Dhar, and the question now is, whether they will feel warranted with the funds at present in their hands to undertake the planting of an additional station. Nor is the abandonment of Dhar to be thought of. There also the circumstances are such that if we do not now enter, we are likely long to regret it. The only other course is to put forth special effort to raise necessary funds for the planting of both stations.

Who, of the Lord's stewards will in this call recognize his voice? What is there in our personal expenditure that we can better do without than the Bheels can do without the knowledge of Christ? They are a simple, densely ignorant people; as yet only very partially Hinduised, and very much depends upon our beginning to work among them before they have more to unlearn. One gentleman has offered \$200 to help in meeting this emergency. Will others who are willing please communicate at once, either with the Rev. J. Fraser Campbell, or with the secretary of the Foreign Mission Committee while the General Assembly is in session in London?

A great poet is more powerful than Sesostrius, and a wicked one more formidable than Phalaris. —Landor.

Books and Magazines.

THE ATONEMENT. A lecture delivered by the Rev. Principal King, D.D., at the opening of the theological classes in Manitoba College, April 3rd, 1895. Published by Request.

The reasons which have led Dr. King to discuss this most weighty subject in the opening lecture of the Summer Session in theology are stated to be "the very important place which it holds in the system of divine truth, and its intimate connection with life, the tendency here to misapprehend and misstate its true scriptural character, and there to relegate it to a place of subordinate moment or to ignore it altogether." From this point of view we may expect to find in this lecture, and the reader will not be disappointed, a clear statement of the doctrine, an exposure of the false views of it referred to, and a vindication as far as that is possible in such short compass of that higher, deeper, scriptural view of the doctrine, which is taught in the Scriptures, in our standards, in our Church, and in her pulpits and theological schools.

There is much freshness in *The Century* for June. The frontispiece is a hitherto unengraved bust of Napoleon owned by Charles J. Bonaparte of Baltimore. Prof. Sloane's narrative covers the gap between the conclusion of the Italian campaign and the first victories in Egypt. A notable illustrated out-of-door article by John Muir relates the circumstances of his "Discovery of Glacier Bay" in Alaska. Thomas A. Janvier gives a personal narrative of the visit of the Comedie Francaise to Orange in the south of France. W. D. Howells contributes the first part of a paper of quiet humor entitled "Tribulations of a Cheerful Giver," relating to the question of street charity in New York. "The New Public Library in Boston" is the subject of two articles, one on "Its Artistic Aspects," by Mrs. Van Rensselaer, and the other on "Its Ideals and Working Conditions," by Lindsay Swift, and illustrations accompany the text. The fiction as usual has much variety, including continued stories, and three short ones—one by Mary Hallock Foote, entitled "On a Side Track;" one by F. Hopkinson Smith, "The Lady of Lucerne;" and "The Gentleman in the Barrel," by Chester Bailey Fernald, a new writer, a story of the Chinese quarter of San Francisco. Poems in various keys are contributed by Ella Wheeler Wilcox, John H. Bower, Elizabeth C. Cardozo, Louise Chandler Moulton, Clinton Scollard, R. W. Gilder, Robert Underwood Johnson and others. [The Century Co., New York.]

An intensely interesting illustrated article on the weird ways, strange stories, and customs of "The Indians of America," by Rev. Dr. Pierson, opens the *Missionary Review of the World* for June. Dr. Josiah Tyler, tells of the ignorance, degradation, and cruelty practised in connection with Fetichism in Africa." Two timely and able articles on "Madagascar" come from the pens of Rev. James Sibree and Rev. Geo. Cousins. "Arabia and Its Missions" furnishes the subject for another interesting paper accompanied by a map and illustrations. The work among "The Mountain Whites of America" is also graphically described by Mrs. S. M. Davis. The International department open with an extended and interesting account of our Honan Mission by our returned missionary Rev. Dr. Smith and is followed by "The Missionary Problem," from the standpoint of a Japanese Christian; and "The General Missionary Conference at Toluca, Mexico. The Field of Survey is filled to overflowing with interesting news and intelligent comments concerning the affairs of the kingdom at home and abroad. Funk & Wagnalls Co., 30 Lafayette Place, New York City. \$2.50 a year.

With the June number *The Homiletic Review* closes its twenty-ninth volume. It is a number characterized by extraordinary strength. Dr. D. S. Gregory, ex-President of Lake Forest University, begins a series of articles, which promise to be of great interest, on "The Preacher and the Preaching for the Present Crisis." "Henry Ward Beecher; His Genius, Work, and Worth," is a fruitful subject and is treated by Rev. J. Wesby Earnshaw, in full sympathy and yet with the candor of honest criticism. Prof. T. W. Hunt, of Princeton, contributes an article on "The Evangelization of Early England. Of special note in the Sermonic Section are three sermons on "The Powers that Be;" "Religious Rebuke a Lost Art," and "The Influence of Individuality on Christian Character." The Social Problem is treated by Dr. J. H. W. Stuckenberg with great ability and helpfulness to those who study it. [Funk & Wagnalls Co., 30 Lafayette Place, New York City. \$2.50 a year.]

The number for June of the *Methodist Magazine* is a very excellent one. "Every Day Life in Bible Lands" is continued by the editor, and treats of dwellings, streets, bazars, the whole being very fully illustrated. Mackay of Uganda, of whom there is a good portrait given, forms the subject of an interesting sketch, by the Rev. W. H. Evans. The Rev. A. C. Crews deals in a sensible way with "Church Music." Other subjects dealt with besides continued stories are "John Ruskin, Preacher," "The Ring System of Saturn," "The Late Rev. Dr. Dale," and a short notice of the Countess Adeline Schimmelman and her work. [Wm. Briggs, Toronto.]

The June *Harper* presents a very liberal and varied bill of fare, accompanied as usual in most cases with the best illustrative work. Among many we select the following articles: "House-Boating in China," "A Frontier Fight," "First Impression of Literary New York," "Rome in Africa" giving an account of the ruins of Roman cities in Africa, belonging comparatively to the present; "The new Czar, and what we may expect from him." The Editor's Study, "Monthly Record of Current Events," and Editor's Drawer, contain the usual up to date notes and comments, hints and brief suggestive paragraphs. [Harper Brothers, New York.]

The Family Circle.

THE EMPTY NEST.

I saunter all about the pleasant place
You made thine pleasant, O my friends, to
me;
But you have gone where laughs in radiant grace
That thousand-memored unimpulsive sea.
To storied precincts of the Southern foam,
Dear birds of passage, ye have taken wing.
And, ah! for me, when April wakis you home,
The Spring will more than ever be the Spring.
Still lovely, as of old, this haunted ground;
Tenderly, still, the Autumn sunshine falls,
And gorgeously the woodlands tower around,
Freak'd with wild light at golden intervals;
Yet, for the ache your absence leaves, O friends,
Earth's lifeless pageantries are poor amends.
William Watson in the "Spectator"

WHICH WAS WISER.

Two men tined side by side from sun to sun,
And both were poor;
Both sat with children when the day was done,
About their door.
One saw the beautiful in crimson cloud
And shining moon;
The other, with his head in sadness bowed,
Made night of noon
One loved each tree and flower and singing bird,
On mount or plain,
No music in the soul of one was stirred
By leaf or rain.
One saw the good in every fellow man,
And hoped the best;
The other marvel'd at his Master's Plan,
And doubt confessed.
One, having heaven above and heaven below,
Was satisfied;
The other discontent lived in woe,
And hopeless died.
—Sarah K. Bolton.

A DISCOVERY IN EGYPT.

In his lecture to the Royal Society of Edinburgh, Professor Flinders Petrie, had a remarkable story to tell. He has discovered the remains of a new race of people whose history has to be fitted into the evolution of Egyptian civilization. The story of this great find was preceded by some interesting details of the district he had been working in, a region between Ballos and Negadeh, about thirty miles north of Thebes. This is a limestone plateau cut through by the Nile Valley, down which that river in pre-historic times used to roll in a mighty flood eight or nine miles in width and over a hundred feet in depth. The plateau is full of the remains of paleolithic man, in the form of beautifully worked flints, some of which showed their enormous age by the black-brown staining, while others 5,000 years old by their side, had hardly a trace of weathering. The explorers found here a town and temple, devoted to the worship of the god Set, which Mr. Petrie identified as the Ombi of Javensal's fiftieth satire a discovery which cleared up an obscurity in the Roman writer that had long puzzled scholars. The great "find" took place within a quarter of a mile of this Egyptian town. Here Mr. Petrie came upon the sight of another town whose remains, to their astonishment, showed no trace of anything Egyptian. In the series of cemeteries connected with it, nearly 2,000 graves were excavated, in which "not a single Egyptian object was found, not one scarab or cartouche, not one hieroglyph, not one piece of usual funeral furniture, a head-rest, a kohl-pot, not one Egyptian bead, not one god, not one amulet, not one single piece of Egyptian pottery, such as was found abundantly in the neighboring Egyptian town." Careful investigation established that this race belonged to the period between the 7th and 8th dynasties that is, about 3,000 B.C. They were, Mr. Petrie believes, invaders of the Libyan-Amorite type, who at this period swept into Egypt from the west, dispossessing the inhabitants on that side, and living there in a state of entire separation from the Egyptians. Their method of burial was peculiar. No bodies were mummified or stretched at full length. All were contracted, with the knees bent up to the arms. The fact

that the head was nearly always severed from the body, and the hands often removed, and that the marrow was extracted from the bones, pointed to "ceremonial cannibalism," the custom being to eat some part of the body that the virtues of the deceased might pass into the living. The skulls were those of a people with well developed heads, capable of great things, with thin hooked nose, high forehead, great strength of eyebrows, and straight teeth. Their physiognomy was fine and powerful, the stature being frequently over six feet. The women had long wavy hair, of which some well preserved specimens were found. In art and civilization they were in some directions far advanced, in others singularly backward. There was no writing, and their drawing and sculpture were very rude. Metal was well known. Copper chisels and needles were found, and traces of highly carved bed frames with bulls feet. Stone working was a favorite art, abundance of beautifully-formed vases in all varieties of stone being found. In pottery especially these people excelled, their red vases, exquisitely coloured, being in advance of any Egyptian ware. All these were made by hand, the potter's wheel being completely unknown. This showed the rigorous exclusion of the race from the Egyptians, for had they kept some of the latter as slaves, even these would have been sure to have taught them the use of the wheel. Professor Petrie's general conclusion was that the remains had much in common with those of the Amorites in Syria. Both came from the Libyan people inhabiting the North of Africa, who, about the period of the close of the sixth dynasty, threw off two great branches, one of which found its way into Syria, and the other, marching westward, subdued this portion of Egypt of which he had been speaking, had destroyed the inhabitants, but had been unable to make their way further north on account of the determined front presented to them from Memphis. The district they occupied seemed to have been more than a hundred miles in length, opposite to the great Oasis and the Western Oasis.

THE STAR OF BETHLEHEM.

Some time ago various newspapers of Europe and America contained the startling intelligence that the star which guided the "Wise Men" would again appear. This star was connected with that celebrated one which, 318 years ago, suddenly disappeared from the constellation of Cassiopeia, and it was found that this star of 1572 had previously appeared in the years 1264 and 945, and—if counted back—must have appeared in the year of the birth of Christ. If these facts were well established, we must certainly expect the star to appear again in our days. We should then see a new body in the heavens, entirely unlike any fixed star, to be seen in full daylight, which would, in a short time, again disappear.

Every astronomer in recent times has asked hundreds of questions on this subject. Is it true that the star of Bethlehem will again appear? Is it periodical? Is its place in the sky appointed? The next question is, What really happened in 1572?

It was a few months after St. Bartholomew's Night. Tycho Brahe, the great observer of those days, tells us that "One evening, as I was watching the heavens in my accustomed manner, I saw to my great astonishment, in the constellation of Cassiopeia, a brilliant star of unusual clearness." This was on November 11th, 1572. Three days before the star had been seen by Cornelius Gemma, who spoke of it as "this new Venus." In December of the same year, its luster began to wane, and in March, 1573, it had entirely disappeared, leaving no trace. As to the stars of 945 and 1264, we have no authority except that of the Bohemian astrologer, Cyprian Loricus. No historian mentions them, and the Chinese Chroniclers, who watched all ap-

pearances in the sky with great care, do not speak of them. Even granting the appearance of these stars to have been a fact, their resemblance to the Star of Bethlehem is doubtful. It is true that by counting back we come to the year 630, 315 and 0; but the star should have again appeared some time between 1830 and 1831.

With regard to the Star of Bethlehem there are five assumptions. 1. It had no existence, and the entire statement is a beautiful oriental fairy tale. 2. The fixed star, seen by the Wise Men, was Venus, at the time of its greatest splendor. 3. It was a periodical star like that of 1572. 4. The phenomenon was occasioned by a conjunction of planets. 5. It was a comet. Of these assumptions, the most probable is the second. That it was a periodical star is scarcely likely, for Ptolemy and Ma-tuan-lin would have spoken of it. The fourth statement was suggested in 1826 by the German astronomer Ideler, and repeated by Encke in 1831. In the year 3 B.C., there were conjunctions of the planets, Jupiter, Mars and Saturn, on May 24th, September 3rd and December 5th, but on none of these days were the planets nearer together than a degree, so that the Wise Men must have been very near-sighted to take them for one star. The fifth assumption is also not to be considered, for people already knew how to distinguish a comet from other stars, and besides, we have no knowledge of a comet at that time.

For all these reasons we have not the least occasion to expect the return of the Star of Bethlehem at the close of our century. And even if such a star should appear it would simply be the twenty-sixth such case observed in historical times, and the interest attached to it would be purely astronomical. — *Translated for Public Opinion from the article by Camille Flammarion in the Stuttgart Deutsche Revue.*

A STORY OF A RING.

Travellers in India need to be very wise or very cautious to withstand the persuasions of gem vendors, who besiege them on all sides. Sir William Gregory says that he once met on a steamer a gentleman who wore a very remarkable ring, at which he could not help looking. "I see, sir," said the wearer, "that you are looking at my ring. I bought it in Ceylon. Pray look at it and tell me what you think its value should be." "It is a very finely colored and perfect stone," said Sir William, "but I'm not much of a lapidary, and I could not possibly put a value on it." "Well, make a guess," said the stranger. Sir William remembered a sapphire ring in his own family, which was valued at a hundred pounds, and he guessed the same price for the stone before him. "You are right, sir," said the other. "That was exactly the price demanded for it; but I got it more reasonably. I was on deck when we were leaving Ceylon, and a well-dressed native came up to me and said, mysteriously, 'I have no false jewellery to offer you, sir, but I have come aboard to sell a very fine ring, the property of my brother, who if he does not sell it to-day, will have to go to jail.' He unrolled the ring from one covering of rags after another. 'I want a hundred pounds for it,' said he, 'and its cheap at that.' I said I would not give so much. He insisted on its cheapness. I said I could not consider half that price. We kept on talking, and his price continued to drop until the screw began to move, and the boatswain to cry, 'All strangers ashore.' He turned to me with a look of supplication and said, 'Well, what will you give?' 'What I have in my hand,' said I. It was half a crown. Take the ring,' said he. 'May it relieve your brother from going to prison,' was my valedictory salute, as he hurried away. "This is the story of the ring I wear, and I have found that my friend was no loser by the transaction, for the sup-

posed stone is glass, the supposed gold of the setting is brass, and the whole is worth about eight or ten pence."

NATURE'S TEMPLE.

Nature's Temple is not a hueless monotonous structure like the pyramids of Egypt. It is richly decorated. Every stone is painted with fair colours, accurately toned and in perfect harmony. Not a rock that peers above the surface of the earth, but is clothed with the rainbow tints of moss and lichen, and wreathed with the graceful tendrils of fern and wild flower. And when the living hues of plants are absent there is compensation in the bright reflections of the heavens. The mountain ranges of northern Europe are destitute of the emerald verdure of the Alps, but they are covered instead with purple light as with a robe, and gather out of the sky at sunrise and twilight hues softer than the plumage of a dove, and more brilliant than the petals of the rose or violet. Even works of human art are decorated by nature with a picturesque glory of light and colour in keeping with her own landscapes. Like a loving mother she takes back into her bosom the building that man has abandoned, and clothes its garish nakedness with a Joseph's coat of many colours. The castle or the abbey left untenanted falls into ruins; but nature whose profound peace succeeds all strife of man, and whose passive permanency mocks his false perishing creeds—steps in to claim her reversion, and wherever her soft finger touches there new beauties spring up and shame the artist's proudest triumphs. His frescoed walls are obliterated with brighter pictures and nobler lessons of wall flower and peony: and over his sculptured arches and leafy capitals she twines her ivy in shapes of living grace such as no art of man can imitate. *Rev. H. MacMillan, LL.D.*

THE SENSES.

Dr. Alexander Whyte, Edinburgh, has been lecturing recently on the "Holy War." He concludes his lecture on Ear Gate thus: "Shakespeare speaks in 'Richard the Second' of 'the open ear of youth,' and it is a beautiful truth in a beautiful passage. Young men who are still young men, keep your ears open to all truth and to all duty and to all goodness, and shut your ears with an adder's determination against all that which ruined Richard—flattering sounds, reports of fashions, and lascivious metres. 'Our souls would only be gained by the perfection of our bodies were they wisely dealt with,' says Professor Wilson in his 'Five Gateways.' And for every human being we should aim at securing so far as they can be attained, an eye as keen and piercing as that of the eagle; an ear as sensitive to the faintest sound as that of the hare; a nostril as far-scenting as that of the wild-deer; a tongue as delicate as that of a butterfly, and a touch as acute as that of the spider. No man ever was so endowed, and no man ever will be; but all men come infinitely short of what they should achieve were they to make their senses what they might be made. The old have outlived their opportunity, and the diseased never had it; but the young, who have such an undimmed eye, an undulled ear, and a soft hand; an unblunted nostril, and a tongue which tastes with relish the plainest fare—the young can so cultivate their senses as to make the narrowing, which for the old and the infirm encircles things sensible, widen for them into an almost limitless horizon."—*Great Thoughts.*

Rev. Dr. George Matheson, of Edinburgh, when intimating the appearance of his pulpit of Rev. W. J. Macdonald of St. Brycedale Free Church, Kirkcaldy, remarked that by the irony of fate the two most original men he knew were of the Free Church. Mr. Macdonald and Rev. H. Black, of Paisley.

Our Young Folks.

TWO LITTLE FEET.

Two little feet went pattering by
Years ago!
They wandered off to the sunny sky
Years ago!
Two little socks, well wrinkled and worn,
Move me to tears with their memories born
Years ago!

Dear little feet that ran here and there
Years ago!
Creeping, climbing about everywhere
Years ago!
Crept never back to the love they left,
Cumbered never more to the arms beneath
Years ago!

Again I'll hear those dear little feet
Pattering by!
Their music a thousandfold more sweet
In the sky!
I joy to think of the Father's care
That holds them safe till I meet them there
By and by.

AND WHEN THEY ALL MEET!

"Come to the love-feast, Pussy; we want you
right away."
"I'm busy catching birds, sir; I'll come some
other day."
"We're going to have a love-feast, Sir Ioad, and
wait for you."
"I'm busy catching flies now, and won't to-mor-
row do?"
"Come to the love-feast, Robin, we need your
merry song."
"I'm busy catching insects, but I'll be there ere
long."
"Grave Mistress Owl, a love-feast waits your
wisdom so sublime."
"I'm killing mice at present, sir; I'll come an-
other time."
So they postponed the love-feast till they could
find a day
When none of the guests could find an animal
to slay!

—Ames R. Wells, in the Outlook.

There's no place been yet discovered
Or by mortals ever trod,
Where a man can hide his actions
From the watchful eye of God.

Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked will
Betrayed and baffled still,
For the heart from itself kept,
Our thanksgiving accept.
—W. D. Howells.

A TALK ABOUT SPIDERS.

Instead of despising spiders one should regard them as friends and benefactors, for they are bitter enemies of flies and snakes, and never did a general in battle display more ingenuity than these extraordinary insects. Says the *Weekly Recorder*.

In support of the statement that a spider makes a good wife and devoted mother, Bonnet vouches for the following.

He threw a spider with her bag of eggs into the pit of an ant lion. The latter seized the eggs and tore them from the mother, whom Bonnet then forced from the pit. But the heroic little creature returned and allowed herself to be dragged in and buried alive rather than desert her children.

Should you place a spider and her eggs under a tumbler on a marble mantel, the mother will set to work to spin a web under her eggs in order to lift them from the cold surface which she has sense enough to know will chill them.

There is one species of mother spider that is a veritable Amazon, and that decorates her cocoons with the heads, bodies and gauze wings of her victims until the tiny, clean, silken sac is completely covered with trophies. A second cocoon is added after a few days, then a third and fourth, and as many as eight have been counted, each one decorated by the little mother by the scalps of her prey. This habit is known to scientists as "scalpage," and enables them to recognize this particular species.

The spider can be domesticated and will show great affection, even learning to feed from the hand of one who is kind to it and with whom it becomes acquainted. The great Lauzun in captivity, tamed and fed a spider in his cell. His jailor and the soldiers who guarded him tried to do like-

wise, but the spider refused to take food from any hand save that of Lauzun.

The ingenuity of the spider is something astonishing. If it finds its web is not stretched tightly enough and is swayed by the wind, it will suspend small stones, matches or other objects which will steady the whole structure. Here is an instance.

A violent storm blew a spider's web suspended on a veranda, and broke it. Instead of building a new web, the spider let himself down to the ground and crawled to the spot where a wooden fence had been blown down by the storm, selected a splinter, fastened a thread to it, turned back and hung it by a strong thread to the bottom of the web, about five and a half feet from the ground. A careless servant knocked it down, but the patient insect immediately let itself down, found it and hung it up again. When the storm was over, the spider mended the web, broke the supporting thread and allowed the splinter to fall to the ground. The writer has seen the same tactics employed with matches.

The spider is a clever thief. The sexton of the Church of St. Eustace, in Paris, was at a loss to account for the nightly disappearance of the oil in one of the swinging lamps. Every night he replenished the oil and every morning it was gone. At last he determined to watch and discover the knave who stole the oil. The thief proved to be an enormous spider, who spun down from the ceiling and drank the oil!

One more incident of the spider's thieving propensities: A gentleman possessed a gold scarf pin, the head of which was a small green enamel fly. It was his custom to place it on the mantel in his room when he went to bed. One day it was missing and a maid was accused of having stolen it. When the detectives searched the room they saw something glittering on the ceiling and the pin was discovered firmly enmeshed in a spider's web! The spider had undoubtedly mistaken the fly for the real article.

As a rule, the spider is a solitary insect. There are a few species where the male and female dwell together, and there are a few large colonies to be found on boat-houses and piers, but, generally speaking, the spider lives alone, and fights every creature that dares approach its home.

LIKE A FAIRY TALE.

The Dowager Empress of China has had a romantic history. She was an extremely beautiful girl, the daughter of poor parents who lived in the suburbs of Canton. When the family was starving she, knowing her commercial value, persuaded her parents to sell her as a slave. She was purchased by a renowned general, who, delighted with her beauty, disposition and general cleverness, adopted and educated her as his daughter. When, later, the general was summoned to Peking he could think of no finer gift to offer his sovereign than his daughter. The Emperor found her so charming that he made her his wife. When her husband died, in 1868, this slave-empress became regent, the present emperor being only seven years old. She found China crippled by debt and torn by internal rebellions, yet five years ago, when she handed over the governing power to her son, peace and prosperity reigned throughout the vast empire.

A STEP TO SUCCESS.

"Boy wanted. Call at the office to-morrow morning." At the time named there was a host of boys at the gate. "Now, boys, when I only want one of you, how can I choose from so many?" He invited them into the yard, drove a nail into one of the large trees, and taking a short stick, told them that the boy who could hit the nail with a little distance from the tree should have the place. The boys all tried hard, and, after three trials, each failed to hit the nail. The boys were told to come again next morning, and this time, when the

gate was opened, there was but one boy, who, after being admitted, picked up the stick, and, throwing it at the nail, hit it every time. "How is this?" said the overseer. "What have you been doing?" And the boy, looking up with tears in his eyes, said: "You see, sir, I have a mother and we are very poor. I have no father, sir, and I thought I would like to get the place, and so help all I can; and, after going home yesterday, I drove a nail into the barn, and have been trying ever since, and have come down this morning to try again." The boy was admitted to the place. Many years have passed since then, and this boy is now a prosperous and wealthy man; and at the time of an accident at the mills he was the first to step forward with a gift of \$500 to relieve the sufferers. His success came by perseverance.

PRESBYTERY MEETINGS.

GUELPH. This Presbytery met in Chalmers' Church, Guelph, on the 21st day of May, under the Moderatorship of Mr. Blair, B.A. The names and standing of students residing in the bounds were recorded. Inquiry was made as to the holding of evangelistic services in the congregations in the bounds, when it appeared from the answers received that in some cases special services had been conducted without aid from outside sources, but that in most special attention had been given to district prayer meeting, apparently to the gratification of those attending and with encouraging results. The committee appointed to consider and suggest what arrangements should be made in connection with the approaching jubilee of Dr. Wardrope, as a minister of the gospel, gave in their report which was discussed and adopted, with one or two additions, and was to the effect that a special meeting of Presbytery, to which the congregation and public shall be invited, in honour of the occasion, be held in Chalmers' Church, Guelph, on the 13th August, beginning at 4 o'clock in the afternoon, and continued in the evening, that a sermon be preached, that Mr. Mullan deliver an address as representing the Presbytery, and that Dr. McLaren, Prof. of Knox College; Dr. Grant, Principal of Queen's College; Dr. J. K. Smith, of Port Hope, and Mr. J. B. Duncan, of Parry Sound, be invited to attend, and that an engrossed address be prepared and presented to Dr. Wardrope, expressive of the Presbytery's regard for him, and congratulating him on the long period during which God had spared and blessed him in the ministry of the gospel of His Son. The committee was continued to carry out these arrangements. The committee appointed to draft and forward a resolution of condolence with Mrs. Haigh and family on the death of their late husband and father, stated that they had discharged the duty assigned them, and produced a copy of the resolution, which was taken as read. The Board of Knox College having met on the 20th ult., and agreed to recommend to the General Assembly the name of Dr. McIntosh, of Philadelphia, the Presbytery agreed to cordially approve of the recommendation. A resolution was adopted expressive of gratification at the election of Mr. Mullan to the Moderatorship of the Synod recently held at Orangeville, and of their congratulations to him on the honor conferred. Dr. Jackson submitted an Overture ancient new Hymnal Tunes to the effect that no Hymns be printed in duplicate in the editions with music that hymns which have been wedded to familiar tunes be set to those tunes, that not more than one tune be set to a hymn, regard being had, however, to the best efficacy of the Hymnal as a devotional praise medium. The overture was adopted and Dr. Dickson and Mr. Atkinson were appointed to support it on the floor of the Assembly which was memorialized to deal with it directly and not to relegate it to the Committee on the Hymnal. Dr. Dickson presented the report of the Committee to carry out the arrangements previously sanctioned for holding a convention of the Societies of Christian Endeavor connected with congregations in the bounds. The report contains a number of resolutions which had been adopted, and ultimately the Presbytery resolved to overture the General Assembly to devise such measures in its wisdom as may tend to bring all such societies into more vital connection with the Superior Courts of the Church and in harmony with the genius of Presbyterianism. Dr. Dickson and Mr. Daniel Strachan were appointed to support the overture before the Assembly at its meeting in London in June next. The clerk reported that the overture adopted by the Presbytery at its meeting in Orangeville has been adopted by the Synod for transmission to the General Assembly. Dr. Dickson and Dr. Torrance were appointed to support the overture which has been lying on the table of the Assembly for some time, that a change be made in the method of appointing the standing committees of the Church.

MAITLAND. This Presbytery held its regular meeting at Wingham, May 21st., Rev. A. Y. Hartley, Moderator *pro tem*. A basis of union between Knox Church and Melville Church, Brussels, unanimously agreed to by the congregations of those Churches and supported by commissioners, was submitted, and was unanimously adopted by the Presbytery. It provides that the

sessions of the two congregations shall constitute the Session of the united congregation, the Boards of Management of the two congregations shall form the Board of Management of the united congregation, the Rev. John Ross, of Melville Church, shall be the minister of the united congregation, the stipend to be \$1,200 per annum and six weeks vacation each year. A declaration of the union of the aforesaid Churches shall be read from the pulpit of each of the Churches concerned. A petition from the congregation of Knox Church, Brussels, asking the consent of the Presbytery to the sale of the property of Knox Church by the trustees of the said Church, the proceeds to be applied to pay off the congregations indebtedness was granted. The Rev. J. L. Murray, M.A., Kincairdine, was congratulated on being made Moderator of the Synod of Hamilton in London. A call from St. Helen's and East Ashfield was presented by Mr. McLennan, signed by 176 communicants and 93 adherents, in favor of Mr. W. T. Hall, licentiate, stipend \$500 per annum and manse, and glebe of five acres. The call was supported by commissioners and sustained as a regular gospel call. A call from Belgrave and Calvin Church, East Wawanosh was presented by Mr. Anderson. The call was moderated on the 14th ult. Names appended, 130 communicants, 69 adherents, stipend \$850 and manse. Commissioners were heard in support of this call which was also in favor of Mr. W. T. Hall, licentiate, and sustained as a regular gospel call. Mr. W. T. Hall, who was present, asked for a brief time to consider and give his decision on these calls which was granted. Provisional arrangement was made for ordination and induction. The Rev. James Stalker, D.D., of Glasgow, Scotland, was unanimously nominated professor for Knox College, Toronto. It was agreed that one-third supply for vacancies be asked from the committee on distribution of probationers. Circulars from several Presbyteries were read intimating their intention to ask leave of the General Assembly to receive as ministers of the Presbyterian Church in Canada ministers from other Churches as named below:—Presbytery of Inverness, the Rev. Wm. Peacock, of the Congregational Union of Nova Scotia and New Brunswick; Sarnia, Rev. Mr. Hale, of Point Edward, a minister of the Church of England; Regina, Rev. S. O. Irvine of the Methodist Church Kingston; Rev. Thos. J. Thompson, Presbyterian Church U.S.; Minnedosa, Mr. John Wray, licentiate Presbyterian Church U.S.; Portage-la-Prairie, Rev. J. B. Fauset, Methodist Church U.S.; Montreal, Rev. James S. Black, Presbyterian Church U.S.; Saint John, N.B., Mr. R. McDonald, licentiate Presbyterian Church U.S.; Montreal, Rev. C. J. Hastings, Presbyterian Church U.S.—JOHN MCNAMAR, Clerk.

LONDON. This Presbytery met on the 13th ult., in First Church London, Rev. Geo. Sutherland, Moderator. Rev. Dr. Stalker, of Glasgow, was nominated by the Presbytery to fill the chair made vacant by the death of the late Rev. Professor Thompson. Circular letters were read from the Presbyteries of Minnedosa and Regina, intimating their intention of asking leave of the General Assembly to receive respectively as ministers of this Church:—Mr. John Wray, licentiate of the Presbytery of Philadelphia, U.S.; and Mr. T. O. Irvine, minister of the Methodist Church, Broadview. Mr. Talling presented the annual report of statistics and finances for 1894. It was agreed to receive the report. After discussion it was then agreed that the report be printed and circulated among the congregations of the Presbytery. Mr. Thomas Wilton reported in connection with services held at Iona Station. On motion of Mr. Little, duly seconded, the report was received and the services were in the meantime discontinued. Intimation was received from Paris Presbytery that the translation of Mr. R. W. Leitch was granted. It was then agreed to appoint his induction to the charge of Delaware and Caradoc on the 28th ult., in St. Andrew's Church, Delaware, the Presbytery to meet at 11 a.m. for business, and at 2 p.m. for the induction in due time. On motion of Mr. Macdonald it was agreed to overture the General Assembly to arrange the subjects assigned to the various chairs in Knox College. The Presbytery appointed the following committee to draft the overture, Messrs. J. A. McDonald, A. F. Henderson, J. Milley, R. Johnston and Samuel Lawrence. Mr. McDonald, convener. The committee at the afternoon sederunt submitted the overture, which was agreed to; and the clerk was instructed to send a copy to the Senate and Board of Knox College, as well as to the clerk of the General Assembly.—GEORGE SUTHERLAND, Clerk.

LIATHAM. This Presbytery met in special session at Comber on Wednesday 29th ult. A call from Leamington to Mr. W. Patterson, licentiate, was presented, sustained, and accepted, and it was arranged that the ordination and induction should take place at Leamington on Tuesday, 11th June next, at 11:30 a.m., Mr. Gilchrist to preside, Mr. Mustard to preach, Mr. Manson to address the minister, and Mr. Tolmie the people. Rev. Dr. Stalker, of Glasgow, was unanimously nominated as Professor in Knox College.

Rev. John Fairlie having been five years in Lansdowne, Sabbath, May 26th, became an anniversary occasion. The services were conducted by Dr. Ross of Queens, and J. J. Wright of Lyn. A social gathering on Monday evening showed the affection and esteem in which Mr. Fairlie is held by his people. Addresses were given by Dr. Ross, J. J. Wright and Mr. Gracie of Gananque. The proceeds will form a nucleus fund for church enlargement.



The contrast between disease and health is as sharply marked as that between darkness and light. The sufferings of disease make enjoyment of life impossible and perfect health makes even a commonplace existence

a bright and happy one.

The truest thing about disease is that most of it is needless. Nine-tenths of it can be subdued by very simple remedies. Even that most dreadful malady, consumption, can be cured in 98 cases out of a hundred, if it be treated in its early stages with Dr. Pierce's Golden Medical Discovery.

Consumption is a disease caused by impurity of the blood, and the first thing to be done in its treatment is to make the blood pure, rich and wholesome. That is half the battle. The other half is the impregnation of the blood with cleansing, healing, invigorating medicines. The "Golden Medical Discovery" does both. It first puts the whole digestive system into perfect order, rids it of all impurities and from the vantage ground so gained, reaches out to every fiber of the body and restores all to perfect vigor. It cures many diseases, simply because many diseases spring from a set of common causes. The same disorder may lead to different symptoms in different people. What might be only a little indigestion in one person, may combine with a slight cold in another and result in consumption. A treatment that tones up the whole system is always the safest. A medicine that is good for the general health is pretty sure to cure ordinary diseases. Six cents in stamps with this notice, sent to World's Dispensary Medical Association, Buffalo, N. Y., will bring a large 160 page book. It contains photographs and letters from hundreds who have been cured by Dr. Pierce's Golden Medical Discovery.

Ministers and Churches.

The Rev. J. W. Penman's address is now Windsor Mills, Que.

Mr. W. T. Hall has declined a call to St. Helen's and East Ashfield congregations.

Leave has been granted Knox congregation, of Mitchell, to provide their own supply for four months.

Rev. Dr. Macrae has concluded twenty-one years' pastorate of St. Stephen's Church, St. John, N.E.

The congregation of St. Andrew's Church, Lindsay, is calling the Rev. J. W. McMillan, B.A., of Vancouver, B. C.

The Rev. A. B. Winchester is Moderator of the session of Central Presbyterian Church, Victoria, during its vacancy.

Mr. Wm. Patterson, a graduate of Montreal College, has been unanimously called to Knox Church, Leamington, Ont.

Rev. Prof. Campbell, LL.D., conducted anniversary services in the Presbyterian Church, Orillia, on Sunday of last week.

Rev. G. B. Greig, formerly of Knox Church, Paisley, has been inducted as pastor of the congregation of Cookstown, Simcoe county.

About seven hundred partook of the communion at St. Andrew's Church, London, recently, and twenty-nine new members were received.

Rev. Dr. Thompson, Aylmer, leaves this week for Brandon, where he will supply the pulpit of the Presbyterian Church, during the summer months.

Mr. P. W. Anderson, a Knox College student, will occupy the pulpit of St. Andrew's Church, Fergus, during the absence of Rev. J. B. Mullan, who is going to Europe.

The Woodville congregation in the Presbytery of Lindsay, have given a unanimous call to the Rev. J. McD. Duncan, of Tottenham and Beaton, in the Presbytery of Barrie.

The sacrament of the Lord's supper was commemorated at St. Andrew's Church, Lindsay, on Sabbath last. Rev. R. P. McKay, B.A., of Toronto, conducted the services.

At a special meeting of the Presbytery of Victoria the Rev. J. Munro Gibson, D.D., of London, England, was nominated as successor to the late Prof. Thomson, of Knox College.

Rev. Robert Pogue, who with his bride has been visiting friends in Tyendinaga and Thurlow, has accepted a call from the Presbyterian congregation at Stayner in Barrie Presbytery.

The Rev. Dr. Sexton, who has been on a visit England, where he has been preaching and lecturing for the past two months, arrived at Montreal, on the ship *Oregon*, on the 27th ult.

At a meeting of the Presbytery of Victoria, on Tuesday, May 21st, the resignation of the Rev. P. McF. McLeod, of the pastoral charge of Central Presbyterian Church, Victoria, was accepted.

On a late Sabbath Rev. Principal Grant, D.D., conducted the communion service in the Presbyterian Church, Manse Grove, Eldon. The occasion will long be remembered by those who were privileged to be present.

The Rev. J. N. Tanner has been inducted at Omenee. The Rev. A. McWilliams, B.A., presided; Dr. Torrance, of Peterboro', and others took part in the interesting services. The young minister was warmly welcomed by the people.

An interesting children's service was held in Chalmers Church, Elora, on Sabbath morning, when the regular pastor, Rev. Mr. Horne, officiated. Mr. Peter Scott, a student of Knox College, and an Elora boy, preached an able sermon in the evening.

A large audience attended the Presbyterian Church, Markdale, on a late Sunday evening, when the pastor, Rev. J. Hunter, preached an excellent sermon to the Oddfellows. Mr. Hunter is growing in popularity both in his pulpit and pastoral work.

The Presbytery of Maitland will hold a special meeting in Knox Church, Belgrave, on Tuesday, June 11th, at 1 p.m., to conduct ordination trials of Mr. W. T. Hall, graduate of Knox College, Toronto, and at two o'clock the ordination and induction services will commence.

The Rev. Dr. McKay, of Woodstock, Ont., the eminent prohibitionist, has been chosen by his Presbytery as President of the Young People's Society of the Church. The Doctor is gifted with virtues which endear him to the young people, and in this new relation his opportunity for advancing the cause of moral reform will be enhanced.

The Rev. R. G. McBeth, of Winnipeg, has been lecturing at Birtle, Man., visiting before he returned the historic site of Fort Ellis, about twelve miles distant from Birtle. Mr. McBeth considered the view of the Assiniboine valley and Beaver Creek ravine at this point one of the finest in the North-west, even apart from the interest of its associations.

The old St. Gabriel Church, corner of St. James and St. Gabriel streets, Montreal, is about to assume another role in its long and varied existence. In future it will be the headquarters of the inland revenue police, whose head offices have adjoined the Church for many years. Of late years the ancient edifice has been utilized by the government free art classes.

Rev. J. W. Mitchell preached on a recent Sabbath in Haynes avenue Presbyterian Church, St. Catharines, and assisted in the celebration of the Lord's Supper at St. Davids, when the fruits of the recent evangelistic services there were gathered in. Singularly enough, another gentleman of the same name, who is going to China as a missionary, preached the same day in the First Presbyterian Church, St. Catharines.

Mr. W. G. Smith, graduate of Knox College, was ordained, at Callander on Tuesday, the 24th inst., by the Presbytery of Barrie. Mr. Findlay presided and addressed the newly ordained minister. Mr. Cochrane, of Sundridge, preached the sermon, and Mr. McMillan, of North Bay, addressed the people. Mr. Smith's appointment is at the earnest desire of the people on this field and it is hoped that much good will be the result of his labors among them.

A week ago last Sunday, Rev. C. J. Cameron officiated in the pulpit of St. John's Church, Brockville, for the last time before leaving on a three months' leave of absence for a trip to the Old Country and Europe for the benefit of his health. He announced that during the month of June a recent graduate of Queen's College, Kingston, would preach, and Dr. Mowat, Dr. Smith, Prof. Ferguson and Prof. Nicholson, of Queen's, during the months of July and August.

Dr. Smith, of Kingston, conducted the anniversary services in St. Andrew's Church, Peterboro', June the 2nd. The sermons were much appreciated by the large congregations. It being just four years since the induction of the Rev. A. McWilliams, flattering reference was made to the exceptional growth of the congregation during these years. On Monday evening the doctor delivered a most interesting lecture to a large audience, on the "Boys I knew At Home."

The Ottawa *Journal* of the 29th ult. says: The Rev. R. E. Knowles was last night tendered a "welcome home" by the congregation of Stewart Presbyterian Church, after his return from the south. The building was tastefully decorated. Across the face of the pulpit was the word "welcome," worked in lilac blossoms. Mr. J. J. Campbell read an address of welcome. Mr. Knowles replied feelingly, and gave a brief account of his trip. At the close refreshments were served, and a social re-union indulged in.

The Rev. R. M. Craig, of Fergus, who has been spending the winter in the South for his health, writes from Kansas City: "After spending nearly six months and enjoying a most delightful winter in the mountains, with constant sunshine and but little snow, we left Catskill on the evening of the 16th ult., in a blinding snow storm, which continued until Friday morning covering the ground to the depth of two feet, just what the country needed as there had been no rain fall during our stay in the Territory."

All is in readiness, says the Chatham *Banner*, for the removal of the old frame Presbyterian Church, Blenheim, further South, so as to allow the new and handsome structure to be erected in nearly the same situation as that so long occupied by the present building, which is one of the best known landmarks of the town. This old building has seen a great many of the ups and downs of life, as well as been the silent witness of most of the joys and sorrows of the large number of Blenheimites who have given in their adherence to the great Presbyterian faith. Many a pleasant reminiscence, as well as numerous sorrowful tales, could be told, if these bare walls were gifted with speech.

The death is announced of the Rev. Archibald Brown, formerly well known in Ontario. The deceased was born in Kilmarnock, Scotland, in 1835, and, after a course in Glasgow University, came to Canada to Mono Mills, Toronto Presbytery, where he was ordained and inducted. In 1875 he took charge of the work in Lyn and Yonge, laboring with faithfulness and success, as the two fine churches erected during his pastorate testify. Other Canadian fields in which he labored were Meaford, Ontario, New Dublin, and Nova Scotia. Mr. Brown was a life long student and an accomplished linguist and astronomer. His death took place at Chicago, on his way home from Colorado, and the immediate cause was an attack of pneumonia.

The occasion of the induction of the Rev. J. J. Cameron, M.A., formerly of Woodlands, into the pastoral charge of Athens was a happy day for that people. Mr. Cameron was placed over them at first in the capacity of an ordained missionary, and so satisfied were they of his ability, prudence, and Christian deportment that he was called to be the pastor of the congregation with the hearty approval of all. The Rev. Mr. Wright presided and inducted the minister. The Church was well filled with an intelligent congregation. The Church is a handsome stone structure, once the property of the Methodists; it stands near the centre of the town and is almost free of debt. A new manse is already spoken of. A few years ago such a thing as a Presbyterian Church in Athens was not thought of; now the indications are that of sure and steady growth. Both pastor and people are to be congratulated upon the happiness of the settlement.

The Provincial Union of the Christian Endeavor Society of British Columbia was held in Victoria from the 14th to the 16th ult. Tuesday and Wednesday meetings were held in First Presbyterian Church, and were presided over by the Provincial President Rev. Dr. Campbell, and Wednesday meeting in St. Andrew's Church, where the president elect, Rev. Mr. Chestnut, presided. Delegates were present from every part of British Columbia. The reports were

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models of literary culture, and neatness; *multum in parvo* could be said of all of them. All the reports showed the Endeavor work to be in a live condition. The papers read were carefully prepared and very instructive. Mr. J. C. Brown, ex-M. P. P. gave an excellent address on "Good Citizenship." Rev. Dr. Clarke, of Boston, the originator of the Christian Endeavor movement was present, and proved a host in himself. On Wednesday evening he gave an address on the secret of the success of the society, and its phenomenal progress, which will never be forgotten by those who had the pleasure of listening to him. He closed the convention by a consecration meeting, which was very refreshing. The next annual convention will be held in New Westminster.

A LONG AND MOST USEFUL MINISTRY.

On the occasion of the Rev. Dr. Cochrane entering upon the thirty-fourth year of his ministry in Zion Church, Branford, the *Courier* of that city expresses itself in language of kindly feeling and appreciation which we believe represents the sentiment of the whole city as it does that of the Presbyterian Church in Canada:

"On Sabbath, May 12th, the Rev. Dr. Cochrane entered on the thirty-fourth year of his ministry in Zion Church. He preached morning and evening with great force and power to crowded congregations. A third of a century as pastor of one church is a great record, and during that period a new generation has sprung up all around him. Scarcely a score of men and women are members of the church to-day who were members when the reverend gentleman accepted a unanimous call to the pastorate, the vast majority of the congregation of that time having crossed to the great beyond.

"During all these years the doctor has been true to the church and its people, and with the increased membership principally brought about through his efforts, his power for good has become more and more extended. To-day he is the beloved pastor of a congregation which is probably one of

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TEABERRY.

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"The reverend gentleman apart from his duties as pastor has taken part in every good work which has had for its aim and object the advancement of the city of Brantford, and we may be allowed to say the Dominion of Canada as a whole. The amount of work he performs is simply marvellous, and the Courier, in conjunction with countless others, hopes that he may long be spared to continue doing good here and elsewhere throughout the Dominion."

ENGLISH PRESBYTERIAN SYNOD.

Newcastle-on-the-Tyne was the scene of the meeting of this Synod. Since the days of Knox Presbyterianism has had a footing in the place and now it is influential in the city and surrounding district. The Presbytery to which it belongs contains 45 congregations, a membership of 12,556 and an income for all purposes of over \$162,000. The attendance this year is very large including 300 ministerial members, and of 297 congregations, 293 have sent elders. The Rev. Dr. Muir, of Egremont, the retiring Moderator, preached from Acts i. 8, "Ye shall receive power," etc. "The presence and power of the Holy Spirit the Church's supreme need" was the subject, and the discourse was admirable. The Rev. Richard Leitch, M.A., of Newcastle, by a cordial and unanimous vote was chosen Moderator. He was long an intimate friend and co-worker with the late Rev. Principal Cairns. According to the prevailing custom among Presbyterian bodies in Britain he delivered an elaborate opening address taking for his subject, "A needed revival of English Puritanism," the occasion for his taking this subject being the harmful influences of the Sacramental Revival, which has taken place in England within the past fifty years. "A revival of English Puritanism," he said, "meant a revival of all that was purest and best in reformation theology, of doctrinal preaching, of Christian heroism, of family worship, of self-sacrificing zeal for God, of a love for the Bible and the Lord's day, and of those great truths which are embodied in our Protestant creeds and confessions, and which form the staple of God's revealed mind and will." When these disappeared, theology languished and spiritual religion became almost unknown. One of the great needs of the present day was a revival of the preaching spirit and power of Puritanism. If our churches ever become mere music halls, and our religious services, religious concerts, then the power of the church would wane, and (he added with an emphasis which the Synod audibly endorsed) it would deserve to wane.

On the morning of the second day, Tuesday, the Synod observed the Lord's supper. After that delegates were received from the Free and United Presbyterian Churches of Scotland, and the Calvinistic Methodist Church, of Wales and the Rev. Principal Douglass, D.D., of Glasgow, for the Free Church; the Rev. John Young, of Glasgow, for the U.P. Church, and the Rev. William James, B.A., of Manchester, of the Welsh Calvinistic Methodist Church, spoke for their respective bodies. The rest of the day was given up to reports on home missions, on morals and religion, and on work among the Jews. Among other things the first proposed the setting apart of five ministers for evangelistic work during the year their efforts to be concentrated on one Presbytery. It was resolved in connection with the second to petition Parliament in favor of a day closing and local option. The starting of a new mission among the Jews in Aleppo was also sanctioned.

In the evening a missionary meeting was held, and on this account the Synod met in a much larger church, which was filled with an interested audience. The Foreign Mission Committee reported through its convener, Mr. H. M. Matheson, who spoke in a hopeful spirit of the church's work in China, and of the effects of the war upon the mission. The Rev. Mr. Ewing, of Birmingham, spoke on Jewish missions, the Rev. Dr. Munro Gibson made "a most eloquent and telling speech" on behalf of the New Church Building Fund, and Dr. Anderson of Formosa dealt in a very interesting way on the probable effect of Japanese rule in that island. During the earlier sittings of Synod, Mr. H. M. Matheson gave notice of the following resolution:—"That the Synod gratefully recognize the generosity of Mrs. Lewis and Mrs. Gibson in their offer of a site at Cambridge, and a sum of money toward the erection of college buildings there. In view, however, of all the circumstances of the case, the Synod deem it inexpedient to remove the Theological College of the Church from London."

The Rev. John Watson (Ian MacLaren) on Thursday made a motion of some length the substance of which was to remove to Cambridge and supported it in an able speech, seconded by Mr. Henry Robson, of London. Mr. Hugh Matheson and Rev. J. Douglas Watters, M.A., spoke ably against removal. The debate which was on the most exciting subject before the Synod was marked by great ability, moderation, wisdom and Christian spirit. Upon division the motion to remove to Cambridge was carried by a majority of thirteen. Mr. Matheson and others who at first dissented, after conference with the majority withdrew their dissent, and this crucial question was happily settled.

A strong resolution was moved and carried by acclamation condemnatory of the barbarous atrocities of the Turks against the Armenians.

The home mission work of the Church was reported on by Sir George Bruce. It appeared that interest in this work is far from being what it ought to be, many churches doing nothing, other strong churches doing little, and the fund generally falling behind. It was agreed in this connection to appoint if the Home Mission Committee saw fit an agent to raise £50,000 for church building and debt extinction. On this subject Dr. Gibson, whose own congregation raised a large sum for home missions, made a powerful speech and used with telling effect what our Church has done in the North-west.

The Rev. W. Hutton Brakenhead reported on "The State of Religion and Morals." It stated that the total membership of Temperance Societies and Bands of Hope was 27,423. His address referred sadly to the growing prevalence of gambling and betting in connection with games and races and the injury this was working in society.

The Foreign Mission report dealing with work in China stated that the native membership stands at 4,464,199 more than in 1893. Native pastors, entirely supported by their own congregations, are two more than last report, the increase being in Swatow. Native preachers, 117, against 110. Theological students, 40—4 less than in 1893. Organized congregations, 45; preaching stations, 101—total, 146, the same as in last report. The income, however, has been below expenditure to the extent of £3,000, which has been made up only by falling back upon a reserve fund for that amount. The statistics of the church showed 297 congregations, membership, 68,997 and a total congregational income of £234,543.

Ministerial support in this Church includes, (1) a Sustainment Fund from which there is an equal of £200; (2) an Aged and Infirm Minister's Fund, 10 annuitants receive from this fund £50 and £340 each per annum; (3) a Widow's and Orphan's Fund, from which there is derived an actual revenue of £2,105.

A committee on Public Praise reported favorably of work accomplished. Reference to the common hymn book for the federated Presbyterian Churches called forth strong opposition to the idea, and a motion to continue the committee to do this work showed 131 against to 151 for.

Instruction of Youth Committee reported 209 taking part in the Bible Band examinations, 1,200 in the Sabbath School examinations; 450 Sabbath Schools in connection with the church, \$2,596 scholars and 7,532 teachers; 1,020 scholars had during the years become communicants. As amongst ourselves many congregations show only a very languid interest in the schemes of this committee.

A proposal to dispense with the opening sermon at Synod meetings was referred to the Presbyteries to consider and report at next meeting, which is to be held in London. The Synod closed with votes of thanks and an address by the Moderator.

PRESBYTERY MEETING.

BRANDON. This Presbytery met at Oak Lake on Tuesday, May 12th. Rev. W. Beattie, Moderator. Reports of standing committees were considered. Mr. D. H. Hodges presented the report on Sabbath Observance. Among the recommendations adopted was one advising that steps be taken to prevent the distribution of mail matter on the Sabbath, and that Sabbath traffic on railways be restricted as much as possible. The convener of the committee on Sabbath Observance was instructed to arrange for a conference on the subject at next meeting. Mr. F. R. Shearer read the report on Statistics and Finance. A decrease in the number of communicants added to the Church, and in the amounts raised for all purposes, was reported, although in other respects the report was fairly satisfactory. Mr. W. H. Irwin presented the Sabbath school report,

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

BIRTHS

At the manse, Burlington, May 30th, the wife of Rev. Dr. Abraham, of a daughter.

MARRIAGES.

At 353 Dovercourt Road, on May 23rd, by Rev. Robert Hughes, Rev. John Maxwell, of Lyons Head, to Miss Isabella Smart Love, eldest daughter of John A. Love, Esq.

DEATHS.

At Kincardine, on the evening of June 6th, John Watson, aged 58 years, 9 months, widely and greatly respected.

which was fuller and more accurate than that of last year, a larger proportion of Sabbath school having forwarded their statistics than ever before. A very interesting and profitable discussion followed the reading of this report, and a conference on Sabbath school work was arranged for the September meeting of this Presbytery. The report on the State of Religion was presented by Mr. W. G. W. Fortune after which a public conference took place on this important subject. A paper on "How the elders may help the ministers" was read by Mr. T. R. Shearer. Another on "Hindrances in Church work and how to overcome them" was read by Mr. T. Beveridge. These papers evoked a full and free discussion and many helpful suggestions were made by ministers and elders present. The Presbytery conferred with the Oak Lake congregation, regarding the finances of the congregation. No definite action was taken by Presbytery at this meeting in the matter. Supervising pastors were appointed to all the mission fields within the bounds, and their duties more clearly defined. The list of standing committees were also revised and re arranged.—T. R. SHEARER, Clerk.

THE McCALL AUXILIARY.

The monthly meeting of the Toronto Auxiliary Canadian McCall Association was held on Thursday last week in the Y. M. C. A. library, the president, Mrs. Howitt, in the chair. The meeting was rendered interesting by letters from Rochefort (one of the mission stations supported by the Canadian Association) and from Mr. Grieg, chairman of the committee of directors in Paris. Mrs. George read a most pathetic little sketch founded on the city mission work, which gave an insight into some of the ways and means used by the McCall workers in reaching the poor and distressed. Mrs. Howitt told in a few words of a very successful meeting held in Lindsay recently, which had resulted in the formation of an auxiliary there.

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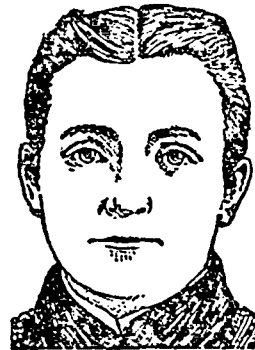
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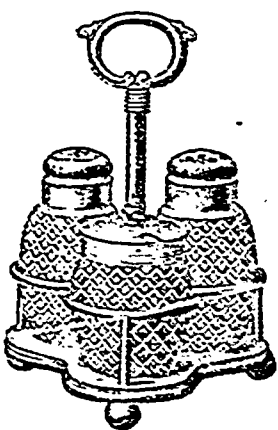
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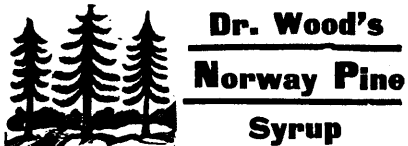
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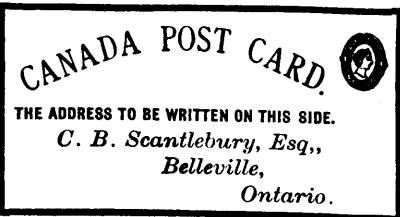
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British and Foreign.

Mr. Morley's refusal of the demand for educational grants for the schools of the Christian Brothers has excited great dissatisfaction in Roman Catholic circles in Ireland.

Dr. Forbes Winslow says opinions differ as to the real bearing which drink has directly on insanity, but he considers that it is generally the effect and not the cause of the disease.

Rev. Dr. John McLeod, of Govan, has said that the question of Presbyterian superintendence of the young was to be one of the greatest questions of the Church for the next few years.

The House of Laymen of the Province of Canterbury has pledged itself to support Lord Halifax's bill against the marriage of a divorced person during the lifetime of the former spouse.

An historical painting, commemorative of the inception of Cyrus W. Field's great enterprise of the first Atlantic Cable, was presented to the New York Chamber of Commerce last week.

Rev. James Lindsay, B.D., B.Sc., Kilmarnock, whose recent work, "The Progressiveness of Modern Christian Thought," was so well received, is a candidate for the chair of divinity in Glasgow University.

The students of the year of the Rev. Mr. Wylie, the missionary killed in Manchuria, have agreed to send out a baptismal font to Liao-Yang, as a memorial to him; and also to send a small gift to the deacon who tried to save Mr. Wylie.

Dr. Joseph T. Duryea has resigned the pastorate of the First Congregational Church of Omaha, Neb., on account of ill health. When he recovers he will probably take charge of the Bedford Street Dutch reformed Church, Brooklyn.

The Great George's Street Presbyterian congregation, Belfast, has fitted to a new church in Duncairn Gardens, and their old church has been made a centre for evangelistic work, the Rev. W. C. McCullough, LL.B., being appointed in charge.

Mr. F. S. Arnot, the well-known missionary, has been compelled to return to England owing to ill-health. Almost as soon as he reached Central Africa Mr. Arnot was again attacked with an old complaint which brought him home last year.

The Perth Free Presbytery had under consideration a resolution passed at a meeting of Free Church office-bearers of Perth, asking them to overture the Assembly to appoint a committee to take steps to facilitate a union with the other Presbyterian Churches, and especially with the U. P.

Mr. Whitaker, M.P., says that the abolition of the slave-trade affords no analogy in favor of compensation to the liquor trade. There was no compensation whatever when the slave-trade was abolished in 1807; and when slavery was abolished in 1833 the stock only and not the good-will was paid for.

The rapid growth of Belfast has made it necessary for the Presbytery to found several new churches recently. At a large meeting of influential persons, held a week ago, in Rosemary Street Church, it was unanimously resolved to raise £20,000, in order to establish ten more churches. Rev. Dr. Wells, of Glasgow, was present, and spoke in support of the movement.

A CARLETON CO. MIRACLE.
BACK TO HEALTH AFTER YEARS OF EXTREME SUFFERING.
Yielded to the Advice of a Friend and Obtained Results Three Doctors Had Failed to Secure.
From the Ottawa Journal.

Mr. George Argue is one of the best known farmers in the vicinity of North Gower. He has passed through an experience as painful as it is remarkable, and his story as told a reporter will perhaps be of value to others. "I was born in the County of Carleton," said Mr. Argue, "and have lived all my life within twenty miles of the city of Ottawa. Ten years of that time have been years of pain and misery almost beyond endurance. Eleven years ago I contracted a cold which resulted in pleurisy and inflammation of the lungs. Other complications then followed and I was confined to my room for five years. The doctor

who attended me through that long illness said that the reason I was unable to move about was due to the contracting of the



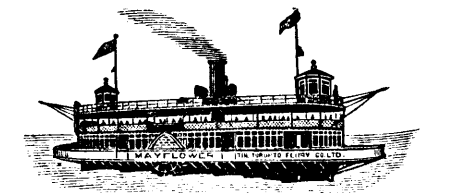
I could hobble around on crutches.

muscles and nerves of my hands and feet through long confinement to bed. I could hobble around a little on crutches, but was well-nigh helpless. At this stage a second doctor was called in who declared my trouble was spinal complaint. Notwithstanding medical advice and treatment I was sinking lower and lower, and was regarded as incurable. I was now in such a state that I was unable to leave my bed, but determined to find a cure if possible, and sent for one of the most able physicians in Ottawa. I was under his care and treatment for three years. He blistered my back every three or four weeks and exerted all his skill, but in vain. I was growing weaker and weaker and began to think the end could not be far off. At this juncture a friend strongly urged me to try Dr. Williams' Pink Pills. I yielded to his solicitations, and by the time six boxes of pills were used I found myself getting better. I used in all thirty boxes, and they have accomplished what ten years of treatment under physicians failed to do. Thanks to this wonderful medicine, I am able to attend to my duties and am as free from disease as any man in ordinary health is expected to be. I still use Dr. Williams' Pink Pills, and they are the medicine for me, and so long as I live I shall use no other. If I had got these pills ten years ago I am satisfied I would not have suffered as I did, and would have saved some hundreds of dollars doctor bills. It is only those who have passed through such a terrible siege as I have done who can fully realize the wonderful merit of Dr. Williams' Pink Pills."

Mr. Argue's experience should convince even the most skeptical that Dr. Williams' Pink Pills stand far in advance of other medicines and are one of the greatest discoveries of the age. There is no disease due to poor or watery blood or shattered nerves which will not speedily yield to this treatment and in innumerable cases patients have been restored to health and strength after physicians had pronounced the dreaded word "incurable." Sold by all dealers in medicine or sent by mail post paid, at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y. Refuse imitations and do not be persuaded to try something else.

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DIPLOMA

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AWARD

Chattahoochee Valley Exposition,
Columbus, Ga., 1888.

HIGHEST AWARDS

25th ANNUAL FAIR
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ASSOCIATION, 1893.

SIX

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MISCELLANEOUS.

In America there have been sold 110,000 copies of Mr. Barrie's "The Little Minister."

Rev. Dr. J. Cameron Lees has been appointed chaplain to the Lord High Commissioner.

Mrs. Burnett Smith (Annie S. Swan) was presented at Court last week by the Dowager-Duchess of Atholl.

Hood's Sarsaparilla, acting through the blood, reaches every part of the system, and in this way positively cures catarrh.

The memorial to the late Professor Blackie is to take the form of a travelling Celtic Scholarship, the sum required being £3,000.

The U. P. Synod have adopted an overture giving persons accused by libel the advantage of counsel appointed by the Presbytery.

The Manse Ladies' Temperance Association of the U. P. Church has 859 members. In two of the Presbyteries every manse is represented.

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Dr. Agnew's Cure for the Heart gives perfect relief in all cases of Organic or Sympathetic Heart Disease in 30 minutes, and speedily effects a cure. It is a peerless remedy for Palpitation, Shortness of Breath, Smothering Spells, Pain in Left Side and all symptoms of a Diseased Heart. One dose convinces. Sold by all Druggists.

In the discussion in committee of the Welsh Disestablishment Bill an amendment to conserve the rights of lay patrons was rejected by a majority of 21.

The Presbytery of Omagh have presented their clerk, the Rev. T. W. Junk, of Salmecross, with an illuminated address, on the occasion of the jubilee of his ministry.

SOMETHING WE WOULD RECOMMEND TO THE EARNEST ATTENTION OF MINISTERS, FATHERS AND MOTHERS.

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Much has been said about men and women acquiring the above pernicious habits through taking patent medicines, which are largely made up of these ingredients. Of course these powerful nerve tonics stimulate for a short time and make people "feel good," but the stimulant must be taken frequently, and in this manner the baneful habits attach themselves to the user, never to be got rid of.

To avoid or diminish these evils as much as possible "MANLEY'S" Celery Nerve Compound, with Beef, Iron and Wine, was placed before the public. It is a scientific combination of celery for the nerves, beef, iron and wine for the blood and strength, and camomiles and other tonics, and is based on glycerine (the most perfect germ destroyer, and healing, cooling laxative known to the medical profession) instead of alcohol.

Just think of the beneficial effects this will produce, and, being free from harmful narcotics, the horrible evils our dear friends may be saved from.

If your hand is sore or the skin irritated would you use a burning irritant like alcohol if you had glycerine? No! Then why use it on the more tender membranes of the stomach? If you need a pure, health-building, common sense tonic, devoid of any ingredient that can harm the most delicate woman or child, we recommend you to take "MANLEY'S Celery Nerve Compound," for in this you avoid even the appearance of evil. Recommend it to your friends for the above, and also for the reason that it is unsurpassed in health-giving properties. You can buy it of any druggist, or write to the Lion Medicine Co., Toronto. Remember "MANLEY'S" is what we recommend.

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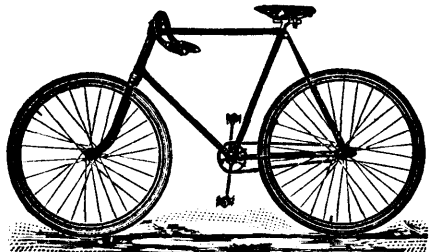
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Miscellaneous.

**General Assembly of the Presbyter-
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The General Assembly of the Presbyterian
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WEDNESDAY, 12th JUNE,
at 7.30 P.M.

All papers relating to the business of the
Assembly should be in the hands of REV. DR.
REID, Toronto, 10 days before the meeting.

The Business Committee will meet in the
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