

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, APRIL 11th, 1894.

No. 15.

Notes of the Week.

The nuns who were appointed as teachers in one of the public schools at Pittsburgh, have retired. The Board of Education decided that the wearing of the peculiar "habit," or "insignia," of a religious order is sectarian teaching, and inadmissible in the public schools. As this prevented the payment of salaries to the nuns, they ceased to teach there.

In Pennsylvania there has been an interesting decision as to the taxation of church property. On St. Luke's block, Philadelphia, was a church building, of which part was used for worship, and another part was leased to the city for a public school room. The city claimed taxes on the property as not being used exclusively for religious worship. The Supreme Court decided that under these circumstances the property is liable to taxation. The decision is a wise one.

Hon. Charles A. Schieren, Mayor of Brooklyn, has offended the Irish of that city by refusing to order the Irish flag to be displayed on the City Hall on St. Patrick's Day. He does it on the ground that the American flag is the only appropriate one to wave there. If accorded to the flag of Ireland, the Germans, the French, the Italians and others, could claim the same privilege. The Mayor is right, and we think that intelligent Irish citizens will approve of his impartial course.

The Trades Unionists' Demonstration in favor of the Employers' Liability Bill, and against the House of Lords, took place, March 18. The district between Hyde Park and the Thames embankment was filled with workmen and paupers, brass bands, processions, banners, and thousands of spectators. The banners bore very suggestive mottoes, such as, "Down with the Lords;" "No Hereditary Lawmakers;" "The Lords Threw Out the Employers' Liability Bill—Let Us Throw Them Out," etc. After the procession, tens of thousands gathered in the park, and addresses were made by more than a hundred speakers.

Rev. A. Lambert has left Rome and announced himself as a Protestant. Mr. Lambert is spoken of as a man of excellent character, of rare gifts, and as having occupied an influential position in the Roman Catholic church. Since his renunciation of the church of Rome he has made several public addresses. He speaks with great ease and intelligence, and yet his spirit is free from rancour when he alludes to the church which he has left. His conversion to Christianity comes from his recognition of the falsity of the claims of the Roman church, and his acceptance of the simple teaching of the New Testament. He believes sincerely that there is but one High Priest, and He is Jesus Christ.

Lord Rosebery, successor of Mr. Gladstone as Premier of Great Britain, is at present very much to the front. Just what he may be able to do with Home Rule for Ireland, how Scottish business can best be attended to, what is to be done with the House of Lords, the difficulties that lie in his way and how he is to steer through amongst them; how soon Parliament will be dissolved and what will be the result of the next election, are all questions on which there is no end of conjecture. Of all these matters that of the House of Lords seems to be the most interesting to the general public. Of this, *Harper's Weekly* says: There is beginning in Great Britain important constitutional contest. The hereditary principle in legislation is in issue. The "mending or ending" of the House of Lords is the new question that will be submitted to the constituencies of the coming general election, for the retirement of Gladstone from the premiership and the accession of Lord Rosebery must soon be followed by dissolution of the Commons and an appeal to the people.

Rev. Hermann Warszawiak, in the March number of the *Hebrew Christian*, speaking of his visit to Toronto says, "Over 300 most respectable Israelites, men and women, attended the meeting for Jews held in Knox church, and listened most earnestly and attentively to my discourse, pleading with them out of the depths of my heart to believe and accept Christ as their Saviour and Redeemer, as I and so many other Hebrews have already done. The warm and hearty reception I received on every hand from our Canadian brethren, Jews and Christians, at this truly wonderful convention, was even beyond my expectation. Love and sympathy were shown me on all sides, and people brought their offerings and contributions towards our work with most willing hands and hearts full of prayer."

The question of religion in public schools is a most difficult one to solve, and different nations employ different methods of meeting its difficulties. There has been a long-standing contest about it in France between the Government and the Roman church, and the Government has lately issued an order as follows: "Masters and mistresses shall teach the children, during the whole duration of their school life, their duties towards their family, their country, their fellow creatures, towards themselves, and towards God." It is also ordered that Thursday be set apart in France as a holiday, "to enable parents to have their children taught in the religion to which they belong, outside the precincts of the school, and a week's observance is allowed before confirmation for religious preparation."

The special evangelistic service which have been in progress in New York for several weeks give promise of large and notable results. Not for many years has the city been so deeply stirred. The attendance at the meetings has been increasingly large, the number of services constantly growing, and the interest deepening and widening day by day. At a meeting of pastors held early last week to consider plans for an extension of the work nearly two hundred persons were present, and the reports from all quarters were of the most encouraging character. At this meeting Rev. Dr. John Hall spoke earnestly in favour of a house-to-house campaign. Other speakers at this time were Rev. Drs. James M. King, David J. Burrell, A. C. Dixon, B. B. Tyler, and Howard Duffield, all of whom expressed the belief that the time was propitious for vigorous and united action on the part of the churches in the work of saving souls.

Americans excel in the liberal provision which they make for the advancement of education both secular and sacred. The Louisville Presbyterian Theological Seminary has had substantial aid from a generous friend, Mr. A. J. Alexander, of Woodburn House, Kentucky. During all the days when the plans for the organization of this institution were considered, both privately and in the church courts, he gave his counsel and words of encouragement, and now he has added a splendid gift of money, at a time, too, of special sacrifice to his own business interests. He has deeded to the endowment of the Seminary a piece of property, in Chicago, valued at \$100,000, making the total endowments now \$250,000. It is a business house which, last year, rented for more than eight thousand dollars. After deducting taxes, repairs, etc., this will represent to the Seminary an income of six thousand dollars a year, or more.

In these days of general distress among the laboring poor, the charitable organizations of the cities are tasked and taxed to the utmost to provide relief for all. Among the most efficient societies to succour the needy, is the Relief Committee of the Industrial Christian Alliance of New York city. Their plan is as follows: They work chiefly through the Children's Aid Society, the King's Daughters, St. Vincent de Paul Society, Home for the Friendless, principals of public schools, churches, missions, etc., and other charitable agencies situated in the centres of distress.

They keep up seven restaurants where, for five cents or a five cent ticket, a substantial meal can be eaten on the premises or carried home. So carefully is it managed that one of the workers states that a family of six had on one occasion made a fair meal on a single five cent ration, while ninety cents worth of tickets will support a family of three for a week.

As the close of the fiscal year of the Presbyterian Church in the United States is drawing near, both the Home and Foreign Missionary Boards send out an earnest appeal for help to rescue them from a terrible deficit and necessary retrenchments: Twenty-five cents additional, it says, from each church member would clear the debts. Can we not raise this amount in our churches before the 15th of March and place it in the hands of the mission societies? Please carry one of these appeals to any friend you know who would not otherwise receive it. "Bring ye all the tithes into the storehouse," "and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing." Next day, after hearing this appeal, two young ladies, of a certain church, cheerful and energetic, started out, resolved to secure twenty-five cents from every member of the entire church. As a result, about one hundred dollars was secured, which was over and above the regular contribution which had already been made. Might not many of our lady friends take the hint from this conduct and go and do likewise on behalf of our own Foreign Mission Fund and with a like happy result.

The International Primary Teachers' Union, at a meeting held a short time ago in Philadelphia, passed the following resolutions to be laid before the International Lesson Committee: *Resolved*, That we recommend to the Lesson Committee now in session in Philadelphia, that they select a separate International lesson course for the primary department, to begin January 1, 1896; and that it consist of one-half the length of time used to cover the regular course. *Resolved*, That it is the judgment of this Executive Committee of the International Primary Teachers' Union that this separate and special course shall be in addition to the regular course, and shall not interfere with the present lesson-helps which are prepared for the primary department; and it shall be optional for each denomination to prepare helps for the primary department as at present upon this course; and it shall be optional for each school to adopt this course." The Lesson Committee has asked the International Primary Teachers' Union to prepare such a course, and submit it to them as soon as possible. At another meeting of the Executive Committee of the primary Unions, held in New York, March 24, a committee was selected to prepare this course.

Every preparation is being made by the Y. M. C. A. in London, Eng., for the approaching jubilee celebration of the semi-centennial of the founding of the movement. The arrangements for entertaining and locating the large number of delegates expected is necessarily multifarious. Seventy branch committees have been formed throughout London to aid in the work. The members and friends of the various associations in the metropolis will be asked to provide sleeping accommodations for the visitors, and a huge pavilion is to be erected on the vacant ground adjoining Sion College on the Thames embankment, wherein they may be provided with a dinner and tea each day. On Friday evening a reception of the delegates will be held at Exeter Hall, where the conference sessions will take place, and in all probability there will be a special service in Westminster Abbey. The Lord Mayor and the corporation of the city are to be asked to extend a reception to the delegates in the Guild Hall. The clergy and ministers of the United Kingdom have been asked to preach special sermons to young men on the Sunday, and in the afternoon of that day a Bible reading will be given to the delegates of the Rev. F. B. Meyer in Exeter Hall.

Our Contributors.

HARD TO GET TIME FOR EVERYTHING.

BY KNOXIAN.

A large amount of unfair and snarling criticism would be avoided if people intelligently considered the limitations that old Father Time puts on every busy man.

There are only six working days in a week, and it is not within the bounds of possibility to do more than a certain amount of work each day. The limits of time and strength are soon reached, and when you come to these limits you must stop, no matter how willing you may be to go on.

You pick up a newspaper, read a leading article or paragraph, and see at a glance how the article might be improved by condensation or by a more skilful arrangement of the facts or in some other way. You notice the paragraph has little point and no sparkle. You, modest reader, think you could give it both point and sparkle if you tried. Perhaps you could and then again, perhaps you couldn't. Something depends on how much time you would have for the work; and a good deal more on how much you know about writing paragraphs. Perhaps the man who wrote that paragraph had only a few minutes to do it. Possibly the printers were yelling at him for copy. Perhaps the mail by which he had to send it was closed before the ink on the paragraph was quite dry. If the man who penned the paragraph had been given a day to work at it the work would perhaps have been done in first class style, but he had only a few minutes and that made all the difference in the world.

Literary critics, and some critics who are quite innocent of any close connection with literature, often say that the writing on most newspapers is poorly done. Without affirming or denying the truth of that statement we may well ask how can any ordinary editor do high class literary work and attend to all the other duties that devolve upon him. If an editor had nothing to do except write a column or two each week, he would be a poor editor indeed if he could not write them well; but writing what the public sees is probably not the fiftieth part of an average editor's work. The editor of a country weekly does something at everything in his office. A writer on a daily has a much better chance, but even he may have to sit down late in the evening and write a column or two before the paper goes to press. Small wonder if the work sometimes seems to lack finish.

It ought to be remembered too, that a country editor may have to write amidst many interruptions, not to say anything about tribulations. When he is getting nicely under way with a leading editorial a neighboring law student may come in and hand him a letter gravely informing him that a libel suit is looming up in the vicinity. An angry citizen may appear with a horse whip concealed about his person and mildly ask, "Who wrote that article?" A subscriber may come in and want to discuss cordwood or maple molasses as articles to be bartered for a year's reading of the paper. Various other matters of business may interrupt an editor just as the afflatus is beginning to strike him and spoil the best editorial ever begun in that part of the country. Would that editors were the only men who are liable to interruptions.

A pastor goes out in the afternoon with a well-arranged programme in his mind. He intends to make just so many calls, so many sick visits and attend to a number of other matters. He calls at one house, does all that duty requires him to do and then prepares to leave. The people of the house say he is in a great hurry and wonder why he cannot make a longer visit. If he had no other place to go he could quite easily remain all afternoon. It would, perhaps, be much easier for himself to remain, but he has other work to do and must go. The good people he leaves never consider that the visit paid there is only a small part of an afternoon's work and that all the others have an equally strong claim on the pastor's time.

Sick people nearly always assume that the doctor has no patients to attend but themselves. Their friends are frequently quite as reasonable.

Long years ago we heard an elder complain somewhat tartly because a neighboring minister who preached on the Friday before communion read his sermon too closely. He could not see why a minister coming to preach should not be better prepared. The sweetly reasonable soul assumed that getting prepared for that Friday service was the only thing the minister had to do. Were we to write that minister's name you would laugh.

People might sometimes ask how their pastor has been engaged during the week and what condition his health is in before they too savagely condemn what they consider a weak sermon.

Moral.—Before you give your final judgment on any kind of work always consider the limitations under which it may have been produced. If you don't, sensible, intelligent people will be very apt to call you a fool and their opinion may not be far astray.

AN OLD MINUTE BOOK OF TWO HUNDRED YEARS AGO.

BY REV. SAMUEL HOUSTON, M.A.

NO. II.

In the former article on the Minute Book of the Synod of Ulster, there are two misprints which may as well be corrected. It was not in a "bold" way that the roll was kept, but it was "bald" that was written. It was not "exercises" that were sometimes accepted, but "excuses." The readers will kindly note these corrections.

In reading over the minutes we meet with a few instances of men ordained and set apart for ministerial work in North America. It will be remembered that when such appointments were made, what is now called Canada was not under British rule, and besides there were in this northern part of the continent, no English-speaking people. As soon as there was an opening for work in the British colonies, embracing what is now called Canada, the Synod of Ulster was ready to enter in through the door that was opened. Very nearly 130 years ago, the Rev. James Murdock was ordained by the Presbytery of Newtownlineawady, and for the rest of his life, some thirty-three years, he exercised his ministry in Nova Scotia. Never since have the Presbyterians in Ireland been unmindful of the wants of settlers in British America.

There are some curious, as well as amusing instances of the use of words whose meaning is now very different from what it was then. Supposing an elder from a rural congregation, some twenty or thirty miles from Toronto, were to say, seriously, on the floor of the Presbytery, that most of the ministers of the Metropolitan Presbytery were "crazy," what would be thought of him? It would be set down as a very crazy statement, and the speaker would in all likelihood be told that he must be more careful in the use of words. Yet that was done some two hundred years ago by an elder on the floor of the Synod of Ulster. When passing over the railroad that connects Belfast with Portrush, at a point some 10 or 12 miles from the metropolis of the north, there may be seen out of the window, a place of worship on a site overlooking the track, which just there was at the bottom of a deep cut. That is the Presbyterian Church of Templepatrick, where one of the oldest congregations in the country worships. The first minister that was settled there almost 270 years ago, was Josias, a son of the celebrated John Welsh, and grandson of the more celebrated John Knox. Here Mr. Welsh laboured for eight years when he was carried off by consumption. The Upton family, now represented by Lord Templeton, were long connected with the congregation. For many years the Honourable Clotworthy Upton was the representative of the session of Templepatrick in the Synod meetings, and he took an active and intelligent interest in the business. For some reason or other there was an application made to transfer the congregation from the care of the Presbytery of Belfast to that of the Presbytery of Antrim, and Mr. Upton pressed in an earnest way for the transfer. One reason advanced was that it would help in equalizing the size of the Presbyteries. The second reason is put in this way as recorded in the minutes: "Bel-

fast has many crazy members, therefore can't so supply T. Patrick with ministers as sometimes were necessary."

There was a case which occupied somewhat lengthened attention on the part of the Synod, and it seems to us in these days, a rather peculiar one. We do not say that the offence alleged has ceased to be one of which young ministers are guilty. What is to be said is that it hardly ever is dealt with now as an ecclesiastical crime. Here is the first entry of the case in the minutes. "A reference from the Presbytery of Route, relating to Mr. R. H., minister in C., and Mrs. M. W. . . . concerning a purpose of marriage 'twixt them never yet performed, was laid before the Interlocutor." The Presbytery before sending the matter up, had dealt with it carefully. The plea made by the minister was that when the engagement was entered into he was a minor in his father's house, and it was done without his father's consent, and the old man was still averse to the marriage. He asked, moreover, that the Synod appoint some brethren to confer with his father, which was done, but the old man was inflexible. In the meantime the young minister was rebuked by synod for "taking on vows in his father's family, and after he was *foris familiar*, having renewed those vows which he did not perform." He received the censure, the minutes record, with all due regard, and promised in his after life to evidence that he was sincere in what he professed. The case, however, did not end there. At a subsequent sederunt it was agreed, on the minister's request, to allow the space of three months from that date for the fulfilment of his promise to marry, and it was ordered that his Presbytery depose him if he do not fulfil his promise. That was at the annual meeting of 1714. At the meeting next year, in 1715, the following appears on the minutes: "Mr. R. H., of C., observed the advice of last Synod." To those who so earnestly cry out for precedents for dealing with a case, here is one respectfully commended when the need presents itself.

In 1702, ten rules of order were agreed to, and the Moderator was ordered to observe them, and to reprove them that transgress. The following two which we quote, show that at that time, as now, there were people of very much the same kind as to politeness, and attention to business. Here are some of the rules drawn up then: "That there be no whisperings, nor 'private conferences,' but that all attend to the present business in hand." The other is: "That none of the members depart the Synod, or go out while it's sitting, without leave sought and obtained."

FRAGMENTARY NOTES.

MONCTON, N.B.—ITS HISTORY, AND PROGRESS—PRESBYTERIANISM—SPLENDID CHURCH DESTROYED BY FIRE

This has been one of the most progressive towns in this Province, and has lately been gazetted a city with 10,000 inhabitants. It is the chief centre of the I.C.R., with a fine building for their offices, and is the residence of Mr. Pottinger, the popular manager.

The first settlers were German and are said to have left their native land about the year 1749, and found a home in Pennsylvania, and about fifteen years afterwards came to Nova Scotia, and thence to Moncton.

It appears that our energetic brethren the Baptists, were the first to introduce religious services into Moncton, and can still claim the majority of the Protestant denominations in the Province.

PRESBYTERIANISM

has had a footing here since 1838, when the church of Scotland designated the Rev. W. Henderson to this work, at which time there were only three or four families. Mr. Henderson remained a few years when he was called to New Castle, on the Miramichi River. The church was then vacant for eight years, when the Rev. Mr. Ross was settled in 1852.

The next minister was the Rev. Mr. Murray, from Scotland, who did good work, and during his ministry the first church was erected. The next minister was the Rev. Joseph Hogg, now of St. Andrew's church Winnipeg, who was installed in 1875. At this time the congregation evidently took a fresh start, and under Mr. Hogg's ministry made rapid strides.

The good old church which served important ends in its day, became too small, and a fine brick church was erected at the cost of \$27,000, and also a manse for the minister. The church was opened for public worship in 1884.

Mr. Hogg, having received a hearty call from Winnipeg, responded, and this flourishing congregation was again left without a pastor. This writer has many pleasant recollections of meeting Mr. and Mrs. Hogg, in their hospitable home, and the influences exercised there will be felt for many days in the city and congregation.

The present pastor is the Rev. J. M. Robinson, formerly of Springfield, Nova Scotia, who is carrying on good work most successfully. The congregation is the largest in the Synod of the Maritime Provinces, the membership being in the neighbourhood of 600, and a Sabbath school large in proportion.

The Rev. J. M. Robinson is a strong man, a good organizer, and an eloquent preacher.

He was born in St. Stephen, N. B., and educated at Pine Hill College, Halifax, and Princeton, N. Y. This is his second charge and since he came here had the spire of the new church finished.

As many of your readers will have learned, that splendid church stands to-day in ruins. On a Saturday night it took fire and the devouring element, in spite of all human efforts, laid it in ruins. The sister denominations were all sympathetic, and the Methodist brethren placed their church at the service of the Presbyterians. "Behold how good a thing it is and how becoming well, etc."

The congregation now worships in Babing's Hall. Not a very euphonious name to go to church with, but a hall well adapted for the purpose. It seats between six and seven hundred people, and on the occasion when I visited it, it was packed to its utmost capacity.

The congregation is strong and hopeful, and intends commencing building operations early in the spring, and hopes to be able to occupy the school hall in the fall of the present year.

Mrs. Robinson, the pastor's wife, has just organized a Ladies' Aid Society, who held their first meeting lately, when, from the sale of fancy articles, a handsome sum was realized. The sale was preceded by an interesting programme of readings and music, and followed by a social tea and refreshments, which were much appreciated. The chair was occupied by Mr. Marks, the superintendent of the school. There is also a mission school which is efficiently looked after by Messrs. Hopper and Johnson. The outlook for the stability and progress of our church in this centre is most encouraging. K.

Brunswick Hotel, Moncton, N. B.
March 19th, 1894.

LADY ABERDEEN'S PERIODICALS.

It may not be generally known that the Countess of Aberdeen, already becoming well known among us as a leader in good works, adds to her numerous public duties—and adds very gracefully—the labors of an editor. The two publications to which she practically stands in this relation—although one bears the name of her faithful daughter as editor-in-chief, will it is to be hoped, soon become as well known in Canada as their bright and wholesome contents deserve. Whether we consider the pure, healthy tone of the interesting tales and sketches and brief, pointed editorial articles or the excellence of the artistic illustrations, these little magazines, issued at a rate which brings them within the reach of so many, ought to be most welcome visitors in Canadian households. For one thing, having Government House for their headquarters, they are vouchers that the influence of our Governor-General and his public-spirited wife will be such as to promote the best and highest interests of our beloved country, while they afford to Christian parents low-priced magazines which they may put into the hands of their children with perfect confidence that they will find there only what will help them *onward and upward*.

The elder and larger of these two magazines grew—as most good things do grow—out of a small beginning, connected with a very successful effort of Lady Aberdeen's to raise the tone and level of the life of the women and girls in the neighborhood of Haddo House, her

Scottish home. An association was formed with some simple rules for membership, intended to promote the mental, moral and religious well being of the members, as well as the comforts and happiness of the home. The Association quickly took root and soon grew so large that the merely local appellation became no longer appropriate, and from the "Haddo House Association," the name was altered to the "Onward and Upward Association." In course of time the idea of a periodical in the interests of the Association was conceived and realized with rapid success, and the present result is the charming little magazine—now entering its fourth year—on whose attractive exterior is inscribed the title *Onward and Upward*. The spirit of it is well expressed by the brief but significant motto—*Follow Thou Me*—while the bound volume bears on the inside of the cover Lowell's suggestive lines :

"Life is a leaf of paper white,
Whereon each one of us may write
His word or two, and then comes night.
Greatly begin—though thou have time
But for a line—be that sublime,
Not failure, but low aim is crime!"

As it is well known that the interest of the Earl and Countess of Aberdeen in Canada is by no means of recent date, this periodical has from the first borne traces of this interest. In the first volume—for 1891—appeared Lady Aberdeen's "Through Canada with a Kodak," a series of rapid but graceful sketches of her former sojourn and travels in the Dominion, and no one, certainly, could accuse her of taking a pessimistic view of our country and life to which she gives a fuller and fairer measure of justice than British travellers, as a rule, are apt to do. Perhaps the secret of this is her unflinching sympathy with human life in all its conditions, however unfamiliar and unconventional. Her editorials are invariably bright and pointed, and full of sensible advice and suggestion, which show clearly that she is herself a practical housewife, and able, therefore, to counsel others. Above all, there is shining through the pages, the loving sympathy and *desire to help* which alone can make counsel acceptable to those who need it.

The other little publication, bearing the suggestive title of *Wee Willie Winkie*, ought to be as welcome to the little ones as *Onward and Upward* to the more advanced young people. It grew out of the "Children's Corner" in the older magazine which was from its commencement presided over by the youthful Lady Marjorie Gordon, whose name the pretty little magazine bears, as editor, "assisted by her mother." The task of editing it is evidently a labor of love to both, and an original and very attractive feature of the magazine consists in the letters from its young readers, who are encouraged to send in descriptions or short stories about anything that may have specially interested them. The opening number of the present volume contains many interesting little sketches of Christmas doings in various places, chiefly in Scotland—written by children of ages varying from fifteen to nine. There are besides pretty stories and sketches from older pens, and the illustrations are admirable. The "Classical Legend of Some Antiquity" will delight many juveniles who do not understand the new title of the old nursery tale. The stories and pictures of animals will also give much pleasure, besides conveying needed lessons in humanity. In the prospectus addressed to the little folks, Canadian children are invited to send in their letters for "the bairns in other countries to read;" to tell—"What you are learning at school; how you like your lessons; how you manage your games; how you spend your evenings; how you get up your clubs, picnics, lacrosse matches; all about your friends, your pets, and all about yourself. How you go fishing, boating, canoeing; how you go skating, snowshoeing and tobogganing; where you go in summer, and what you do in winter." And in the companion prospectus, intended for the older folks, there are the following suggestive remarks:—"The children take the keenest interest in the competitions, and greatly enjoy reading each other's contributions in print. Amongst other competitions, children are invited to join the Good Gossip Club, to which reports are to be sent of all kindly, heroic, noble deeds and words of which the children hear, as well as any amusing or pathetic incidents or anecdotes concerning ani-

mals or birds. It is hoped that this will encourage the young people to look out for all that is good in those among whom they live, instead of catching the habit of repeating ill-natured, evil and untrue gossip."

Then we have this hope expressed which specially concerns "this Canada of ours":—"It is to be hoped that this little magazine may find a field of usefulness in Canada as well as in the old country, and that it may serve as one more link between the children of the New and Old Worlds. Especially is it desired that it may find its way to children living in out-of-the-way parts of the Dominion, among the settlers on the prairie and in the forests, who have but little opportunity of coming into touch with the outer world. A very warm welcome will be extended to contributions coming from such children to *Wee Willie Winkie* office at Government House, Ottawa, and perhaps it may not be indiscreet to whisper that their Excellencies, the Governor-General and the Countess of Aberdeen hope, through their little magazine, to get into contact with the lives lived by many sections of the people of Canada, with whom otherwise they could not come in touch."

Conceived in so broad and kindly a spirit, and edited with such good taste and thorough ability, these little magazines are bound to make a feature for themselves among us, and we hope they have "come to stay." There is plenty of room for magazines on so catholic basis and at so low a price, for our church papers are necessarily on narrow lines, and are often too ecclesiastical for ordinary readers. Might not something be done by the more privileged to put them within the reach of the poorest, and especially of those settlers "living in out-of-the-way parts of the Dominion" where their bright cheery pages, sketches and illustrations of the scenery of other lands, and interesting historical questions and competitions, would be not only a source of keen pleasure, but a most stimulating and educative influence as well. There are few in this part of Canada who do not know of some remote and isolated homes to which they might send these fairy messengers of "sweetness and light," which might be a Home Mission scheme in themselves! Presbyterian readers will have a special interest in knowing that these magazines are edited by good Presbyterians, and "it may not be indiscreet" to whisper, in confidence, that our Home Missions will be presented in early numbers by one who is always heard on such subjects with peculiar interest and pleasure.

FIDELIS.

OUR MISSIONS.

There is one mission of our church over which there is a divergence of opinion, but I think this largely rests with those seeking an excuse for not aiding any. I refer to our French Evangelization Mission; looking at it broadly, the result would not seem to justify the expense. There has been long, tedious and painful sowing, now it would seem as if the harvest was near, if not with us.

The field for a civilized country could scarcely be more trying—I may add dangerous to the early workers—mistakes were undoubtedly made, some missionaries having been exceedingly injudicious in the means employed to reach results; this has ceased and what a change has come over that barren country! Now the Bible reader or colporteur has all reasonable access to the homes of the R. C. French and often are gladly welcomed.

The French habitant is slow of movement, slow of thought. Recently he has shown a decided inclination in "wanting to know," the priest can no longer sway or drive his flock whither he will; there have been notable instances of this in recent years which I need not name.

We have an old and well known school at Pointe aux Trembles. We employ many colporteurs, but the churches increase slowly, nearly every one struggling for existence. Our school is not considered invitingly comfortable—rather the reverse—in fact, it is imperfectly equipped. Would it not be wise to increase its efficiency, improve its accommodation, spend less on colporteurs and more on the school? Nearly every scholar returning home

becomes a missionary; how vast their influence none of us can tell, it is known and felt—make the school more attractive.

There is one phase of French Canadian work that is not fully weighed. The English population in nearly all sections is being crowded out by the R. C. French and have been given to understand that they are interlopers; the time may come when they will use their brute-force power more than at present. What then? The consequence is not pleasant to imagine; build up a French Protestant element that can stand alone and this would form a bulwark of safety to the English Protestants as well as themselves. There should be no attempt to do away with the French language, but there should be a strong effort made to remove superstition and ignorance. Is this not worthy of consideration and action? Delay may be more dangerous than the quiet onlooker has any conception of.

L. A. C.

CULUMET, MICHIGAN.

The Presbyterians of Red Jacket and Culumet, had a week of rejoicing which began on the last Sabbath in February, and continued unabated until the following Sabbath evening.

The occasion was the opening and dedication services of their handsome new church edifice which were continued for a week, and whose results will be felt throughout eternity.

This church is just two years old, and by the indefatigable energy, and soul- uplifting preaching of the pastor, the Rev. Dr. Stalker, it has grown to one of the largest congregations on the Upper Peninsula of Michigan.

The new church is 100 feet long by 56 feet wide, is cruciform in shape and seats about 500 people. There is a basement for Sabbath school and social work which is not quite finished, but will be soon. The whole will cost \$12,500, which is nearly all provided for.

The Rev. Dr. W. Craig, of McCormack Seminary, Chicago, and moderator of the Presbyterian Church (North) preached the opening sermons which were worthy of his great reputation and high position in the church. The Methodists joined in worship with the congregation in the morning, and the Congregationalists united with it in the evening, and the collections were over two thousand dollars. Special religious and social services were continued during the week, and on the following Sabbath the Rev. Dr. James Todd, of Escanaba, Michigan, continued the dedication services.

The congregations were large both morning and evening, and the contributions so liberal as to reduce the debt to three hundred dollars.

Dr. Todd is an able preacher, and his sermons were of an exceptionally high order, and delighted all.

This congregation consists largely of Canadian and Scotch-American people, two thirds of whom are young men. Their worthy pastor is also a Canadian, and both he and Dr. Todd began their ministry in Manitoba. The church has a bright and prosperous future before it.

ELDER.

The Holy Land and its Customs: An entertainment illustrative of the Holy Land and its customs is to be given under the auspices of the Y.M.C.A., in Association Hall, on the 17th, 18th, 19th and 20th inst. The subjects illustrated will be, "The Homes and Haunts of Jesus," "Life in Jerusalem," "The Bedouins of the Desert," and "Ecce Homo, or, From Bethlehem to Calvary." Mrs. Mountford, by whom the entertainment is presented, will be assisted by a large staff of ladies and gentlemen who along with herself will appear in character, dressed in the costumes of the time and subjects illustrated, and much light and instruction will be given in a way easy to be understood and remembered on many Scripture subjects and Eastern manners and customs.

A strange avenue of trees is owned by the Duke of Argyll, and it is year by year growing longer. Each of the trees has been planted by some notable person, and a brass plate is fastened to the iron fencing surrounding the trees, signifying by whom it was planted.

Christian Endeavor.

SELF CONTROL AND HOW TO GAIN IT—A TEMPERANCE TOPIC.

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

April 15.—Col. iii. 1-17

Solomon says, "He that is slow to anger is better than the mighty, and he that ruleth his own spirit than he that taketh a city." These words imply that the control of self is one of the most difficult tasks to which we can apply ourselves. We have only to look at the biographies of great men to see how true are the words quoted above. Alexander the Great was strong enough to take city after city, and province after province, but he was not strong enough to control his passions or his appetite. When we read the story of his early life we cannot but admire his valor and his intrepidity; but he goes down in our estimation when we find that he gave rein to his passions and slew an honored servant in anger; and he sinks even more decidedly in our esteem when we learn that he could not control his appetite for strong drink—indeed, that he died of intemperance at the early age of thirty-two. We are charmed with the story of the life of Frederick the Great, but when we read that he always carried poison in his pocket because he feared that he would not be able to endure any great reverse, our admiration is considerably lessened. He could take a city more easily than he could control his feelings. Many who could rule others with a rod of iron, were weakness itself when they attempted to control their passions and their appetites. Samson, King Saul, Herod the Great, and Henry VIII. of England might be taken as examples. Regarding the last mentioned, the Historian Collier, says, "At eighteen he was a gay and handsome youth, skilled in music and ready with his pen; at six and fifty he was an unwieldy mass of corrupted flesh and evil passions."

But though this virtue is so difficult of attainment, it may in great measure be attained even by those who do not naturally possess it in any great degree. There have, of course, been some who possess this trait in an eminent degree. Livingstone, Columbus, Cromwell, and Cobden seem to have possessed almost complete control of their tempers and appetites. But while nature did much for these men, they had to guard against those things by which their abilities might be weakened, and they had also to cultivate those things which tended to make them calm, continent and self-possessed. Whether nature has done little or much for us, we too, will have to watch against what tends to destroy our powers and to cultivate what is calculated to strengthen them.

(1) It will be necessary for us to guard against what tends to produce physical weakness. There is a very close connection between the body and the mind, and if we would control the mind, we must jealously conserve our physical powers. When our bodily functions are weakened by keeping late hours, or by the milder forms of dissipation, it is natural to resort to stimulants, and when stimulants are indulged in for a considerable time, they are taken, not for "the stomach's sake," but to satisfy the craving of a diseased and dangerous appetite. When that point is reached self-control is gone.

(2) Again it will be necessary to cultivate will power: to deliberately resolve that we will guard against certain weaknesses, to which we are specially subject, or certain temptations by which we are frequently beset. We admire the calm self-possession of Daniel when he stood in the presence of Melzar, but if we would understand the secret of it we must keep in mind the statement made in the earlier part of the story (Dan. i. 8).

(3) Finally we must cultivate faith in God; we must try to realize that His eye is upon us and that He is ready to help us. Nothing could surpass the calmness, the self-possession and courage of Nehemiah when he stood in the presence of his enemies (Neh. 6). How can we account for this? He believed that he was doing God's work; that he was standing in this place where God appointed him to be; that God's eye was upon him, and that, therefore, it was his privilege to look to God for help and to expect that, as help was required, it would be forthcoming.

Pastor and People.

THE MASTER AND THE REAPERS.

The master called to his reapers :
 " Make scythe and sickle keen,
 And bring me the grain from the uplands.
 And the grass from the meadows green ;
 And from off the mist-clad marshes,
 Where the salt waves fret and foam,
 Ye shall gather the rustling sedges
 To furnish the harvest home "

Then the laborers cried : " O master,
 We will bring thee the yellow grain
 That waves on the windy hillside,
 And the tender grass from the plain ;
 But that which springs up on the marshes
 Is dry and harsh and thin,
 Unlike the sweet field grasses,
 So we will not gather it in."

But the master said " O foolish !
 For many a weary day,
 Through storm and drought, we have labored
 For the grain and the fragrant hay.
 The generous earth is fruitful,
 And breezes of summer blow
 Where these in the sun, and the dews of heaven,
 Have ripened soft and slow.

" But out on the wide, bleak marsh land
 Hath never a plough been set,
 And with rapine and rage of hungry waves
 The shivering soil is wet.
 There flower the pale green sedges,
 And the tides that ebb and flow,
 And the biting breath of the sea wind,
 Are the only care they know

" They have drunken of bitter waters,
 Their food hath been sharp sea sand.
 And yet they have yielded a harvest
 Unto the master's hand.
 So shall ye all, O reapers,
 Honor them now the more,
 And garner in gladness, with songs of praise,
 The grass from the desolate shore."
 — *Zoe Dana Underhill*, in *Harper's Magazine*

THE WORTH OF THE RESURRECTION.

BY REV. R. K. KNOWLES, B.A., OTTAWA.

We Christians should make much of the resurrection of Jesus Christ. It is the sheet-anchor of the Christian faith. Though we give up all else, let us hold to this, for if this we keep, then do we hold all else in a grip which will not be relaxed. Have you ever thought of its bearing on all that is miraculous in the gospels? Who shall dare to taunt me regarding the incarnation, the healing miracles, the sin-pardoning of Jesus, the atonement, or the present influence and potency of Him whom we call Lord, while I can point to the empty tomb? If I can but hold to this as the miracle indisputable, then, from it, shall I argue backward, nor find it difficult to believe that while in the flesh Jesus did these wondrous things of whose impossibility we hear so much. The question is: "Did Christ rise from the dead?" If it be accepted that He did, then through that door shall we enter, and, returning over the path trodden by the Son of man, shall be not surprised, but rather, shall expect to behold all these miracles He wrought. We shall not fear, when, at the feast, the wine has been exhausted, we shall stand beside the stormy Sea of Galilee, nor wonder when its waves obey His will; we shall summon to His side the wretched leprosy ones, confident of their swift and gracious cure; we shall greet undismayed the procession winding slowly toward the tomb, nor be amazed when the life-touched heart of the only son pours out afresh its sacred tide; we shall stand beside the grave of Lazarus, and, with unquivering eye, "behold a man raised up by Christ." Thus does the acceptance of this mighty miracle assist us to accept the others. There is no use of arguing against the existence of the Carpathian hills, while the peerless Himalayas seek the sky, or while Mount Blanc, in supernal grandeur, leads the way to heaven. In the same way, 'tis of slight avail to rave against the supernatural in the life of Christ, while this majestic miracle towers in its obvious grandeur before the mystified but unrebelling gaze of men. By His resurrection from the dead, Christ hath begotten us again, not alone unto a lively hope, but likewise unto a lively faith. We accept the loss, because we have beheld, and have believed the greater.

Let us observe, also, the bearing of Christ's resurrection upon the scope and significance of His death. If it is *Christ* that died, we shall wait at the tomb, expecting the resur-

rection, and, again, if Jesus rose, then are we sure that it was *Christ* who died. Mark this point: if Jesus has arisen, then was it "*Christ* who died," and what then? Do we not, in the light of this personality, perceive the possible significance of the death? We so often say: "It matters little who it is that dies; death is the important factor and plays the principal part, 'tis of as little consequence who dies, as it is regarding who is caught in Niagara's whirl, or who is thrown to the lions, or who is the target for the lightning shaft." But not so. It is of tremendous consequence who shall meet death, and prove whether he be its master, or its slave; who will revoke the monotony of things, and refusing to throw himself in unworthy resignation before this juggernaut, shall mount the chariot, and make death a vehicle to a deathless land. It is Christ that died—think of that? On His brow already is the immortal crown; in His hands already are the keys. Remember that Christ did not need to die; He did not need to live, but He lived, because in His life there was a purpose deep and noble, and Christ did not die without a purpose. When men die it is perforce; in the maelstrom are they caught; over the edge, struggling, they are pushed by the agencies of time. But behold the Christ *deviating* from His eternal path, to seek the narrow sea; behold Him going out of His way, laying even mortality under tribute as an agency of life, searching for the path that leads to the turbid, swollen Jordan; and depend upon it, He has not His eyes on death for nothing. He is dying, not to gratify insatiate death, for He is beyond his realm; not to find an avenue to celestial mansions, for they are His by native right and possession everlasting, but for the fulfilment of a deliberate purpose. He greeted death, because in full pursuit of a career which he had pursued with unflinching step, and with an impetus whose influence could not cease till His mission was gloriously fulfilled, and to that fulfilment death was necessary, because "He died for us." This is the solution of that sacrificial mystery, even that He deliberately perfected a bitter experience with its most bitter crown, that He made death His greatest servant on our behalf. This could He do, only inasmuch as He was divine, and since His divinity is established by His resurrection, His death is now aglow with a gracious purpose, and endowed with mighty magnetism. Since Christ has risen, let us leave the empty tomb and with swift beating hearts, return to Calvary, and view the cross, once considered only as the cruel instrument of death, now as that in which we shall glory evermore. The murder has become a gospel. We shall ever think of the cross in the light of the resurrection morning, and, in the glory thus thrown back upon it, shall read its new and precious meaning to the soul.

With us, as with the early disciples, the death of Christ is full of sweet meaning, only as we appreciate the divinity of Him who died. While rejoicing in the glory of Christ's resurrection, let us think not more of the divine life than of the divine death. The Lord's resurrection is the great commentary on His ignominious death. We believe that He died for our sins, *because* He has risen for our justification; we glory in the worth and import of the resurrection, because we glory in the import of the death which made it necessary.

THE DANGERS TO WHICH THE YOUNG ARE EXPOSED.*

Pitfalls and dangers fringe man's path from the cradle to the grave. These are clustered most thickly along the earlier part of his course. While dangers are encountered in every stage of life, those of youth are more numerous and deadly than those of maturer years, or of old age. The subject assigned me takes it for granted that there are special dangers to which the young are exposed. That there are such I need not stop to prove. The fact is recognized on every hand. These special dangers arise from inexperience, from the keenness of sense, from natural buoyancy and hopefulness, and from the fact that the world and its pleasures are new to the young.

* Paper read by Rev. J. W. Mitchell, M.A. at the recent convention of the Welland County Sabbath School Association.

Many of the lessons of life are only effectively taught and learned by experience. Sense in youth is unsated, and enjoyment keen. Life seems boundless and inexhaustible. All its portals are spanned with the glowing arch of hope. They have not yet learned, as that Scottish poet did, so sadly, by his own experience:

" That pleasures are like poppies spread;
 You seize the flower, its bloom is shed;
 Or like the snow-flake in the river,
 A moment white, then lost forever."

What are these dangers? They are many. I will attempt to indicate a few only. Some of them are physical. The appetites and passions in youth are clamorous. The impulse to indulgence is then especially strong. When not held in check and controlled by deep-seated conviction of duty and sense of responsibility, the results are often disastrous. Every appetite has a corresponding gratification to which it impels, and a danger from excess lying beyond. The cravings of hunger, if loose rein be given, lead on to the indulgence of the epicure and glutton; the cravings of thirst and for stimulants, to the excesses of the tobacco slave, the drunkard and opium-eater. In still another case, we see the outcome of indulgence in the licentious profligate, the harlot and the victim of solitary vice.

Leaving the moral bearings of these matters out of account at present, let me say generally that any excess persisted in, any unnatural practice indulged, is physically disastrous. It ruins the body. Shadow does not cling more closely to substance than enervation to indulgence. Cause and effect are not more certainly bound the one to the other than excess and exhaustion, abuse and death. Here the inexperience of the young exposes them to special danger. They have to learn the bounds beyond which they may not pass. In their ignorance they often venture too far, and find themselves, ere they realize their position, in a current that is too strong for them—borne on by an overmastering power into rapids in which they are helpless, and onward over the precipice of irretrievable physical ruin. Safety is purchased at the price of self-restraint and self-denial; bodily vigour by keeping far away from such dangers. We all recognize the wisdom of the coachman who, applying for a situation and questioned as to his skill, and asked among other things how near he could drive to the brink of a precipice, replied that he really could not tell, as he had made it a rule of his life to keep as far from danger as possible. One who in his own day explored all the seas and sounded all the depths of physical pleasure has written: "Vanity of vanities, all is vanity." It is all as unsatisfactory and evanescent as "the dream of a night vision, as when an hungry man dreameth, and behold he eateth, but he awaketh and his soul is empty, or as when a thirsty man dreameth and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite." (Isaiah 29: 7, 8.) The gratifications of sense are unsatisfactory and evanescent, but there is a greater and still greater evil beyond. "The end of these things is death." "Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." (Eccl. 11: 9.)

Would you know the path of safety? It is found only in trusting God—in implicitly obeying him who formed man, who knows what he is, and whose commands are in full harmony with his truest well-being. Indeed, it is only through implicit obedience to the command of God that even physical vigor in its perfection is attainable.

There are mental and moral dangers to which the young are especially exposed. According to the old Latin proverb, there can only be a sound mind when the body is sound. Everything that weakens the physical organism, everything that awakens morbid desires, everything that over-stimulates the appetites and passions, that gives the physical a larger than its true place, that of being minister and servant to the nobler part of man, destroys the balance of the human economy, and, in the destruction of the balance, debases and degrades. Physical indulgence leads on to lunacy, imbecility and death. On the way it inflicts the judgment of moral blindness, and the atrophy of all that is noble and godlike in man. But there are other mental and moral dangers to which the young are exposed besides those that are the direct fruit of sensual indulgence. The daily and weekly newspapers that come so freely into our homes are often the bearers of moral poison, unsuspected by parents, and not unfrequently ingeniously disguised to tempt the victims for whom they are designed. It comes in the form of advertisements of quacks and frauds, of prizes and lotteries, of inducements to betting and stock gambling and speculation in wheat or other

produce. The proceedings of the race course and the more brutal prize ring are detailed at length; the preparations for the contest and the odds laid on this or that favorite are duly chronicled. Sometimes infidel and obscene publications are brought to the notice of the young by the same agency. Their curiosity is piqued. They fall into the trap that is set for them, perhaps are ensnared for life, or only escape with loss which can never be recovered—the sense of innocence and the consciousness of integrity. There is the cheap illustrated weekly, with its sensational details of defalcations, domestic broils and infidelities, robberies, murders and other crimes, hawked about our streets. There is the cheap novel, with its thrilling adventures, its false ideals, its painted heroes and heroines, and its base moral code, reeking with slang, blasphemy and the bar-room—a fruitful source of ruin to the boy, unsettling his mind, tainting his morals, corrupting his language, unfitting him for quiet study, patient industry and a useful life. The rapid increase of crime among the young on this continent is calculated to alarm every lover of his race, and is intimately connected with the glorification of crime upon the stage and in fiction. Those familiar with the facts of the case assure us that of the criminals arraigned in the courts of the neighboring state of New York one-half are under twenty-one years of age, and one-third of the whole number are under sixteen.

There is the danger of impure and obscene literature—the secret circulation in schools, colleges and among young acquaintances of publications that are more disastrous in their working than plague or epidemic let loose upon the community. They taint every mind they touch with their moral leprosy. They inflame the passions, deprave the heart, and lay their hellish spell upon the imagination. Many who have reached mature years would gladly make large sacrifices to have the purity of mind of which they have been thus robbed restored—to be able to forget and shut out forever scenes pictured to the imagination, which come back unbidden, and often when least desired—to be able to erase from the tablet of memory words that have been a life-long source of defilement.

To the young who are within hearing of my voice let me say: Repel as your deadliest enemy that one, be he companion, friend or aught else, who offers you anything that you must conceal from those about you—anything that he lays you under obligation to read or examine in secret. In many cases it would be a knidier act were that one to administer to you instead a dose of the subtlest poison concealed in tempting confectionery. As you flee from the hissing serpent, flee from those who offer you what you cannot show your mother, or read and exhibit freely in the midst of the family circle.

When the young man visits the great city or goes from under the parental roof to provide for himself, he is often possessed with a great desire to see the world. He has been brought up in the shelter of a quiet home. He has seen little of open vice or crime. He has heard of the fast life of the great city; distant glimpses of what is seen and done in its resorts reach him through the newspaper and the reports of his companions. A morbid curiosity is awakened to see for himself. When he goes from home he is bound that he will "see the world." By seeing the world in this connection is seeing its places of questionable character and forbidden resort, the billiard-room, the saloon, the theatre, the pool-room, the dance-hall, the gambling hell or even places of baser resort. He has no intention to become a habitual frequenter of any one of them. He laughs at the very suggestion of such a thing, or of there being any danger involved to him. But he is curious to see for himself; he wants to get an inside view of city life. I need scarcely say that there are always those at hand who are ready to initiate him into all these mysteries—also! too often to be fascinated by some one or other of them—to return again and again till he is laid firmly under some deadly spell of the devil, sinking lower and lower through months or years, till his face is familiar in low resorts, where obscene language and shameless exhibition of nudity go hand in hand, and he becomes a guide to others, it may be a teacher in one of those high schools of the devil, where lust is inflamed and crime glorified. It is upon those fresh from their country homes, with all their inexperience and morbid curiosity that these resorts depend for recruiting the ever depleting ranks of their victims. The young man drifts thoughtlessly into the current of the outer circle of this great whirlpool. He is caught and held, before he is aware, in its mighty sweep. The motion at the outset is exhilarating, but the speed quickens and the circle narrows till he is swung round and round, powerless as a log in the funnel of the vortex, descending slowly, deeper and deeper with every turn, till he is plunged and swallowed up in the gurgling abyss at the bottom and by and by another bloated, battered and tattered wreck of humanity is cast upon the shore, carted off and flung into a nameless grave.

Missionary World.

CHRISTIANS AT MHOW.

BY THE REV. NORMAN H. RUSSELL, B.A.

Mhow, Central India. — There was held during the Christmas week, Dec. 28 and 29, in Mhow, a Christian convention, or mela, as it is called in the language of the country, which was probably one of the most unique and promising events in the history of our mission.

The convention was held for the purpose of bringing the Christians of Central India together to discuss practical religious questions. A programme of subjects for discussion had been carefully prepared embracing all phases of mission work. Representative men were chosen from the different stations to introduce the subjects by reading papers. In Mhow extensive preparations were made for the reception and accommodation of visitors; tents were erected and other rooms fitted up sufficient to accommodate all comers.

Many arrived on Wednesday evening, the 27th, to witness the formation of the Mhow Christians into an organized congregation by the Indore Presbytery. The others came early Thursday morning. The convention was thoroughly representative. Large contingents came from Neemuch and Rutlam, though the former is 169 miles away; the Ujjain Christians turned out almost *en masse*; a good delegation came from the new Christian community in Indore; Barwai and Manpur were not unrepresented. And all came at their own charges.

The convention was enthusiastic and unanimous. No partisan spirit, no jealousy was to be seen. Everyone seemed desirous to hear as well as be heard. Fifteen minutes for papers and three minutes for speeches gave ample variety, if the bill did cut some speakers short, and they all in consequence spoke more tersely and pointedly than is usual in this land of talkers.

Thursday and Friday morning the day was opened by an hour of prayer—an hour of brief exhortation and earnest petition.

Our meetings were held in the large new church building, and it was generally comfortably filled with Christians and a few outsiders.

The first meeting was led by Rev. Mr. Campbell in a paper setting forth briefly the history and aim of our mission. This was followed by papers on school and medical work. One of the best and most keenly discussed papers was read by Mr. Johory, of Indore, on "The Independence of the Christian Church in India, How to be Effected." Papers on "How to Study the Bible," and "Temperance" and "Debt" succeeded this.

All the meetings were in Hindi with the exception of that on Thursday evening which was an evangelistic meeting for English-speaking natives conducted by Major E. Owen Hay, and addressed by Mr. F. H. Russell, Dr. Woods and Mr. Anketell. Next day we had papers on "How to Develop a Missionary Spirit in the Church," "Giving," "Christian Life as a Power in the Conversion of the Heathen," "Sabbath Observance," and "Religious Training of the Young." The time for the question drawer passed altogether too quickly and many questions had to remain unanswered.

Perhaps the two finest meetings of the mela were those held on Friday evening. At half-past four o'clock the Christians separated into three bauds and marched through the streets singing their native hymns and announcing the meeting. In this way a large crowd was gathered to the number of about 500, who were packed into our church-building till it could hold no more, and we had to have an overflow meeting of 100 more on the street outside. This immense gathering was addressed by some of our veteran workers, Balaram, of Neemuch; Khan Singh, of Indore, and others. God alone knows the results. A meeting like this cannot be managed here as at home, nor can the result be as easily ascertained. They heard the Gospel sung as well as spoken, they saw the enthusiasm of Christianity, they saw a larger gathering of Christian people than they had probably ever seen before, and they had a practical object lesson as to the difference between a Christian mela and their own heathen orgies. At the close of this meeting

the room was cleared and the Christians gathered together to celebrate the Lord's supper. It was a long meeting and it followed two hard and busy days of solid work, but a sweet feeling of peace and quietness seemed to steal over the congregation with the opening prayer. It was a real sacramental feast, and we all felt that God was there to sanction and add a parting blessing to our convention. We were loth to separate; it was in the minds of some to remain and hold a prolonged praise meeting, but time forbade, as most of the visitors were leaving that evening.

We had a grand mela; the Christians thoroughly enjoyed it themselves without either a feasting or any form of amusement. All are anxious to hold another next year. There is only one difficulty, except in Mhow and Indore, we have no buildings large enough for such a gathering. We need a large gospel tent, which could be used also to hold Gospel meetings all over our large district. I would be glad to hear from any who would care to assist in such a project.—*Manitoba Free Press.*

THE LEPERS' HOSPITAL, JERUSALEM.

Last week we were favored with a visit from the Rev. Dr. and Mrs. Ghos-el-Howie. We soon had fellowship one with another. The Doctor preached to us on Sunday afternoon; being a native of Lebanon he is quite at home in the Arabic language.

On Wednesday we accompanied the rev. gentleman and his wife to the Hospital for Lepers. The housefather received us very kindly, and after we had tea and the usual German *kuchen*, the Doctor expressed a desire to address a few words to the patients. We were shown to a square hall, the white walls of which were ornamented with texts of Scripture in German and Arabic. About thirty of the inmates came in and took their seats round the walls on the floor (as is the custom); all looked clean and happy like their superior, who is the very picture of happiness. Seeing them from a distance one would not credit that our companions, with the exception of the housefather, were lepers; but our rev. friend, who is blind, perceived the atmosphere of the place. All listened to the speaker with rapt attention. After we bade them good-bye, the master of the institution showed us over the house, which made us fancy we were not in Jerusalem in a Lepers' Hospital, but in Germany, in some quiet, country home.

We may mention that Dr. Howie is a Presbyterian minister, who has been laboring in Canada; but is now led to preach the Gospel to his brethren in Lebanon. We most heartily wish him God-speed.—*From Messiah's Witness.*

Jerusalem, January, 1894.

The death is announced of Mr. Robert Clark, head of the firm of R. & R. Clark, Edinburgh printers. In a recent interview, Mr. Clark told a *Westminster Gazette*, representative that when Tennyson died, twenty-six printing machines were engaged for three weeks in turning out his works. There was an unprecedented demand, but the works were out of print for only two hours. For thirty years no less than thirty have been uninterruptedly engaged in turning out Scott's works. The sixpenny edition of King-sley's works had an enormous sale. The first two editions weighed over 600 tons, and a million copies were sold in no time.

The best and most distinct speakers in the Houses of Parliament are as one would arrange them—(1) Lord Salisbury; (2) Mr. Chamberlain; (3) Mr. Balfour; (4) Mr. Morley; (5) Sir W. Harcourt; (6) the Lord Chancellor. Distance or position seem to have very little to do with it. The most indistinct orators in both Houses may be arranged in order of precedence thus.—(1) Lord Randolph Churchill, (2) Lord Ripon, (3) Lord Selborne, (4) Mr. Courtney, (5) Sir H. James, (6) the Duke of Devonshire.

The soundness of Principal Fairbairn's *Christ in Modern Theology* has been the subject of an interesting discussion in Greenock Presbytery. Rev. Charles Jerdan moved that it be withdrawn from students as a subject to be examined on. In considerable detail he pointed out its Broad church and Arminian teaching. It was, however, strongly defended by Rev. John Boyd, of Wemyss Bay, and Rev. George Rae, of Gourack. Eventually a motion was carried by 16 to 11 to adjourn the matter until next meeting.

PULPIT, PRESS AND PLATFORM.

Our Monthly. The cost of the world's wars since the Crimean war has been \$13,265,000,000, or enough to give the sum of \$2,653 to every man, woman and child in Canada. Pity 'tis 'tis true.

The Canadian Baptist. The Christian churches and people of Toronto lost a fine opportunity to give, in the eyes of all the people, a grand object lesson on the unselfishness and unworldliness of the religion they represent, when they failed to come out the other day in support of Dr. Ryerson's Bill for the non-exemption of church property from taxation.

Kate Lindsay, M.D.: Social purity work, in particular, should be under the direction of matronly women. Inexperienced young girls, although capable of a great work among companions of their own age are less fitted to go into the slums or visit jails. It is sensible, motherly, sympathetic woman who can safely reach a helping hand to her fallen sister, and who, more often than anyone else, can reclaim a fallen brother.

Rev. Alex. Whyte, D.D.: The holy ministry is a great nursing-house of pride as we see in a long line of popes, and prelates, and priests, and other lords over God's heritage. And our own Presbyterian polity, while it hands down to us the simplicity, the unity, the brotherhood, and the humility of the Apostolic age, at the same time leaves plenty of temptation and plenty of opportunity for the pride of the human heart.

The Christian Guardian: The Manchester Ship Canal has proved a contagious example. It is said that speculators and engineers in Paris are figuring on the cost of construction of a canal by way of Rouen to the sea, thus making an ocean port of the great capital. Brussels also would like to be an ocean port, a change she could have by deepening her canal so that ocean-going vessels could sail direct to the city.

Cumberland Presbyterian: The quickened faith and activity of the apostles and their companions on the Day of Pentecost was as important a result of the revival as the conversion of the three thousand. To wake the church up is as important as to add new members to it. That is what a revival means, the church re-awakening to life. When the spiritual fire kindles to a blaze in the church, others outside are sure to catch the flame.

Rev. Calvin E. Amaron: The work of French evangelization is, after all, the most important phase of missionary work which the churches of the Province of Quebec are entrusted with. It touches all the great questions which are causing dissensions and painful discussions. Racial antipathies, school troubles and kindred burning questions would soon find their level if the principles of the Gospel were understood by the French-Canadian people.

The Independent: But it is not simply the distilled drinks, like whisky, brandy and rum that are dangerous; for the ancient wise people found out that wine and beer were also dangerous. All the rebukes of the Bible are against wine drunkards and not rum drunkards. It is sometimes said now that wine is a temperance drink, that the prevalence of its use promotes temperance; but in the wine country of Palestine, where it was a usual drink in all festivities, they did not think so.

The Globe: The most recent American census bulletins contain the statistics of manufactures, agriculture and wealth for the entire Union. To begin with, the number of farms in 1890 was 4,564,641. They contained 623,218,619 acres, 357,616,755 of which were improved. The value of the farm lands, fences and buildings was \$13,279,252,649. This is an amount hard to conceive of. It is more than one-fifth of the visible and tangible wealth of the Union, which in another bulletin is placed at \$65,937,091,197.

Teacher and Scholar.

April 27, 1894. JOSEPH RULER IN EGYPT. Gen. ii. 1894. GOLDEN TEXT—Them that honor Me, I will honor.—I. Sam. ii. 30.

Egypt, when Joseph was carried thither, was under the rule of what are known as the Hyksos or shepherd kings. He became the slave of the officer in charge of the king's body guard. His integrity and administrative ability so completely won the confidence of his master that the superintendence of the entire establishment was entrusted to him. His sense of duty to his master, and his fear of God saved him, when exposed to a great temptation. His steadfastness aroused the bitter enmity of his temptress, and through her false accusation he was cast into prison. Here his character again attracted favor, and after a time the keeper committed to him the care of the other prisoners. Two leading court officials who had fallen under the king's displeasure thus came to be entrusted to him. Dreams of theirs which he interpreted met with speedy fulfillment. The restored official forgot the captive's simple plea to have his case mentioned before Pharaoh. But two years later a royal dream which no one could interpret brought tardy remembrance of Joseph. Hastily summoned, he not only interpreted the dream, predicting years of plenty, and then of famine, but advised the king to make careful provision for what was coming.

I. Chosen as Ruler.—The wisdom of Joseph's advice at once commended itself to Pharaoh. But it did more; it commended Joseph as the most fit person to carry out what he had advised. Accordingly, then and there, the king chose him to superintend the arrangements he had proposed, and raises him to the second place in the kingdom. As grand vizier he was to have charge over all the officers and ministers, and his word was to be acknowledged and respected by the people as the word of the sovereign. Eastern history furnishes several instances of like sudden elevation. The son of a donkey driver during the present century rose to the second position in rank in Persia. Doubtless Pharaoh's sudden choice was not made without a knowledge of Joseph's past history in Egypt. Already he had evinced those qualities which are the sure road to true success. He had shown himself faithful and efficient in whatever had been entrusted to him. He had been true to duty, and mindful of details in the positions he had already occupied. Faithful in lesser things, he had undergone a training that fitted him to administer those that were greater. Then Joseph had continued faithful to his God. In his words the king recognized an evidence that God's presence was with him, and traced to this source his discretion, his clear insight into the true character of things, and his wisdom in discerning the best means of reaching the ends to be sought.

II. Investiture with Office.—The account here is thoroughly Egyptian. The giving of the signet ring with which the king used to sign documents indicated that royal authority was delegated to him. The golden necklace or collar was always put about the neck of high officials on their investiture. The fine linen, or byssus was a white shining cloth of purely Egyptian origin. Vestures of this formed the noble and priestly dress. Since the very highest nobles walk on foot in attendance on the royal chariot, to place Joseph in the second one, was really to give him the attendance of a king. As he rides forth in state he is preceded with shouts of Abrech (E. V. Bow the knee). The word has been rendered, "bow the head," "rejoice thou." To complete the naturalization of Joseph, he received a new name (comp. Dan. i. 7). The meaning of the first part of this is still doubtful. The latter part means "of the life." Such meanings as "Governor of the living one," "Bread of life," have been suggested. Joseph was further given a position among the highest nobles by marriage to the daughter of the priest in the religious and literary capital On, the City of the Sun, situated near Cairo. The name of the priest, who in virtue of his office belonged to the highest family in the land means, consecrated to Ra, the Sun-god. The daughter's name means, "Belonging to Neith," the Egyptian goddess of wisdom.

III. Rule.—The note of time shows that thirteen years had passed since Joseph had been carried to Egypt. He entered on the duties of his office by making a tour of inspection throughout the land. In this way he would determine the location and number of storehouses required to carry out his proposal. As he foretold, the years of plenty came, in which the earth brought forth in exceeding abundance. During this time he caused wheat to be stored in the granaries so plentifully, that finally he had to give up the attempt to keep a formal register of the amount, according to the usual Egyptian custom of which monuments furnish illustrations. In the good Joseph was thus enabled to do rather than as his personal high position, is to be seen the success of his life.

THE CANADA PRESBYTERIAN,

—PUBLISHED BY THE—

Presbyterian Printing & Publishing Co., Ltd.,

AT 5 JORDAN STREET, - TORONTO.

Terms: Two Dollars Per Annum, Payable in Advance.

NEW SUBSCRIPTIONS may commence at any time during the year.

SUBSCRIPTIONS are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of subscribers.

TO MAKE PAYMENT. The printed address label on your paper contains a date, which indicates the time up to which payment has been made. The money for renewal of subscriptions should be forwarded as early as possible after that date.

REMITTANCES should be made direct to us by Postoffice, or Express, Money Order, or in a Registered letter. If none of these precautions be observed, the money is at the risk of the sender. Local Cheques should not be sent unless at par in Toronto. Write names very plainly. Give the Post office address with every order.

RECEIPTS. We do not send receipts for subscriptions unless the request is accompanied with stamp. The change of date on your label will indicate within two weeks that the remittance was received.

CHANGES OF ADDRESS. When a change of address is ordered, both the new and the old address must be given, and notice sent one week before the change is desired.

ORDERS TO DISCONTINUE should always be sent direct to us by letter or postal card. Do not return a paper with something written on the margin. To do so is contrary to law, and unintelligible to the publishers. Accompany the order with payment of arrearages.

ADVERTISING RATES. Under 3 months, 15 cents per line per insertion; 3 months, \$1 per line; 6 months, \$1.75 per line; 1 year \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

COMMUNICATIONS SHOULD BE ADDRESSED TO:

The Presbyterian Printing and Publishing Co., Ltd.,
5 Jordan St., Toronto.

The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, APRIL 11TH, 1894.

IF Sir John Thompson has any sense of humour he must have felt some difficulty in controlling his risibility as he solemnly reproved the member of the deputation that gave a hint about prohibition majorities. Canadian politicians have always been far above any such weakness as looking for a majority.

THE Senate of the United States is one of those bodies in which wealth accumulates and men decay. From being one of the most dignified and accomplished bodies in the world, it has become an assemblage of millionaires, some of whom have bought their seats and would perhaps sell their votes. They haggle over the Tariff Bill for weeks while the nation bleeds at every pore.

AN Episcopalian journal across the line shows a good sense when it says that Christian union is not seriously hindered by the refusal of the Episcopalian ministers to exchange pulpits with other clergymen. Churches that have exchanged pulpits for a hundred years are no nearer union now than they were a century ago. Making a fuss over such a small matter as an occasional exchange of pulpits, shows very clearly that the churches are not ready for organic union.

CLOSING exercises at Knox College without Principal Caven, look like a meeting of the College Board without Dr. Reid. The venerable Doctor was at the Board meeting last week for something like the fiftieth time, and looked as bright as any man in the room. To the great regret of everybody, Principal Caven was detained in his home by illness. It is needless to say that the whole church hopes and prays for his speedy recovery, and we are happy to say that he is now recovering.

LIKE all Scotchmen, Lord Aberdeen likes to hear a discussion, but he is not allowed to go into the House of Commons. Like all Irishmen, Dufferin dearly loved a fight, and it is said he used to disguise himself and go into the gallery when there was a lively debate on. Would Mr. Bourinot or some other authority explain just what would break if a Governor-General should go into the Commons and listen to a debate. His Excellency need not attend when Mr. McMullen is discussing the estimates for Rideau Hall.

THE *British Weekly* closes an article on the ecclesiastical part of Lord Rosebery's Edinburgh speech by this frank declaration of faith in the Premier:—

For ourselves, we believe in the new Premier, in his principles, his integrity, his worth, as well as in those great and brilliant gifts which all men own. We believe that a glorious career is before him. He, and he only, has the power to bring together the Liberals of this country. If he will show himself

earnest and firm at the first, we shall soon see the rising of the tide which has been for some time too shallow to bear the great ships of reform.

The *Weekly* never seemed to be fond of Gladstone and never ceased to lecture him for not proceeding with the work of disestablishment in Wales and Scotland. Perhaps the Grand Old Man did move somewhat slowly on certain questions, but he moved surely. A few years hence it may be very clear that by moving slowly he made more real progress than is being made by the brilliant young peer who now holds the reins.

EVERY day we hear some one extolling "the Fathers," and praising the "good old times." In a few years the men who are now acting their parts will be gone, and two or three generations hence the present generation will be called "The Fathers." Then we shall all get justice and perhaps a little more. About the year 1950 we shall all be quoted as examples to the rising generation. Complaints are often made about the wickedness of this age. In half a century this age will be described as "the good old times." Let us be patient. Half a century hence we shall be considered good.

IT is more than time that all sensible, intelligent people should cease thinking that a man who tries to get into the ministry by a short-cut is more pious and more earnest than the student who willingly takes the college curriculum from beginning to end. It is easy to say that the short-cut man is anxious to begin the actual work. Let him show his earnestness by qualifying himself for the work he professes to love. The first business of a student is to study—not to preach. As Principal Caven said the other day, "A good student is nearly always a good man." In these days about the most cruel thing that can be done to young man is to allow him to enter the ministry without proper training. He soon finds out to his sorrow that he has made a mistake.

WHY in the name of common sense should the Mayor of Toronto be blamed for not giving an official welcome to the hotel and saloon keepers who met in Toronto last week. Equally good citizens, to say the least, meet in Toronto every week in the year and never complain because his Worship does not give them a civic welcome. A month hence the Synod of Toronto and Kingston will meet in this city. It is not probable that the Fathers and brethren will be welcomed at the station by the Mayor and corporation. It is absolutely certain that not one of them wants any such nonsense. Each June a large number of ecclesiastical meetings take place here. They never get a civic welcome and never want one. Six weeks ago the city was invaded by an army of milliners from all parts of the Province. Press men, wholesale men, and all others who were fortunate enough to come in contact with them said the ladies were "charming." No doubt they were. Giving them a civic welcome would have been a "perfectly lovely" kind of exercise for a mayor. His Worship, however, did not welcome the ladies, at least he did not do so officially. Why should he welcome the hotel keepers?

MR. THOMAS KANE, of Chicago, and a large number of other contributors to a symposium on the question whether business success can be attained on Christian principles, declare that even in Chicago it is rarely attained in any other way. Mr. Kane, however, adds:—

But honesty alone is not sufficient to insure success in anything. Honesty will not take the place of brains, nor of education, nor of tact, nor of politeness, nor of love for work for its own sake. It will not supply opportunities, will not make good trade in a panic year, will not make rich land out of poor. Neither will it compensate for bad business methods. It will not produce sickness or quarrels and thereby furnish employment for honest doctors or lawyers. It is not a cure for laziness or incompetency or extravagance.

This continent swarms with men who say they cannot succeed in business because they are honest. It is always more pleasant for a man to attribute his failure to his honesty than to his lack of brains or of industry or of tact. Honesty is made the scapegoat that has to carry many a failure. As a matter of fact, few men, if any, fail in the end on account of their honesty. An honest business man may at times be put to serious inconvenience by dishonest rivals, but as a rule the dishonest rival will go to the wall and the honest man pull through if he has business qualities to match his honesty.

COLLEGE CLOSING.

ON Wednesday of last week took place in this city and in Montreal what is always an event of much interest, and to the students more immediately concerned one of great importance, the closing of the sessions of Knox and Montreal Theological Colleges. The attendance at the closing exercises of both was large, thus manifesting the never-failing interest felt both by the general Presbyterian public and their old alumni in our schools of the prophets. In Knox College the familiar presence and voice of Rev. Dr. Caven were much missed and general and sincere sympathy was felt and prayers offered for him that he might soon be restored to health and strength. In his absence Rev. Dr. Gregg presided, and beside him on the platform were Revs. Dr. MacLaren and Proudfoot, Parsons and Smith, of Port Hope, Prof. Thomson, Rev. Mr. Wallace, of Bloor-st. and Mr. Mortimer Clark, chairman of the College Board.

After devotional exercises, Rev. Dr. Gregg gave a brief address noticing especially the circumstance of this being the jubilee year in the history of the college, an event to be celebrated in some worthy way when the college re-opens in the fall. During the past fifty years there had graduated from the college 544 theological students who had been the means of rendering a service to the country, to the church and the cause of Christ simply incalculable. It was gratifying that in its fiftieth year the attendance has been larger and the prospects of increased attendance are brighter than ever before. The graduating class this year of fifteen was not the largest, but in the second year of theology there are 25 and in the first year 50 students, and 21 were attending the preparatory literary department; altogether there are upwards of 150 students now in or preparing for the study of theology. Reference was also made to the post-graduate course of study which had been inaugurated during the past winter and largely attended, and the question just touched upon whether it would be continued, held during the college session, or at some other time of the year. The museum, the Professor said, which had been hitherto in a somewhat unsatisfactory condition, had been greatly enriched by valuable contributions from the Rev. Dr. MacKay, of Formosa and the whole suitably arranged. He then proceeded to address the graduating class, impressing upon them the fact that, although their college studies were closed, they were only beginning what should be for them a lifetime of study and learning, the great responsibility of the work they had in view, their need of a personal experience of the saving grace and love of God, and of the endowment of the Holy Spirit to do their work, to meet its discouragements and difficulties and to sustain them in living as ministers of the gospel. This was done very impressively and earnestly. The Rev. Mr. Wallace, who had rendered, the chairman said, valuable assistance to the faculty in making up the results of the examinations, then read out the names of the successful candidates for scholarships and prizes and the standing of the students in their classes. This done, Professor Gregg handed the graduating students their diplomas, after which the Rev. Dr. Smith, of Port Hope, pronounced the benediction and the session of 1893-4 was formally closed.

In the evening a public meeting in connection with the closing of the college was held in West Church, Rev. Mr. Turnbull's, presided over by Rev. Dr. Gregg and in addition to Rev. Dr. MacLaren and Prof. R. Y. Thomson, there were on the platform the Revs. John Somerville, of Owen Sound, and J. McD. Duncan, of Tottenham. After opening the meeting, addresses were given by, first, Rev. J. McD. Duncan on the motives to Christian work, and by Rev. Mr. Somerville on "Why I am a Presbyterian." Both were carefully prepared, were profitable and interesting, and attentively listened to by an audience, which, though good, was not half of what it ought to have been on such an occasion. The meeting was closed by Rev. Dr. MacLaren pronouncing the benediction.

On the evening of the same day a large and interesting meeting was held in the Convocation Hall of Montreal Presbyterian College in connection with the close of its session. The Rev. Principal MacVicar presided, and along with him on the platform were members of the Senate, the professors and others. Rev. Dr. Wardrope conducted the devotional exercises. The presentation of prizes, scholarships and medals was then proceeded with, after which a valedictory address was read on behalf of the graduating class by Mr. D. Guthrie

B.A. Rev. Dr. MacVicar presented to the graduating class their diplomas. Sir Wm. Dawson, as a man of age, experience and wide and varied learning, then, by invitation, addressed the graduating class in most impressive language, emphasizing especially the importance for them, as about to be ministers of the gospel, of basing everything on the Word of God, and of constantly gaining in knowledge and spiritual comprehension of the Holy Scriptures as a living force within them. "For you and for all," said Sir William, "the Word of God which is the sword of the Spirit, is the first and only weapon, and your motto should be, 'The Bible, the whole Bible, and nothing but the Bible.'"

Rev. Principal MacVicar, in closing, referred to the pleasing fact that the session just ended was an increase over previous years, there being an attendance of 92 in classes of all grades, and that by the good providence of God the health of professors and students had been excellent, and the work of the session satisfactory throughout. The graduating class numbered fifteen and with that addition, the roll of the alumni now numbered two hundred and sixteen, a degree of progress most gratifying to all the friends and patrons of the college. Reference was made by the learned Principal to a valuable addition of 188 columns which had been made to the library during the past year. "We wish," he said, in closing—and it is the wish of all our professors in all our colleges, and scarcely anything is more important—"We wish to see the growth of the library keep pace with that of other departments, and we should therefore be specially pleased to have funds placed at our disposal to enable us to purchase recent and most necessary works."

The doxology was then sung by all present and the Rev. Dr. Campbell pronounced the benediction, thus bringing a most memorable convocation to a close.

THE RELIGIOUS NEWSPAPER.

In our country the religious newspaper has not yet attained that prominent place and power for good which it occupies in the United States. The matter needs therefore to be kept before the public mind and advocated. We accordingly republish with pleasure the following article on this subject from the *Independent* on the Religious Newspaper. In the closing paragraph substitute CANADA PRESBYTERIAN for *Independent*, and twenty-three for forty-six years and it will truly apply to this journal.—ED.]

The increase and dissemination of knowledge are the idea and wonder of the age. Information from the ends of the earth is gathered, collated, illustrated, explained and spread broadcast in the newspaper. There is no family so poor or so obscure that it may not have the benefit of the wealth of intelligence of which the newspaper is the alert purveyor. For a trifling sum any one may enjoy a full course of lectures, a series of sermons, an hour with the poets, an evening with several capital story-tellers; may hear what the best authors of the age have to say in books; what doctors learned in theology, the law, political economy, science, art, music, and other departments of human knowledge, have to impart; what the sage and philosopher has evolved and added to the store of human wisdom; what the skilful literary artist can create to delight the imagination and cultivate the taste; what tidings the missionary in remote lands has to relate; what experts in finance, insurance and all lines of business can tell of interest and importance; what men of experience can suggest to help the farmer, the dairyman, the housewife, and all who have rural occupations; what events and changes are taking place among the Governments and peoples of the world as seen, described and explained by trained observers.

In short, those who have few books, may, in the religious newspaper receive regularly a whole library of choice literature of the freshest character, ranging over the world and embracing the most important topics. There will be something appropriate, improving and entertaining for every member of the family, with nothing contrary to morals, injurious to the Christian faith, or opposed to what is pure and helpful and wholesome.

The Faculty of a university sit as teachers around every fireside where such a newspaper is read. Parents who want to cultivate in their families a thirst for knowledge, a taste for pure literature, a preference for that which elevates, ennobles, improves, a deeper reverence for the Christian faith, a broader and more serious view of the duty of man to man and

man to God, may introduce such an influence into their homes by an outlay of less than six cents a week.

These are hard times. It must be so, for everybody says so. Naturally prudent people practice economy. That is praiseworthy, provided it is done wisely. The mere luxuries should be the first to be cut off; but be careful that you do not class necessities among luxuries. The education of your children you cannot afford to abridge; the support of your church and its various lines of work you must not lessen; and your religious newspaper, the cheapest and one of the most useful and valuable things you get, it would be sheer folly to sacrifice. It is worth to you many times the sum you pay for it. It will reimburse you in manifold forms, again and again, in recreation, instruction, suggestion, encouragement, improvement. It is a silent, but constant and powerful influence for good. You need the food it provides for mind and soul as much as you need meat and bread and drink for your physical welfare.

We speak of an ideal religious newspaper. It is toward this ideal the *Independent* has been steadily aiming for these forty-six years. Not as though we had already attained, either were already perfect or satisfied, do we speak; but as having been constant in our endeavor, and expecting yet to reach far higher things. As to the past and present we are willing to be judged by the record of these columns and to have comparisons made.

THE GENERAL ASSEMBLY'S S. S. COMMITTEE.

The General Assembly's Sabbath School Committee met in the Board Room of the Y. M. C. A. on Tuesday, April 3rd. Rev. T. F. Fotheringham, St. John, N.B., convener, presided.

The Rev. J. W. Rae was appointed secretary. The financial statement submitted by the convener showed the receipts for the past eleven months to be \$1,661.61 and its expenditure to be \$2,759.34, leaving a deficit of \$1,097.73. This consists of arrears and accounts from last year, together with the necessary outlay in establishing the Home Study and Teachers' Preparation Leaflets. The circulation of these is steadily growing and there is every reason to expect that after next December they will be a source of revenue instead of a burden. A vigorous effort was resolved upon to wipe out this deficit and the friends of the work are to be asked for a special effort towards this end. The committee believe that if they can come to the Assembly this year with a balance on the right side, there will be no occasion for any deficits in the future. A hearty response now will relieve them of all future embarrassments. Rev. J. W. Rae was appointed to make the appeal resolved upon.

The sum of \$1,007.48 has been received in contributions from Sabbath Schools, being an increase of more than 50 per cent. over last year.

The report of the last examinations held under the Scheme of Higher Religious Instruction showed that 1,483 question papers had been called for, but that only 295 had come up to the examination. Of these 103 were in the Biblical Department, 126 in the Doctrinal, 31 in the History, and 35 in the Essay Department. Fourteen medals were taken, 73 prizes and 149 diplomas.

A communication was read from the Presbyterian S. S. Association of Montreal, regarding Syllabus and Schedule of questions for statistical returns. Both these subjects were carefully and minutely discussed. One question was omitted from the Schedule and the phraseology of two others modified, but no other change in either documents was deemed advisable.

The Convener intimated his desire to be relieved of the duties of Convener, and, after discussion, it was resolved to ask the General Assembly to divide the work under the charge of the Committee with departments.

1. Publications and Finances under charge of Convener.
 2. Higher Religious Instruction under Rev. M. W. Farquharson as Vice-Convener.
 3. Statistics under J. W. Rae, as Vice-Convener.
- A Committee was appointed to select a list of prize-books from which successful candidates may choose.

A Committee with Rev. J. McP. Scott as Convener was appointed to prepare a Foreign Mission service for next "Children's Day," and requested to submit the same to a meeting to be held at the General Assembly.

Books and Magazines.

HOW TO BRING MEN TO CHRIST. By R. A. Torrey. Fleming H. Revell Co., Willard Tract Repository, Toronto.

The author of this book is the superintendent of the Chicago Bible Institute, founded by Mr. Moody for the training of Christian workers. This book is the product of his own large experience, as well as that of others engaged in the work of winning souls. Mr. Torrey tells, in a very simple and earnest way, the conditions of success in this work—how to begin it, and how carry it on. He describes the different classes of people whom Christian workers are apt to meet; the best way to deal with them, and gives the scripture texts that have proved effective in subduing enmity and indifference, and leading sinners to surrender to Christ, and receive Him as their Lord. The lessons here gathered from such wide and successful experience cannot fail to be helpful to those who are seeking to save the lost; and this little book well deserves to be in the hands of every earnest Christian worker. It will not only aid him in dealing with others, but will refresh and stimulate his own soul. The chapters on "The Conditions of Success," and the "Baptism of the Holy Spirit," are peculiarly impressive, and calculated to sture up all who desire, like the Master, to be "Anointed with the Holy Ghost and with power," that they may go about "doing good and healing those that are oppressed of the devil, having God with them."

Reality versus Romance in South Central Africa. This is an account of a journey across the continent from Binguela on the west to the mouth of the Zambesi on the east coast, by James Johnston, M.D. This book is in the first place a delight to the eye to look at and handle, the quality of the paper, its binding, the large clear type and broad margin satisfy the book lover. In addition, in the course of its three hundred and fifty pages, it contains fifty-one very beautifully executed photogravure illustrations, which add much to the beauty and value of the work, and last, but not least, a large, clear, well-executed map of the route pursued by the traveller from one end of the journey to the other. Two sentences tell of the author's motive for making his expedition and the spirit in which his account is given. "I wished to see for myself the actual condition of the African that I might be the better able to plead his cause among English-speaking people, who have, particularly during this century, proven themselves above all other nations the pioneers of civilization, Christianity and humane government." The author of this narrative of African exploration has been governed by two considerations only in his work: first, the obtaining of absolutely correct information concerning that portion of the "Dark Continent" which was the field of his investigations; second, the presentation of that knowledge in these pages with rigid adherence to truth. When to this we add that the book is written in an attractive style, carrying the reader on from page to page we have all the elements of a first-rate book of travel. The W. J. Gage Co. (Ltd), Toronto.

The first article in the *Century* for April is of a unique kind: a story of "From the Old Home to the New," in America told entirely in pictures by Andre Castaigne. Very striking and graphic indeed. Mark Twain continues his story of Pudd'nhead Wilson. This number is strong in papers of adventure, including, under the title of "Driven out of Tibet," Mr. Woodville Rockhill's account of his attempt to pass from China through Tibet into India, a narrative very fully illustrated. There is also in the Artists' Adventures Series, an account of a balloon ascension by Robert V. V. Sewell, the American painter; and William Henry Bishop contributes a unique paper on "Hunting an Abandoned Farm in Connecticut," giving his mildly flavored adventures in search of what proves to be very scarce game. Important articles are, Lincoln's Literary Experiments, being a lecture and verses of the famous President, hitherto unpublished; "A Comet Finder," an account of the work and discoveries of William R. Burks; "Wild Flowers of English Speech in America," by Edward Eggleston, and contains an account of the enrichment of our language by the adoption of words indigenous in the United States. We can only mention as other articles which will be read with interest, "A Summer Month in a Welsh Village," "The Supply at St. Agatha's," by the author of "Gates Ajar," "Gods of India," and "Out of Sight, Out of Mind," an account of methods of Sewage Disposal. The Century Company, New York.

The Canadian Magazine for April has a large and varied assortment of interesting articles. We are glad to notice that a considerable number of them are on strictly Canadian subjects. This is one of the ways by which we can create a Canadian literature. Of this sort are the following: "In Northern Wilds," a new narrative of travel in the far north, by William Ogilvie, F.R.C.S. It is well illustrated and full of facts and incidents. "In the Lumber Woods," also illustrated, is by E. C. Grant and Alan Sullivan. "A Forgotten Northern Fortress," illustrated, is by Lieutenant-Governor Schultz. There is also an interesting article upon Sir Oliver Mowat, with photos of the doughty Premier at different periods of his life. "The Evolution of Self-Government in the Colonies," is from the pen of the Hon. David Mills. The subject is one of prime importance and anything from him upon it must command attention. Amongst other contributions are "Ghosts and Things," by Edward Worthington; "A Glance at Lampman," by Arthur J. Stringer; "Red Aleck," a narrative of Prince Edward Island Life of Long Age; "In Various Moods," by Rev. S. Lyle, and "The Story of Nurse Edith," by Fidele H. Holland. The Ontario Publishing Co., Ltd., Canada Life Buildings, Toronto.

The Musical Record. O. Ditson Co., Boston. The April number specially mentions W. S. B. Mathew's criticisms of Mr. Tang's opinion of the use of piano pedal, a subject of much importance. We notice also the abundant musical news up to date, two piano pieces, a song by Millard and a list of new music.

One Family Circle.

THE FIRELIGHT ON THE WALL.

When the frost is on the window
And the snow is falling fast,
Driven in a raging maelstrom
By the wildly shrieking blast;
When the night is closing round us
And the chimney-farries call,
Then I love to watch the firelight
As it flickers on the wall.

How it quivers, leaps and dances!
Like a spirit of unrest
Now it glows with wondrous radiance,
Like the sunset in the west;
Then it fades, and sombre shadows,
Silently and swiftly fall,
And I sigh for the lost splendor
Of the firelight on the wall.

But again it springs in beauty
From the embers' blinking light,
Brightening into golden glory
The grim darkness of the night,
And my heart grows warm and tender,
And fond memories I recall,
As I sit and watch the firelight
As it flickers on the wall.

—Alice Fenton Pettis.

A VISIT TO THE WEST INDIES.

ST. LUCIA—(Continued)

While passing along one of the streets, we noticed a dark writing. We went up to him: he cordially received us, stating that his mother-in-law was dead and that he was sending out notices of the burial, etc. He handed us one written in a bold hand on black-edged paper as follows: "Gentlemen, you are highly solicited. I respectfully beg of your to attend the funeral of Mrs. Godard who died at 12.45 am the funeral is to take place at Labourie Street No. 5 the beloved mother of Annie Godard, John Joseph an Sussanah Godard,

aged 99 years
rest in peace."

The name of this worthy scribbler is Ralph Francis, 46 Victoria St., Carrires, St. Lucia, West Indies. We had a long and interesting conversation with him and his wife, and he promised to write me how he got along. He was highly elated at our visit and will treat any white man from America with kindness, should they call on him. He and his wife are Christians, and belong to the Methodist church.

Hundreds of women are employed here loading and unloading coal and loading log-wood—the poor creatures are to be pitied.

The story of a lad 15 years, who showed us round, was sad. His mother, he said, worked at the coals, he had three sisters and two brothers and they lived at their grandmother's in one room. His father lived with another wife in the same town, and had eleven children in the second family, and "he is getting married to another wife to-morrow." Such is the condition of St. Lucia. The fact is, the man was never married legally.

BARBADOS.—(B. W. I.)

The next stop is at the British Island of Barbados, which is 18 miles long, by 12½ miles wide, and has more people to the square mile than any other country outside China. This fact gives it an importance in the eyes of a Barbadian, second to no other country in the world. The whites form the governing race, nearly the entire wealth and business of the islands being in their hands, although they form but a small and constantly decreasing fraction of the whole population, which is viz.:

Whites	15,613
Mixed	43,976
Black	123,000

The good Barbadian is an enthusiast no matter where he is; there is no country like Barbados; when he dies he wants another residence just like it. The blacks here are the most insolent in the West Indies. They are, however, industrious, because with so many it must be work or perish, and they are moderately intelligent. Barbados lies east of the other islands; this is why they are called the "Leeward Islands," because they are to the leeward of Barbados. The Barbadian divides all the divisible world into two parts, one part of which is to "leeward," the other to "windward" of Barbados.

The chief town is Bridgeport, with a population of 40,000, clustered together like a bee-

hive, the social and moral condition being similar to the other West India Islands, very low. The black people are extremely primitive in dress and manners. Boats and oars are as primitive as their progenitors had, as they fished from the banks of the Niger or Congo a thousand years ago. The town contains little of interest or beauty apart from the public markets where a good opportunity is afforded of studying the native characteristics of the people. The negroes are very excitable and create a great noise when they get excited. They buy and sell in very small quantities, and live on very little. There are no foreigners to be seen, as none are allowed to remain. Hence the markets are entirely their own, with no outside competition.

There is an excellent Public Library, the largest and best we have yet seen in the West Indies. The public schools are very poor, there being few trained teachers. The Young Men's Christian Association occupy a fine building and is free from debt. We had a very pleasant interview with the respected secretary.

The religious condition of the island is entirely governed by the Anglican church, for out of the entire population

160,000 are Anglicans,
14,000 are Methodists,
700 are Roman Catholics,
7,000 are Moravians,

the balance unknown.

The heat, as we walk along the streets, is intense, and although we had divested ourselves of every piece of unnecessary clothing, we were roasted.

The civil condition of Barbados, is—

Married men 16,759, women 17,787.
Single " 63,019 " 77,337.
Widowed " 1,337 " 6,077.

There is an idea prevalent that Barbados is a grave for Europeans, and that an enforced residence is equivalent to a sentence of death, but as far as I could learn, it is a grand sanatorium, and just the place for all affected with lung trouble. There are two seasons the "wet and dry," and "hot and cold," or the spring and the crop time. The wet season begins in June to end of October. The dry season from November to May. The temperature ranges from 85° upwards. There is no pier, all vessels anchor out in the harbor, and are loaded and unloaded by lighters. Barbados is the headquarters for vessels doing business in the West Indies—they all come here for orders, Barbados being connected by cable with all parts of the world. Over fifty large ocean ships lay at anchor in the harbor awaiting orders. The sight was very beautiful as all these vessels lay quietly at anchor. The harbor is full of sharks, large and small, and their flesh is sold on the markets, and bought by the poorer class.

There is a very fine hotel about 112½ miles from the city, called the Marine, and the largest in the West Indies. It is easy of access by street cars. The sea bathing is the finest in the world, the temperature of the water being about 80 degrees, suitable for the most delicate invalids. The attractions of Hastings (where this hotel is situated) and the places of interest in the neighborhood point to it as the natural centre to be chosen by tourists who desire to see with comfort all the beauties of coast and inland scenery which Barbados affords. Here we parted with three of our party to await the arrival of the Royal Mail steamer for Jamaica.

The chief productions of the island are sugar, cocoa, rum, etc. The land is more level than any of the other islands, and is in consequence all productive.

There is a regiment of red coats stationed here, and the men appear smart.

We feel the heat intensely—at night; we sit on the deck with very scanty clothing, and few of us turn into our berths, preferring to lie on deck all night than be suffocated below.

TRINIDAD. (B. W. I.)

After leaving Barbados in the afternoon we sighted the shores of Trinidad and Tobago the following afternoon (Sunday). For many years we had a longing desire to visit this well-known island of Presbyterian Missions and now we are within reach of gratifying that curiosity. As we approached more closely, the shores presented a bold and dangerous appearance, while the mountains are covered with vegetation from base to summit. We

pass through a channel on the north-western end of the island called the Bocas. There are several openings through which large vessels can pass at this end of the island and the view is very fine. We pass close by the nearest point in the Venezuelan mainland of South America. The ocean currents here are very strong, running at from 3 to 4 miles, and the water, a greenish shade, caused, it is said, by the waters of the Orinoco, which empties itself on the Venezuelan coast. After a lovely sail down the Gulf of Paria, we come to anchor five miles from shore, alongside, almost, of a Russian man-of-war. There are a great many ships at anchor, and the chief town, Port of Spain, does not by any means present an attractive appearance, only the front buildings and the wharf being visible and a few scattered houses on the hillside, while on the summit of this hill stands a small church with a tower. We enquired if that was the Presbyterian Church, from a black man who boarded us, but he did not know what that big word meant; never heard of such a church; he knew of a Scotch chapel in town, but the church on the hill was a Spanish synagogue. The water men are furious in their charges here to row ashore, and as we wanted to go to church we had to pay 2s. each way for each individual. The captain, chief engineer and the writer went ashore, and after a good deal of enquiry we succeeded in finding the "Scotch chapel." The services had already begun. We were shown into a seat. The general appearance was very Scotch. The faces of the majority present were good old Presbyterians. About 150 persons in all comprised the congregation, of whom 30 or so were black, and as many colored, the balance being white. The church was very comfortable, cushioned seats, and all the wood-work mahogany, with a very handsome organ and good choir. The sermon was of the Scotch style too, the minister reading very closely. The text was, "The wicked shall be turned upside down." The collection was taken up in small red bags, handed from one to another. The minister's name is Rev. Mr. McCurdy. No one offered to speak to us, but we enquired at the door the name of the minister. The whole service was dull and uninteresting. We stepped into the Anglican church across the road, on our way to the wharf. Here was a congregation of 1,070, actual count, and we were surrounded by white and black to bid us welcome. We were cordially invited back. The cathedral is very handsome and surrounded by beautiful trees.

The street cars run on Sunday, and the small fruit stores are open, otherwise we could not tell it from a *Torontonian* Sabbath. Our first impression of Trinidad was very favorable and could compare favorably with eastern cities. We saw nothing out of the way.

On Monday we did the town (Port of Spain, which has a population of 30,000) well. The stores are large and well-stocked, the streets are all asphalt, and the buildings modern. Everyone seemed to be busy and very few loafers, or hangers-on, as in the other islands, the exception being the coolies, who certainly from what we saw, are a worthless race, lazy, dirty and almost inanimate. They squat on the sidewalks, in the streets, in the stores, everywhere. Some selling, some begging, others doing nothing, but sit on their haunches all day long.

Some who sit and sell seem to be well off, if the quantity of jewellery is any indication of wealth (the coolies think so). We noticed some coolie women with rings in their nose and ears, bracelets on their wrists and arms (some had their arms almost covered), singlets on their ankles, with three to six necklets, from which hung silver pieces of all sizes. We asked them why they wear so much jewellery: "Oh, its pretty. It looks nice." It is said they convert all the silver and gold they get into articles for adornment. They live on 5 cents a day, and are said to be good workers in the sugar estates. Leaving this class out, Port of Spain can be classed amongst our modern towns.

A great hurricane took place here in 1810 and an earthquake in 1825, causing great havoc. Slavery was abolished in 1833. There are several fine public markets, at which the various productions of the Island are sold. The people

are civil and obliging and very honest. A railway connects Port of Spain with San Fernando, forty miles distant and opened in 1876. The style of cars are English, and the trains are always crowded.

The spiritual wants of the people are looked after by the Anglicans who "hold the fort." The Methodists come next; their first church was opened in 1827 besides these there are the Spanish, Dutch, Roman Catholic, Hebrew, Moravian and Presbyterian churches. All classes and conditions of people are found here. The Creole, Mulatto, Negro, Coolie, French, Dutch, Brazilian, Russian, Syrian, etc. The Creoles are almost white and are native born, while all the others are foreigners. The police regulations are very strict and the punishment for minor offences terribly severe. In to-day's paper we read of a black boy, sixteen years old, sentenced to two years for stealing an egg from his father, and for plucking a flower in any of the public gardens, or fruit from any tree, the punishment is severe.

There is a Government savings bank for the accommodation of the people, as also district savings banks. The total population is 200,000: males 108,000, females 92,000. The island was discovered in 1496 and named La Trinidad or The Trinity.

The chief produce is sugar, cocoa, etc. The other exports are cocoa nuts and asphalt from the Pitch Lake, one of the wonders of the world. Only 350,000 acres of the island are under cultivation or about one-fifth of its area. San Fernando, the second town of the island, is situated on the Gulf of Paria, midway between Port of Spain and the south-western end of the island. It is built on two low hills; its population is about 7,000.

The third town is Arima, sixteen miles inland to the east of Port of Spain. It is the terminus of one of the lines of railways (there are three lines on the island) and the outlet of most of the cocoa which grows in the valleys to the north of it, and in the rich lands which slope towards the east coast. Its population is 3,500. The communication between San Fernando and the south-eastern end of the island is chiefly by steamers which ply tri-weekly.

Here more of our company separate; a young lady from Bermuda, with her attendant, who comes to seek a home of her own, and our good friend Mr. King, a Merchant. We take on board a few for Demerara and some deck passengers. All the colored people who travel are carried as deck passengers; they sleep and eat on the deck, no covering but a canvas sheet spread over them, and they all seem quite happy. We carry a large number of negroes as deck hands and loading and unloading the cargo. They are engaged at St. Kitts for the round trip to Demerara at 50c. a day (the coolies work for 15c. a day.) They are not required to work on Sunday, our captain being a strict observer of the Lord's day and in every other respect a man of honor and thorough integrity, and has around him a band of men like himself. Since we came on board this ship, we have heard no coarse language or outbursts of anger and everything goes on nicely and smoothly day after day, making the trip very enjoyable. The captain is full of information and is full of esteem for and appreciation of the work of Rev. Mr. Grant at San Fernando, and hopes to remain long enough on the return trip to enable the writer to go to see him.

On Sunday morning we met with the derbies in the forehold of the ship, and had a pleasant and profitable talk with them. They were most attentive and anxious hearers; all seemed to understand the plan of salvation and several expressed themselves as anxious to know more; by and bye our number increased by a large number of the white men joining us; all listened attentively to God's word as expounded in a simple way, and our best friends on the ship are the black men. They cannot do enough honor as we meet. We often visit them in their quarters, and are greatly delighted that the white man should condescend to sit down in their quarters and talk with them.

We left Trinidad at mid-day for Demerara, from which place will be my next letter.

(To be continued.)

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—*Edward Everett Hale.*

Our Young Folks.

"OF SUCH IS THE KINGDOM."

Oh, all the little children
That this green earth have trod,
A blessing on their presence!
They are so near to God;
We are so far from heaven,
They are so near to God.

The guileless little children,
So innocent and wise.
Another world than ours
Around about them lies.
The happy little children
That frolic o'er the sod.
They are so near to Heaven,
We are so far from God.

Oh, trust of little children!
Oh, faith to them made known!
This earth without their presence
Would be but drear and lone.
The happy little children!
They come like flowers in May,
The winsome little children
Who gambol all the day,
Then, when the light is fading,
Their weary heads they nod:
They are so near to Heaven
We are so far from God.

But, oh, for sorrow's children
Who throng the crowded street,
From attic and from cellar,
They come with naked feet.
Oh, haggard men and women,
And ye who ceaseless plod,
Take heed for these your children,
They came to you from God.
They may be far from Heaven
They came to you from God.

The fragile little children,
By holy angels sent,
They came with benediction,
For briefest season lent.
They cannot linger with us,
We cannot hold them long,
They see the courts of Heaven,
And hear celestial song.
The light of God's own glory

Is in their shining eyes.
They bring with them a halo
From stars of Paradise,
But blest the home forever
Where these shall enter in,
That home is sacred, holy,
Where such as these have been.
Oh, wounded hearts and breaking,
That ache beneath the rod,
We nearer grow to Heaven,
When these have gone to God.

FLASH, THE FIREMAN.

CHAPTER II.—Continued.

Patty was literally overwhelmed with horror at what she heard and saw. She knew none of those around her would ever dare, in their sober times, to utter such coarse things, or to act so boorishly, rudely, unnaturally.

She had never before seen Tilly bold and forward, and her unsophisticated little heart sorrowed as she saw her idol dethroned.

Then the thought came to her, "None of these would consider themselves—drunk; they would hardly even confess themselves at all 'the worse for drink.' And if they are guilty of such strange, shocking inconsistencies with the little (?) they have taken, what would they do—how would they act and speak if they went on drinking?"

She shuddered at the thought, and was just beginning to wonder how much longer this would last (it was now nearly two o'clock) when to her horror she saw Tilly take the cigar from her lover's mouth and commence to smoke herself!

With a gesture of pain Patty sprang up, and, throwing her arms around her besotted friend, she succeeded in inducing her to give back the cigar to Flash.

"All right—(hic)—little—little Patty:—(hic)—you're a good girl,—(hic)—you are," hiccupped poor Flash. Then having sense enough to see that the few whiffs which the poor girl had taken of the strong cigar were making her feel ill, he got her quietly out of the room, followed by Patty.

Tilly was very sick and ill for some time; but finally fell into a heavy sleep, having been put to bed by Patty in her own room.

The guests now took a noisy departure, and the Fosters retired to sleep off the effects of their party. Poor Patty scarce closed her eyes. The whole scene had been so painful to her, so full of revelation, so suggestive of possible coming evil, that her heart was heavy, and sleep forsook her.

She had no one to lead her or help her. She knew literally nothing about pledges of

societies, and God was little more than a name to her. Yet there, amid the darkness of her room that night, listening to the deep, heavy breathing of that girl at her side, and feeling how her foul drink laden breath poisoned the air of the tiny chamber, she pledged herself never, never to touch it again!

"Who dares to call it a degrading act—
That holy covenant, that solemn pact?
No! they are not degraded men who take it,
They are degraded men who take and break it."

CHAPTER III.

FLASH TELLS HOW HIS FATHER DIED.

"—I was a wreck the drink had made—
Shattered and battered, dwindled to a shade,
Limbs tottering, shaking hands—sure fruits of sin.
A fair day's work was more than I could do,
Though oft my boast I'd do the work of two."

Tramp, tramp, tramp, tramp! To and fro they paced. Theirs was a trained alertness; for in spite of seeming carelessness, as they took those four paces to and fro, their every faculty was fully alive. Ears that caught every warning sound, eyes that amid the merriest laughter or busiest converse took in all that passed, had these two gay, rollicking young firemen.

The station reminded one of a man-of-war vessel, everything was so perfect in order and brightness. As a matter of fact, the men at this station had, almost without an exception, served for a more or less lengthened period in one or another of Her Majesty's ships. It happened, therefore, that they had much in common; and past sea-going days, with their accompanying adventures, proved a constant subject of chat among them, as in turn they paced, ship-fashion to and fro, keeping vigil at this London fire station, just as of old time they had kept watch at sea.

Flash was one of the two who this evening were to be seen moving backward and forward; the other was an old shipmate of his, named Charley Archer. As for Flash, the desire of his heart was satisfied now that he wore the uniform of the Brigade and had been twelve months at work amid the flames of London's burning dwellings. After the first few days of home life, he had sense enough to see that, if he was to do any good for himself ashore, he must not waste all his money before he had secured some work; and so he had made immediate application for a berth in the Fire Brigade.

When the day came for his examination he found one specially "stiff" piece of work among the things to be done. A huge, heavy fire-escape was laid prone upon the ground, and had to be upreared single-handed. This, of course, could only be effected by the use of a tackle; and Flash could never afterwards forget the strain upon his muscles and back, as he hauled at the "fall" of that tackle, till at last, with quivering nerves, and with veins throbbing as if they would burst, he turned and looked up at the head of the giant escape which loomed high aloft. His eyes were hot with the blood strain, and he felt his breath come with furnace-like blasts; but he had accomplished his task, and that was enough. His heart beat with pride at the thought that he had, by this test, completely satisfied the claims of the examiners.

During the twelve months which followed, he had seen much service, and had already secured the character of being an unusually clever and daringly courageous fireman.

He was a great favorite with his mates for many reasons. He was good tempered; always willing to help a friend when it lay in his power to do so; and he had a useful knack of smoothing away the difficulties which sometimes arose among them. Then, too, he was a capital singer, and he played the concertina with a skill rarely to be met with; but it must be added that this latter accomplishment seemed likely to become a great snare to "Flash," as he was universally called in his new sphere.

While Charley Archer and Flash were conversing together on the evening to which we have referred, the former suddenly remarked, referring to something his companion had said, "That reminds me I never heard you speak of your father. Is he dead?"

With a grave look upon his habitually merry face, Flash replied, "Yes he died some years ago."

"What did he die of?" was the next question.

Our hero paused a little before answering; then he said, "Well, Charley, it's a sad story altogether, and I'm not fond of talking about it. The fact is, he took to drinking a sight more than was good for him or his home. Ah! it used to be hard times in those days, I can tell you. I was a kinchin about nine year old, and I've cried myself to sleep many and many a time from sheer hunger. After a while father knocked himself up so completely with the way he went on that he couldn't work, he got the trembles so, and was an old man before his time. Things went from bad to worse; and if it hadn't been for a little money as mother had of her own, why, I believe we should have starved."

"Everything as we could think of was done to stop him taking too much, but it was no use; and so we had sort of settled down, I suppose, to think as what couldn't be cured must be endured. One day—it was in November, when the fog was that thick you could almost cut it out in blocks—they brought him home on a shutter dead."

"It appears he had tried to get on to the top of a large warehouse they was building somewhere in the City; for he'd go anywhere for drink; and he knew some of the chaps as was working on the job, and they were having a bit of a booze on the 'Q.T.' up there. No one knew exactly how it happened; but it was thought he must have took a false step from the ladder to the scaffold boards—any way, he fell into the street below, and they picked him up dead. Of course it was an awful end; but, as far as we was concerned, it was for the best. My mother soon got on her legs again and was as well off as ever."

"But it all came about through taking too much; and though he was my father, and I was only a boy, I knew what was what, and I hadn't patience with him. Nor more, I ain't with any fool as don't know when he's had enough. Bah! I don't know what some men's made of." And in sheer disgust Flash walked up and down several times, perfectly silent.

"Well, that's just how I look at it, Flash," said Charley; "but I was sort of enticed to going to a meeting the other night, where a cove was spouting away about teetotal, and he told some things even awfuller than that about your old dad. And he said, 'Any man or woman has taken too much who has taken the first glass;' and then he told the comicallest twister I think I ever heard, about a sharp youngster. He was awful fond of sums—never happier than when he had a slate and pencil, and was figuring out something. Once while his dad was a-talking to his mother about a party he had been to over-night, the young shaver sat listening, with the end of his pencil in his mouth, and his eyes and ears wide open. 'Fancy,' said the father, 'Mr. Harris took twelve glasses of wine last night, and got quite drunk: they were obliged to put him into a cab and send him home. I felt awful disgusted with him.' Well, when the youngster heard this, he said, 'How many did you drink, father?'"

"I drank two, my son," replied his dad with a smile.

"Then you was only two-twelfths drunk," chimed in the youngster.

"Why, you young rascal, what do you mean?" said the old chap, who was sort of riled at this.

(To be continued.)

A NEW BRUNSWICK STORY.

THE REMARKABLE EXPERIENCE OF A HUSBAND AND WIFE.

The One Suffering From General Debility and the Other From the After Effects of Typhoid Fever were Gradually Growing Weaker When a Cure Came—Both Now Restored to Perfect Health. From the Newcastle, N.B., Union-Advocate.

Quite recently there came to the knowledge of the proprietor of the Union Advocate, two cases of residents of Newcastle having been greatly benefitted by the use of Dr. Williams' Pink Pills, and these were thought to be of sufficient interest to warrant their being published in the interests of humanity, if the parties interested had no objection to the facts being published. Consequently a reporter of this paper called upon the parties and obtained from them cheerfully all the particulars. Mr. and Mrs. Hammill removed from

Fort Fairfield, Maine, to Newcastle, N.B., about fourteen months ago. For two years previous Mrs. Hammill had been in a very poor state of health and was steadily growing weaker and running down, until she was unable to do the necessary work about the house, and the little she did used her up completely. Pains in the back and limbs, weakness, dizziness and other disagreeable symptoms troubled her. For some time she was under treatment of several doctors at Fort Fairfield, and also since she moved here. But they effected no improvement to her run down system and she was gradually growing worse and had given up all hope of regaining her health. Having read accounts of the cures effected by the use of Dr. Williams' Pink Pills she decided last July to try them and see if she could be benefitted thereby. She purchased some from Mr. H. H. Johnstone, druggist, and commenced to take them and has since continued to take them with, to her, wonderful results. She had taken but a few boxes when a gradual improvement seemed to be taking place. The pains in her back and limbs left her as did the other unpleasant symptoms, and at the present time she is as well as ever she was and without feeling the tiredness and exhaustion of her former state.

At her recommendation her husband also began the use of Pink Pills. About a year before coming to Newcastle he had suffered from an attack of typhoid fever, from the effects of which he did not recover his former health. His blood seemed to be thin and watery, and he was weak and easily worn out. Through all this he kept steadily at work, although he says that when night came he was thoroughly wearied and depressed, not knowing how to obtain relief. When his wife began to feel the beneficial effects of Pink Pills she urged him to try them and he did so. After taking three boxes he began to feel a wonderful change. The tired feeling left him and he had a better appetite and enjoyed his food with a relish he had not had before. He continued taking the Pills for some time and is to day fully restored to his old-time health and strength. Mr. Hammill was very willing to tell of the benefits both he and his wife had derived from the use of Dr. Williams' Pink Pills, with the hope that their experience might lead others to test the benefits to be derived from this wonderful remedy.

The gratifying results following the use of Pink Pills in the case of Mrs. Hammill prove their unequalled powers as a blood builder and nerve tonic. There are many throughout the land suffering in silence as did Mrs. Hammill, who can readily find relief in a course of Dr. Williams' Pink Pills. They are a specific for the troubles peculiar to women, such as irregularities and all forms of weakness. They build up the blood, restore the glow of health to pale and sallow cheeks, driving out pains in the back and limbs, weakness and other disagreeable symptoms which make life a burden. They also cure such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, the after effects of la grippe, influenza, and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc., and in all cases arising from mental worry, over-work or excesses of any nature.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark. They are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, put up in similar form intended to deceive. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

These pills are manufactured by the Dr. Williams Medicine Co., Brockville, Ont., and Schenectady, N. Y., and may be had of all druggists or direct by mail from Dr. Williams Medicine Co., from either address, at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

PRESBYTERY MEETING.

The regular meeting of the Presbytery of Toronto was held on Tuesday, March 6th. Rev. D. B. Macdonald, of St. Andrew's, Scarborough, was chosen Moderator for the ensuing six months. In reply to a request from the Fairbank and Fisherville charge, a committee was appointed to visit Fisherville and report at next meeting of Presbytery. An abstract from the annual report of the W.F. M. S., Toronto Presbytery, was read and cordially received, and the Clerk instructed to acknowledge the same, expressing the Presbytery's pleasure at the continued success of the Society in its work. Messrs Turnbull, Hunter and the Clerk were appointed a committee, to draft a resolution, expressive of the Presbytery's sympathy with the Rev. J. G. Stuart in his recent affliction. The treasurer's report showed a balance on hand of \$169.00, and, on the report of the auditors, was received and adopted. Mr. Brown presented an overture anent the administration of the Augmentation Fund, which, after discussion, was laid upon the table till next meeting of Presbytery, and the Clerk was instructed to print it in full in the minutes. A committee was appointed to consider said overture and report at the next meeting of Presbytery. The trustees of Knox church asked permission, which was granted, to borrow an additional \$8,000 on their church property to consolidate the debt incurred in recent alterations and improvements. The call from East church, Toronto, to Rev. W. A. J. Martin, of St. Paul's church, Toronto, was taken up, and commissioners heard. The call being put into Mr. Martin's hand, he stated that after careful and prayerful consideration he had decided to decline the call. The call from St. James Square, to Rev. Louis H. Jordan, B.D., was presented by Rev. Prin. Caven. Commissioners from Session and congregation were heard in support, and the call was sustained and put into Mr. Jordan's hand. At a subsequent stage he signified his acceptance of the same, and it was agreed to meet on Tuesday, the 27th inst. (at 7 p.m.), for his induction. The call from Georgetown to Rev. Louis Perrin was declared accepted, and it was agreed to meet at Georgetown for his induction on Tuesday, the 20th inst., at 2.30 p.m. Commissioners to General Assembly were chosen at the afternoon session. The following ministers were chosen by rotation from the roll. Messrs. Nicol, Gilray, Milligan, Amos, R. P. Mackay, Frizzel, Dr. Parsons, Bell, Thynne. Dr. Parsons intimated his inability to attend the meeting of Assembly, and Mr. Chas. A. Campbell was accordingly chosen in his place. The following were elected as commissioners: Revs. Dr. Caven, Dr. Reid, Dr. Maclaren, D. J. Macdonnell, and J. A. Grant. Seven Sessions are entitled to nominate commissioners. The following eight commissioners were then chosen from the laymen of the Church, viz.: Messrs. R. S. Gourlay, J. K. Macdonald, W. B. McMurrich, Wm. Carlyle, Hamilton Cassels, Hon. G. W. Ross, Wm. Mortimer Clark and A. B. Davidson. The report on Systematic Beneficence was presented by Rev. W. G. Wallace, and was adopted by Presbytery. A request from the representative elder of Georgetown congregation craving extracts of a report received by Presbytery at its meeting in March, 1893, was presented, and the Clerk was instructed to furnish the following extract from said report: "Your committee were pleased to find that the treasurer's statement regarding the payment of the pastor's salary, made at the previous meeting, was satisfactorily explained; the explanation being, that the treasurer had never been informed of the terms of the agreement regarding the payment of salary." Mr. Douglas, a member of Parkdale congregation, presented, through the Session of that congregation, a petition, asking an interpretation of sections 25 and 26 of the Rules and Forms of Procedure, also of Sections 35, 36 and 39 of said Rules. The petition was referred to a committee to consider and report at next meeting of Presbytery. It was agreed, on the report of a committee, to recommend Mr. Struthers to the Home Mission Committee for work in the mission field as a catechist. A committee was appointed to meet with all the ministers whose congregations receive aid from the Augmentation Fund in the city with the object of learning what

SCROFULA

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

How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

outs de source revenue claimed by any of said ministers might legitimately be applied towards lessening the amount of the grant received from the Augmentation Fund.—R. C. THUR, Pres. Clerk.

The Puritan Pins Are Perfect

Gordon, Mackay, & Co.
TORONTO.

Do not bend
Have needle points
Are beautifully tapered
Are the best in the world

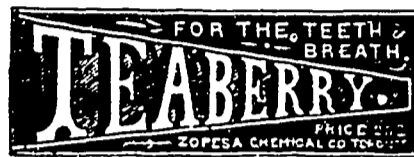
Any lady unable to obtain Puritan Pins in her town will oblige by sending postal card to

WHEN A MAN IS INVESTING MONEY

in real estate he exercises great care to ascertain that he is securing a good investment for his money. The same rule should be adopted by every man when insuring his life. In selecting a company in which to insure it should be:

- 1—Successful.
- 2—Have ample assets.
- 3—Possess a net surplus over and above all liabilities and capital.
- 4—That its investments and assets should be of the highest class.
- 5—That ample provision should be made for every known liability.
- 6—That its business should be conducted at a moderate rate of expense.
- 7—That the management should be both competent and experienced.

Such a company is the North American Life Assurance Company, Head Office, Manning arcade, Toronto.



Toronto Savings & Loan Co.,

Subscribed Capital, \$1,000,000.

Four Per Cent interest allowed on deposits
Debentures issued at four and one-half per cent
Money to lend.

A. E. AMES, Manager.

JOHN KAY, SON & CO., TORONTO.

CARPETS

An Unsurpassable Exhibit

Of the newest and most fashionable stock of fine Carpets ever shown in the Dominion, worthy of the leading place we've always held as Carpet Merchants.

AXMINSTERS.	WILTONS.	BRUSSELS.	VELVETS.
Templeton's celebrated Victorian, finest quality of Carpet manufactured on this planet. The novelty is in plain colored embossed patterns with wide contrast border; colors: mode, Empire, green and French rose. Imperial Axminster 25 per cent. below regular price for this season only.	Patterns and colorings will merit critical attention. A heavy Wilton made specially for ourselves, and marked at \$1.50, will surprise the keenest buyers. A new Heavy Cloth Wilton at \$1.60 cash is another leader. Certainly our stock of Wiltons is ahead of anything ever shown.	Many feel annoyed that having bought a fine Brussels, the colors so quickly fade. This cannot be so with our extra quality Brussels. The yarns are the finest, and consequently the colors will stand. The range of Brussels is large in 85c. and \$1 lines.	There's a weight and body in our Velvet Carpets that makes them almost equal to Wilton. A special line selling at \$1.00 cash is really regular \$1.30 goods.

The range and variety of our stocks includes the best in Tapestry. A large variety of 10-wire at 65c cash. All-Wool Carpets, English manufacture and Maple Leaf brand patterns made exclusively for this house.

Rugs	Squares	Specialties
Of all kinds—Persian, Mecca, Yoddo, Tanyoro, Khybor, Smyrna, Daghestan, Japanese, Moquette. Skin mats in great variety. Ask for the new Cotton Japanese, in blue and white; all sizes.	Of Carpets made in squares without seam, the assortment will be large enough to meet any choice in Axminster, Parquet, Wilton and Brussels Parquet, Smyrna, etc. Real Turkey, Mirzapore, Afghan, Kesac and other Oriental Carpets.	The new Ayrarian size, 7.6 x 9.0 to 12.0 by 15.0, wears like a Brussels. Also Anglo-Indian, Kensington Squares, etc., in all sizes, with fillings to match.

We have imported a very large assortment of Japanese and Chinese Mattings in various colors. A novelty is the Cotton Warp Jointless Japanese Cocoa Mattings in all widths. We're known to hold exceptional stocks in Oilcloths, Linoleums and Cork Carpets. Staines' Inlaid Linoleum has all the wear of wood, patterns go clean through. We are special Canadian agents for Nairn's Famous Scottish Oilcloths and Linoleums. Best in the world.

Silver Mounted Cut Glass Salt Bottles



Imported direct from European makers and finished by their skilled workmen in a beautiful manner.

We can save you Money on Jewellery, Etc.

John Wanless & Co.,

172 Yonge Street,

Toronto.

ESTABLISHED 1848.

CHURCH CARPETS

A specialty. We've always held the large Church trade of the Dominion. Have in stock of the favorite church pattern 1,500 yards.

Sterling, Reliable and appreciable Values in every department of the House may be counted on.

AURORA CARPET SWEEPER

This celebrated Sweeper has been sold by us for the past ten years, and this is, perhaps, the best testimony to its real merit. Thousands in use. Every customer satisfied.

JOHN KAY, SON & CO., 34 KING ST. WEST, TORONTO CAN

Good Things to eat are still better when made with

COTTOLENE

for they are FREE from GREASE and are easily digested. For Frying, Shortening, and all cooking purposes COTTOLENE is better and purer than lard.



Made only by

The N. K. Fairbank Company,
Wellington and Ann Sts.,
MONTREAL.

Women must be either house-wives or house-moths. In sober earnestness, they must either weave men's fortunes and embroider them, or feed upon and bring them into decay. Whichever a true wife comes, home is always around her. The stars may be overhead, the glowworm in the night's cold grass may be the fire at her feet, but home is where she is, and for a noble woman, better than houses ceiled with cedar or painted with vermilion—shedding its quiet for those who else are homeless. This, I believe, is woman's true place and power.—John Ruskin.

WAITER! BEEFSTEAK, HAM AND EGGS, FOR ONE.

"God gave us meat, but the devil sent us cooks," is a trite saying. From bad cooking, fast eating and overeating, comes a whole train of diseases—indigestion, dyspepsia, biliousness, catarrh of the stomach, headache, dizziness, and the like. God also gave us a brainy man, who compounded the "Golden Medical Discovery," a corrective of all the ills resulting from overeating and bad blood. Dr. Pierce, of Buffalo, has furnished in the "Discovery," a great desideratum in America, where everybody are in such a hurry to make money, they have no time to eat, and scarcely any time to live. It invigorates the liver, cleanses the blood and tones up the system.

Delicate diseases of either sex, however induced, speedily and permanently cured. Book of particulars 10 cents in stamps, mailed, sealed in plain envelope. Address, World's Dispensary Medical Association, 663 Main St., Buffalo, N.Y.

Miss Shaw's excellent paper on Australia has been, and is now being, much discussed. *Punch* seems to have hit the thing off very happily in a cartoon representing the genius of Australia in the guise of a female figure basing wheat ears, grapes, and other symbols of agriculture. Mountains around testify mineral wealth, while in front is seen the back of a lady—Miss Shaw—standing behind a desk, busy, it is to be presumed, acting as contemporary historian to Australia, who is made to say that she is very much obliged indeed for the good offices of Miss Shaw; but, at the same time, adds, "Don't invite the guests to my banquet until I am ready to receive them!"—*Colonies and India*.

THE SPRING MEDICINE

"All run down" from the weakening effects of warm weather, you need a good tonic and blood purifier like Hood's Sarsaparilla. Do not put off taking it. Numerous little ailments, if neglected, will soon break up the system. Take Hood's Sarsaparilla now, to expel disease and give you strength and appetite.

Hood's Pills are the best family cathartic and liver medicine. Harmless, reliable, sure.

A few days ago there died in Christiana, at the age of 74, Dr. Henry Rink, a man who, besides other explorations, passed 16 winters and 22 summers in Greenland.

British and Foreign.

The Bridgman School for girls in Peking will no longer receive girls with bound feet.

Twenty-five temperance bills have been introduced in the British Parliament since 1892.

Eleven hundred Japanese young men have been converted in the last year on the Pacific coast.

The Marquis of Breadalbane is again to be Lord High Commissioner at the General Assembly.

Rev. A. Brown, of Pollokshields has obtained three months' leave of absence to visit America.

The University of Chicago conferred its first degree of doctor of philosophy upon a Japanese.

Prof. Hislop, of the U. P. Church, is about to receive the degree of D.D. from the Glasgow University.

Rev. John Herkless, of Tannadice, has been appointed Professor of Ecclesiastical History in St. Andrew's University.

Rev. Robert S. Duff, M.A., of St. George's, Glasgow, is about to receive the degree of D.D. from Glasgow University.

The estimated Government expenditures for the coming year amount to £95,682,666, the highest estimate ever submitted.

A ten days' mission has been conducted at the Presbyterian Church, Bristol, by the Rev. Richard Leitch, of Newcastle-on-Tyne (Synod evangelist).

Mrs. Duncan McLaren, Edinburgh, laid the memorial stone of the new church which is being built at Hawick for the Wilton United Presbyterian congregation.

The degree of D.D. is about to be conferred by Glasgow University on Rev. James W. King, M.A., New Kilpatrick, and Rev. Alexander McQuisten, M.A., Inverkip.

Only by the casting vote of the Moderator has Dundee Presbytery agreed to comply with the Assembly's request for information as to what is being done for farm servants.

The Augmentation of Stipends fund of the U. P. Church will permit of £24 being paid for 1893, thus making the minimum stipend £184, with manse or £20 in lieu of it.

Lord Rosebery has forwarded to the Glasgow Association for Improving the Condition of the People a cheque for £1,000 in aid of their scheme for starting a farm colony.

The Queen's numerous grandchildren, not to mention great-grandchildren, have rendered an enlargement of Osborne necessary. Twenty-four bedrooms and two bathrooms are to be added at a cost of £7,000.

The Princeton professors are delivering a course of Sunday afternoon lectures in the Wylie Memorial Church, Philadelphia, which are creating much interest, the church being crowded even in unfavorable weather.

The Kamabai Association, established in Boston, and designed to aid in the rescue of child-widows in India from the unspeakable wretchedness and misery to which they are doomed, reports an income of \$61,784.

A large and representative meeting of the Dundee Free Church Office-bearers' Union discussed the propriety of taking procedure with a view to the inauguration of a movement for the union of the Free and United Presbyterian Churches.

The Princess of Wales has presented a donkey and cart to an old woman who makes her living by doing shopping and errands for the country people near Sandringham, and whom the Princess met one day struggling under a very heavy load.

The Queen reached Florence little the worse for her long journey, and drove in an open carriage through crowded streets to the Villa Fabbriotti. The whole town was gaily decorated, and flowers were thrown in front of the Royal carriage.

The boys in a mission school in Peking received their board—two meals per day and two small cakes at noon. They subscribed these noon-day cakes, some for one week, others for three weeks, that they might have money for the missionary offering.

The deplorable state of the Italian finances has induced King Humbert to very considerably reduce the civil list. In pursuance of this determination, the king is said to have directed that several of the royal palaces and grounds outside of Rome be sold immediately.

Dr. Stalker conducted the morning service on a late Sunday in Glasgow with the congregation which Mr. John Robertson had left. A large audience was in attendance, fully over 1,500, and they seemed no way dampened by the untoward circumstances in which they are placed. Intimation was made at the same time for taking the preliminary steps to secure a successor.

At the meeting of the Liverpool Presbytery on the 12th ult. an important resolution on the question of ministerial efficiency was moved by the Rev. Dr. Lundie, seconded by the Rev. William Hutton, and adopted. The general scope of it was to deprecate action in the way of removing ministers.

It is estimated that if the church of the United States is to "catch up" with the country, and then double her forces as the country doubles her population, as it is expected to do in thirty years, a church will require to be organized and a minister added each working day in the year for thirty years.

Dr. Ewart, Mayor of Brighton, has presented Mr. Gladstone with a beautifully upholstered easy chair, in his own name, and that of other admirers. Mr. Gladstone acknowledged the present in a very cordial letter. Dr. Ewart is a Presbyterian, and his likeness has appeared in the *London Presbyterian Portrait Gallery*.

An effort has been set on foot to erect for the congregation of the Rev. James Christie, of Carlisle, a place of worship more in keeping with the needs of the day. The new church will be a very beautiful and commodious structure with 700 sittings. It will cost £3,000, and of this the congregation have subscribed one half.

The Free High congregation, Edinburgh, have agreed to call a colleague-successor to Dr. W. C. Smith instead of amalgamating with another congregation or selling the church to the college authorities. The stipend will be £400 in addition to the Sustentation fund dividend. Dr. Smith is to be presented with a substantial sum as a testimonial.

The Rev. Dr. Hamilton, of Brighton, has been presented by the mayor of that borough, Alderman Dr. Ewart, J.P., with a purse of 600 guineas, in recognition of his services to the town in the cause of education and philanthropy. Dr. Hamilton, who was for twenty years a member of the Brighton School Board, suitably acknowledged the gift, made in the presence of an influential gathering.

Whithorn U. P. congregation celebrated their centenary last week. On Sabbath week services were conducted by Rev. Dr. Kennedy, Moderator of Synod, and next evening a meeting was held, presided over by Rev. James Fleming, ex-moderator of Synod, whose pastorate of the congregation extends to 52 years. Among the speakers were Rev. Thomas Dobbie, of Glasgow, and several of the ministers of Wigtownshire.

IN THE SPRING

Nearly everybody needs a good medicine. The impurities which have accumulated in the blood during the cold months must be expelled, or when the mild days come, and the effect of bracing air is lost, the body is liable to be overcome by debility or some serious disease. The remarkable success achieved by Hood's Sarsaparilla, and the many words of praise it has received, make it worthy your confidence. We are sure it will do you good. Read the testimonials published in behalf of Hood's Sarsaparilla, all from reliable, grateful people. They tell the story.

A Gentleman

Who formerly resided in Connecticut, but who now resides in Honolulu, writes: "For

20 years past, my wife and I have used Ayer's Hair Vigor, and we attribute to it the dark hair which she and I now have, while hundreds of our acquaintances, ten or a dozen years younger than we, are either gray-headed, white, or bald. When asked how our hair has retained its color and fullness, we reply, 'By the use of Ayer's Hair Vigor—nothing else.' "In 1868, my affianced was nearly bald, and the hair kept falling out every day. I induced her to use Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.



Ayer's Hair Vigor, and very soon, it not only checked any further loss of hair, but produced an entirely new growth, which has remained luxuriant and glossy to this day. I can recommend this preparation to all in need of a genuine hair-restorer. It is all that it is claimed to be."—Antonio Alarrun, Bastrop, Tex.

AYER'S HAIR VIGOR

When writing to advertisers please mention THE CANADA PRESBYTERIAN.

The Queen, on recommendation of Lord Rosebery, has promoted Sir Spencer St. John, the Minister to Stockholm, to the Grand Cross of the Order of St. Michael and St. George. This is to reward Sir Spencer for his valuable public services when Minister to Mexico.

The Vienna *Deutsche Zeitung* says that the Emperor William's visit to Abazzia is occasioned by the state of his health. His usual nervousness is said to have been much increased by the excitement over the Russian treaty. His physicians urge a complete rest as early as possible.

Depression in the locomotive building industry in England is said to have resulted in 628 fewer hands being employed in 1893 and 2,661 fewer than in 1891. The *St. James Gazette* adds: "It is probable that another thousand will be dismissed next month, and the prospects for 1894 are said to be poor. The worst of it is that a good deal of the falling off is in foreign orders. A large part of the world used to get its locomotives from Great Britain. Now, unhappily, it makes them at home or gets them from America."

USE
SURPRISE SOAP
ON WASH DAY;
AND EVERY DAY.

The unexplored area of Canada is over 1,000,000 square miles.

Belmont, Manitoba, June 21st, '93.
The Charles A. Vogeler Co.,
Toronto, Ont.

Gentlemen:—

I may say in regard to St. Jacobs Oil that I have known it to be in several instances most efficacious, it having, we firmly believe, prevented a sister from developing spinal complaint, we therefore never fail to speak most highly of it.

I remain, Gentlemen,
Yours sincerely,
MARION VINCENT.



See That Mark "G. B."!
It's on the bottom of the best Chocolates only, the most delicious. Look for the G. B.

Ganong Bros, Ltd.

St. Stephen, N.B.



**Why not try
WYETH'S MALT EXTRACT?**

Doctors highly recommend it to those
Who are run down;
Who have lost appetite;
Who have difficulty after eating;
Who suffer from nervous exhaustion;
And to Nursing Mothers,
as it increases quantity and
improves quality of milk.
PRICE, 40 CENTS PER BOTTLE.

**GOUTTS,
ACETOCURA**



**THE EXTERNAL REMEDY FOR
Rheumatism, Sciatica and
Nervous Diseases.**

Mention this Paper.

Agents wanted in all small towns. It will pay energetic business men to write FOR TERMS.

REV. ALEX. GILRAY,
College Street Presbyterian Church, writes:
Dear Sirs,—

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

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

For pamphlet and all information apply to
**COUTTS & SONS, 72 Victoria St.,
TORONTO.**

MISCELLANEOUS.

The blood rose is found only in Florida, in an area five miles in diameter.

The Senate of Venice in the Middle Ages issued an edict limiting the size of women's sleeves.

A map of America, by Columbus, has been discovered. It represents this continent as part of Asia.

Rider Haggard's English estate embraces 200 acres of farm lands, the intelligent study of which has made the novelist an expert authority on crops and other agricultural matters.

The use of furnaces to destroy a city's garbage and refuse is growing in favor. There are now fifty-five municipalities in England where the system is used.

A single pair of robins have built a chain of 11 nests linked together by means of dried orchard grass, on a girder in a tobacco shed on the plantation of Howard Pitkin, East Hartford, Conn. The string of nests was built last spring.

The exports of briquettes from Belgium in the first eleven months of last year amounted to 437,281 tons, as compared with 313,833 tons in the corresponding period of 1892, and 328,566 tons in the corresponding period of 1891. France was the largest foreign consumer of Belgian briquettes, having imported 207,887 tons in the first eleven months of last year, as compared with 161,006 tons in the corresponding period of 1892, and 173,268 tons in the corresponding period of 1891.

The severest cases of rheumatism, are cured by Hood's Sarsaparilla, the great blood purifier. Now is the time to take it. Hood's Cures.

It begins to look now as if we would be able pretty soon to "ring up" Europe over the 'phone. The question of ocean telephony is being earnestly studied, and for a month experiments have been carried on. The results that have been obtained are the talk of the scientific world. Keen attention to the subject has been caused by the invention of a new electric wire, and, according to some eminent authorities, it may revolutionize the present system of long-distance talking.—*New York World.*

PUBLICITY WANTED. The K. D. C. Company wish the public in general to know, and dyspeptics in particular to test the wonderful merits of K. D. C.

Thousands of photographs of lightning have been secured during the last few years, but until last month there was no known record, made in this way, of the globular form of lightning. Such a one is said to have been obtained by Dr. Kemphill, of Kingstown, England, on November 9, during a terrible storm. This negative exhibits both the ordinary sinuous flashes, and, on the surface of the sea, a number of fireballs, joined together by horizontal lines of light, and resembling "the course of a ball of wool played with by a kitten."

MR. M. ROBERTSON (Revell & Co.'s Bookstore, Yonge street, Toronto), says:—"My mother owes her life to the timely use of Acetocura."

It is not always the direct shock of the lightning stroke that does the greatest damage. The discharge acts powerfully by induction on all conductors in its vicinity, producing thousands of momentary but intense currents, which when they leap across minute intervals give rise to sparks which may start fires, or explode gunpowder. One of these induction currents, in leaping from one metallic thread to another in a table-cover, set the table on fire, and in another instance the transmitter of a telephone was destroyed in the same way by the fusion of part of the wire in the coil.

Healthy digestion is one of the most important functions in the human economy. K. D. C. restores the stomach to healthy action and promotes healthy digestion. Try K. D. C.

An observation made by Messrs. Richards and Rogers, of Harvard University, is of interest to chemists, as it may necessitate the redetermination of the atomic weights of some of the best-known metals. They find that the oxides of copper, zinc, nickel, and magnesium, when prepared from the nitrates, always contain a large amount of occluded or absorbed gas, chiefly nitrogen, which in the case of magnesia exceeds a cubic inch to the gramme. This affects the values hitherto accepted as correct, so much that they can now only be regarded as approximations.

REV. ALEX. GILRAY, 91 Bellevue avenue, Toronto, has used Acetocura for eighteen years and recommends it for colds, sore throat and indigestion

Keep Minard's Liniment in the House.



M. Hammerly, a well-known business man of Hillsboro, Va., sends this testimony to the merits of Ayer's Sarsaparilla: "Several years ago, I hurt my leg, the injury leaving a sore which led to erysipelas. My sufferings were extreme, my leg, from the knee to the ankle, being a solid sore, which began to extend to other parts of the body. After trying various remedies, I began taking Ayer's Sarsaparilla, and, before I had finished the first bottle, I experienced great relief; the second bottle effected a complete cure."

Ayer's Sarsaparilla
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Cures others, will cure you

When writing to Advertisers please mention THE CANADA PRESBYTERIAN.

"The unemployed," says the *Philadelphia Press*, "are always subject to exaggeration at a time like this. For the entire country *Bradstreet's* places the number at 800,000, Mr. Edward Atkinson at not over 1,150,000, and Mr. W. M. Grosvenor at 1,200,000." [Our investigation was made some time ago, and by an error was at least 75,000 too large. It would be interesting to know the bases of the other aggregates mentioned.—*Ed. Bradstreet's.*]

According to *Bonfort's Wine and Spirit Circular* Italy is the greatest wine-producing country in the world, "her annual production amounting on an average to 675,000,000 gallons." France and Spain come next, each with about 616,000,000 gallons. The combined production of Austria and Hungary each year is some 215,600,000 gallons; that of Portugal 132,000,000; Russia, 73,700,000; Greece, 57,200,000; Roumania, 52,800,000; Germany, 51,700,000; Bulgaria, 49,676,000, and Turkey 27,896,000.

The largest continuous distinct forest district in West Prussia is known as the Tucheler Haide, and extends over an area of thirty-five square miles. It is subject to great and sudden changes of temperature. Snow has fallen as late as May 19, and night frosts have occurred as late as the 1st and 3d of June. Prehistoric remains are found belonging to the later stone and to the bronze ages. The inhabitants are occupied almost entirely with forestry and agriculture. Polish is still the prevalent language, though German is now generally understood.—*Popular Science Monthly.*

Deserving Confidence.—No article so richly deserves the entire confidence of the community as **BROWN'S BRONCHIAL TROCHES**, the well-known remedy for coughs and throat troubles.

"They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."—*Christian World, London, Eng.*

The American Building at the Antwerp Exposition, both in site and construction, will, it is said, be one of the most favored in the Belgian enclosure. This building and its annex will contain 26,500 square feet of space. In addition to this 60,000 square feet has been allotted to the American section in the Industry or Main Building, 30,000 square feet in the Electricity Building and 30,000 square feet in the Machinery Building, thus making a grand total of 146,000 square feet of space to be occupied by American products.—*Age of Steel.*

A remarkable story of a ride upon an avalanche comes from Atlanta, in the Sawtooth Mountains. Charles Goetz was hunting in the mountains near Atlanta when the snow started under his feet. He was unable to extricate himself from the moving mass, and in a few moments he was being carried along upon the breast of a roaring avalanche. The slide rushed down into a rocky, precipitous canon, but Goetz went through alive. He was found eleven hours afterwards by a rescuing party, and, though terribly bruised, he is in a fair way to recovery.

TEN USEFUL BOOKS
For Family Reading and Reference

THE LADIES' MODEL FANCY WORK MANUAL.
THE AMERICAN FAMILY COOK BOOK.
FAMOUS DRAMATIC RECITATIONS.
MRS. PARTINGTON'S GRAB BAG.
THE MODERN HOYLE.

THE PRACTICAL POULTRY KEEPER.
THE PRACTICAL HORSE AND CATTLE DOCTOR.
THE HANDY CYCLOPEDIA OF EVERY-DAY WANTS.
THE FAMILY DOCTOR BOOK.
THE NATIONAL HANDY DICTIONARY.

Each Book consists of Sixty-four Double-Column Pages Neatly Bound in Paper Covers.

IF YOU ARE INTERESTED SEND FOR A SPECIMEN COPY OF

THE RURAL CANADIAN

AND LEARN HOW TO GET THESE BOOKS PRACTICALLY WITHOUT COST.

ADDRESS: 5 JORDAN ST., TORONTO.

SERVICEABLE INFORMATION
...FOR EVERY...
CANADIAN HOME

HOLLOWAY'S OINTMENT

An infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, COLDS,

Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at

THOS. HOLLOWAY'S Establishment, 78 New Oxford St, London

And sold by all Medicine Vendors throughout the World.

N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

Miscellaneous.

MOLAREN'S



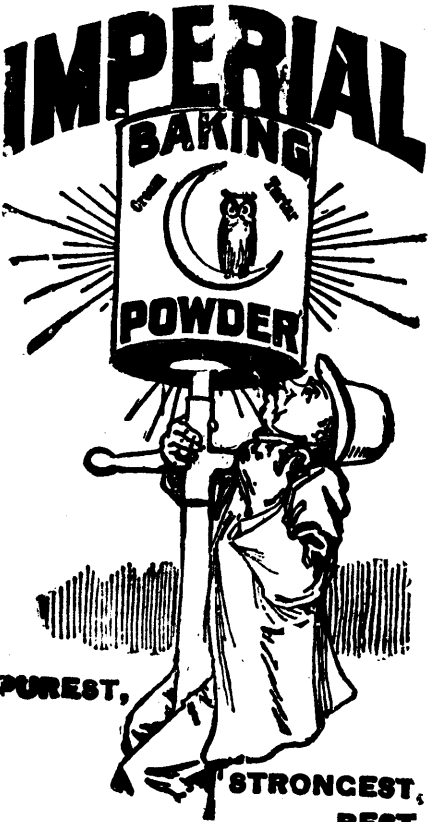
Equal in purity to the purest, and Best Value in the market. Thirty years experience. Now better than ever. One trial will secure your continued patronage.

RETAILED EVERYWHERE.

\$3 a Day Sure.

Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.

Address A. W. KNOWLES, Windsor, Ontario.



PUREST.

STRONGEST, BEST.



? Why? Look Like This

DENT'S TOOTHACHE GUM STOPS TOOTHACHE INSTANTLY (GUARANTEED) Don't TAKE IMITATIONS. All dealers, or send 10c to C. S. DENT & CO., DETROIT, M.

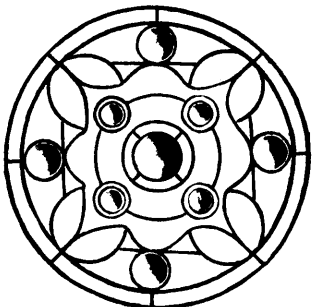


NORTHERN PACIFIC GREAT N. P. and FREE GOVERNMENT Millions of ACRES in Minnesota, North Dakota, Montana, Idaho, Washington and Oregon. PUBLICATIONS, with Maps, describing fine farming, fruit, hop, grazing and timber lands. Mailed FREE. Gen. Emigration Agent, N. P. R.R., P. B. GROAT, Dept., St. Paul, Minn.

When writing to advertisers please mention THE CANADA PRESBYTERIAN.

MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m. BRUCE.—At Paisley, on July 10th, at 11 a.m. BRANDON.—At Brandon on May 8th. BROCKVILLE.—On July 9th at 1.30 p.m. BARRIE.—At Barrie, on May 29th, at 10.30 a.m. CHATHAM.—At Chatham, in St. Andrew's Church, on July 10th, at 10 a.m. GLENGARRY.—At Alexandria on July 10th. GUELPH.—Adjourned meeting in St. Andrew's Church, Guelph, on April 10th, at 10.30 a.m. Regular meeting at same place, on May 15th, at 10.30 a.m. KAMLOOPS.—In St. Andrew's Church, Enderby, on Sept. 10th, at 10.30 a.m. LANARK AND RENFREW.—In Zion Church, Carleton Place, on May 7th. MAITLAND.—At Wingham, on May 15th, at 11.30 a.m. MONTREAL.—At Montreal, in the Presbyterian Church, on July 10th, at 10 a.m. ORANGEVILLE.—At Orangeville on May 1st at 10 a.m. OTTAWA.—At Ottawa, in St. Paul's Church, on May 1st, at 2 p.m. OWEN SOUND.—At Chatsworth Church on April 17th, at 10.30 a.m.; Presbyterian visitation at 2 p.m. PARIS.—In Ingersoll on July 10th at 11 a.m. PETERBORO.—Adjourned meeting at Port Hope, on April 17th, at 9 a.m. REGINA.—At Regina on July 18th. SAUGEEN.—In Knox Church, Harriston, on July 10th, at 10 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. WESTMINSTER.—At Chilliwack, on June 4th, at 7 p.m. WHITBY.—At Whitby, in St. Andrew's Church, on April 17th, at 9 a.m. On 16th, Missionary Institute. WINNIPEG.—In Manitoba College, Winnipeg, May 8th at 2 p.m.



CHURCH WINDOWS, ECCLESIASTICAL WORK CATHEDRAL DESIGNS, HOBBS MANUFACTURING CO., LONDON, ONT.

PARK BROS. 328 Yonge St., Toronto. PHOTOGRAPHERS.

100 STYLES OF SCALES. Write for prices. C. Wilson & Son 127 Esplanade St., Toronto, Ont.

Murphy Gold Cure Co.'s Institute.

FOR TREATMENT OF 'Alcohol and Morphine Diseases and Tobacco Habit. Wm. HAY, Manager, 253 Wellesley St., Toronto. JOHN TAYLOR, Managing Director, Ottawa. Patients Treated at their Residence when required. CORRESPONDENCE STRICTLY CONFIDENTIAL.

STAINED x x x GLASS x x x WINDOWS OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF JOSEPH McCausland & Son 76 KING STREET WEST TORONTO.

Miscellaneous.

Woman's Foreign Missionary Society

PRESBYTERIAN CHURCH IN CANADA WESTERN DIVISION.

The Eighteenth Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) will be held in

Bank St. Church, Ottawa, On Tuesday, Wednesday, and Thursday, the 17th, 18th and 19th of April, 1894.

Sessions will open on Tuesday, at 3 p.m., on Wednesday at 10 a.m. and 2.30 p.m., and on Thursday at 11 a.m. and 2.30 p.m. The Board of Management will meet in the Schoolroom on Thursday morning at 10 o'clock.

Devotional meeting will be held in the Church on Tuesday afternoon at 3 o'clock, and on Thursday morning at 10.30.

The usual Public Meeting, Mr. Hamilton Cassels, Convener of the General Assembly's Foreign Mission Committee, presiding, will be held in St. Andrew's Church, on Wednesday evening at 8 o'clock. Addresses will be delivered by the Rev. Dr. MacKay, of Formosa, the Rev. Mr. MacVicar, of Honan, returned missionaries, and others. A cordial invitation is extended to delegates from every part of the Society throughout the Western Division. All names should be forwarded not later than the 10th of April to Miss George, 277 Jarvis St., Toronto, Convener of the Credential Committee. Attention to this request will greatly assist and oblige the Billetting Committee.

Members and delegates are urged, even though coming a short distance, to procure certificates to travel at reduced rates from the ticket agent at starting point, and signed by him; they will also require to be signed by Mrs. Shortreed at Ottawa. For further information see April Letter Leaflet.

Synod of Hamilton & London.

The Synod of Hamilton and London, will meet in McNab Street Church Hamilton, on Monday evening, 16th April, at half past 7 o'clock.

Rolls of Presbyteries, with the changes during the year, and all documents to be presented to the Synod, should be sent to the Clerk AT LEAST one week previous to the day of meeting. Ministers and elders will receive the usual standard certificate from the ticket agents, enabling them to return at the reduced rate.

WM. COCHRANE, SYNOD CLERK. Brantford, March 27th, '94.

You Don't Know

How well THE CANADA PRESBYTERIAN will serve you as an advertising medium unless you have tried it.

ADDRESS:— 5 Jordan Street TORONTO.

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

Forms of Service. BY REV. DUNCAN MORRISON, D.D. "Useful in time of need to many an overburdened pastor."—Presbyterian Record. "Dr. Morrison has done his work with zeal, care, good taste, and fine devotional feeling."—The Empire. Limp Cloth, 199 pp., 75c.; Plain Leather, \$1.00. Mailed Free on Receipt of Price. PRESBYTERIAN PRINTING & PUB. CO., LIMITED, 5 JORDAN STREET, TORONTO.

Miscellaneous.

STRONG AND PROSPEROUS. THE SUN LIFE ASSURANCE COMPANY OF CANADA.

UPPER CANADA COLLEGE (FOUNDED 1829.)

A fully equipped residential Boys' School. Besides the Classical and Science Courses, for which the College has long been famous, a thorough Business similar to the one adopted by the London (England) Chamber of Commerce is now taught—eight exhibitions entitling the winners to free tuition are annually open for Competition. Winter Term begins January 8th.

For Prospectus apply to The PRINCIPAL, U. C. COLLEGE, DEER PARK, TORONTO.

NOTICE.

The Synod of British Columbia will meet in Knox Church, Calgary, on the first Wednesday in May, at ten o'clock in the forenoon.

LYDIA M. VON FINKELSTEIN (Mrs. Mountford.)

Oriental Entertainments on the following subjects:—"Homes and Haunts of Jesus," "Life in Jerusalem," "The Bedouins of the Desert," "Ecce Homo: or, From Bethlehem to Calvary," in ASSOCIATION HALL, April 17th, 18th, 19th, and 20th.

Admission, 25 cts.; Reserved Seats, 50 cts. Plan opens at Nordheimer's, Friday, April 13th, at 10 a.m. Agency for Steinway, Chickering, Haines, and Everett Pianos.

WILL SEND FREE

History of the Presbyterian Church in Canada, by Rev. Prof. Gregg, D.D., 646 pages, with map, printed on fine paper, bound in full cloth, lettered in gold, back and side, on receipt of THREE NEW NAMES for CANADA PRESBYTERIAN and \$6.00. You have only to make the effort to receive a FREE copy of this valuable work.

ADDRESS: Presbyterian Printing & Pub. Co., 5 JORDAN STREET, TORONTO.

J. YOUNG, THE LEADING UNDERTAKER, 347 Yonge Street TELEPHONE 679.

H. Stone & Son, UNDERTAKERS Corner Yonge and Ann Sts. Telephone 981.

Printing = = OF EVERY DESCRIPTION AT OFFICE OF THE Canada Presbyterian FAIR PRICES GOOD WORKMANSHIP ESTIMATES GIVEN Church Reports, Sermons, Pamphlets, etc., receive special attention. ORDERS PROMPTLY FILLED PRESBYTERIAN PRINTING & PUBLISHING CO 5 JORDAN STREET TORONTO

Miscellaneous.

Children who are thin, hollow-chested, or growing too fast, are made Strong, Robust and Healthy by

Scott's Emulsion

the Cream of Cod-liver Oil. It contains material for making healthy Flesh and Bones. Cures Coughs, Colds and Weak Lungs. Physicians, the world over, endorse it.

Don't be deceived by Substitutes! Scott & Bowne, Belleville. All Druggists, 50c. & \$1.

BELL ESTABLISHED 1864. PIPE ORGANS, ALL REED ORGANS,

ARE PIANOS, STRICTLY HIGH CLASS IN EVERY PARTICULAR.

RECOMMENDED BY HIGHEST MUSICAL AUTHORITIES FOR TONE & DURABILITY.

Send for Catalogues and full particulars regarding our late improvements.

BELL ORGAN & PIANO CO., LTD. GUELPH, ONT.

BUCKEYE BELL FOUNDRY THE VANDUSEN & TIFF CO., Best Largest Copper Cincinnati, Ohio, U.S.A. and E. India Tin CHURCH BELLS, PEALS AND CHIMES. Price & Terms Free. Satisfaction Guaranteed.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS, For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

CINCINNATI BELL FOUNDRY SOLEMAKERS OF THE BOMYER BELLS FOR CHURCH SCHOOL FIRE ALARMS Catalogue with 2500 illustrations. Prices and Terms FREE

NO DUTY ON CHURCH BELLS Please mention this paper.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES PUREST BELL METAL, (COPPER AND TIN) Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

Wedding Invitations, "AT HOME" . . . AND . . . VISITING CARDS, Engraved or Printed. Correct in Style, . . . and at Fair Prices. ALL ORDERS PROMPTLY FILLED. Write for particulars. Presbyterian Printing & Publishing Co., Ltd., 5 JORDAN ST., TORONTO.

When writing to advertisers please mention THE CANADA PRESBYTERIAN.