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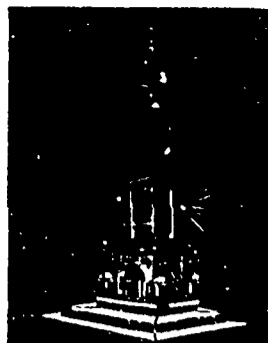
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HEALTH AND HOUSEHOLD HINTS

Rapid eating is slow suicide.
Happy children are almost invariably healthy children.
Sleeping in a cold room established a habit of bathing through the nose, never with the mouth open.
Do not put a coin between the lips. It passes through all manners of hands, and may easily carry disease.

A severe paroxysm of coughing may often be arrested by a tablespoonful of glycerine in a wineglassful of hot milk.

To compel a child to eat anything against which its palate naturally rebels is a cruelty at the moment, and is likely to produce evil results later on.

Dairy salt sprinkled over the carpet will effectually lay the dust and will prevent the sweeper from using the carpet too roughly, and it will make the colors bright and last longer.

Yellow Cake.—One cup of granulated sugar, one-half cup butter, yolks of five eggs, one-half cup of milk, two and one-half cups of flour, one teaspoonful of baking powder, flavor.

A good tonic for hair is salt water. Put a teaspoonful of salt in a half-pint of water and rub a little on the scalp every day with a small soft cloth. The effect at the end of the month will please you.

In ironing shirt bosoms, collars and cuffs, a small piece of wax, dissolved in the hot starch, will give a good gloss if the articles are well rubbed with a clean, not too hot, iron. Beeswax will do if the white is not at hand.

Health and Perspiration.—Perfect health is impossible without free perspiration. Perspiration is one of the methods adopted by nature to get rid of superfluous or waste material. To facilitate this delicate system of drainage the skin is perforated with pores. What is forced through them should be removed for excellent reasons. This cannot be effectually accomplished without frequent bathing.

The Fruit Diet.—Fruits are generally healthful, they cool the blood, and, by their aperient qualities, aid in digesting other foods, but they do not agree with all systems; in that instance they produced a sour stomach, ferment instead of being digested, cause irritation and often produce eruptions on the skin. Unripe and decayed fruits are not eatable, but good fruits are generally wholesome. A well person must know what to eat and what not to eat to remain so.

Birthday Cake.—The following recipe will tell how to make a nice birthday cake for a child: Cream together one cup of butter and three cups of sugar; the yolks of four eggs beaten thoroughly with one cup of sweet milk; then add slowly four cups of finely sifted flour, three teaspoonfuls of baking powder, a little spice, a cupful of seeded raisins, and lastly, the well-beaten whites of four eggs. Put into a rather shallow cake tin and bake in not too hot an oven. Just before putting in the oven, drop in the ring, thimble, and the sixpence.

Dutch Pudding.—Boil a piece of the neck of the beef until perfectly tender, and the bones come out easily. Take it up on a tray, let it cool, then pick in pieces. Skim the grease off the liquor and pour the latter into another vessel; after cleaning the kettle, return the meat and liquor; when it boils thicken with sifted meal until it is like mush. Cook till well done, stirring constantly to prevent scorching. Season with salt, pepper and sage. Turn out in pans or crocks, and when cold slice and fry brown like sausage. This is fine and very convenient for breakfast.

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THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, MAY 27th, 1896.

No. 22.

Notes of the Week.

The whirligig of time brings about many curious changes. The "Hall of Science," in Old Street, London, where Mr. Bradlaugh and Mrs. Besant in the heyday of their anti-Christian career held forth to admiring disciples, has now been secured by the Salvation Army, who propose utilising it as a "shelter." This is enough to make the dead Secularist turn in his grave.

The Senate of Glasgow University have appointed the Rev. Alexander Balmain Bruce, D.D., Professor of Apologetics and New Testament Exegesis in the Free Church College, Glasgow, to be lecturer on the now well-known Gifford Foundation for the ordinary term of two years, beginning from October 1st, 1896. The delivery of his first course of lectures will begin, it is expected, shortly after the new year.

At the last meeting of the Synod of the Presbyterian Church of England, the committee on praise reported favourably to the progress made in the production of a joint hymnal for use in all the Presbyterian Churches in Scotland, and which it is hoped other Presbyterian Churches in the British Isles and Colonies will adopt. It will be, if it is effected, an outward and visible sign of the unity of all the Presbyterian Churches.

The *Presbyterian*, of London, Eng., learns from several of its American exchanges that leading ministers of New York are excusing themselves from going as Commissioners to the General Assembly, and it is said that this is due to the "exciting and divisive scenes that have marked several of the recent Assemblies. It would be infinitely better," it adds, "for those who are pained by such proceedings to use their influence for improving the conduct of the sittings of the Assembly, instead of letting them slide into a worse state by their absence."

After no little discussion and a warm protest from a minority the union has been effected of the Congregational body and the Evangelical Union in Scotland. But union does not meet with universal favour. An American contemporary says:—"In Scotland Church union does not seem to be favorable with the people; and, under the circumstances, so much the better for their churches. When a church is strong it becomes proud and prosperous, and carries everything with a high hand. A minister of our Church, who lately visited the old country, said that the Presbyterian Church in England and Scotland is high, and the only place he found a pure and real Presbyterian Church was in the North of Ireland. And this testimony from a man of Scotch descent."

Nearly all the dissenting religious bodies in England, and very many within the Church of England itself, draw attention to and deplore the prevalence of ritualistic and Romish tendencies within the Established Church. Here is how a mission chapel was opened at Landport: First came a thurifer swinging the censer, which emitted the odor of incense. Then an acolyte carried the crucible. Both had red cassocks, with shoes, stockings,

and skull caps to match. Some had candles, and one had a cross. Then followed the choir, clergy, and another acolyte with an upraised crucifix, and a censor with incense. Then followed the bishop and each side of him walked two clergymen. Some clergymen wore birettas. 'Father' Dolling followed in gorgeous cope and alb."

As the question of praise in our churches is one of the irrepressible kind, it may be well to quote here the testimony of the late Dr. Arnold, of Rugby, as given in the last *Belfast Witness*, as to the effect on him of praise in Presbyterian Churches in Scotland, so far back as 1831, and to cultivate amongst us in Canada that feature of it which particularly impressed and delighted him. "I was," he says, "at church twice on Sunday; once at the Presbyterian Church, and once at the Episcopal chapel. My impressions, received five years ago, were again renewed and strengthened as to the merits of the Presbyterian Church and our own. The singing is to me delightful. I do not mean the music, but the heartiness with which all the congregation join in it."

The *Free Church Monthly* states that this year's meeting, under the Moderatorship of Principal Miller, of Madras, will be mainly a Foreign and Home Mission one, and it doubts whether Disestablishment will be discussed at all. It also hints at a new scheme. With a view to the revival throughout the whole Church of that home missionary enthusiasm which originated the Wynd movement—and that the Assembly may be asked to make certain somewhat revolutionary changes for the purpose of more effectively carrying on such operations as may seem to be required. A special commission appointed last year has been devoting a great deal of thought to the subject, and has prepared a report which is sure to give rise to discussion, which is precisely what is needed.

The Reform Bureau has its headquarters at Washington, D. C., and its superintendent is the Rev. Wilbur Crafts. Lately the Endeavorers of Mount Vernon, N. Y., presented through it a petition which was granted for the closing on Sabbath of the local Post Office. The action is regarded as important as indicating that in this matter the principle of local option under which thirty Post Offices under Postmaster General Wannamaker, were closed, will be followed up. To improve and watch over the enforcement of the Sabbath, the divorce and such laws is the duty of the Bureau. It has now become international because of some Canadians having joined it, and it is hoped that Canada and the United States may be united in an effort to elevate the Spanish American republics by sowing them with literature on temperance, Sabbath observance and other reforms.

Referring to the million dollar fund of the American Presbyterian Church North, *The Church at Home and Abroad* makes a statement which we believe will be found true of our own Church as well. It says: "The weaker and smaller churches have exceeded the stronger churches in contributions for the Million Dollar Memorial Fund and have exceeded what was expected of them. This ought to be convincing evidence that the Home Mission Churches do give promptly and liberally

according to their means, and do not lie down on the Board to be carried by the rich, as some suppose. It is also an additional evidence that the rural churches contain a great deal of the strength of the Presbyterianism of our country. It is a recognized fact that they are the main dependence for a supply of ministers and missionary teachers, and that they contribute these out of all proportion to their numerical strength."

At the celebration of the jubilee of Professor Green's connection as professor with Princeton Theological Seminary, one of the principal addresses was given by Professor McCurdy, of Toronto University. He took a four year's course in Princeton Seminary and was tutor in Hebrew there from 1873 to 1877. From 1877 to 1882 he was instructor in Oriental Languages, and in 1888 was appointed professor of the same subject in Toronto University. The subject of this recent address was, "Dr. Green's Contributions to Hebrew Learning." President Patton, of Princeton, took the place in the programme of the late lamented Dr. Chambers. The subject of his address was, "Dr. Green's Services to the Church at Large." Dr. William McPheeters, of Columbia, S. C., took the place of Dr. Moore, of Virginia. The celebration marks an important epoch in the history of Princeton, and of the progress of the study of Oriental Literature.

"The Christian Literature Society for India was founded in 1858 as a memorial of the Mutiny. The aim of the Society has been to spread the knowledge of Salvation through Christ among the millions of India, by means of elementary Christian Education and Christian Literature. During the thirty-eight years of its existence it has accomplished a vast amount of work with exceedingly small means. Over 1,100 Christian Teachers have been trained in its different training institutions and sent into the mission field; over 80,000 heathen children have been educated in Christian truth; 1,667 different publications have been printed in 18 languages; and the total number of copies issued since the commencement has now reached the large figure of 21,000,000. The number of copies printed last year was 1,060,900; 8,166 children were under instruction, chiefly in lower Bengal; and 70 students were in the training institution at Ahmednagar."

The judgment of the Privy Council on the Prohibition case submitted to it for decision may not yet be fully understood in all its bearings, but as to its substantial meaning there appears but little doubt. Probably no man in the Dominion is more entitled to be considered an authority upon what the Privy Council judgment means than is Mr. J. J. MacLaren, Q.C., LL.D., who presented the case before the Court for the Government of Ontario. Speaking of the decision to a representative of the *Mail and Empire*, he said that, "roughly speaking, the Privy Council had answered the first six questions submitted to them—which related to whether the Province had power to prohibit—in the negative. With regard to question seven, which referred to the competency of the Ontario Government to pass local option legislation, they had answered it in the affirmative. On the whole the temperance people had reason to be satisfied with the judgment."

PULPIT, PRESS AND PLATFORM.

Prof. Story: The pulpit never will lose its power, unless the person in the pulpit is powerless.

Ram's Horn: Undertake something for the Lord, in the name of the Lord, and you will soon be surprised at how much you can do.

Mid-Continent: Perhaps there would be less complaint of the minister "preaching over the heads of the people," if the people would study the Bible and sound religious books more, and devote less time to novels and secular newspapers.

Lutheran Observer: The man who omits family worship when company is present is bold before God and bashful before men. Such a man, instead of being ashamed of his God, should be profoundly ashamed of himself.

Philadelphia Presbyterian: That is not the richest Church which has the best furnished theological seminaries, but which has the most Hannahs who devote and prepare the Samuels for the Lord's service. The home is the best place for the preparatory work of the ministry. It will be a sad day for the Church when gifted sons are not laid upon God's altar by Christian parents, and trained for this high and noble purpose.

Dr. Herrick Johnson: The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. The gift was a widow's mite; the service was the anointing of Jesus with a box of ointment; the prayer was a mother's prayer for a daughter possessed with a devil. Jesus never let fall such words of royal commendation as concerning these three women. Of the poor widow he said, "She hath cast in more than they all." Of Mary he said, "She hath done what she could." And to the Canaanitish mother he said: "O woman, great is the faith! Be it unto thee even as thou wilt."

Rev. W. T. Herridge, B.D. (addressing gathering of Locomotive Engineers, at Ottawa): Whatever be our tariff regulations in other things, in the matters of truth and justice and mutual good will there should always be an unrestricted reciprocity. We are loyal to British institutions, and you would not think much of us if it were otherwise. You are proud of your Republic, of her vast extent, her almost illimitable resources and the extraordinary energy of her people, and you have every reason to be so. But though we differ from you somewhat in modes of government, we are both sprung from the same loins of heroes, we both look back to the same ancient memories, we both speak the same language and belong to the same noble race, and we both share the same magnificent and inspiring task, to mould and fashion the destinies of this great North American continent. Therefore we twine our flags together, and while we say "Long live the Republic," we know that you will answer us: "God Save the Queen?"

Our Contributors.

A STARTLING INNOVATION.

BY KNOXONIAN.

There was a startling innovation at the meeting of the Synod in Collingwood last week. What was it?

Let no orthodox man suppose for one moment that there was anything wrong with the doctrine of the Synod. The Synod of Toronto and Kingston is an orthodox body. Nor was there anything astray in the Synod's mode of doing business. No danger of that so long as Dr. Gray is clerk and Dr. Torrance convener of the Synod's business Committee. There esteemed officials have attained unto perfection in the business line.

Some of the discussions in the Synodical Conference were a trifle one-sided but nobody could say that there was any actual heresy in them. The one-sidedness arose mainly from the fact that the men who opened discussion had made proper preparation to discuss the question from their own point of view while the men who tried to say something from other view-points had to extemporize. The men who opened fire had twenty minutes; the other men had five. These conditions are likely to make any discussion seem a little one-sided.

Did the Synod elect a lay Moderator? No. The retiring Moderator's sermon came dangerously near being an innovation. It lifted the members right up, made them feel bright, happy and good natured. Its influence permeated the whole business of the Synod and was a potent factor in making the meeting an exceedingly enjoyable one. A Moderator's sermon that produces such results comes very near being an innovation.

We often hear about innovations creeping into the Church. This Collingwood innovation did not creep in. It rolled in at the rate of about fifteen miles an hour. It came in very much faster than the hymns and the organ came in. Well, what was this innovation? It was—now prepare for the worst—it was—it was

THE BICYCLE.

At least two members of Synod brought their wheels with them and actually rode up to the door of the Church in which the Synod held its meeting. One of the innovators is a well known D.D. who preaches to one of the largest congregations in the Dominion. The other is pastor of a large Toronto congregation. Both are good men, and strange to say both are rather conservative in their theology and in their modes of thinking and working. How two such men should have allowed themselves to ride on a bicycle to the door of a Synod while the Moderator was in the chair is one of those clerical mysteries that baffle the average intellect.

Somebody may say the innovation was not startling. Well, you just walk slowly along the street and allow one of those riders to run his wheel against your person and see if you are not startled. There may be no written law in the Presbyterian Church against the use of the bicycle at meetings of the Synod. We do not know what the Synod of Dort would have said about the bicycle. The Westminster Assembly, so far as we are aware, said nothing about the wheel. There is nothing on the subject in our own Basis of Union. One thing, however, is quite clear. Riding a bicycle at Synod is contrary to "use and wont." The innovators might be proceeded against on that head. Or they might be cited for following divisive courses. We are not quite certain that both could be indicted under the divisive course clause, but we are reasonably sure the D.D. could for we saw him ride. His course was very divisive at times.

Had these brethren introduced the wheel in a constitutional way nothing could be said. They might have proceeded by overture, or by petition, or by reference, or in any other proper way, but they did not do

so. They rode defiantly up to the Church and leaned their "bike" against the building in which the Synod was sitting. Indeed we are not quite certain that one of them did not take his wheel into the school-room in which the Synod's Committees were at work. If we are not careful wheels will soon be ridden into the Church courts and leaned against the Moderator's chair. Something must be done about this innovation before it goes too far.

If the bicycle cannot be stopped it might be regulated. Clergymen who ride might be enjoined to ride in good style. There are many ways of riding a wheel and some of them are not elegant. The D.D. who rode at Collingwood did not strike us as being a high class rider. His style on the wheel was not to be compared with his style as a speaker. The Toronto man rode well and in full clerical costume. Neither his silk hat nor his long-tailed coat seemed to trouble him in the least. The D.D. wobbled a little, though not as badly as some members of Parliament wobble on the Remedial Bill. The Toronto man rode as steadily as any wheelsman that ever faced the starter. He made good time, too. Perhaps the D.D. was not doing his best work when we saw him. Judging from the efficiency with which he can do other things we may fairly conclude that he can do high class work on the wheel too if he tries.

But, seriously, the bicycle may become an important factor in the church work. One pastor told us at the Synod that he can visit ten families a day in the country, on his wheel. Ten families a day is a good work. Most ministers are well satisfied if they can visit five. Much time is saved by the bicycle in doing town work. Walking is tiresome and tying up a horse half a dozen times when there is nothing to tie him to is troublesome. Were the roads in our home mission fields good, students might save themselves an immense amount of time and severe labour by having a wheel. We hate a bicycle but we can easily see that a wheel may be very useful to one who can use it.

THE BISHOPS' MANDEMENT.

BY REV. JOHN BURTON, B.D.

Reading over the mandement of the Roman Catholic Bishops of Quebec just issued led me to take down from my shelves the three tracts of Right Hon. W. E. Gladstone on "Rome and the Vatican Decrees." The first sentence of his Preface to the tracts as collected by himself in 1875, may be quoted as emphatically true now, though the score of eventful years which have passed have brought in many momentous changes: "If there has ever been, and if there still be, a question reaching far into the future, it is the question of church power, and of its monstrous exaggeration into Papal power, such as it has now for the first time been accepted by the Latin Church in its corporate capacity." We have entered upon a phase of our social life in its relation to that most potent element in our nature—the religious—which may well make us pause, reflect, and having reflected most firmly resolve; and that phase emphasizes the words just quoted that this monstrous exaggeration of church power is a far reaching question. For if we adopt Mr. Gladstone's words as our own do we assume any more than a defensive attitude as we say, "Rome is herein refurbishing and parading anew every rusty tool she was fondly thought to have disused when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another." For let us understand what it is that this mandement claims; and though comparisons may best be attained by drawing some in this connection.

It is no new thing for the clergy to take an active part in politics. Even corporate church action is sometimes taken in the form

of resolutions, petitions, recommendations. Such actions are undoubtedly intended to influence the electorate; and may be furthered by caucus meetings which are in great measure private. But the resolutions are made and discussed under the public eye, and for the most part pretty widely made known through an active press. In our Church Courts these things are not done in a corner. Moreover, no spiritual thunderbolts are launched against those who may be in the minority, nor espionage exercised over supposed transgressors.

The Bishop's Mandement was drawn up in secret conclave, has behind it the spiritual thunders of the Church, and the remorseless searchings of the confessional. It claims to be not the advice of men whose wisdom and character ensure respect, but the exercise of an "authority which springs from God himself." In other words, in this Dominion where we fondly dreamed we had secured representative government, there are eleven ecclesiastics, irresponsible to any British law, who meet in secret conclave, and in a matter clearly within legislative powers issue a mandement to at least one third of the electorate *sic volo, sic jubeo*. And we have politicians who for the sake of securing votes are ready to enter into a compact that thus virtually would bind Canada hand and foot to an hierarchical conclave. To the Roman Catholic as a Christian brother I freely extend my hand; I have no desire to coerce his faith; but I must protest against our legislation as that of a free people, being at the mercy of eleven clerics who claim authority to command without even condescending to a reason. My last thought would be to raise the standard of the bigot, or even of the denominationalist, but the heretors of Covenanting and Puritan traditions cannot afford to let slip the liberties and rights handed down to them from their fathers.

Gravenhurst.

PROGRESS IN SPIRITUAL KNOWLEDGE.*

BY W. M.

This volume is very neatly got up as a memorial of the late Rev. O. Giles, a prominent preacher among the Swedenborgians. It contains a sketch of his life, and a number of his sermons. From the sketch it appears that Mr. Giles, after having spent part of his life as a teacher, adopted the views of the Swedenborgians, and became a preacher among them. He was very successful as a pastor, and was looked up to as a prominent leader and representative of the body to which he belonged. He is the author of the articles on "Swedenborg" and on "The New Jerusalem Church," in the Schaff-Herzog Cyclopaedia, and published also several volumes setting forth the views peculiar to the New Church.

The sermons in this volume are written in a lucid and flowing style, and contain a good deal which will be interesting and attractive to the general reader. The writer, however, makes it plain that the ordinary evangelical views of sin and atonement are not accepted by his Church, "We shall never be punished in the Spiritual world for what we do in this world." "The Lord did not come to suffer in our stead,—to pay a penalty for us. He came to help us to resist evil, and thereby escape its penalties." In other points, also, the New Church claims the right to reject such portions of evangelical teaching as may seem to be distasteful. The revelations of Swedenborg are, on the other hand, accepted without question; as if he had been caught up into paradise as surely as Paul was, and had returned with a permission to reveal things which it was not possible or lawful for the Apostle to utter. The Bible manifests its superhuman origin

* "Progress in Spiritual Knowledge," by Rev. Chauncey Giles. New Church Publication Society, Philadelphia.

by its very silence on matters which men are curious to know, and the knowledge of which would do no practical good. When Lazarus came back from the dead, he, like Paul, was "forbid to tell the secrets" of the unseen world.

"Where wert thou, brother, those four days?
There lives no record of reply,
Which, telling what it is to die,
Had surely added praise to praise.

"Behold a man raised up by Christ!
The rest remaineth unrevealed,
He told it not; or something sealed
The lips of the Evangelist."

Few will believe that what was denied to those so beloved of Christ as Lazarus and Paul, was granted to Emmanuel Swedenborg.

One valuable feature of Swedenborg's teaching is his insisting on the immanence of God in nature. His followers are ever alive to the fact that spiritual realities underlie things seen and temporal. To them

"Earth is crammed with heaven,
And every common bush afire with God."
Many passages in these sermons are full of spiritual beauty and truth, because their author had learned that the material world was intended to teach us of the spiritual, and that the things in this lower world, like the furniture of the tabernacle, were made after "patterns showed in the Mount."

BRITISH COLUMBIA: ITS YOUNGEST MISSION STATION.—II.

BY JOHN EWING WALLACE.

I have three stations outside of Rossland, but it is impossible to attend to them all during winter; in such new camps, where small log cabins are the only buildings, it is usually impossible to find a place in which to hold service. A large saw mill two miles further up in the mountains from Rossland, with a population of one hundred and twenty people, caused me a good deal of trouble. At first, no place could be obtained for service, but after a great deal of coaxing, I was allowed the use of a small dining room in a bunk house, capable of holding twenty people at a pinch, for the space of one hour, two to three o'clock on Sunday afternoon.

At first the people did not want services, but now they are growing more enthusiastic. Every Sunday, now, as soon as they see me coming up the mountain path, a man brings out a big triangle (used as a dinner bell) and rings it to announce my approach, calling out at the same time, "Come along, boys, here's the minister." Even this fails to bring them out, for after I arrive, I have to go into all the "bunk houses" and order the boys out of bed, to attend my services. At Trail Creek, seven miles away, I have even had greater difficulty. It lies at the foot of the lofty mountain, on the summit of which Rossland is built, two thousand feet of an almost sheer descent. Here I have been steadily refused an opening ever since I came. An Opera House or hall was built. I at once applied for the use of it for one evening in the week, offering to pay for the privilege, if necessary. The Lessee very generously acceded to my request, by placing the oper house at my disposal, at the trifling rate of fifteen dollars a night, which, no doubt, seemed to him to be a very polite way of saying, "You won't come here, if I can help it." And yet many a tiresome and weary walk down and up these two thousand feet in seven miles they gave me to visit their sick and bury their head.

Wansta, the third station, twenty miles away, I have not yet been able to visit, owing to the difficulties of travelling here in winter. Indeed, Rossland itself could keep two ministers in one church busily employed from morning to night. I have three prayer meetings every week in the different log cabins of non church-goers, with a view

getting them to attend church on Sunday, but so small are the result, that one feels as if he were dropping pebbles in an ocean in a vain attempt to fill it up. However, nothing is to be gained by being discouraged.

In Rossland Church, we have now an excellent choir, trained by a lady graduate of Boston Conservatory of Music, who gives her services free. Besides this, we usually have two violins and an ungodly bass fiddle to accompany the organ. Music is our strong point; indeed it is the only means by which we can tempt the young men away from the bars on a Sunday night. I have an active band of male workers, a Ladies' Aid Society, and a growing Sabbath school and Bible Class. So far things look promising, but if we are going to follow up our success, we must build a new and much larger church, and on the town site, too. To do this, we must begin to gather money at once. There is no money in Rossland. The crowds who have settled here, have come because they were "dead broke" elsewhere; and every cent they have made since they came, after paying their meagre household expenses, has been invested in "lots," "shares" or "claims."

Every man hopes to make his fortune, and doubtless many will, in a few years, find their bread, now cast upon the waters, returned to them, some thirty, some sixty, and some an hundred fold in a very material sense. But that is a problem of the distant future. In the meantime my church and its work and influence must be extended. We dare not rest for one moment on our oars in such a rapidly growing town.

I must build, within the present year, a new and large church, on the flat upon which the town now stands, in order to be ready for even more extended work next winter, when the next "depression" will set in, and the rush and fever have abated, on account of the heavy snows and bad roads. The wealthy mine owners are Roman Catholics, and little help is to be looked for from them. My own people are all struggling for a mere living in the meantime, though many are giving to the church almost a tithe of what they earn, even though the cost of living here is almost double what it is anywhere else in the whole Dominion.

Rossland seems to me the most important mission station in the whole of Canada to-day; for this reason, that there is every probability that, in five years time, it will be one of the wealthiest, if not the wealthiest city in the whole country. The town is being "boomed" too much to-day, considering the great want of capital, but not half enough, when one knows what it will be worth five years hence, after capital and the railways have come in. If the strong and wealthy churches would only help our weak one now, the day is not far distant, when Rossland Church will be a source of great strength to the struggling missions of British Columbia and the North West Territories. Such a fact and such a hope for the future should not be overlooked. I have men of all creeds and faiths in my church; men from all countries, provinces and nations; from the Christian to the Spiritualist and Atheist; from the Jew to the half-breed. But the majority are the sons of Ontario and eastern Canada. Surely, I shall not be called unjust when, from this civilized West, I call, like the Mohammedan, to the East for help. British Columbia and the North West Territories cannot help me; the United States will not. To Ontario and the East,—the cradle, the nursery, the strong hold of Scottish Presbyterianism in this vast and noble Dominion of Canada,—I appeal, and shall I appeal in vain?

Rossland, B. C.

In the new creation, the first thing wrought in the soul is light, and the Holy Spirit, coming into the heart, by the door of light, leads captive the affections and the will.

AMERICAN NOTES.

BY OLRIG HARLAND.

PROFESSOR GREEN'S SEMI-CENTENNIAL.

A wonderful gathering of the Presbyterian clans has just been held at Princeton. They met to do special honour to the life and work of one man—the Rev. William Henry Green, D.D., LL.D.—who has been connected with Princeton Seminary for the long period of half a century, and who had done noble work, not only in the Professor's chair, but also by means of the press in many articles and reviews, and by his published works in defence of the truth.

Large numbers of visitors were present from Philadelphia and New York, Newark and New Brunswick, and many other places of more or less note. It is safe to say that such a gathering of notable people has been seldom brought together to do honour to one man. After the procession had been formed at the Seminary grounds it marched to Alexander Hall, which was completely filled—the body of the Hall with ministers and students; the spacious platform with Presidents and professors of many colleges as well as those of Princeton College and Seminary, together with a delegation from the Alliance of the Reformed churches. The speaking was of a high order of excellence, but if we might be permitted to single out any of these distinguished men for special mention they would be President Francis L. Patton, D.D., LL.D., who spoke on Dr. Green's "Services to the Church at large," and Professor McCurdy, of University College, Toronto, whose theme was Dr. Green's "Contribution to Semitic Scholarship," and among the after-dinner speakers, Dr. Cattell, whose subject was the "Father of the Man;" this he treated in an exceedingly felicitous manner. Dr. Cuyler spoke with great energy on Dr. Green as "Our Fellow Student."

The Alumni Dinner, to which all the guests were invited, was held at University Hall. After dinner the company re-assembled at Alexander Hall, where several speeches of a reminiscent nature were delivered by some notable men.

GEORGE MUNRO.

A few days ago we were startled by the sudden death of George Munro the New York publisher. He had gone up to his Catskill summer home to look after some necessary repairs and see about getting the place in order for the summer season. After giving some directions to his workmen he took a short walk, and without any warning fell to the ground, and when found, was quite dead.

Mr. Munro was a native of Pictou County, N.S., and was along with Professor Fowler of Queen's University, Kingston, one of the teachers in the Free Church Academy, Halifax. That position he gave up, and coming to New York he began, after a short interval, the publishing business. He issued the *Fireside Companion*, and cheap editions of standard works which expanded into the *Seaside Library*. He became the pioneer publisher of cheap literature of a high class. His business increasing and prospering, he became a wealthy man, and used his wealth in a right noble fashion. Dalhousie University, Halifax, owes no less than the endowment of five of its chairs to his liberality. Other institutions benefited through his generosity. For some years he resided in Brooklyn, and was an elder in the Reformed Church on the Heights, under the pastorate of the late Dr. Inglis. Shortly after Dr. Inglis' death, he removed to New York and became a member of the Rev. Dr. John Hall's Church on Fifth Avenue.

Mr. Munro was a consistent, humble-minded, kind-hearted Christian man; a man who was greatly esteemed by those who were brought into close personal relations with him. He leaves a widow and two sons, who are carrying on the publishing business; and two daughters, one of whom is married to Dr. Schurman, the President of Cornell

University. He is one of those men of whom Canada has no reason to feel ashamed. One who has done honour to the land both of his birth and adoption.

PRESBYTERIAN ALLIANCE.

The Executive Commission of the Western Section of the Alliance of the Reformed Churches holding the Presbyterian System throughout the world, held its semi-annual meeting at Philadelphia, lately. There was a large attendance of members, the Canadian delegation being represented by Principals Caven and MacVicar and Dr. Cochrane. Much business of an interesting nature was transacted, of which the following are some of the principal items: The Rev. Wm. H. Roberts, D.D., LL.D., was appointed to fill the office of chairman of the Western Section of the Commission. This appointment carries with it the presidency of the Alliance until Dr. Chambers' successor shall be appointed. A feeling and appreciative minute in reference to the late Dr. Chambers, the President of the Alliance, was cordially adopted. Reports from the various standing committees were received, and Drs. Ellinwood, Cattell, Cochrane, and Baird were instructed to prepare reports of the committees of which they are Conveners, and forward the same to the Alliance.

THE VENEZUELA BOUNDARY

Pending the report of the Commission appointed by the President on the Venezuela boundary dispute, the feeling is growing that the true ideal for Britain and America is a closely knit alliance. I remember that a distinguished man, who held high office in the national administration, said to the writer when such a suggestion was made, "Then if that were to happen they would rule the world." Is it pride of race to say, as was said then, "they are the only people fit to rule it."

THE SALVATION ARMY.

We have had not a little controversy regarding the trouble in the Salvation Army. After many statements *pro* and *con*, it turns out that Ballington Booth and his wife had come to the conclusion, some time ago, that they could not carry on their work under the old rules, and the somewhat despotic administration of the General at the head of the organization. It must have been rather trying for them to feel that they were compelled to give up their work in connection with the Army in this country. They have unquestionably been instrumental in bringing the Army to its present condition of prosperous efficiency. Before Ballington Booth and his wife took charge of the work, the Army was not looked upon with much favor. It did not seem to accomplish very much, save beating a big drum, and singing some jangling hymns. Under their wise management the Army prospered, much really good work was done, and some of the more extravagant features softened, or eliminated, and the approval of the Church-going community was gained. Auxiliary societies were formed, and not a little financial support was obtained through their instrumentality. The Booths themselves made their home at Montclair, one of the most charming of New York's New Jersey suburbs. Here they became general favorites; especially Mrs. Booth, who, I believe, is a very accomplished and delightful woman. They became American citizens and were rapidly Americanizing the Army. This the old General did not like, nor did their methods of work meet with his cordial approbation. So far as the Army is concerned he is Emperor and his methods are as despotic as that of any Roman Emperor. When he was in the United States he plainly enough let his dissatisfaction be seen. The result we now see in the withdrawal of the Booths and the foundation of a new organization under the name of the "Volunteers." Time will tell whether there is room for both the Army and the Volunteers.

Teacher and Scholar.

BY REV. A. J. MARTIN, TORONTO.

June 27th 1896. {WARNING TO THE DISCIPLES.} Lu. xxii. 24-37.

GOLDEN TEXT.—Phil. ii. 5.

MEMORY VERSES.—24-26

CATECHISM.—Q. 62.

HOME READINGS.—M. Luke xxii. 1-23. T. Luke xxii. 24-38. W. John xiii. 1-20. Th. Luke xxii. 39-53. F. Luke xxii. 54-71. S. Mark xiv. 53-72. Sab. Mat. xxvi. 57-75.

Our lesson for this week covers all the events of the most eventful day in the earthly life of our Lord. The record of the sayings and doings of this one day makes up about one ninth of each of the first three gospels, and one-fourth of the Gospel according to John. It was in connection with the last passover feast, and when Jesus saw the spirit of self-seeking manifested by His disciples, that He uttered these warnings, which fall naturally under the heads—warnings against self and warning against others.

I. Warnings Against Self.—Two forms on which self is apt to assert its influence are touched upon, and warned against: self-seeking and self-confidence. It was painfully apparent to our Lord from the moment He entered the upper room that night that the disciples were actuated by the self-seeking spirit. In that hot Eastern land travellers wore sandals on their journeyings, so that the feet became dusty and hot. In most houses a servant was kept to "loose the latchet" of a visitor's sandals, and pour cool water over the hot dusty feet, both for their cleansing, and for the refreshing of the traveller. Of course this office was most menial and was performed by the meanest slaves. Hence the force of John the Baptist's comparison of himself with the "One greater than he." Now in the upper room there was no servant to do this work, and each disciple was so intent on being counted greatest, that he would not condescend to wash the others' feet. Jesus Himself, when they were seated, performed this service, and so both by example and precept warned them against this spirit of self-seeking. He pointed out to them that they must not be worldly, but "other-worldly" in their attitude one towards another; and that the way to honor and preferment in God's kingdom is the way of humility and service. Thus He warns them that if they would not be rejected, they must seek preferment by loving service one of another. Then for Peter's sake, as well as for ours He warned that apostle that Satan had desired to put him to the test as he did Job of old. He warned Peter that his only hope lay in the intercession and support of his Master. Had Peter only heeded the warning, instead of boasting of his strength of purpose, and ability to stand firm even if by so doing he should incur imprisonment or death, he could not have denied his Master, and caused his heart such bitterness. We may rest assured that Satan is always desirous of having every Christian who is worth anything in Christ's service, just as he desired to "have" Peter. We should therefore be always on our guard, and always looking for grace for help in time of need.

II. Warning Against Others.—While undoubtedly the most subtle and dangerous foes to the Christian welfare are those which reside within his own heart, yet there are circumstances whose tendency is to dishearten the child of God, and lead to abandoning the fight. Such circumstances were about to overtake the disciples of our Lord. While Jesus was with them in the world, He "kept them in God's name." Therefore they had lacked nothing, but had been received everywhere for their Master's sake; and besides they always had the Master to fall back upon for comfort and for cheer. Now however they were to be left alone—literally alone for a little time until the "other comforter" should come, henceforth without the objective presence of their Master. Hence the conditions under which they must work were to be wholly different from anything they had been accustomed to. They must therefore exercise every legitimate precaution, take every lawful means for their own protection and support. There is no warrant for foolhardiness in Christ's service. It is not faith, but presumption, to expect Christ to do for us what He has given us the judgment and ability to do for ourselves. Jesus resisted the tempter when urged to leap from the temple pinnacle and expect the Lord to take care of Him; so ought we to resist the same tempter when he would persuade us that there is no need to exercise common sense. Jesus would have His workers carefully estimate the dangers and difficulties with which they must cope—and make every preparation against them, at the same time resting upon Him to make these preparations effective.

Pastor and People.

SURSUM CORDA.

BY JOHN MACLEOD, D.D.

"Lift up your hearts:" I hear the summons pealing

Forth from the golden Altar where He stands;
Our great High Priest, the Father's love revealing.

In priestly act, with pleading, outspread hands.

"Lift up your hearts:" with hearts to heaven soaring,

I hear the Church shout forth her glad reply,
"We lift them up unto the Lord adoring,
Our God and Thine, through Thee, we glorify."

"Lift up your hearts." Alas, O Lord, I cannot
Lift up aright my burdened heart to Thee.
'Thou knowest, Lord, the care that presses on it,
The chains that bind it, struggling to be free."

O Love divine! Thy promise comes to cheer me;
O Voice of Pity! blessing and thrice blest,
"Come unto Me, ye laden hearts and weary,
Take up My yoke, trust Me, I pledge you rest."

I dare not waver, by such grace invited,
I yield to Thee my heart, I close the stile,
Lift Thou my heart until, with Thine united,
I taste anew the joy of endless life.

—Good Words.

WE SHALL REAP AS WE SOW.

While the new days come and the old days go,
What words and deeds shall our records show?
What worthy aims have been nobly sought?
What works of love have our efforts wrought?

What darkened souls have we shown the light?
What wandering feet have we guided right?
What broken hearts have we bound and healed?
What sacred truths have our lives revealed?

What seeds of good have been daily cast
To whiten the harvest fields at last?
We shall find our own, we shall reap as we sow,
While the new days come and the old days go.

—Selected.

THE LORD'S DAY.

[The following pen and ink sketch of one so well known and loved in Canada as is the Rev. Dr. Gibson, and of his teaching on a subject at the present time claiming so much attention amongst us, will be welcome to all our readers. It appears in the *Presbyterian* of London, England, and is one of a series of "Pulpit Sketches," by "A Wandering Worshipper."—EDITOR.]

Shower and sunshine, sunshine and shower, alternately prevailed as I made my way to the Presbyterian Church, St. John's Wood, London, on Sunday morning last. But inside this large and somewhat old-fashioned edifice all was sunshine without a cloud. I found a big congregation, bright singing, a sunny service, and a particularly bright and stirring sermon. Dr. Monro Gibson is known to most Presbyterians as minister of probably the greatest, wealthiest, and most attached congregation in the English Presbyterian Church. His genial but somewhat portly presence is also pretty familiar on public platforms and in pulpits throughout the length and breadth of the land. But, on the whole, I think he is seen at his best when speaking in his own church face to face with his own devoted flock. There he is thoroughly at home, and all the vivacity, latent drollery, lambent humour, incisive rhetoric, and flashes of genuine poetic fire which so characterise him, come freely and most naturally into play. Light, life, love are words which I found myself almost unconsciously associating with Dr. Gibson, as I listened so appreciatively on Sunday morning to his voice, both in reading the Scriptures, in offering prayer, and in the delivery of his sermon. Dr. Gibson has full share of that "touch of nature" which "makes the whole world kin," and there is a warmth, a tenderness, a loving kindness, lit by the love of God about the man which irresistibly stir and stimulate the hearts of the congregation, and effectually prepare the soil for the reception of many a thought that breathes and many a word that burns when he launches into his sermon. Now and again, too, he strikes a note of

truest pathos, and in a tone of voice which has a singular knack of thrilling the mind and taking its root in the inner soul. There is the spirit of an old Covenanter in the eloquent minister of St. John's Wood, but this does not mean that Dr. Gibson is in any way mentally cornered in the past. On the contrary, in his own pulpit, as well as on outside platforms, he is noted for the broad and liberal outlook which he maintains on all the problems of the day, and his pre-eminent position has recently been acknowledged by his election to the presidency of the council of the Free Churches.

What I am here concerned with, however, is the impression his preaching made on the mind of "A Wandering Worshipper" on Sunday last. I was fortunate in this, that I heard the doctor deliver what may be called a "special" sermon on Lord's Day observance. It was a subject which called forth the preacher's best and subtlest qualities. I had occasion to note that the Doctor is a man who loves theology much but the simple Gospel of Christ more, who lives and moves and has his being in that brighter Puritanism which neither seeks nor finds gloom in religion, but rest rather, with refreshment, inspiration, hope, and a joyous outlook on "the wide horizon, the glorious scenery, the living waters, and the green pastures of the great Kingdom of God." I found also a man who had a wise and statesman-like grip of this question of the Lord's Day, one who saw its primary meaning and significance as a God-given day of rest, and in that respect the natural birthright and inheritance of every son of man. Dr. Gibson does not forget that the first sermon of our Lord in the little Synagogue at Nazareth contained "the Gospel of Gospels for the poor," and his own sermon was an eloquent and luminous defence of the sacred principle of Lord's Day rest (in its broader light, of one day's rest in seven for every worker), delivered most of all, as it appeared to me, in the interests of the many toilers of our day from whom this birthright has been unrighteously filched.

Dr. Gibson's text was Luke iv. 16: "And He came to Nazareth, where He had been brought up: and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." "As His custom was"—that was the motto of the sermon, and Dr. Gibson began by remarking that he had been specially requested to speak on the observance of the Lord's Day. On a previous occasion he had attempted to set forth our Lord's teaching on that subject; that morning he would give special prominence to His example. Jesus maintained the habit of observing the Sabbath and attending the synagogue. The latter must needs have been a great trial. His whole nature must have revolted against the silly, orthodox observances of His day. There were thirty-nine articles defining these observances, and the articles, frivolous enough in themselves, and dealing with such petty matters as whether it was lawful or not to tie or untie knots on the Sabbath day, were rendered still more ridiculous by the current Rabbinical teachings and explanations given in connection with them. Yet Jesus, recognizing the Eternal law which prescribed one day's rest in seven, observed with all His heart the Sabbath day as God's gift to man for the refreshment of his body and his spirit. He attended the synagogue, and He did his duties in it, even though the "reading" He heard was probably "as poor amongst them as amongst us," and the Rabbinical explanations were well nigh intolerable. What a rebuke to many fastidious people in this day of ours! The example of Jesus teaches the high value we should set on the day of rest and the opportunities it gives of Divine worship.

Some say that Jesus was always on the liberal side regarding Sabbath questions. That was quite true. But what was the broad and liberal side? Was it to turn the Sabbath into a day of amusement? Not one whit. Was it only for the Jews? No; for He taught "the Sabbath

was made for man." The trouble He took to reform it proves that He regarded it as a permanent institution.

One had very little patience with the view that the Sabbath is abolished because it is not kept on the seventh day. That was the true Rabbinical spirit. The gift of God was one day's rest in seven, and it mattered not which day it was. But it seemed peculiar, and was a subject for regret that the beautiful name "Sabbath" had been discarded in England for the heathen name "Sunday." On the other hand, it seemed a natural development of the spirit that the seventh day should give place to the first day of the week, and that this should be kept in memory of the Lord's Resurrection. The Sabbath should not be regarded as a day of vexatious restrictions. It was not a case of giving up one day to God; it was the loving gift from God to man of one day's rest in seven. "Six days shalt thou labor" was the order in the Fourth Commandment. "If you are not bound to do it for daily bread, then you must do it for something else." Six days shalt thou labor. But, blessed be God, on the seventh day man was set free! This was specially intended as a boon to the toiler. On the seventh day an opportunity was given of weaving into the dull web of his earthly life the glowing colors of heaven. The sacredness of the day was distinctly safeguarded. In large cities there could not be an absolute cessation of all kinds of work on the Lord's Day, but these should be so carried out as to deprive no man of one day's rest in seven. The work also should be minimized, both in our households and in the demands which were made on public servants. If London could do without a postal service on Sunday could not the country do so also? Then as to travelling facilities. Was it necessary to compass London at all parts and at all times on the Sabbath day? Were these facilities minimized as they ought to be? Was not the tendency always to the breaking down of limitations? At any rate, the work involved should be so restricted as to be a burden to none, even if it meant lower dividends or a higher passenger fare. But rest was not all.

Our Lord taught that the Sabbath was "made for man" as a day for refreshment—a day that would open up to us a new world, the wide realm of the unseen and the eternal. Not that the gate of heaven was ever shut, but in days of toil it was only brief glimpses we got of it. On the seventh day we put aside our worldly work to lie down in the green pastures and beside the still waters to which the Good Shepherd was always willing to lead. One touch of faith, and the palace of the King with all its treasures was disclosed. Alas! that so many should miss it, that so many ears should be totally deaf to the music of heaven. See how eager our Lord was. It would probably have been much more genial to His human spirit to have left the quibblings of the synagogue, and climbed the quiet hill, there to hold communion with God; but instead of that He joined the little band of worshippers. He read the texts. He preached His Gospels of Gospels for the poor, a Gospel that had to do with the life that now is and the life that is to come. Daily bread, decent houses wholesome recreations, opportunities for culture were all parts of the Gospel for the poor; but in addition to these let no one keep from them the Gospel of the Eternal. Do not give them on Sunday a stale repetition of all the doings and thoughts of the week. Let their eyes be opened to see the light of the Lord—the light that never was on sea or shore; let their ears be opened to the music of the glory of God!

In a closing passage of singular beauty and eloquence Dr. Gibson drew a picture of a Parisian Sunday in contrast with one presented by a group of Sabbath worshippers on a Scottish hillside, and asked his hearers to "look on this picture, and on that." Altogether a great sermon, finely conceived, beautifully expressed, and delivered with rare force and pathos.

BE TEACHABLE.

Teachableness is one of the first characteristics of honesty. There is no religious honesty that is not adorned by the spirit of docility. If you are self-trustful, if you walk by your own lights, if you contend, even silently and passively, that it lies within the compass of your power to find out everything for yourself, then you are not a scholar in the school of Christ; you are stubborn, you are dogmatical, and, as such, you deprive yourself of all the gifts of Providence.

How few people are teachable! So many of us go to the Bible and find proofs of what we already believe. Is this not extremely true? Whatever your form of church government is, you go to the Bible and find a text to vindicate it. Whatever your particular theology is, you open the Scriptures with the express purpose of finding in it a proof that you are right. This is not the spirit of Christ. The true believer goes with an unprejudiced mind, truly humbly, honestly desirous of knowing what is true. No matter who lives or dies, who goes up or goes down, what is truth must be, and ever is, the supreme inquiry of honest and teachable spirits.

Would that we could all come to the Bible afresh, divesting the mind of everything we ever heard, and reading the Scriptures through from end to end, turning over every page with the breath of this prayer—"Spirit Divine, show me what is truth." Every man would then have the Bible dwelling richly in him, nor as a series of separate and isolated texts, but as a spirit, a genius, a revelation, a guardian angel.—Dr. Joseph Parker.

DR. CUYLER'S TESTIMONY.

The following testimony of the Rev. Dr. Cuyler to the inestimable value of a Christian mother's example and instruction, to the value of our Presbyterian Standards and of being thoroughly grounded in them; to the value of an immovable faith in the fulness, sufficiency and divine authority of God's Word deserves special attention at this time, and all the more, because it is given in the light of fifty years spent in the Christian ministry and after having been put to the test of such a lengthened experience. "Fervently do I thank my God for that faithful widowed mother, who dedicated me to [this] ministry in my cradle, and who was more than pastor or church or Sabbath school to me in my childhood. Fervently do I thank God for having been rooted and grounded in the sound theology formulated in the Westminster Confession. That anchor have been dragged. Fervently, too, do I thank God for giving me such a sublimely glorious Gospel to preach, such an all-sufficient doctrine of atoning blood to proclaim, such precious promises of His Holy Spirit's presence, and such verifications of this self-evidencing book. No gales of any so-called "higher criticism" have ever blown high enough to rattle a single feather of my faith in the perfect inspiration, the perfect infallibility and the perfect authority of the only Bible which our heavenly Father has given to His children. Devout scholarship, however searching and fearless, from Martin Luther to McLaren and Bishop Lightfoot, has never dislodged a single stone in the massive and magnificent bulwark which Moses began to build, and which the Seer of Patmos completed. As for the arrogant, irreverent and bitterly hostile criticism which has taken on such airs, much of it is sheer conjecture, much of it is self-contradictory, much of it is refuted hypothesis; and when all these have been subtracted there is not enough left to stop the hole which a mouse nibbles in your wainscot."

If our churches were more concerned about their spiritualities than their temporalities, the latter would generally take care of themselves. The tithes will be brought into the storehouse when the heart is made to glow with the love of Christ.

Missionary World.

"THE NEW DAYSPRING."

Mr. Lawrie writes after a brief account of the early history of the mission: "In the providence of God, with the advent of the Rev. John G. Paton, D.D., a new era in the history of the mission began. Dr. Paton's early repulses on Tanna were his best stepping stones to ultimate success. He has lived, and in great measure helped to fulfil the fervent desire of Drs. Geddie and Ingills, that twenty missionaries be actively engaged in the group, where each man has to labor in a language quite unlike that spoken by his nearest missionary neighbour."

"Dr. Paton has all along been chief sponsor for the three *Daysprings*; his wondrous eloquence and organizing power have often brought help from the most unexpected quarters, and in this way a bridge has been provided whereby the missionaries are enabled to go from Australia to the Islands."

Dr. Paton writes late in December regarding her arrival at Melbourne. Mr. Gibson had he went down to meet her, and at the entrance to the river, boarded her, and with the good captain joined in praising and thanking God. "Outside she was washed and seabated, showing what a long voyage she came through, and below she was green with sea grass and barnacles. . . . In her saloon and inside, the ship is as clean and beautiful as when she came out of the builders hands. Evidently great care has been taken of everything, and the captain and officers are loud in her praises as an excellent sea boat."

Under date, February 10th, he writes: "The *Dayspring* has left for the Islands with provisions for the missionaries, mails, etc.; and Dr. and Mrs. Macdonald, of Efate—with their children—are on board, returning to their work."

"By the addition of rolling chocks our little vessel is now one of the most pleasant and steady boats afloat for her size. Her machinery works so nicely that its motion is scarcely felt, and she has not since, even in rough weather, taken one wave on board. Nearly all who have seen her think her internal arrangements admirably adapted for the work of the mission."

"The *Dayspring* not only comes up to, but exceeds our expectations; and we praise the Lord for our ship, and hope the Master's servants will help us to keep her in the blessed work till all our Islanders are taught to fear and serve Jesus Christ and rejoice in His salvation."

The captain writes, "I am quite proud of my little ship and the way she behaves in a heavy sea." She is now probably on her second voyage to the Islands carrying back five of the missionaries and their wives to their work, besides four new missionaries, the wives of two of them and a lay helper, and three deputies to the mission Synod—Dr. Gibson, Dr. Paton and Mr. Copeland.

As some very misleading statements regarding her capacity, etc., have been given to the public by those opposed to getting her, the following facts will be of interests: Her tonnage is three hundred and forty gross; her speed seven and a half to eight knots an hour on three tons of coal when not using her sails. She has accommodation for thirty persons at her saloon table, berths for thirty-two cabin passengers and four native teachers, and that without disturbing the captain, officers or crew. She has been pronounced a model of beauty and comfort. Dr. Paton writes: "We never had such excellent accommodation in any ship doing the work of our mission. The trading company's vessel doing our mission work could only give fourteen or sixteen berths and not so roomy and airy by a long way as those of the *Dayspring*, giving thirty-two rooms besides all the other rooms named." The service required of her will be finally determined at the meeting of the mission

Synod in May. The opposition that has centred in Sydney may result in two or three of the eight churches (employing five or six missionaries) working in the New Hebrides making their own arrangements with the Sydney company, while the remaining churches, employing seventeen or eighteen missionaries and doing the aggressive work, will be served by the *Dayspring*. In that case she will fly from Melbourne.

The cost of the service given by the Commercial Company last year is stated at \$11,500, and will increase with the number of missionaries. That service has been satisfactory to some of them, not so to others. They called just once at Anewa during the five months Dr. Paton was there last summer, and then for copra that a trader had to ship. His mail was left on Tanna. In conference at last Synod it was agreed that six or eight additional missionaries were needed to overtake present work on the Islands.

DISCRIMINATING USE OF MISSION FUNDS.

Dr. S. H. Chester, Secretary of the Southern Presbyterian Board, read a paper on the "Discriminating Use of Mission Funds" at the Fourth Conference of Missionary Societies, recently held in New York City. The doctor considered discrimination as to fields, schools, native agents, and missionaries, and pointed out the necessity for closer study of these departments of effort, and a wise proportion of the working force of men and women, and of a comparative expenditure upon the various branches of work.

Mr. Robert Speer brought on in his discussion of the paper a phase of church benevolence, which, if permitted to run its full course, will sap the very foundation of our great enterprises. It has its root in a species of selfishness which demands results—sight drafts on investments—instead of leaving time and faith to yield their legitimate fruit. "There is a tendency," Mr. Speer says, "to desire special objects on the mission fields. People must have scholars, they must have native preachers picked out specially that they want to support; and the offer of that money leads often to the support of helpers who never ought to have been supported, and who never would have been if the money had not been urged and pressed by the churches and societies at home. The *Baptist Union* says that the practice of some churches and missionary bands in this country, of contributing money designated for the support of native pastors on the Foreign field should be discouraged."

The question will immediately be raised, "Will those who give in this way give at all if cut off from specials?" We reply by another question: "If there is a principle sacrificed in giving from a low motive, is it not right and wise to cultivate the higher and discourage the lower, though there be a temporary loss?" While special donations may in some measure buttress the general work, in the main they are turrets and towers which, springing from the wall, add to its wait, and but little to its strength. With regular collections continually declining, we do well to look to our foundations lest the whole structure topple and fall.

The following resolution, in regard to specials outside the regularly approved estimates or authorized appropriations, was adopted by the Conference:

Recommended—"That it is the judgment of the Conference that gifts for special objects outside the regularly approved estimates or authorized appropriations for the mission work, are to be strongly discouraged. Such gifts involve unjust discriminations in favor of some missionaries; subordinate the judgment of the missions to private judgment, interfere with the regular income of the Board; if rigid, or one, are right for all; and so militate against the purpose of the establishment of the Boards; are demoralizing to the work, and obstruct in many cases the attainment of self support."

Young People's Societies.

CONDUCTED BY A MEMBER OF THE GENERAL ASSEMBLY'S COMMITTEE.

TWO ENCOURAGING FACTS.

In the brief statement made at Collingwood by the General Assembly's Convener in regard to the Young People's Societies within the Synod of Toronto and Kingston these two facts were received with especial satisfaction that for every five female members there are three male. A much larger proportion of men than is usually found at the general prayer-meetings of the congregation; and that whilst \$1,267 went for running expenses, \$1,684 was given for congregational purposes, \$1,946 to the Schemes of the Church, and \$830 for outside objects. It is a fine, unselfish spirit that these figures illustrate.

"IN THE MULTITUDE OF COUNSELLORS."

That was a capital idea of the Endeavorers of the Collingwood Presbyterian Church, to meet on two of the evenings of the Synod from 7.15 to 8 p.m., and invite the members of Synod to meet with them. The interchange of opinion on "How to Reach the Young Men," and on "Special Avenues of Work," and the encouragements therein, proved a great uplift to the visitors. The local society also was encouraged. It is to be desired that some similar gatherings should be held in Toronto during the Assembly.

THE MOTIVE POWER.

No machine has yet been discovered, however exquisitely balanced, that will run without motive power, and that continuously supplied. Young People's Societies falter, and some have been known to "run down" for lack of keeping this in view. The machinery is, indeed, secondary to the power. A society can live—paradoxical as it may sound—without a constitution. It cannot live without the power in its members which comes from God. The promoters of the great International C.E. Convention to meet in Washington in July, recognizing this great fact, have set down as the topic for the twenty opening meetings: "Deepening the Spiritual Life." At the conclusion of the addresses there will be a "quiet hour." Societies rooted by such "rivers of water" may be expected verily to "bring forth their fruit in its season." Their "leaf also shall not wither."

"SAVED TO SAVE"

"My Dear Endeavorers:—I have been asked to send you a message, and I gladly comply. The message must be brief; let it also be dictated from my own experience. For while thinking of you I naturally look back to my own youth.

"1. Believe with all your heart on the Lord Jesus Christ. The one memorable thing, to me, of those earlier days is my meeting with the Saviour in that very text (Acts xvi. 31). Face to face, heart to heart, we met, then and there; and I have never allowed Doubt or Sin or Devil really to raise what was settled then. Believe then, dear young friends, on the Lord Jesus Christ: He the Saviour, you the saved. Be firm with yourself on that point, and don't shift from it.

"2. Get into real soul-saving work, and kept at it. This will greatly help to the saving of your own soul also. It will keep you at the centre; where the battle thickens, where the Lord's standard is planted. May it be like a glowing coal at your heart, to get men saved—even as you have been. Have an eye in your head and a word on your tongue for the King and the Kingdom."
—John McNeil in *Christian Endeavour*.

Four valuable papers read at the late convention of the Toronto Presbyterian Young People's Union have now been published in a neat pamphlet. The titles are: "Missionary Education," by Miss E. M. DeBeauregard, Toronto; "The Missionary Committee," by Miss Jessie McBean, Toronto; "The Prayer-meeting Committee," by Miss Russell, Stouffville, and the "Lookout Committee," by J. C. McHenry, Streetsville. We shall treat our readers by and by to some extracts.

THE GRACE OF HUMILITY.

BY REV. W. S. M'TAVISH, B.D., DESERONTO.

June 7.—Mark ix. 33-37; John xiii. 1-17.

It is somewhat remarkable that when Christ desired to impress upon the minds of the disciples the necessity of being humble, he should have made use of an object lesson. This He did on two occasions. Once He placed a little child down among the disciples so that they might see him, and thus learn to be humble and trustful as that child was. At another time, He washed His disciples feet, to teach them that they were not to lord it over one another, but rather, that they were to serve one another in all lowliness of mind. Why did Christ make use of object lessons to teach this subject? Doubtless to make His instruction more impressive—to enable his hearers to take in the truth, not only by the ear but by the eye.

Did His disciples not require instruction upon the subject of humility? How often they disputed among themselves which of them should be the greatest? Even when almost under the shadow of the cross, they revived their jealous bickering. When the other disciples once learned that James and John, through their mother, had asked for the two chief places in Christ's Kingdom, they were displeased—they could not bear the thought of these two securing special favors from the Master.

And yet did not the disciples know that humility is acceptable to God, while pride is most abhorrent to Him? They must have known. They must have been acquainted with what Solomon taught upon this subject (Prov. ii. 2: xv. 33; xviii. 12). Were they not familiar with the story of Nebuchadnezzar, who was driven from the abodes of men because his heart was lifted up with pride as he viewed the great Babylon he had built? Did they not know what happened to Hezekiah because of the pride he displayed in showing his treasures to the ambassadors of the king of Babylon (II. Chron. xxxii. 25.) They must have read the advice given to Baruch, the amanuensis of the prophet Jeremiah: "Seekest thou great things for thyself? Seek them not." Yet, in spite of all this, they often disputed as to which of them should have the place of honor in in Christ's Kingdom.

But let us not condemn the disciples too severely lest, in so doing, we write a word of condemnation against ourselves. Have our own hearts never been lifted up with pride? Do we, with good grace, take a second place, when we feel we are entitled to the first? Do we not sometimes cherish a feeling of resentment when we find that another has outdistanced us in the race for a certain position?

There are some things about the grace of humility which make it a very excellent one to cultivate. It is the gateway into the Kingdom of heaven. This gate is so low that no one can go through except on his knees. It is only when a man is humbled by a sense of sin and helplessness that he will seek the blessed Saviour. The spirit of humility enables us to dethrone self and seek the Christ in Whom all fulness dwells.

This grace is beautiful in itself. It is a grace which teaches us to be thankful. A proud man cannot be thankful, because he imagines that he deserves all he possesses—if, indeed, he does not deserve more than he possesses. Such a spirit can never be either grateful or trustful. It is a grace, which, when cultivated, lead to grander and higher attainments. The Christian is never so exalted as when he is brought low; never so enriched as when he is poor in spirit. Paul was never so strong as when he was weak, and never so great as when he was buffeted lest he should be exalted above measure. It is a grace which, when cultivated, keeps the Christian in a safe place. Dr. Cuyler says: "At the sea-side certain molluscs suck tightly to the rocks. Each mollusc clings so tenaciously that the concussion of the waves cannot smite it off. The secret of its hold is that the mollusc is empty. If it were to be filled either with air or with flesh, it would drop off immediately. This illustrates literally the condition of every humble, honest, healthy believer who has been emptied of self, and so clings by a divine law, closely to the Rock of Ages."

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The Presbyterian Printing & Publishing Co.,
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TORONTO, WEDNESDAY, MAY 27TH, 1896.

WE have more than enough of ministers to supply our vacancies. Why should the General Assembly take in ministers from other churches to "jostle" our own men, more especially when some of those seeking admission have had little or no training and have no sympathy with our Church life and modes of work.

WE cordially second the proposal to publish the addresses given at the Synod of Montreal and Ottawa by Mr. Morrison and Principal MacVicar. The Principal's address on "The Revival of Religion Needed in our Times" was an admirable effort, and should be in the hands of every member of the Church. A revival such as Principal MacVicar described is what the Church needs, but it is just what a good many people who clamour for special services do not want.

NOW that the nomination of Mr. Hogg has fallen through, might it not be as well for the Board of Knox College to delay further action in regard to the chairs of Church History and Apologetics, for a year. The finances of the College are not in the best possible condition, and there is a little feeling in regard to the nomination of two "foreigners." How would it do to wait until the funds go up and the feeling goes down. The election of one professor each year is going at a fairly good pace.

THE work of the Church will go on all right, but a General Assembly without Dr. Reid, Mr. Macdonnell, Principal MacVicar, Principal Grant, Dr. Cochrane and a good many others who used to be rarely if ever absent will seem strange until one gets accustomed to it. As matters now stand it looks as though the time of the Supreme Court would be largely taken up with "deficits." Deficits often mean growling and unfair, snarling criticism. They should mean penitence and self-examination. Notwithstanding the deficits and the absence of some prominent men this may be the best Assembly the Church ever saw.

CHURCH statistics are often a puzzle. Methodism grew faster in Edinburgh and Aberdeen last year than in those parts of England in which the church is strong. "Scotland," says the *British Weekly*, "has had an unbroken series of increases since 1887, while York has declined from that time. Halifax, and Bradford, Macclesfield and Lincoln have reported decreases year by year since 1891." Some districts of London in which the population is increasing reported decreases last year. The *British Weekly* is of the opinion that the last general election was highly injurious to the Nonconformist churches of England. The members divided and there was much bitterness in many places. Methodists suffered along with all the others. We have a good deal of politics to the acre in Canada,

but we do not believe that a general election ever brought down the statistics of any church. Last year in the Methodist Church in England there was a decrease of 2,275 full and 774 junior members.

THOUGH we have no sympathy with what is called progressive theology on the other side of the line, we think it cannot be denied that the conservative party in the American Presbyterian Church have of late years shown a tendency towards the exercise of arbitrary power in the General Assembly. A large majority in the Supreme Court and the concentration of business in the mission and other Boards, seem to lead the best of men to forget that the Presbytery is the fundamental court in Presbyterianism. A Presbyterian Church can exist and prosper without a General Assembly; it can exist and grow without some of the "Boards" that wield so much influence in the American Church, but no Presbyterian body can exist without a Presbytery. Some of our contemporaries are publishing extracts from an article by Dr. Hodge, written thirty years ago, in which that Master in Israel lays down doctrines on the limitations of a General Assembly's power that must make some modern General Assembly leaders wonder.

CANADIANS are loyal almost to a proverb, and all of them from one end of the Dominion to the other welcomed right heartily another anniversary of the birth of our most Gracious Sovereign. If it were reasonable to expect that she could, in the course of nature, see many more years, all would say: "Long may she reign!" If we cannot expect this, all will join in the wish that what must be the closing years of her reign, may be the most peaceful, the best and happiest of her long, useful and honoured life. Among all the changes she has lived to see, none are greater than that wrought by the continued prosperity of the people under her sway, especially in Great Britain, in Ireland, and the colonies, and the steady extension and consolidation of her vast empire. Such has been her personal character, and influence, and the wisdom which has marked her conduct as the sovereign of a free and enlightened people, that we can scarcely wish anything better for ourselves and the whole empire, than that she may have a long line of successors on the throne, marked by those public and private virtues by which she has herself been marked. Happy are the people that have such a sovereign, and happy is the sovereign that has such a loyal and attached people. On the twenty-fourth "God save the Queen" was said and sung in many a strange tongue, all round her empire on which the sun never sets, and on the lips of millions it was no empty form of words, but a sincere and heartfelt prayer, and it is with ourselves as we now say, and what better thing could we wish for our aged Queen than just this, taken in its best and highest sense, "God save our Queen."

AS everything said by representative men about schools is of interest at the present time we ask our readers to give their careful attention to the following remarks made by Mr. Justice Street the other day to a grand jury in Hamilton. The jury had referred to the number of youthful criminals brought before them and had made the usual recommendation about stopping the importation of children from the slums of Europe. His Lordship said:

"I am glad you have called attention to the prevalence of crime among the youths in Hamilton, and that you have taken so much interest in suggesting something you think may be a remedy for it. I have been looking into the history of the young men convicted of some of these serious crimes at the present Assizes, and I find that they are not imported criminals at all, as a rule; that in fact, with one exception, they were all young fellows who had been brought up in the city of Hamilton, and who have been educated at the Public Schools. So that if these are a fair specimen of the criminals who are causing the crime in Hamilton, the remedy you suggest of prohibiting the importation of people from other countries is not going to help it. It is necessary to look nearer home, and consider whether the system under which these children are brought up is the system that is most likely to make good citizens of them. I am very much afraid, and have a strong conviction myself, that it is not. These young fellows were sent to the Public Schools, where they are never taught, as far as I understand, any principles of morality at all. They were simply taught reading, writing, arithmetic, and a smattering of other things, but they are not taught the difference between right and wrong. My impression of the way in which a

great many children are brought up in the schools of this country is this, that they grow up without any idea that a thing is right or wrong, and if they are found out in the commission of an offence they are very sorry they did it. Of course it is hard to suggest a proper remedy, but still we have four or five boys who have been brought up at our Public Schools, and here they are convicted of these abominable crimes. I am very much afraid that your suggestions are not going to help as long as we do not take better care in teaching our own children the difference between right and wrong."

We commend these observations by an able and upright judge to the consideration of those who advocate purely secular schools as a remedy for present school troubles. Surely the state should teach children the difference between right and wrong before sending them to the penitentiary, or hanging them for doing wrong.

THE ROMAN CATHOLIC BISHOPS ON THE MANITOBA SCHOOL QUESTION.

THE mandement of the Roman Catholic bishops just issued on the Manitoba School Question is a very important document. It is almost certain to exercise no small influence upon the result of the electoral contest which the people of Canada are now engaged in, and it may also affect the course of affairs in the Dominion for a long time to come. It bears directly upon the great issue before the country involved in the present contest, namely, whether the principle of coercion, by the Dominion Government, of a Provincial Legislature, acting admittedly within its powers, is to be adopted and practised in the Government of the Dominion. The tariff some seek to make an issue, and it is one, but the other persists in keeping in the forefront of the battle as the supreme issue. It is obviously of much more vital moment than the other, and its settlement in a wrong way may yet involve the country in the gravest difficulties and complications, if it does not endanger even the very life of the Confederation. The autonomy of the Provinces is a matter upon which the great body of the people are jealous and sensitive, and they do well to be so. For if a handful of people, because of what they fancy to be a grievance, arising from the action of a legislature in a matter clearly within its power, can, when urged on by a still smaller handful of people—ecclesiastics or any other class—invoke the power of the Dominion Government, or a dominant political party of any kind, to coerce and compel an unwilling and determinedly resisting Province or legislature to a certain course of action, to which it is hostile, it is evident there can be no concord or rest, stability or happiness in the body politic, and it may be very doubtful if, in such a case, it can even survive at all. Yet this is the very course which these bishops have set themselves to exert their individual and combined power to force upon the Dominion. This is the clear issue; there can be no possible mistake now about it, namely, whether this country is to be governed in the future according to the mandate of the Romish hierarchy, or by the free exercise on the part of the people of their own untrammelled judgment expressed through the ballot. This is the real issue. Those who wish to inaugurate and support this new method of Government are of course free to do so, but it will be an evil day for Canada when its people sanction it and set it up.

There are several circumstances which give it a particularly odious appearance at the present juncture. First, the difficulty exists in Manitoba. True, the whole Dominion is concerned in it, deeply concerned, but far above and beyond all are the people of the province of Manitoba. They have the power to settle it, it is of the utmost interest to them to do so in such a way as to promote the best interests of the whole province. And in the free exercise of its rights, the government has promised to do its utmost to settle it in a way that is just to all. Now, who are they who have set themselves in opposition to the people and government of Manitoba? It is not the Roman Catholics of that province. We have been assured again and again that if they were only let alone the whole difficulty would soon disappear. It is not the Roman Catholic hierarchy of Manitoba, though they are a consenting party, that is appealing in this mandement to all sympathisers for their aid to apply the policy of coercion toward that province. Who then are they that are calling, nay, enjoining, upon all the faithful to support them, who are ready to move heaven and earth on behalf of any Dominion

government which will serve them, in order that it may apply this hateful and hated principle of coercion to Manitoba, in a matter in which it has a perfect right to its own free and independent action. Why, it is the three Roman Catholic archbishops of Montreal, Quebec and Ottawa, seven bishops of the province of Quebec, and the bishop of Pontiac; only eleven men in all, distant every one of them several hundreds of miles from Manitoba. These are the men who are calling aloud for the introduction and application of this dangerous doctrine, and who are willing for the sake of it to introduce strife into the remotest corner of the Dominion and even endanger its very existence. Now is the time to put an effectual and final check upon the audacity of the hierarchy and of any who may in future attempt to follow their example. They are making a desperate fight, and if victorious on this occasion, we may prepare for further new demands in the future. And why do these men—by the aid of their mysterious spiritual powers and claims applied to this people—seek to coerce Manitoba? It is to re-impose upon it a system of schools which swallowed up the people's money and left their children in dense ignorance; it is to fasten upon Manitoba a state of things which has left the great mass of the people of the province of Quebec half a century behind the younger province of Ontario, in all material and intellectual resources. This is the sinister, malign object for which these eleven Romish dignitaries have issued their mandement. It ought to be met with such universal condemnation from the votes of a free and self-respecting people, that the attempt will never again be made by them or any other body of men whatever.

There is much in the document that is most excellent, but mixed up with it, and very confidently and boldly, are the most extravagant claims, and authoritative injunctions to their people, who, if they are not, ought to be able, in the end of the nineteenth century, if the Roman Catholic Church had done its duty in the way of instructing them, to judge for themselves in a matter of this kind. They are the "successors in the Apostolate," their "authority springs from God Himself, they are the recognized chiefs of a society perfect, sovereign, superior by its nature and by its end to civil society." It rests with them solely to say what questions are religious, and then "to point out to the faithful, or to approve, the proper means to arrive at the spiritual end they propose to reach." Here in Canada, just now, it is by telling their people for what candidates and for what particular government to vote. In Spain, formerly, it was by means of the Inquisition, and in France it was by the massacre of St. Bartholomew. They are the lords of the consciences of their people, and they "are bound to direct the only line of conduct they are to follow in the present election." What this direction means to the ordinary Roman Catholic we all know. "If you dare to disobey your bishop or your priest you do it at your peril." That is the spirit of their directing. The Mandement reads very smoothly, it contains many fine sentiments, but beneath all is the mailed hand. In 1872, under circumstances similar to the present, every Roman Catholic was left free in his conscience to choose and vote for the means which, in his judgment, were the best to secure a given public end, with the least possible danger to the religious peace of the country. Since then the Romish clergy have grown more bold, or desperate, more arrogant, more domineering. Although a Roman Catholic may now think coercion and the Remedial Bill, most dangerous to the religious peace of the country, still this mandement says: "This grave duty imposes itself upon all good Catholics, and you would not be justifiable, neither before your spiritual guides, nor before God Himself, to set aside this obligation;"—that is, to vote for coercing Manitoba and for coercion as a mode of government. That is to say, these eleven men, ecclesiastics, shut up, isolated and cut off in a large measure from those political and public interests which concern their fellow citizens, no more competent, nor half so competent as are intelligent Roman Catholics to judge correctly as to what is best for the state, certainly not so able to judge for the people of Manitoba as they are to judge for themselves, armed with the dangerous spiritual powers which they claim to have the right and the might to use, have the presumption to direct the Roman Catholics, virtually of the whole Dominion, to vote, as we tell you, and as subject to us in your consciences. Such are the

dangerous powers and prerogatives they claim. They are subversive of true manhood, of a proper sense of individual responsibility and accountability not to priests but to God and to our fellowmen, they are subversive of freedom in the state and of civil and religious liberty, and therefore most dangerous. It is the duty of every free man to resent interference based upon such claims. It is the duty of Protestants, especially, to teach and practice a very different doctrine to protest against it and do their utmost by pen, and voice, and ballot to counteract, oppose and defeat it.

Rome never really learns—it never truly gets away from its arrogant claims, although they may be veiled, or for a time allowed from policy to lie dormant, it never really trusts the people, and it is well that by such a document as this Mandement, by Father Lacombe's letter, and many a similar false step which she every now and then takes, she keeps the people of this Dominion awake to her true character as aggressive, ambitious, grasping only for the Church, and willing for what she believes to be its interest to adopt any course, sacrifice everything, if only the Church and its schemes may prosper and be supreme. We trust that the country will show in the most decisive manner, by the result of the coming election and of every future election, without distinction of party, race or religion, that it will never submit to adopt a course at the bidding of any set of men, ecclesiastics or whatever they may be, which must always be fatal to government of the people, by the people and for the people.

MISSION WORK IN CITIES.

HOW to meet effectively the religious wants of great cities, or even of small ones, is one of the most perplexing problems which the Church has to grapple with. Among other agencies of a more denominational character, undenominational organizations of various kinds exist for this purpose. In this city, the Toronto City Mission is one of these. It has now existed for sixteen years, and all evangelical bodies are represented on its Board of Directors. Its object is most simple and most beneficent—"to reach as many poor people as possible who have either drifted entirely away from the influence of the gospel, or who have never come within it."

The means taken to effect this object are in substance everywhere the same with an infinite variety in detail and application. House to house visitation, carrying sympathy and help, and seeking out the destitute, neglected or degraded are among the most effectual. Under the direction of the Toronto City Mission, during last year its excellent and indefatigable missionary, Mr. Hall, and those associated with him, made fourteen hundred such visits. Closely allied with these visits may be mentioned, cottage prayer meetings. But no class of the needy is neglected. The inmates of the Jail, the Central Prison, the Convalescent Home, the Asylum for the Insane, the General Hospital, and like institutions, are visited, so that no class of the needy appears to be overlooked. A novel method of carrying the gospel to many who would never come within its reach is the Gospel Carriage. "Every summer it enables our missionary," says a circular before us, "to preach the gospel to hundreds of people who attend no place of worship, two hundred and fifty-four earnest gospel addresses being given from it last summer."

An organization such as this, intended for, and really reaching all the most needy classes with the gospel, and relieving also cases of pecuniary want and destitution, deserves the support of all denominations. Its work is carried on economically under the direction of a Board, and with only a little more assistance from the general public than it gets, it could greatly add to its usefulness. To secure this it seeks to obtain one thousand Christian people in all the churches, who would each be responsible for one dollar annually. Many enterprises abroad receive liberal assistance from the churches of this city. This claim for the needy and deserving at our doors, should appeal strongly to all in the city in sympathy with Christian and philanthropic work, and in hardly any way could the same amount of money be employed, and so much good accomplished by it. We heartily commend the appeal of the Board and its work, and its excellent city missionary, Mr. Hall, to the support and assistance of the Christian public. Dr. Geikie, Maitland Street, is President of the Board.

Books and Magazines.

THE REDEMPTION OF THE BRAHMAN. A novel. By Richard Garbe. Chicago. Open Court Publishing Co.

The scene of this excellent little story is in Benares, the sacred city of India, in 1840. It deals with caste, child marriage, and widowhood; and presents a very vivid picture of Hindu life at that time. The redemption of the Brahman, we may say, does not mean his conversion to Christianity, but his breaking away from the Brahman caste. The book is well worth reading, and we can heartily commend it.

AN EXAMINATION OF WEISMANNISM. By George John Romanes, M.A., LL.D., F. R. S. Chicago: Open Court Publishing Co.

This criticism was the last work of a Canadian resident in England, whose too early death was deeply deplored. Weismannism, it may be explained, is a German development of the theories of Darwin which we cannot here even summarize, but which are adversely criticised in the volume before us. There is a useful glossary and a very complete index and the work ought to prove exceedingly useful to students of evolution.

HUMILITY, THE BEAUTY OF HOLINESS. By the Rev. Andrew Murray, author of "Abide in Christ," etc., etc. [Fleming H. Revell Company, Toronto.]

This is one of the latest of the Rev. Andrew Murray's books, and it is characterized by that searching power and spiritual intensity which marks all his books. It consists of twelve short chapters treating of "Humility as the Glory of the Creature," "The Secret of Redemption," "In the Life of Jesus," "In the Teaching of Jesus," "In the Disciples of Jesus," etc. Like all the publisher's books it is tastefully and attractively got up, and most convenient for use.

ON GERMAL SELECTION AS A SOURCE OF DEFINITE VARIATION. By August Weismann, Chicago: Open Court Publishing Co.

This contribution to modern scientific speculation was delivered as an address before the International Congress of Zoologists at Leyden in 1895. It is extremely technical, and we cannot commend it as popular reading; but doubtless men of science and those engaged in scientific investigation will find it interesting and full of suggestion. That it is of importance it is enough to say that the theories advanced by the German Professor in his work entitled "Germplasm" received the serious criticism of so eminent a scientist as the late George John Romanes, F. R. S.

Queen's University Journal. The May number with its very artistic cover, is chiefly occupied with the proceedings of convocation, but there is in it much other matter of interest not only to the students and alumni but also to the general reader.

The Knox College Monthly and Presbyterian Review. In the May number Mr. MacGillivray's study of "The Message of Malachi" is concluded, the paper of Dr. Middlemiss on "The Great Temptation" is continued, and Dr. Somerville also continues his observations on "Some Young People's Societies." Prof. A. B. Baird's lecture on Franz Delitzsch, delivered at the opening of the Summer Session of Manitoba College, is a feature of the number. Dr. G. M. Milligan contributes an important article on "Presbyteries and Candidates for the Ministry," and Dr. Robertson, Moderator of the General Assembly, one on "Students and Home Mission Work."

A sketch of Mark Twain by his intimate friend and pastor, Rev. Joseph H. Twitchell, of Hartford, is one of the leading features in the May Harper. Howard Pyle, who writes as well as he draws, and does both exceedingly well, describes with pen and pencil a journey by canal-boat up the Hudson to Lake Champlain. Foulton Bigelow's "German Struggle for Liberty," which we have hitherto followed with interest, is continued and our interest in no way abates. The number contains many other special features and is throughout up to the high standard this magazine has always maintained.

The Homiletic Review for May is a well filled-up number. Its Review Section contains the following articles: "Natural Facts Illustrative of the Biblical Account of the Deluge," by Sir William Dawson; "A New Chapter in the Warfare of Science"; "The Triumph of Christianity," by the Rev. John Henry Barrows, D.D.; "An Application of the Inductive Method in the Study of Christ's Person"; and by Professor McCurdy, "Light on Scriptural Texts from Recent Discoveries." In the Sermonic Section, along with one by that Prince of Preachers, Dr. McLaren of Manchester, we are pleased to find another by one of our laborious home missionaries, the Rev. Knox Wright, B.D., of Spalding, B.C., on "The Law, its Place and Power." The other sections of this well-known periodical are well filled as usual with useful and suggestive matter. [Funk and Wagnalls Company, 30 Lafayette Place, New York, U.S.]

The Biblical World for May has for frontispiece a very beautifully executed picture of "Jacob's Well," besides other interesting illustrations of Oriental subjects. The most important articles this month in addition to Editorial Notes, Book Reviews and Synopses of Important Articles, are: Part second of "The Problem of Well-Being and Suffering in the Old Testament," by the Rev. Harlan Greelman, Ph.D., of Yale University, very carefully wrought out; "The Last Words of Moses," a new and suggestive arrangement of them as found in Deut. xxxiii; "Jerusalem and Thereabouts," illustrated; "Outline Topics in the History of Old Testament Prophecy," by President Harper. Under the head of "Aids to Bible Readers," there are treated, first, "The Epistle to the Hebrews," noticing the readers, the epistle, and giving an analysis; and next "The Epistles of John," their authorship, to whom written, occasion of writing, and an analysis of John, the former by Professor Marshall, of Manchester, England, the latter by Professor Burton, of the University of Chicago. [The University of Chicago Press, Chicago, Ill., U.S.]

The Family Circle.

THE PRAYER OF THE NATION.

God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready
hands!

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking.

Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.

—J. G. Holland.

APPLE-SEED AND BRIER-THORN.

Farmer Morgan rested his foot on his spade and complacently surveyed his morning's work. In a row along the stone wall stood twelve as fine young apple-trees as he could get from Nashua. While he had been planting them his thoughts had flown to the time when, nursed by winter snows and summer suns, these pliant saplings would swell into gnarled brown trunks, to which spring would bring crowns of rosy fragrance and autumn a wealth of mellow fruit.

"I wonder it 'twas prudent to put 'em along-side the road!" he mused. "Them pesky school children'll steal all my apples. By jingo! I wish children were off this part of the earth."

He stamped down the loose clods about his last pippin as if he were destroying the pest beneath his spade and he scowled at the little faded red school house across the way. He sometimes fancied that the tiny square windows on either side of the door were staring defiantly at him and continuing the mockery that had been interrupted by the sound of the teacher's bell.

"If I had conceived what varmin't children were," he went on, "I'd never have bought this place, but vacation-time fooled me into being neighbor to a hornet's nest. I'd sell quick enough, if 'twarn't so sightly, and I hadn't gotten things fixed to suit an old bach like me."

A look of affection softened Morgan's furrowed brows as he gazed about his home. The little house stood in the midst of several acres of good farming land which generations of toil had cleared out from the rough pastures climbing these hills. Stretches of cultivation and farm-dwellings were scattered over the surrounding landscape of mountain and valley, and from the school-house could be traced the windings and climbings of the Essex road until it circled the pond and was hidden in the gloom of the pines beyond. To-day the pond was a sheet of gleaming silver.

"It shines like mother's eyes," Morgan had thought when he had first seen it from the spot that was now his home, and it was the sweetest hour of his work, to this crabbed man of forty, when he turned up the moist brown clods of his fields and the pine-scented wind ruffled the sparkling mirror and stirred his strong soul with a nameless emotion. He had never heard of Undine, but the little lake was as some sprite to his toil-worn being. He did not try to solve its mysterious charm; he only knew that when the water laughed, he was glad; when it was purple with shadow he became overwhelmed with doubt of life and awe of heaven; when it lay cold and gray his muscles stiffened inward until his very heart contracted and chilled, and the children who clambered upon his walls got no mercy.

"Drat the nuisances!" he exclaimed, as at that instant two dozen boys and girls poured, shouting and leaping, out of the narrow door-way opposite. It was noon-ing, and they gathered into little knots around their opened pails until their young appetites had consumed the doughnuts and pie and were eager for games of Old Oat or Mother.

"Come, Eunice, let's play King Arthur," begged Amos Little, one of the group apart from the others. In those days Tonyson was not studied in school and there were few households in which the work of the Laureate was familiar, but Eunice Hale had found a little dull-covered volume among her father's books that had opened a new world to her, the court of the Faultless King, peopled with images of ivied towers and flashing lances and pure deeds.

"Father, what is it about?" Eunice had asked, and he had explained in his brief legal phrasing the custom of knight-hood and chivalry. What Eunice read, she lived, and now Essex Center became Camelot, and over her patch-work stent, or climbing the hill to school, she translated her child-existence into the radiant missions and meetings of Arthur's circle. She had a little following of her own, made up of playmates who submitted to her leadership because of the games she invented for them. She gathered them in their favorite playground, a rocky ledge behind the school-house, and one day she began:

"Long ago there was a King, the best man who lived then, but he wanted to be better, and he wanted all his people to be good too. I'll tell you about him and the beautiful Queen, and we will make a lovely play."

The lively imagination of childhood can see in one another the heroes of knightly errand and combat, and freckled Letitia now became an Elaine, and crippled Amos, Arthur, Percival or the dumb servant, as Eunice dictated. To-day, Amos blew the blast of a valiant herald through his little thin fist and a procession of five fell in behind him and passed up to the ledge. Eunice always held her court away from the other pupils. They teased her about her lords and ladies, and she was too self-conscious to lead without an unwavering belief in her leadership.

"We will go to our tapestry hall," she commanded, and the herald marshalled them up the stairway afforded by out-cropping pieces of rock to where a tiny thorn-apple tree had sprung and flourished from a seed dropped by some emigrant of the air. To the mind's eye of the little party the shelving sides of the granite, green with moss and lichen and creviced plant, were pictured hangings, and from their outlook they perceived in the prosaic New England landscape, the castled and storied splendor of a Golden Age.

"Now, Eunice, tell us about Launcelot's joust," said Amos.

"Yes, do," begged Letitia, "and then we'll play joust ourselves."

"Let's play now," put in Mary, "nooning's most over."

"All right," agreed Eunice, "we must mount our horses, you know, and carry our shields."

"Where are any horses?" asked Letitia, as they ran down the school-house hill into the road.

"I see some," said Mary Aldea, "over there by Mr. Morgan's wall. They're just weeds."

"Ain't you afraid to get them?" asked Amos.

"I'm not a mite afraid," replied Eunice, "but perhaps we oughtn't to take his sticks." They stood an instant, gravely regarding the row of saplings.

"There aren't any other horses anywhere," complained Mary.

"I'll get them," decided Eunice, "Old man Morgan's meaner'n the heathen and we've vowed to drive him out."

She sprang over the wall and pulled up the young trees, that yielded as easily as the fateful fruit to the hand of Eneas. Each of the five took a sapling and, astride, curvetted and pranced over the road.

"My horse has lost his shoe. That's what makes him go lame," said Amos.

"Well, you ride first, Amos. We must all ride nice now, for we're going up to salute Arthur. He's sitting in his dragon chair, and the Queen and everybody are watching."

They were cantering pompously toward the poplar when the teacher rang her bell. Striving to see who would reach the school-house step first, they rushed away, leaving the poor young apple trees, bruised and broken, in the dust of the road. There Morgan found them when he returned from Essex depot that night. His anger was unrestrained.

"I don't need to guess who done it," he exclaimed. "Imps of Satan! I'd put every child in a shut-up place I'd educate 'em. Spare the rod and spoil the child. In my day they had to have more respect for what belonged to their elders. I'll see the proper ones punished if I ask in meeting who's guilty. If I've got to live by the school house I'll make 'em stop their destruction. My poor little trees that was to grow up so pretty and strong." The heart of the man swelled. He thought not so much of the money and labor he had expended as of the ruin to the branches, the blight to the petals and fruit of which he had dreamed.

"This'll be the last trick they'll play. If 'twarn't for old Rover, I'd get a bull dog that'd keep 'em off my premises."

It was the next evening. Eunice sat in the kitchen doorway with a book in her lap. There was not light enough to read but she watched the monsters of the darkness crawling slowly up out of the woods until they hung around the charmed circle made by the radiance of the house-lamps. She heard some one drive out from the front yard and in a few moments her mother entered the kitchen.

"Eunice, your father wants you in his office." Her tone was grave. The child looked up surprised, but she obediently smoothed her apron and went to her father.

"Eunice," he said, "have you done any deed for which you should be asking forgiveness?"

"Why, what is it, father? I haven't done anything."

"I hope my daughter speaks with a clear conscience."

"I don't know what you mean, father!"

"Eunice, Mr. John Morgan has been here with serious complaint against you. He says he has learned by inquiry that you have wilfully injured, and urged others to injure, his young apple trees lately set out. Is this so, my daughter?"

Eunice began to cry. "Why, I didn't know they were apple trees, I didn't think they were anything. We saw them and

we wanted them for horses and we pulled them and rode. O father, I didn't think."

"But you confess you committed trespass, Eunice. You took another's property. I could not believe it from any but my daughter's own lips. I would not confront you with Mr. Morgan's wrath, but I must now go to recompense him for his loss. I can not, however, repay him for the insult. That lies with you, and to fix your misdeed in your memory, I bid you spend your afternoon hours in my office this week. I will mark some paragraphs on Trespass which I wish you to memorize."

The child sobbed, "Yes, father, I'm sorry I did wrong, father, but I believe he's the meanest man—"

"Eunice!" said Squire Hale.

"But, father, he never let's us get huckleberries nor fire-weed, nor even sheep-mint from his old pastures, things that can't belong to him nor to me. He didn't plant 'em nor water 'em. The Lord did, and does the Lord give his flowers to a cross old man that doesn't care for anything except to say 'Keep off my land!' Doesn't what the Lord sows in the fields belong to everybody?"

"You won't understand, Eunice, until you're older," answered the Squire. "Your present duty is to obey and to regard other's property." He took her little tear-wet hand and they went into the cheerful sitting-room.

October became November, and the teacher at last locked the door behind a joyous mob let loose for the Thanksgiving holidays. Eunice gave Letitia a last tag and ran swiftly down the road, keeping as far as possible from Farmer Morgan's wall. Her heart was still filled with hatred and shame at the thought of the man who had mortified her. Her school-mates yet called mercilessly, "Eunice, when're you going to pull more apple-trees? Eunice, give me a Morgan pippin! Mayn't I ride next time, Eunice?"

"I hate him, I hate him!" she would cry to herself, hiding away whenever she saw him driving up the hill or busy about his place.

She rejoiced that the holidays would keep her from surroundings so humiliating in association, and she planned to spend two happy weeks in her blissful book world.

"Eunice," said her mother one afternoon, "you read too much. I want you to take your sled and go out doors. Go now, before it is too late."

So Eunice, hooded and mittened, found herself crossing the snow-covered fields. She was without aim. The glittering universe, blue above and white beneath, seemed strange; the familiar hollows were filled; the fences were muffled in drifts; she saw with the delight of the adventurer that hors were the first foot-prints to break the sparkling crust.

"I'm seeking the Grail!" she exclaimed. "Oh, if I could only see it! But I must go through temptations and trials."

She crossed meadows and hillside; she stole so quietly past a rabbit that he was not scared from his meal in the crow-foot; she broke the ice of the brook that it might sing out from its prison; with an apprehensive heart she penetrated the gloom of the firs and pines; their branches let down their burden of snow upon her, but she passed unchallenged by any evil spirit of the forest, and coming forth, she was surprised to find herself on the hill

behind the school-house. The doorway and windows of the school were drifted with snow and the paths untrodden. Eunice suddenly became lonely. She began to realize that the sun was low in the west and the blue shadows on the drifts deepening to violet.

"I haven't found the Grail," she thought, turning her eyes toward the sky. "Dear Lord, mayn't a little girl see It?" Below her stood John Morgan's home. "It's ho," she whispered. "He keeps me from it. I must be pure in heart, and my heart is black with malice. I must ask his forgiveness."

She pushed down the hill, brave with sudden resolution. At the gate she became afraid, but she went on.

"It's almost supper-time. I guess he'll be home," she said, not daring to think of his furrowed brows. There were no signs of life outside, but as the frosty step creaked beneath her feet, old Rover barked feebly from within. She knocked timidly; only the dog answered; she knocked again and then went away. As she passed the window nearest the road she heard a tapping upon the pane. She looked up, Morgan's face was there and it seemed to say, Come back! Come back! Though frightened, Eunice turned and opened the weather-beaten door.

Yes, John Morgan was at home, but he was very near calling it home no more. For a week he had been ill, alone and untended, feeling the pain creep from his stiffened muscles up into his heart. The school-house was his only neighbor on this hillside and, too proud to seek for care at first, he was unable. For two days it had been impossible for him to crawl outside the room; the ashes in the stove were cold and there was ice on the pitcher in the corner.

Though Morgan knew this road was seldom used in winter, wrapped in a blanket, he crouched by the window and watched and waited for a passer-by. Once he awoke from a brief fevered sleep to see the track of a sleigh that had slipped merrily by while he lay unconscious. In his vigils, the deserted schoolhouse was as some tantalizing mirage. He fancied he heard the hum of voices within, though the snow was virgin upon the door-sill; he kept persuading himself that soon the flock would burst forth for nooning and obey his call. And when this happened not, he peered forth, hoping to see some red-checked lad coasting on the smooth hill that led to the village. Then with despair he heard a voice, his own voice, "I'll thrash you boys if you coast on my hill again." "Lord, forgive me my hardness of heart," he had prayed, trying to bring his stiff and swollen hands together. He fell into a doze, with the anguish sharp in his heart, but Rover's growl wakened him to see Eunice passing his window. He knocked with a despairing hope, and in a moment he was telling his story to the frightened child, as best he could for his pain and weakness.

"I'll get mother quick," she cried.

"Can't ye run to the barn first," the man asked, "and pull down some hay for the beasts? The poor critters have been hollering since last night."

Eunice took the key from the chimney-shelf and fed the grateful animals. She pumped some water for them and carried a glassful to Morgan. As she stood by him she said, "I'm going now, but I'll send mother quick. Mr. Morgan, I came to tell you I was a-sorry I pulled your

apple-trees." The man looked up and replied merely, "Eunice, I have been forgiven."

The child only half understood, but her heart was glad. As she sped out of the yard, she looked down toward her home in the valley. She stood for an instant, transfixed. The sun was setting and the glow was caught by rosy flakes of cloud that floated even up to the zenith. The world of ice and snow beneath blushed, and in its midst, as a jewel, lay the lake. It had the outline of a goblet to Eunice's eyes, and it sparkled and shone with a pure splendor like any Holy Thing.

The child gasped and put her hands over her eyes. For a moment appeared the radiant vision. Then the gray veil of the twilight was folded over all.

There was a star in the west when Eunice rushed panting into her mother's room. John Morgan could see the star from his window, but he was trying to recall a haunting impression.

"'Twas her eyes!" he exclaimed. "They were like the lake when it cries, Cheer, John Morgan!" The man then lay back in his chair, wrestling quietly with his pain and listening for the sleigh-bells that were to bring him care and an affection sweeter than apple-bloom and better than a wealth of garnered fruit.—*The Interior.*

HONEY AS FOOD.

Probably most people consider honey as the equal in value for food of any sweet sauce—no better, no worse. All should know that it possesses one great superiority—ease of digestion. The nectar of flowers is almost wholly cane sugar. The secretions added by the bees change this to grape sugar, and so prepare it that it is almost ready for assimilation without any effort on the part of the stomach; in fact, Professor A. J. Cook once styled honey "digested nectar." It will be readily seen that honey is a very desirable food for those with weakened digestive powers. If a person is very tired, "too exhausted to eat," it is astonishing how a few tastes of honey will act almost like magic. Almost no effort is required to make it ready for assimilation. Persons suffering from some forms of kidney trouble will find that honey is a much more beneficial food, for them than is cane sugar.

In eating comb honey many strive to eject every particle of wax, fearing that, as wax is indigestible, nightmare and other troublesome consequences will follow an indulgence in warm biscuit and honey. It is true that bread is more easily digested than warm biscuit, as the latter is inclined to "pack" in chewing; but it may surprise some to know that comb honey is really an aid to the digestion of hot bread or biscuit. The philosophy of the matter is that the flakes of wax prevent the "packing," while the honey readily dissolves out, leaving passages for the gastric juice to enter the mass of food. The flakes of wax are indigestible, that is true, but when warmed are perfectly smooth and soft, and will not injure the most delicate membrane; in fact, they act as a gentle stimulant, and are beneficial in some forms of alimentary difficulties. The unpleasant symptoms from which some suffer after eating honey may often be removed by drinking a little milk.—*Albany Cultivator.*

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FALLING TO SLEEP.

(For the little ones to learn by heart.)

Evening is falling to sleep in the west,
Lulling the golden-brown meadows to rest;
Twinkle like diamonds the stars in the skies,
Greeting the two little slumbering eyes;
Sweetly sleep, Jesus doth keep,
And Jesus will give His beloved ones sleep

Now all the flowers have gone to repose,
Closed are the sweet caps of lily and rose;
Blossoms rocked lightly on evening's mild breeze,
Drowsily, dreamily swinging the trees.
Sweetly sleep; Jesus doth keep,
And Jesus will give His beloved ones sleep.

Sleep till the flowers shall open once more;
Sleep till the lark in the morning shall soar;
Sleep till the morning sun, lighting the skies,
Bids thee from sweet repose joyfully rise.
Sweetly sleep; Jesus doth keep,
And Jesus will give His beloved ones sleep.

—From the German.

A LESSON NEVER TO BE FORGOTTEN.

When I was a small boy, my father was stationed on a large mission in the backwoods of Canada. The hardy emigrants from the Old World were crowding into that new country, and every year additional thousands of acres of grain were growing where shortly before the dark primeval forests, which had stood for centuries, held possession.

The native Indian tribes were drifting backwards before this irresistible march of the white man, or were settling on reservations selected for them by the government. For years they retained their rights to roam about and kill the game, which still abounded but was rapidly becoming less as the white settlements increased. In addition to their hunting and fishing, the industrious Indians added to their comfort by manufacturing native baskets, brooms, handles for axes and hoes, and similar articles, which they sold to the friendly settlers for food and clothing. Those that left the fire-water alone, and were industrious, were thus able to live comfortably.

To these Indians on their reservations the gospel was proclaimed by the self-sacrificing missionaries as they travelled their toilsome rounds. These visits to the Indians were not made in vain. Many of these children of the forest, sick and dissatisfied with their old paganism, which gave no peace to their troubled spirits, gladly received the truth and became earnest, consistent Christians. Their godly lives in many places were a constant reproof to the inconsistencies and sins of their white neighbors. At rare intervals it was my great privilege in my boyhood days to be permitted to accompany my father to some of the Indian encampments that were not very far from our home. Well do I remember the sweet, plaintive voices of the Indians as they sung some of our hymns, which had been translated into their language. Their devout and attentive demeanor during the religious services deeply impressed me. It was ever a great pleasure to visit them in their wigwams and to see the young people at their sports and the older ones at their work, which would generally be building canoes or making baskets.

I did not confine my ramblings solely to the Christian Indians; but as all were friendly, I wandered about the encampments to the different wigwams in my boyish curiosity to see what I could that was novel and interesting.

In one wigwam the following characteristic incident occurred, which made a deep impression upon my mind. Being known as the son of the Blackcoat,—for in this way was the missionary designated by this tribe,—I was always welcomed in their wigwams, and was given a seat in the circle around the fire.

Seated on the ground were representatives of three generations busily engaged in work, principally basket-making, all except the aged grandfather. He was a patriarchal-looking old man, and sat there

on his blanket smoking his long pipe, and to my youthful eyes he seemed to be observed in thought, as he appeared to notice neither me nor any one else.

The youngest of the company, and the one that naturally attracted my attention, next to the old man, was a young Indian lad, who seemed to be about my own age. He was busily engaged with an Indian crooked knife, endeavoring to make an arrow. In his eagerness to succeed in his work he let his knife slip, and unfortunately cut himself very badly. At the sight of the blood—which flowed freely, for the wound was an ugly one—the lad set up a howl of pain and alarm, which greatly startled the stoical Indians. Relief was quickly afforded, and the cut was covered with balsam and tied up in a piece of deer skin.

Not one word of sympathy did the boy receive for the accident, but from the mouths of nearly all in the wigwam there arose a chorus of indignation and disgust at the fact of his having cried out when injured. To them it was a great disgrace that one of their family, and he a boy of so many winters, should howl and cry like that for such a trifle.

How the other families would laugh at them, when they heard of it! It looked for a time as if they would severely punish him, not for his awkwardness in handling his knife, and thus cutting himself, but because he did not show himself able to control his feelings, and treat the wound and the pain with utter indifference.

Especially was the old grandfather deeply stirred and indignant because of conduct so unworthy on the part of his grandson, to whom he was evidently deeply attached.

Indians very seldom punish their children. On the boys especially the rod is seldom used. The girls in the still heathen families often have a hard time of it, being often knocked about and beaten; but the boys generally escape, even if they richly deserve the punishment. Here, however, was a very serious case. This boy had committed the serious crime of crying out at an ordinary cut on his hand, inflicted by himself. It would never do to let it pass.

The lad must be taught a lesson that would never be forgotten, and this is the way in which it was done, much to my boyish amazement and surprise, by his old grandfather.

Placing near him the lad, who was evidently now feeling that he had been verily guilty, he gave him a talk upon the duty of bearing pain without uttering a cry, or even a groan. Then the old man, who had been a great warrior in his younger days, told him that, if he were not more courageous than that, he would never become a brave warrior or a good hunter, and that, unless he was able to control his feelings, and never cry out, no matter what was the cause, they could never respect him any more than they would an old grandmother.

Thus the old man excitedly talked to him, now thoroughly roused out of his usual calm demeanor. While he talked he renewed the fire, which had partly burned down, on the ground in the middle of the wigwam. When by the addition of some very dry wood this was burning very vigorously, the old man quickly turned to his grandson again; and, speaking out sharply and excitedly, he said: "See here; look at me. This is the way a brave should stand pain." Then, to my horror, he suddenly reached out his hand, and held one finger in the flame, and kept it there until it was fearfully burnt.

During this sickening ordeal not a muscle of the old man's face quivered; not a groan escaped from his firmly set lips. To judge from his appearance, it might have been a stick that he was burning. When at length he drew back the crisp, burnt finger, on the now blistered hand, he held them toward his grandson, and gave him another lecture, telling him, among other things, that if he ever expected to be great, or honored among his people, he must bear pain without flinching or uttering a cry.—*Rev. Egerton Young, in the Golden Rule.*

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NAMES OF COMMISSIONERS TO THE GENERAL ASSEMBLY TO BE HELD IN TORONTO NEXT MONTH.

Halifax Presbytery.—Revs. Prof. Gordon, D.D., Thos. Fowler, M.A., H. H. Macpherson, M.A., W. M. Fraser, President Forrest, D.D., P. M. Morrison, D.D., John McMillan, B.D., R. Murray, G. M. Clark, Halifax; E. D. Miller, Yarmouth; J. F. Dugan, Richmond; R. S. Whidden, Bridgetown; John M. Allen, Waterville. Messrs. Isaac Creighton, Richmond; D. K. McKenzie, St. Thomas, Ont.; W. N. Hossie, Brantford, Ont.; Prof. S. W. Dyde, Kingston; Geo. Cunningham, Halifax; A. G. Troop, Dartmouth, Halifax Co. Presbytery of Westminster.—Revs. James Buchanan, Eburne, B.C.; Thomas Scouler, New Westminster, B.C.; Alex. Dunn, Wharnock, H.C. Messrs. David M. Fraser, Vancouver, B.C.; Dr. C. I. Moore, Brampton, Ont.; John Harvie, Toronto, Ont. Presbytery of Melita.—Revs. D. Monroe, Deloraine, Man.; Wm. Hodnett, Cannington Manor, Assa. Hon. J. E. Dalby, Toronto, Ont. Presbytery of Glengarry.—Rev. Thomas Mitchell; and Mr. Malcolm McLean.

Ministers and Churches.

Rev. Mr. McLeod, ordained missionary at Austin, has tendered his resignation, to take effect June 1st.

On Thursday evening, the 7th inst., the citizens of Cannington tendered a public reception to Rev. D. Y. Ross.

St. Andrew's congregation, Burnbrae, will replace their old church, recently destroyed by fire, with a brick one.

Rev. W. M. Kay, recently of Duart, has accepted a call to become pastor of the Dorchester and Crumlin Presbyterian churches.

The monthly meeting of the Toronto Auxiliary of the Canadian McAll Association was held recently in the library of the Y.M.C.A.

The contract for rebuilding Knox Church, Palmerston, was given to Mr. Wooldridge, his tender being \$5,085. This does not include seating.

The Rev. John Rose, of Ashfield, has been called to a large congregation in the Presbytery of Inverness, Cape Breton. The call has 500 names attached to it.

In St. Andrew's Church, Araprior, an address was delivered a short time ago by Miss Sinclair, who has been doing missionary work in India and is home on a furlough.

The Presbytery of Orangeville, at a meeting held at Collingwood during the meeting of Synod, licensed Messrs. S. O. Nixon and D. L. Campbell to preach the gospel.

Rev. Prof. McAdam, who preached in St. Andrew's Church, Almonte, last summer, has decided to make his home in North Bay for some time, and has taken up house.

Rev. A. Wilson, late of Charleston and Alton, has accepted the call extended to him by the congregations of Rosemont, Mausfield and Everett. His induction took place at Rosemont.

During the past few weeks the interior of Eskine Presbyterian Church, Meaford, has been undergoing extensive repairs which will add very materially to its comfort and attractiveness.

Rev. Dr. DeVal acknowledges the receipt of \$78.65, through Rev. J. A. Carmichael, from Knox Church, Regina, for the Armenian Relief Fund.

The Rev. John Thompson, Ayr, delivered his lecture on "A Window in Drumtochty" on a recent evening in Knox Church to a very large and appreciative audience.

At the anniversary services lately held in St. Paul's Church, Peterborough, and which were well attended, Rev. D. C. Hossack, of Parkdale, preached both morning and evening.

Rev. W. T. Herridge, pastor St. Andrew's Church, Ottawa, delivered an ornate and eloquent address to the Brotherhood of Locomotive Engineers at their recent gathering in the capital.

The Presbyterian Church of Burnstown is undergoing an extensive renovation. This church, whose pastor is the talented Rev. E. W. Florence, is said to be the oldest in the county.

Rev. Mr. Munroe, of Portage la Prairie Presbytery, reported as to the state of Home Mission fields and as to the supply for the summer months, showing all fields satisfactorily supplied.

The Rev. J. W. Macmillan, B.A., of St. Andrew's, Lindsay, will lecture in the Presbyterian Church, Omemece, in June. We can assure our Omemece friends that a rare treat is in store for them.

D. McG. Gandier, B.A., of Newburgh, son of Rev. J. Gandier, has been engaged by the session of St. Paul's Church, Hamilton (Dr. Laidlaw's Church), to supply for three months during the summer.

Rev. D. M. Ramsay, M.A., of Mount Forest, preached in St. Paul's Presbyterian Church, Hamilton, on a recent Sabbath morning and evening. In the morning he delivered a powerful discourse on faith in God.

The ladies of the Presbyterian Church, Napance, scored another success with their concert, given in the town hall lately. Rev. W. W. Peck acted as chairman. The hall was packed and the affair was a financial success.

Rev. W. J. Clark, of London—First Presbyterian Church—has been granted by his congregation three months leave of absence, in consideration of his recent family affliction, his wife having died after a long and painful illness.

Rev. Dr. Bayne, of Pembroke, addressed lately the Young People's Home Mission Society of Christian Endeavor of St. Andrew's Church, Pakenham. He spoke as requested on the Home Mission work of the Presbyterian Church.

Mr. D. L. Campbell, having accepted an appointment by the Presbytery of Orangeville, as ordained missionary for two years at Ballinasfad and Mileville Church, his ordination and induction will take place at Ballinasfad, June 9th.

Before leaving to be inducted as pastor at Parry Sound the Rev. S. Childerhose was made the recipient of an address and a gold watch by his people in the Allen Settlement as a mark of their esteem and appreciation of his earnest, self-sacrificing, courageous and able labors for nine years in this district, not only for his own congregation and denomination, but for every good cause which have won for him the respect and admiration of all who know him.

Rev. Joseph Hogg lately moderated in a call in Point Douglas Presbyterian Church, Winnipeg, in favor of the Rev. Peter Fisher, of Boissevain. The people were unanimous and hearty in their choice. The call was signed by all the members and adherents present.

Mr. John S. Gordon, B.A., who graduated a few days ago from the Presbyterian College, Montreal, has received a unanimous call to the pastorate of Mount Pleasant Presbyterian Church, Vancouver, B.C., as successor to the Rev. J. W. McMullan, B.A., now of Lindsay.

Knox Church, Y.P.S.C.E., St. Mary's, have elected the following officers for the next six months: Hon. Pres., Rev. A. Grant; Pres., Donald Burns; Vice-Pres., Maggie Hamilton; Per-Sec., Jessie Laidlaw; Rec-Sec., Marie Moir; Treas., Maggie Amos. The usual committee were also appointed.

The Y.P.S.E. of Knox Church, Crossland, had a very interesting meeting lately. The subject was "Be of Good Cheer." After a few remarks on the topic, Mr. Sallins, who intends going as a missionary, gave a very interesting and heartfelt address on the crying needs of the sister continent, South America.

The induction of Rev. S. Childerhose, B.A., as pastor of the Presbyterian Church, Parry Sound, took place lately. The Revs. Finday, Rollins and Moo'7 officiated, and a large number of people were present. In the evening there was a tea-meeting to welcome the new pastor. The attendance was large, and represented all the churches in the town.

On Friday evening, the 8th inst., a large number of citizens of Caledon assembled at the manse to bid farewell to the Rev. A. Wilson and family previous to their removal to Rosemont, to which place Mr. Wilson goes as pastor of the Presbyterian Church there. A presentation was made to Mr. Wilson of an address and a well-filled purse by Mr. McFarland on behalf of the citizen.

Thames Road Presbyterian anniversary was a grand success. Large congregations attended to hear Rev. Dr. Lyle, of Hamilton, who fully sustained his high reputation as a preacher. The tea meeting on Monday was enjoyed by a happy crowd; the good things were abundant and a credit to the ladies. The programme was a feast of things intellectual, the pastor, Rev. C. Fletcher, presiding.

At St. John's Presbyterian Sunday school, Hamilton, on a recent evening, there was a large audience to listen to an address by Rev. Dr. Smith, a returned missionary from China; talks by A. Day, of Toronto, and A. I. Mackenzie, a former superintendent of the school. Rev. John Young occupied the chair. The services in connection with the opening of the remodeled school closed with a service for the children.

On a recent evening, a party of ladies and gentlemen of Knox Church, Cannington, met at the manse, and, on behalf of themselves and other ladies unable to be present, made a presentation to Mrs. Ross of a beautiful silver tea service. The gift was accompanied by an address, to which both Mrs. and Mr. Ross responded, expressing high appreciation of the valuable gift presented, and the feelings of kindness and respect which suggested the giving of it.

The Y.P.S.C.E. of Knox Church, Hamilton, lately held a unique and practical society social. The members met in committees and discussed the work of each committee. After an hour had been spent in this way the members gathered around the festive board, which was loaded down with a tempting array of good things. After these had been treated with ample justice, the chairman announced a list of subjects which were spoken to by several both male and female members.

The Rev. D. Y. Ross, late of Cannington, was inducted into his new pastorate on the 21st inst. The Rev. Dr. Cochrane, Moderator of the session, preached; the charge to the pastor was given by Rev. J. S. Hardie, of Ayr; and the charge to the congregation by Rev. R. Pattigrew, M.A., of Glenmorris. At the close of the induction services, the members of the congregation tendered a social reception at which Mr. and Mrs. Ross were able to become better acquainted with their new charge.

The sacred concert under auspices of the Presbyterian choir, Brampton, in the Times' Hall on a recent evening was largely attended—in fact the hall was't half roomy enough to comfortably contain the hundreds present. To Mr. W. F. Pickard, leader of the choir, belongs the honor of the success of the entertainment. There's plenty of material in Brampton to get up oratorios or cantatas of high degree, with such an ardent and painstaking instructor as Mr. Pickard with baton in hand.

A large congregation assembled in the Presbyterian Church, West Toronto Junction, on a late evening, the occasion being the induction of the Rev. J. W. Rae to the pastorate of that church. The Rev. Mr. Carruthers, of the Davenport Road Church, preached the sermon; the Rev. Mr. Thynne addressed the minister; and the Rev. Mr. Mutch the congregation. The Junction Presbyterians may congratulate themselves that they have secured such an able minister as pastor of their church.

On the evening of the 6th inst., Cooke's Church, Kingston, celebrated its fiftieth anniversary, by the burning of mortgage, bond and notes, which completely rid the congregation of debt. The amount raised to bring about this desired result was over one thousand dollars. As the mortgage burned in the presence of the audience the

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happy people sang with joy, and many with tears. "Praise God from whom all blessings flow." The Church will be renamed St. Columba and no more debt will be entailed, a by-law being passed to this effect.

Rev. J. Hogg, Winnipeg, in a sermon recently preached, said: "The Roman Catholics were not guaranteed separate schools. The words to that effect in the bill of rights were evidently written by some wicked hand, after the bill was sent from Winnipeg to Ottawa. Let Roman Catholics understand they may ride in the chariot of this country's progress, but they cannot hold the reins or drive. If Catholics want separate schools they must pay for them. If the Roman Catholic Church wants to dance, she must pay the piper.

The services by which Rev. A. H. Drumm was recently inducted into the pastoral charge of the Port Elgin Presbyterian Church were largely attended, and were deeply interesting throughout. An able and appropriate sermon was preached by Rev. Isaac McDonald, of Glamis. In the evening the church was thronged by a very large audience to cordially welcome Mr. and Mrs. Drumm to their new charge. Altogether the meeting will be long remembered by those present. The new pastor and his wife were given a hearty reception and high hopes are entertained of their success here.

After an absence of ten months in Great Britain the Rev. James Gourlay M.A., for twenty years pastor of the Presbyterian Church at Port Elgin, has returned to Canada, greatly invigorated by the holiday. Mr. and Mrs. Gourlay will make Hamilton their home in the meantime. The friends of Mr. Gourlay throughout the church will rejoice to hear of his return to the Dominion and anticipate a speedy return to pastoral work, where his ability, faithfulness and experience may be blessed as they were in Port Elgin. He was the efficient clerk of Bruce Presbytery for many years.

Westminster Church, Winnipeg, held recently a social gathering in honor of the third anniversary of the induction of the pastor, Rev. C. B. Pitblado. The earlier part of the evening was devoted to social intercourse and the consumption of strawberries and various delicacies which the ladies provided. Rev. John Hogg, of St. Giles' Church, presided, and made an ideal chairman. Rev. Mr. Pitblado spoke for a short time most eloquently and forcibly on the work of the Christian Church, pointing out what he would like his congregation to be and do. He would like to see a comprehensive church, a stimulating church, and an improving church, and to all of these points he thought Westminster was giving good heed.

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SYNOD OF TORONTO AND KINGSTON CONFERENCE.

Before convening for business this Synod, as most others now do, meets the day before to hold a conference on such subjects as from year to year are deemed timely and important. This Conference opened on the evening of the 11th inst., at Collingwood, where also the Synod met on the following evening for the transaction of business. At the first session of the Conference Dr. Beaton, of Orillia, presided, and after devotional exercises, the Rev. D. D. McLeod, of Barrie, read a paper on "The Present Demand and Alleged Preference for the Services of Young Men in the Ministerial Office." As this subject, if not a booming one, is at least a very living one, and calling forth much public and still more of private admiration and discussion, we hope shortly to present it to our readers in full. The subject of the next paper was cognate to the first. It was, "Is this Demand an Encouraging Feature of our Church Life?" It was presented by the Rev. John Burton, B.D. He took the ground that the labors of young and older men, where this is practicable, should be combined, instancing the case in the Church of England, of rector and curate, as also that of the Rev. J. Angell James and the late Dr. Dale, of Birmingham. The reading of these papers, with the discussion which followed, occupied the first session.

On the following morning the Rev. Dr. Robertson, Moderator of the General Assembly, presided, and after some time spent in devotional exercises, an address was given by the Rev. Principal Caven, D.D. His subject was, "Are the Present Methods of Training in our Theological Halls, Preaching by Students during Session and the Summer Months Included, the best Obtainable for Developing the Natural Qualifications of Candidates for the Gospel Ministry?" This subject could not have fallen into better hands, and Dr. Caven discussed it at length and with great completeness. With regard to student's preaching he held that their services were useful, but that they should be allowed to preach only upon certain conditions that no man without special learning, either in arts or theology, should be sent out to the mission field; that fields should not be extensive and sermons so numerous as to prevent students from discharging their first duty, that of studying, and that there should be proper supervision over them. Principal Caven's address was followed by discussion, in which Rev. Mr. Ramsay, of Mount Forest; Rev. Dr. Grant, of Orillia; Rev. Mr. Mullan, of Fergus, Moderator of the Synod; Rev. Dr. Parsons of Toronto, and others took part; a general feeling in favor of closer supervision being shown.

Rev. Dr. Dixon, of Galt, spoke next on "The Reciprocal Influence of Pulpit and Pen in Promoting and Sustaining Spiritual Life in our Congregations," taking strong ground upon the need for spirituality. He spoke in sharp terms of the tendency to preach on sociological and similar subjects. The idea that the things of the present life are of more importance than the future life he characterized as an inversion of the truth. Rev. J. A. Turball, of Toronto; Rev. Dr. Clarke, of Bracebridge, Rev. Mr. Mullan and others discussed the subject, several of them remarking on the effect that a congregation can have upon its pastor.

The first subject taken up after devotions in the afternoon session, at which the Rev. D. D. MacLeod, of Barrie, presided, was introduced by the Rev. Dr. Somerville, of Owen Sound. It dealt with the place and the question of the utility of evangelistic services, and was expressed as follows: "Is it necessary to combine what are usually called special or evangelistic services with the work of the pastorate in order to promote the spiritual life of the Church?" This is a most delicate subject to deal with, and Dr. Somerville treated it in a carefully prepared address. His stand was that on the whole such services are not of especial benefit to a church, and each part of his address was carefully backed up by instances from his personal experience. Dr. Somerville ran over numerous instances bearing on the point, and summed up his experience by saying that when they come to gather up the results these proved disappointing, and, he added, he had always assisted in the meetings. Again, in general, he had not found the preaching of these men really evangelistic; preaching to be that should take up the subject of sin, and go to the root of it, and as a rule the great sins inveighed against were dancing, card playing and theatre-going. Further, he thought there was a lack of simple preaching of the way of life. In reply to a question asked by Dr. Torrance, of Peterborough, Dr. Somerville said that on the whole he had not found he received very many accessions to the church membership, and frequently he had found that he did not have as good results from converts so brought in as from those brought in during the regular course of pastoral work. Rev. Dr. Parsons agreed with Dr. Somerville, thinking it a pretty fair statement of the average experience. Rev. Mr. McKellar took the other side, saying that such services often reach people inaccessible to the ordinary methods followed. Rev. Mr. Mullan, speaking in defence of the evangelists, said that his experience had been the reverse of Dr. Somerville's. Rev. Dr. Robertson said that he found that much depended on the men who conducted the revivals. Sometimes he had found the results satisfactory; sometimes the reverse. His experience was that taking a period of five years, in one of which there was a revival, and in the other four none, and another period of five years, in which there were no such services at all there was little or no difference in the number of converts made in the two periods. As a rule the converts made in ordinary work were more satisfactory than those made in revivals.

The next and last subject taken up in the Conference was, "The Effect of Young People's Societies upon the Spiritual Life of the Church." It was introduced by Rev. Rev. Dr. McTavish of Toronto. His paper was a strong defence of those societies, one of the benefits resulting from which he defined as being that the young people are by them trained to take part in public worship—a point in which Presbyterianism has been weak, he said. It was a good thing, he said, to get people to express themselves on the subject of their religion, as there could be too much reticence.

This closed the Conference which throughout was interesting and profitable, and in the evening the Synod began its proceedings, the retiring Moderator, the Rev. J. B. Mullan of Fergus, presiding and preaching the usual opening sermon from Ps. iv. 7. The theme of the discourse was "Christian Gladness." In addition to all earthly and temporal reasons for gladness there was the inward, heavenly, spiritual, gladness, which is as far above the other as the heavens are above the earth. Attention was called to some of the causes of this blessed effect, "Christian Gladness." Those specified and dwelt upon were: I. Forgiveness; II. Holiness; III. Fellowship; IV. Service; V. Anticipation. The preacher concluded: "It is well with us now, but it will be better with us when we shall see Christ as He is, and be satisfied when we wake in His likeness. Oh the anticipation of heaven! of seeing not only Christ, but of meeting the grand men and women who have gone from us, some of whom have left us so recently that we can hardly realize that they have gone within the veil. In conclusion—1. Let us get more of this joy and gladness into our hearts by greater nearness to Christ. 2. Let us give out more of it by our lips and lives, and thus recommend the religion of Christ as a joyous happy thing."

When the Synod was constituted the Rev. F. McLaren was appointed Moderator and returned thanks briefly for the honor thus conferred upon him. After the transaction of some routine business the Synod adjourned.

On the re-assembling of the Synod on Wednesday morning, after devotional exercises, the report of the Young Ladies' College, Brantford, was presented by the Rev. Mr. Gilray, of Toronto; and, upon motion, the Synod expressed its approval of the work done at the college and commended it to the support of the Church.

YOUNG PEOPLES' SOCIETIES.

The report upon Young Peoples' Societies was presented by the Rev. Douglas Fraser, of Bowmanville, in a carefully prepared statement giving information in detail. Reports had been received from 197 societies in 115 congregations. Of the societies 174 had been Christian Endeavor Societies, 167 Young Peoples' and 7 Junior. It was estimated that there are about 270 of these societies in all. The total membership was 8,799, an average of about 45 per society. Of the members 2,679 were young men, 4,745 young women, 333 boys, and 350 girls, while 664 were not classified. The total receipts were \$6,541, of which \$1,287 went to defray running expenses, \$1,684 went to congregational objects, and \$3,946 went to schemes of the church, \$879 for Foreign Mission, \$608 for Home Missions, and the remainder for other objects. Of the membership 4,650 were in full communication. Mr. Fraser spoke in high terms of the movement, characterizing it as earnest, busy, thoughtful and loyal, and a grand training school. The Synod heard the report with satisfaction, and on motion of Principal Caven Mr. Fraser was thanked for the work he had done.

RULING ELDERS AS MODERATORS.

The case of Whitby Presbytery, which had appointed as its Moderator a ruling elder, was taken up, and after considerable discussion, and submitting two or three motions, the following, proposed by Principal Caven, was passed unanimously, the others being withdrawn:—"In view of the fact that certain constitutional questions seem to be involved in the determination of the matter of a ruling elder presiding in a Presbytery or other court of the Church, it is desirable that the General Assembly, as representing the whole Church, should itself take action; in view also of the fact that another Synod of the Church has agreed to submit the same case to the General Assembly, this Synod prefers not to pronounce on the merits of the question as to the presidency of elders, but to refer it to the General Assembly to meet in Toronto next month, in order that a decision may be brought in the proper constitutional way."

There was little discussion upon this. Rev. D. D. McLeod spoke against the innovation, and Principal Caven reviewed the case briefly, saying that he was in favor of the matter being settled in a constitutional manner without innovations on the part of individual ministers and Presbyteries. Dr. Gregg said a few words in favor of the change, and Rev. R. D. Fraser spoke on the same line. The motion was then passed, and the Synod adjourned.

CORRECTION CONDEMNED.

At the opening of the afternoon sederunt Rev. Dr. Robertson, the Moderator of the General Assembly and the Superintendent of Missions in the West, spoke on the work there. The last time he had addressed the Synod, he said, in beginning, the Remedial order has been under consideration. It had been followed by the Remedial bill, which he was glad to say was dead. In that case he thought that killing was no murder, and he hoped that the bill would stay dead and never be resurrected. He felt like thanking the members for Ontario for the gallant fight they had made against coercion, and he felt ashamed of the members for the West for their stand on the question. He would say that to their face, and said it there. He was more than surprised at the members from his own country, the Maritime Provinces, who had fought like tigers for the same rights which they in the west were asking for, but which they wished to deny to them. Dr. Robertson then turned to the discussion of the work in the West. The past year on the whole had been a good one, he said, and the outlook was cheerful. He especially spoke of the needs of Manitoba College, where the sum of \$1,500 is needed for the summer session of that college, which is very important work there. The sum of five cents per member would secure that. He then spoke at length on the West, giving a glowing account of the possibilities of that region and urging that special efforts be made to capture it for Christianity in its infancy.

Rev. J. B. Mullan, of Fergus, seconded by Rev. J. L. Simpson, of Thornbury, moved a resolution thanking Dr. Robertson for his address and expressing special sympathy with the summer session. In speaking to this Mr. Mullan referred in the strongest terms to the needs of the West and urged the delegates to the General Assembly to oppose the doing away with the summer session. If they could not raise the sum needed he would start out himself to help raise it. The motion was passed after a short discussion.

SABBATH SCHOOL REPORT.

Rev. W. Farquharson, of Claude, whose interest in and services to the cause of Sabbath schools is well known, read the report of the Committee on Sabbath Schools, stating that there were in the 459 schools which were reported 41,498 students enrolled, with 4,746 officers and teachers. Of the attendance 27,299 are in their places every Sabbath. The total contributions were \$22,445 as against \$25,866 last year. Three recommendations, advising the use of the Home Study Leaflets of the Assembly's Committee, that steps be taken to secure more efficient instruction and training of teachers, and enjoining more regular attendance of the young on the several diets of public worship, were carried by the Synod, the subject being discussed at some length.

St. Andrew's Church, Lindsay, was chosen as the next place of meeting, on invitation of Rev. J. W. McMillan. The time will be the second Tuesday in May.

In the afternoon the Synod enjoyed a most delightful excursion on the Georgian Bay in the splendid steamer *City of Midland* placed at the Synod's disposal by the kindness of the North Shore Navigation Company. On the return an impromptu meeting was held and after congratulatory speeches made by a number of ministers, a hearty vote of thanks to the company was unanimously passed, and Mr. M. Burton, the Manager of the Company, spoke briefly in reply.

CHURCH LIFE AND WORK.

In the evening the important report on Church Life and Work was read by Rev. D. James, of Midland, in place of the convener, Rev. J. F. McLaren. The report was a careful summary of the extensive field afforded by the subject, and gave an excellent sketch of the condition of Presbyterianism at present in the Synod. It concluded with seven recommendations, the chief of which were the following: That due prominence be given in preaching to Sabbath observance; that Presbyteries in whose bounds are harbors be requested to use every legitimate means in their power to suppress Sunday steamer excursions; that efforts



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be made to encourage the introduction of temperance text-books in schools; and that as their is great need of a text-book of Scripture history for use in our public schools, the Synod take such steps as it may deem necessary to secure the authorization and adoption of one in the schools of this Province. The recommendations were adopted, after speeches had been made supporting the report by Rev. R. D. Fraser, Rev. Dr. McTavish, Rev. Dr. Jackson and Rev. Dr. Somerville, and others.

SYNOD OF MONTREAL AND OTTAWA.—Concluded.

MARRIAGE LICENSE FEES.

This subject was brought up by the Rev. Mr. Tait. Both the excessive cost of marriage license fees (\$8.) and the disposal of the amount realized from them, namely, for the support of higher education, were complained. Representations had been made to the government in vain with regard to this grievance, and also that of registration. The Rev. K. MacLennan said: "The Catholic Church was practically a State church, and received corresponding benefits. The Protestant ministers objected to the law under such conditions. In all these matters of administration there should be equal right. But in this Province, we saw the priest not inferior, or even equal to himself, but superior."

The Rev. Dr. Campbell, Montreal, pointed out that the college representatives opposed a change because \$6 out of the \$8 went to the colleges and on motion made and carried a committee was appointed to confer with committees that might be appointed by other denominations on this matter.

OTHER REPORTS.

Rev. Dr. MacVicar, in presenting the report of Coligny College, said that it had had a successful year. The same was the case with the Montreal Presbyterian College, which had a balance on the right side of every account.

Prof. Scrimger announced that Dr. MacVicar, who had worked for 28 years without a holiday, had been persuaded to take one this summer. He would attend the Pan Presbyterian Council in Scotland, and spend the winter on the continent. In his absence his classes would be taken by Rev. Dr. Barclay, for the whole session if necessary.

The report of the Committee on Sabbath Observance, with the following resolutions, was adopted: "That previous deliverances regarding the importance of preserving the sanctity of the Sabbath be reaffirmed; that the Synod is grateful to learn that the Quebec W. C. T. U. makes Sabbath observance a specialty; that the Synod sympathizes with the Quebec W. C. T. U. in its desire to establish a Lord's Day Alliance similar to that in Ontario; that a committee be appointed to aid in the establishing of such alliance, and that the Synod deprecates the encroachment of enforced labor upon the Lord's Day, as in the matter of street railway traffic, loading and unloading vessels, etc."

Standing committees were appointed, resolutions of thanks passed, and the Synod adjourned.

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Plans and specifications of the work can be seen
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In cases of firms there must be attached the actual
signatures of the full names, and nature of the
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Department of Railways and Canals,
Ottawa, 9th May, 1896.

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British and Foreign.

The monument erected in Cathcart Cemetery to the memory of the Rev. Dr. Alex Wallace was unveiled last week.

The Rev. Dr. Paul, Roxburgh, has been nominated as minister of Grange Parish, Edinburgh, in succession to the Rev. Mr. Rlach.

Professor Henry Drummond is said to be lying completely prostrated at Tunbridge Wells. He has been confined to bed since Christmas.

A home of the Queen in her youthful days, "Pierremont," Broadstairs, has passed into the hands of a local educational establishment.

Mrs. Johnston, who so successfully co-operated with her husband, the late Rev. Dr. Johnston, in founding and working the Orphan Society, has died in Belfast.

The Rev. Wm. M'Intosh, Gilbertfield Branch of Cambuslang Free Church, leaves this week for the Transvaal to fill an appointment under the Foreign Mission Board.

Miss Willard has arrived in England accompanied by Miss Anna Gordon and Miss Maxwell. Miss Willard will be the guest of Lady Henry Somerset throughout the summer.

A report issued by the direction of the Glasgow Free Church Extension Scheme states that sites are to be at once secured for fourteen new churches, and that £23,234 is available as purchase money.

The Ameer of Afghanistan is sending most costly presents to the Queen in recognition of England's hospitality to the Shahzada. The presents are being brought over by the Ameer's English lady physician.

Rev. J. Knox Brown, of Laugbank Parish Church, died suddenly on Thursday, having, it is believed, taken a quantity of prussic acid, brought by him the previous day under the plea that he wished to poison a dog.

Princess Beatrice has been appointed Governor of the Isle of Wight in succession to her late husband. The bestowal of such an office upon a woman is said to be an extremely rare, if not absolutely unique, occurrence.

There are in the Presbyterian Church in Ireland, five Synods, thirty-six Presbyteries, 643 ministers, and over 2,000 elders, with nearly half a million of adherents. The total income last year amounted to £182,552.

At a meeting of the Edinburgh Established Presbytery last week reference was made to the persistent decrease of teachers in the Sunday schools, and it was found necessary to devise means whereby a larger number of well-qualified teachers might be provided.

A monument has been erected over the grave of Dr. Alex. Wallace, late pastor of East Campbell Street U.P. Church, Glasgow. At the unveiling ceremony addresses were delivered by Principal Hutton and Dr. J. Marshall Lang, of Barony Parish Church.

The semi-jubilee of the Rev. William Bruce, Largo, was celebrated last week, when his congregation and friends present him with a handsome pulpit gown and cassock. Mrs. Bruce was presented with a salver and a silver tea and coffee service.

The jubilee of Canning Street Church, Liverpool (Rev. S. R. Macphail), has been celebrated this week. Sermons were preached on Sunday by Rev. Principal Rainy. An exhibition has also been held in connection with the celebration illustrative of Presbyterianism in the British Isles and of the Covenanters.

A NEW LEASE OF LIFE.
HOW A CUMBERLAND CO., N.S., MAN OBTAINED IT.

A Sufferer From Acute Dyspepsia and a Complication of Troubles Following an Attack of La Grippe—He was forced to Quit Business and was Hopelessly Discouraged When Help Came.

From the Amherst, N.S., Sentinel.
Mr. Chas. Tucker, who lives about two miles from Lockport, is one of the best known men in that section. He is engaged in business as a lobster packer, and dealer in flour and salt, and in addition has a fine farm. During the past three years Mr. Tucker has been an almost constant invalid, being the victim of a complication of troubles following a severe attack of la grippe. Recently he has been restored to his old time health and having learned that he gave the entire credit to Dr. Williams' Pink Pills, concerning which so much has been said through the press, a reporter interviewed him in the matter, and was cheerfully given his story for publication. Mr. Tucker said "About four years ago I had a severe attack of la grippe, which left



me in a fearful condition. I had for a number of years before this attack been a sufferer from dyspepsia, but following the la grippe it took a more acute form, and to add to my distress my liver appeared not to perform its usual functions, and my heart troubled me greatly, and there were as well other complications which baffled the skill of four doctors whom I successively called in in the hope of regaining my health. From the knees down my legs were as cold as ice; my bowels would bloat and I suffered great pain. My case went from bad to worse despite the medical treatment I was undergoing and at last I got so bad that I was forced to give up business. I could hardly eat anything, got but little sleep at night, and as you will readily understand my condition became one of despair. My father urged me several times to give Dr. Williams' Pink Pills a trial, but I was so discouraged that I had no further faith left in any medicine. However, more to please him than from any hope of beneficial results, I began the use of Pink Pills. The first beneficial effects I found was that the warmth and natural feeling began to return to my limbs, my bowels ceased to bloat, and with the continued use of the pills my appetite returned. I slept soundly at night, and the action of my heart again became normal. I continued taking the Pink Pills until I had used in all fifteen boxes, and I have not felt better in years than I do now. I did some particularly hard work last fall, and was able to stand it with a strength and vigour which surprised me. I consider Dr. Williams' Pink Pills, not only a wonderful medicine, but also in the light of what my other treatment cost, the least expensive medicine in the world, and I strongly recommend Pink Pills to all in need of a medicine.

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The Archbishop of Canterbury, presiding over the annual meeting of the C.E.T.S., at Lambeth Palace, said they had no Temperance legislation last year, and they would have none this or next year. They were to have a Commission, whose inquiries would take a long time. He was glad of it, not because he wished to delay Temperance legislation, but they needed time to mould public opinion.

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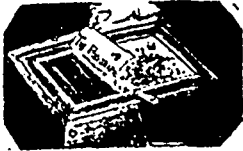
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TRENT CANAL.

Notice to Manufacturers of and Dealers in
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SEALED TENDERS addressed to the under-
signed and endorsed "Tenders for Portland
Cement," will be received at this Office up to
noon on Friday, 29th May, 1896, for the supply
and delivery of 14,000 barrels, or any portion thereof,
of Portland Cement.

Specifications and forms of tender can be ob-
tained by the parties tendering at the Office of the
Chief Engineer of Railways and Canals, Ottawa.

In the case of firms there must be attached the
actual signatures of the full name, the nature of the
occupation and place of residence of each member
of the same, and, further, an accepted bank cheque
for 5 per cent of the total amount tendered
for must accompany the tender. This ac-
cepted cheque must be endorsed over to the
Minister of Railways and Canals, and will be forfeit-
ed if the party tendering declines entering into con-
tract for the work at the rates and on the terms stated
in the offer submitted.

The accepted cheque thus sent in will be returned
to the respective parties whose tenders are not
accepted.

This Department does not, however, bind itself
to accept the lowest or any tender.

By order,

J. H. BALDERSON,

Secretary.

Department of Railways and Canals,
Ottawa, 7th May, 1896.

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- Comparative Summary, United States, for the last
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MISCELLANEOUS.

He who respects not his God, respects
not himself, since he is the product of that
God.

The memory of a man's own good
works is the most lasting monument that
he can have.

Keep your heart full of good thoughts
and there will be no room for evil ones; a
cup that is full will hold no more.

Never delay until to-morrow what can
be done to-day; to-morrow will have
enough to do to take care of itself.

Some people with great talents never
amount to much, because they lack the
judgment necessary to direct their use.

Harsh words are to the mind what
violent blows are to the body; both are
forcible but not necessarily convincing.

Catarrh can be successfully treated
only by purifying the blood, and the one
true blood purifier is Hood's Sarsaparilla.

A lie once spoken may be put in the
bottom of a deep pit and covered up; but
it will find its way to the surface just the
same.

If a man empties his purse in his head,
no one can take it away; if he lays up
his riches in heaven, death itself will
bring with it no loss.

People who try to raise heaven and
earth with their own poor feeble powers
are like the foolish sailor who tried to
raise a breeze by blowing on his sail.

Every man has his own place in this
world, but it were much better for him
that he make the place intended for him
than that he drift into one which he would
not have.

All that can be done for a man will
not make a man. The fact that God
chooses a man for a high position is no
evidence that God will continue a man in
that position. He never calls a man to
a place without also calling him to watch
and pray in that place.

RHEUMATISM RUNS RIOT

When there is lactic acid in the blood.
Liniments and lotions will be of no per-
manent benefit. A cure can be accom-
plished only by neutralizing this acid and
for this purpose Hood's Sarsaparilla is the
best medicine because Hood's Sarsaparilla
is the only true blood purifier prominent-
ly in the public eye.

Hood's Pills act easily, yet prompt-
ly and effectively, on the liver and bow-
els. 25c.

Earth is never ready to receive
heaven; it is always suspicious of heaven's
advances; conscious of our sinfulness we
never see heaven coming down to us that
we do not think it is coming to punish us.
How slow we are to realize that God is
better than our fears!

Years of Suffering from Rheumatism Re-
lieved by One Dose of Medicine.

"For many years," writes Mrs. N. Ferris,
wife of the well-known Birch manufacturer, of
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Though I had lost confidence in medicines, I was
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To my delight the first dose gave me more relief
than I have had in years, and two bottles have
completely cured me. You can publish this
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Medical Missions in India shows that
the death rate in that country may be re-
duced, by proper sanitary care and regula-
tions, from fifty per thousand to twenty.
This would mean, for the whole country,
the saving of 3,400,000 lives annually.
Fifty millions of cases of avoidable illness
may be saved by the same means. This
alone is a powerful argument for medical
missions in that land.

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friendship. It strengthens us with a
strength akin to that which cometh down
from heaven. Blessed through all time is
the man who has a Jonathan for his
friend. Blessed through all eternity is
the man who has Jesus for his friend.

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he is a foolish one who will hesitate to apply an
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This remedy will never fail to relieve in 30
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The Berlin Industrial Exhibition, al-
though in no sense to be compared with
the great international exhibitions of
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park land in the immediate vicinity of
Berlin has been covered with beautiful
structures, which have been filled with
the choicest exhibits of industrial Ger-
many.

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Human Control.**

An eminent specialist, in studying profoundly
the construction of the kidneys and their diseases,
as well as the diseases of the bladder and urinary
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remedy must be prepared especially for these
organs, and one rich in healing powers. After
much research a remedy was found, which proved
a surprise even to the manufacturer. After having
been used in general practice by several physicians,
with grand results, it was placed on the market,
and is known as South American Kidney Cure.
It never fails to give relief in six hours in all
derangements of the kidneys or bladder, Bright's
disease, diabetes, inflammation or ulceration of
the kidneys, neuralgia, consumption, hemorrhage
and catarrh of the kidneys, inflammation of the
bladder, etc.

Kind words do not cost much. They
never blister the tongue or lips. We
never heard of any mental trouble arising
from this quarter. Though they do not
cost much, yet they accomplish much.
They make other people good-natured.
They also produce their own image on
men's souls, and a beautiful image it is.
We have not yet begun to use kind words
in such abundance as they ought to be
used.

**NEW RICHMOND STREET METHO-
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Rev. A. B. Chambers, LL.B., the Popular
Pastor of the New Richmond Street Metho-
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Favour of Dr. Agnew's Catarrhal Powder.

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Rev. A. B. Chambers, LL.B., for his straight
talk for secularized schools. Quite aside from the
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rhal Powder. Mr. Chambers knows, from
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in the head and catarrh. In hay fever it will give
perfect relief in ten minutes. Price 60 cents.

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NOTICE TO CONTRACTORS.

THE Advertisement calling for Tenders to be received on the 23rd instant, for the enlargement of the Grenville Canal, is hereby withdrawn.

By order,
J. H. BALDERSON,
Secretary.

Dept. of Railways and Canals,
Ottawa, 1896.

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Windsor, Ont.

MEETINGS OF PRESBYTERY.

- ALGONA.—At Gore Bay in September.
- BRANDON.—At Brandon on July 14th, at 10 a.m.
- BROCKVILLE.—At Lyn, on July 14th, at 3 p.m.
- BRUCK.—At Southampton, on July 14th, at 5 p.m.
- BRANDON.—Regular meetings in March, first Tuesday; second Tuesday of July and September of each year. Meets next in Brandon.
- CALGARY.—At Pincher Creek, Alberta, on September 2nd, at 8 p.m.
- CHATHAM.—At Chatham, in First Church, on July 14th, at 10 a.m.
- GLENGARRY.—At Alexandria on July 14th, at 11 a.m.
- HURON.—At Goderich, on July 14th, at 11 a.m.
- KAMLOOPS.—At Enderby, on Sept. 1st, at 10 a.m.
- LINDSAY.—At Wick, on June 24th.
- MONTREAL.—At Montreal, in Knox Church, on June 30th, at 10 a.m.
- PARIS.—At Ingersoll, in St. Paul's Church, on July 7th, at 11 a.m.
- PETERBOROUGH.—At Peterborough, in St. Andrew's Church, on July 7th, at 9 a.m.
- REGINA.—At Qu'Appelle on July 8th.
- SARNIA.—At Sarnia on July 14th, at 7 p.m.
- STRATFORD.—In Knox Church, Stratford, July 14th, at 10 a.m.
- SAUGEEN.—At Harrison on July 14th, at 10 a.m.
- SUPERIOR.—At Rat Portage, on September 9th, at 2 p.m.
- WESTMINSTER.—At New Westminster, on June 2nd, at 2 p.m.
- WHITBY.—At Dunbar, on July 21st, at 10 a.m.

Rev. L. H. Jordan, of St. James' Square Church, Toronto, preached special services in the Macnab Street Presbyterian Church lately, on the occasion of the forty-second anniversary. In the morning there was children's service: "Ye are the children of light and not the children of darkness." In the evening he preached from: "Here you have no continuing city," during which he referred to the city of the living, the city of the dead and the city of the new Jerusalem. It was an exceedingly eloquent and interesting discourse, and was listened to by a large congregation. The special anniversary subscription amounted to \$200.

Rev. Francis E. Clark, founder of the Christian Endeavor movement, delivered an address in Knox Church, Ottawa, on a recent evening. Speaking of his old home at Aylmer he said: "I am glad to get back to my native air, and tread again my native soil. And it is not mere sentiment which moves me when I come back to Canada and Ottawa, but it seems that I always renew my spiritual inspiration. Yesterday I went to my mother's grave and it seemed that a voice was speaking to me telling me to be more faithful in my Master's work. When I thought of my mother's characteristics, and her love and devotion to young people, it seemed to me that the principles of Christian Endeavor were laid years ago in the little town of Aylmer."

Collingwood is a large shipping port, and quite a number of fine steamers ply from thence to Sault Ste. Marie, Mackinac Island and intermediate places on the north shore. Our readers who desire a thoroughly refreshing trip during the "heated term" cannot do better than take this north shore excursion. The *Majestic*, a magnificently appointed steamer, built last season, and under command of Captain Campbell, so favourably known to the travelling public, affords the safety and comfort looked for on such a trip. This steamer, along with several others, is owned by the Great Northern Transit Co., of which Mr. Charles Cameron, Collingwood, is the efficient manager.

PRESBYTERY MEETINGS.

HURON. This Presbytery met in Brucefield on the 12th inst. Mr. Acheson was appointed convener of the Home Mission Committee. Mr. Fletcher gave a report on the financial returns of congregations for the past year, showing the average contributions per family and referring also to the gains or losses in membership in 1895. Mr. Shaw gave a report on Christian Endeavor setting forth that steps are in progress for organizing a Presbyterian Society.—A. McLEAN, Clerk.

LONDON. This Presbytery met in the First Presbyterian Church, London, on the 10th ult. Rev. James Little, of Surr, was elected Moderator for next six months. The clerk, as convener of the committee, to draft a minute in connection with Mr. Cooke's removal from the Presbytery, presented his report. Mr. Henderson gave in the half yearly report of Presbytery's Home Mission Committee, and it was agreed to make application for the half yearly grants already promised. Mr. Sawers gave in the report of the Committee on "Church Life and Work." The report was received and its recommendations discussed and adopted, and the result on the constitution of Assembly was disapproved. Mr. Courtenay gave in the report on Sabbath Schools. The report was received and adopted.—GEORGE SUTHERLAND, Clerk.

STRATFORD. This Presbytery met at Stratford on the 11th inst. Mr. Leitch, was appointed Moderator, pro tem. The first sederunt, was devoted to Conference on Church Life and Work. Mr. J. W. Cameron introduced the subject, and almost all the ministers present took part in the discussion. At its close the following resolution was adopted:—"In bringing this Conference on Church Life and Work to a close, the Presbytery desires to emphasize the importance of religion in the home. To bring this to a practical bearing, they urge upon the people

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DIVIDEND NO. 73.

Notice is hereby given that a dividend of 3 per cent. on the Capital Stock of the Company has been declared for the current half-year, payable on and after the First day of June next, at the office of the Company, corner of Victoria and Adelaide Streets, Toronto.

The Transfer Books will be closed from the 17th to the 31st May, inclusive.

Notice is hereby given that the General Annual Meeting of the Company will be held at 2 p.m., Tuesday, June 2nd, at the office of the Company, for the purpose of receiving the annual report, the election of Directors, etc.

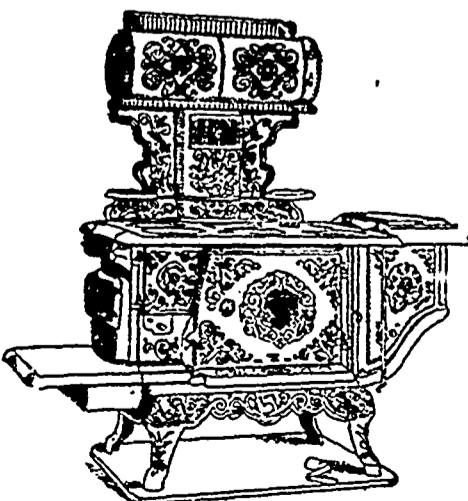
By order of the Board,
S. C. WOOD,
Managing Director.
Toronto, 22nd April, 1896.

under their charge, the duty and privilege of family worship. By family worship is meant the assembling of the household daily at stated times for reading the Scriptures in due order and quantity, singing praise to the Lord where at all possible, and prayer either with or without the use of a printed form. In addition to such careful observance of family worship, we recommend the practice of Christian parents joining with their children in home study of the Sunday School lessons; thus securing the children's acquaintance with the lessons and with the Bible as a whole, whilst also giving parents an opportunity of guiding the minds of their children in matters of faith and practice as is required by their relation to their children in the sacrament of baptism. Finally the Presbytery affectionately enjoin upon the people under their spiritual oversight to "remember the Sabbath day to keep it holy," inasmuch as God has blessed the Sabbath day that it should be a means of blessing to them who observe it wholly as the Lord's day." Dr. Hamilton submitted a draft minute in remembrance of the late Dr. Reid, agent of the Church, which was adopted. Mr. Henderson tendered the resignation of his charge of Atwood and Monkton. It was agreed to take the usual procedure and cite these congregations to appear at the July meeting. Mr. McKibbin asked relief from duty for a time, on account of impaired health. The Presbytery expressed deep sympathy with him in the circumstances, and unanimously agreed to give him three month's leave of absence, beginning with the first of June, from both his pastoral duties and the duties of the clerkship of Presbytery—to supply his pulpits during this term—that Mr. Cameron supervise the matter of the supply, and that Mr. Henderson be clerk pro tem.—W. W. MCKIBBIN, Clerk.

OBITUARY.

PRINCIPAL MACINTYRE, M.A. LL.D.

It is with regret that we have to announce the death on Friday, of Dr. Macintyre, Principal of the Presbyterian Ladies' College in this city. He was seized about six weeks ago with nervous prostration, superinduced by overwork. He was born at Dewart, Kent, in 1841, and was educated for the teaching profession, being for a time a pupil under the late Rev. D. J. Macdonnell, then a grammar school teacher at Wardsville. He began his university course in 1864 and in 1866 accepted the position of adjunct professor of mathematics. He was successively head master of the High Schools of Bowmanville and Ingersoll, when he was called to fill the position of Principal of Brantford Presbyterian College, which he conducted successfully for eleven years. In 1889 he removed to Toronto, where he instituted the Presbyterian Ladies' College, of which he was Principal up to the time of his death. He was known throughout Canada as an enthusiastic Shakespearean student, while his lectures on that author and on historical subjects were enjoyed by thousands. The deceased Principal leaves a widow and two children, and Rev. Dr. D. C. Macintyre, pastor of the Beamsville Presbyterian congregation, is co-editor.



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