

Pages Missing

The Presbyterian Review.

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Easter Morning.

FOR THE REVIEW:

Ring out your brightest tones oh! bells,
With every peal the music swells,
Sing on, ye birds, your happiest lays,
Oh! birdlings add your notes of praise.

Awake oh! nature, raise your voice,
With every swelling note, rejoice!
All people, lift your songs on high,
Praise God, and gladly magnify.

This happy morn, our Saviour rose,
He lives to share His peoples' woes.
Oh gloomy "death where is thy sting?"
Let loudest anthems ever ring!

"Oh! grave," thy boasted "victory, where?"
Now shouts of gladness fill the air,
With hymns of praise heavens arches ring,
To Christ our risen Saviour—King.

C. ELIZABETH LAY.

Sermons That Feed.

BY REV. THEODORE L. CUYLER.

DEAN STANLEY preached his first sermon in a little village church near Norwich, and an old woman was heard to say after the service, "Well, I do feel rather empty like." "Yes," replied another venerable dame, "that young man did not give us much to feed on." Those two old saints understood what nutritious preaching is, and they had probably come to church with a good appetite. Their comment on the maiden effort of a man who was yet to become famous, was very different from the remark of a devout Christian who told me that the sermons of his pastor were "roast beef and plum pudding to us for a whole week." That was high praise, and it bespoke honest work and a full larder. What are some of the characteristics of nourishing sermons?

I. They must have a great deal of Bible in them. Not an occasional scrap, or a text introduced to beautify a sentence, or round out a period. The strongest sermon is that which is most saturated with Scripture. The minister who never wears out, or wears out his congregation, is the spiritual miner who digs deepest into the golden ore-beds of divine revelation. It was said of Chalmers that his discourses "held the Bible in solution." The same thing may be said of the sermons of Spurgeon, MacLaren, F. B. Meyer, and Dr. William M. Taylor. All these strong men had a strong faith in the perfect and plenary inspiration of The Book; they felt that when they spoke, the Holy Spirit was speaking in every line of Scripture which they were weaving into their discourses. "Thy words were found," said the ancient prophet, "and I did eat them; and they were unto me a joy and the rejoicing of mine heart."

II. Nutritious sermons have a great deal of prayer over them. It is not only devout Quakers who hold that a person cannot preach aright unless "the Spirit moves him." Prayer is the ladder by which this divine power descends into a Godly minister's study when he

is preparing his beaten oil for the sanctuary. This same power fires his soul in the pulpit. Feeding the intellect is not enough; the conscience and the affections must be quickened, purified, and made strong. A very eminent minister wrote to me forty years ago: "I am convinced that even æsthetically considered, one hour of prayer is a better preparation for sermon writing than a whole day of study." A sermon that will not bear to be prayed over is not worth preaching.

III. The preaching that feeds people has a great deal of what may be called *every-day religion* in it. It is in the best sense practical, for it controls the daily practice, and teaches people how to live. There is a lamentable lack, with many ministers, of knowledge of human nature and of the wants, temptations, and trials of their parishioners. These men are well up in theology, and Biblical criticism and religious literature of all kinds; some of them are walking encyclopedias. But to the living, active, working, laughing, weeping, and sinning world around them, they are well-nigh strangers. During the week their parishioners have been driving a pen or a plough, hammering an anvil, or pleading in a court-room, or up to their eyes in stocks, or sugar-casks, or cotton-bales. The women have been busy with their needles or their nurseries. When the Sabbath comes, they bring their every-day wants with them to church, even though they wear their Sunday clothes. They want preaching that tells them how to live and what to believe. They want plain, portable preaching that they can carry home with them. Doctrinal sermons? Yes, provided that it is stiff, vital, Bible doctrine, not in dry flour-barrels, but baked into Gospel-bread for every-day consumption. Truth, all divine truth they want, but not in hard, scholastic technicalities. Young men sometimes deliver "trial sermons before Presbytery" when they apply for licensure, that smell strongly of the class-room, and are garnished with such words as "predicate," "subjective," and "ratiocination." When they have learned to preach they will do with such fodder what Dr. Edward N. Kirk did with his first "six splendid sermons," they will stick it into the grate.

Sermons for every-day use will not only be Scriptural and spiritual; they will be simple in language. There lay one of the great elements of Spurgeon's world wide popularity and power. A discourse that a minister would not be willing to read to his boy of twelve years old, or to an intelligent servant in his kitchen, is not generally a safe sermon to take into his pulpit. A poor woman in the congregation of old Dr. Ashbel Green, of Philadelphia, once asked her pastor, "Dr. Green, what do you think is the great business of the shepherd?" "To feed the flock, madam," was his reply. "That is my notion, too, sir," said she, "and therefore I think that he should not put the hay up so high that the sheep cannot reach it."

The Presbyterian Review.

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Toronto, March, 29, 1894.

Church Service.

LAST week we published an article by Rev. P. McAdam Muir, B.D., of Edinburgh, on the Church Service Society and the Scottish Church Society which ought to prove of interest to our readers, as showing the drift of Scottish religious thought at the present time, and removing as it does what might have been a misapprehension on the part of many as to the distinctive aims of these important societies. That the movement for a brighter although, not a less devotional form of service has made itself felt may be gathered from the impression it has made on so doughty a champion of use and wont as the *Belfast Witness*, who discusses the efforts of the Scottish Church Service Society in the following trenchant style:—"Our Church service (though nowhere so cold and dead as it had become in Scotland) is cold and bald enough in many places. Nothing but the want of knowing any better would reconcile congregations to put up with it, even for one day. Singing there is which is not praise, praying which is not prayer, worship, so-called, which is not devotional, sacraments administered without the appropriate praises and prayers that should accompany; a general slovenliness and irreverence, not intended, of course, but all the same marring the whole service, obscuring the glory of Christ, and hindering the edification of His people. Is this picture exaggerated? Not in the least degree. Is it too much to say that amongst all the Church agencies and objects this improvement of Church worship is one of the very foremost in value? Would it be unreasonable to ask the Church Courts and Church leaders to take this great subject into their early and serious consideration? A committee on public worship should be appointed, and would, if organized, have plenty to do. We do not over here wish for anything Ritualistic or unscriptural. Moreover, we are in no danger from any such thing. But we are suffering from other and opposite evils. We want more glow of spiritual and devotional life in the service. We want a service in which the people join together and are worshippers, not mere listeners. We crave good singing joined in by all cordially, joyfully thankfully. We desire prayers carefully thought out by our ministers, not pious ramblings and misquotations of Scripture. We wish to have the sacraments observed with devout affections, and administered with every circumstance of impressiveness and reverence and edification. This is not an undue demand nor an unreasonable one. It is not an impracticable reform; it lies to every man's hand, and would grow easier every year. This improvement of the Church service is a people's question. Nobody

wishes to see collisions between innovating ministers and objecting people. The people as a whole are deeply interested. The religious life of the people and of their children is concerned. Ministers in many cases are compelled to move first. But it is not a minister's matter so much as a people's matter. Wherever the people get an experience of a warmer and brighter service they can never be reconciled again to dryness, coldness, and deadness. This fact settles the question. Spiritual life asks for a richer expression and expansion. The people at large need to have a larger share in Church worship. As education advances, the young people are prepared for a worship more reverent and seemly, more beautiful and impressive. If we do not provide such, they are strongly tempted to seek it elsewhere. With us they would get an earnest Gospel preached, while elsewhere the preaching is defective, if not injurious. Every nerve must be strained to keep our young people in their own Church.

A Few Reasons Why.

These are some of the advantages which would accrue from the Young People's Societies taking up the question of placing the Aged and Infirm Ministers' Fund on a sound, liberal basis:—

1. The first great gain would be that such work would be the means of furnishing a rallying point for the Societies. And it would be a great gain. It would imply co-operation of branches, with new impulses, new life, new vigour. It would bring the Societies together with a common purpose, a single object in view, a record to make in practical work, and as a correspondent, in another column, observes, that would quicken the life of the societies. It would bring about the consolidation of the societies. Up to the present there is a lack of coherence and organization. The forces would be turned to better account if there was a better organization with a feasible system of control. And there can be little doubt this would be brought about by the necessities of co-operation and systematic effort which a work such as the raising of the large fund would involve.

2. The societies would be brought into line and touch with *one* of the great and necessary schemes of the Church. It is admitted that there is too little knowledge, and because of the dearth of knowledge a lack of intelligent interest among the young, of the routine or business side of church affairs. Until members become managers or elders, they, as a rule, do not show much concern in the methods according to which church business is transacted, or much knowledge of the labor involved in the position of office-bearers. Much less do the young men. To work in accord with, or under the direction of a church committee, would give an insight into the workings of the church which would deepen interest in the high objects at which the church aims.

3. The advantages would not be one-sided. The good done to the recipients would be a matter of inestimable benefit. And coming from the hand of the hale and hearty young to the infirm and aged minister who has spent his strength in the service of the Master, it would be seasoned with the grace of great propriety and appropriateness. The connection would be a happy one. The feelings, the motives inspiring the effort would be of the highest character bringing in their train the double blessing, the sure portion of the cheerful, worshipful giver

Comes Again With Spring.

The conference held at Cleveland from which was issued a statement on the Briggs' case has been a fertile subject of remark and controversy in the religious press of the United States. A lawyer, Mr. H. Scott Howell, takes up the refusal to abide by the decision of the Church courts implied in the holding of a defiant conference, and treats it from a lawyers' standpoint thus:—"For over forty years I have been practising in courts of law, including the Supreme Courts of several States and of the United States. I have learned therein, when a question has been settled by the Supreme Court, to yield and respect it, whether I like it or not. As an elder in the Presbyterian Church for over thirty years, I have learned the same thing, and I expect to yield the same respect to the highest court of our Church that I do to the Supreme Court of the United States. I believe this principle of yielding obedience to constituted authority, whether in the home, the State, or the Church, is fundamental, and the duty of every Christian minister, elder, and layman." Against this blunt, matter of fact, deliverance, the pro. Briggs press has railed ad lib. The *Evangelist* airily argues:—"But we will not argue a point, when we have an arbiter that would be an end of all strife. Since all parties have unbounded confidence in the Supreme Court of the United States, why not take the question there? It will not be the first time that the Civil Courts have had to adjudicate in matters of the Church. More than once have they been appealed to to restrain the use, or abuse, of ecclesiastical power, when it may involve a title to property. Surely a lawyer of long experience can find some way to bring this cause before the Court of last resort. Let him then make his appeal without delay, and let us have a judicial decision: whether the General Assembly has a right to make a Creed for us simply by the vote of a majority: and to impose new Articles of Faith, which have no place in the Confessions that have come down to us from our fathers, as the authorized Law and Constitution of the Presbyterian Church; and whether, in case of refusal to accept these modern inventions, said majority has a right to subject the minority to the penalties of ecclesiastical discipline? If these questions could ever be brought before that august tribunal, it is just possible that even a veteran who has 'practiced in courts at law for forty years,' might learn something to his advantage, and return to the banks of the Mississippi 'a sadder and a wiser man.'"

Anonymous. A number of communications having been received for publication lately without signatures it is necessary to remind correspondents that the correct name and address must accompany all such letters in order that they may, if suitable, appear in our columns. But the names will not be published unless desired.

Sabbath Rest. Mrs. Drew, a daughter of Mr. Gladstone, has been giving to the public some account of her father's home life. Among other things, she says that if it had not been for his Sunday's rest, he would not now be the man he is. "Physically, intellectually, and spiritually," she says, "his Sunday has been to him a priceless blessing. Any one who enters his room in Downing Street on a Sunday, even during the height of the session, could scarcely fail to be struck by the atmosphere of repose—the books lying open near the arm-chair, the deserted writing table, the absence of

papers and newspapers. From Saturday night to Monday morning he puts away all business of a secular nature, keeps to his special Sunday books and thoughts, and never dines out that day unless to cheer a sick or sorrowful friend; nor will he ever travel on Sunday."

The Late Mrs. Macdonnell. The deep sympathy of the Church and of the community—for neither Mr. Macdonnell nor his late consort belonged exclusively to the Presbyterian Church—has gone out to the stricken pastor and his family in the hour of their sore bereavement. That the God of all true comfort may be very present to them and the sunshine of His grace warm their souls is the sincere prayer of mourning thousands.

Knox Collogo Closing. In connection with the closing of Knox College for the session, the Senate will meet at 7 p.m. on the 4th prox; the Board on the 5th at 1.30 p.m.; on the same day the closing exercises will commence at 3 p.m., when certificates and prizes will be awarded. On the same evening there will be a public meeting in West Church, when there will be addresses by Rev. Principal Caven, Rev. J. Somerville, and Rev. J. McD. Duncan. The annual Alumni meeting will be held on Wednesday the 4th, at 10.30 a.m., when officers will be elected and arrangements made for its jubilee.

Reception to Neal Dow. A "call" has been issued by temperance workers in the United States and Canada for a reception to Gen. Neal Dow, in honor of his 90th birthday, and for an international Temperance Congress at Prohibition Park, Staten Island, on June 3rd, 4th and 5th. The "call" is numerous and influentially signed and the reception and congress are likely to rank among the greatest temperance demonstrations ever held on the continent. The basis of representation in the Congress is as follows: Local organizations are entitled to one delegate to every twenty members; organizations representing less than a Province, five delegates each; Provincial organizations, ten each; National organizations, twenty each. Each delegate will be expected to present credentials, signed by the proper officer of the Society or Organization that he represents. General Dow is in cordial concurrence with the idea, and will make the Congress the occasion of a farewell address to temperance co-workers.

French Evangel. The following report it is hoped will receive the prompt consideration it so urgently calls for at the hands of friends of work among the French Canadians:—"At the General Meeting of the Board of French Evangelization on the 15th inst., the Treasurer's statement showed receipts for the ordinary fund to date to be \$17,174.05, and expenditure \$18,821.46, and also a careful estimate calling for \$6,675.00 before the 30th of April in order to close the year free from debt. The Board resolved unanimously to appeal for increased gifts to make up the sum asked for, and to earnestly request a prompt response from congregations and friends so as to be relieved from further curtailing this department of the Church's missionary work by withdrawing missionaries and discontinuing mission schools. To draw back now is most undesirable, inasmuch as there are several new fields which should be entered. By order, and on behalf of the Board, D. H. MacVicar, D.D., LL.D., Chairman; S. J. Taylor, Secretary.

CONCERNING THE HYMNAL.

BY H. PERCY BLANCHARD BADDECK, C.B.

The articles lately appearing in your valued paper regarding the Hymnal revision, have justly excited widespread attention. The controversy appears to be over the retention or addition of certain hymns—the eligibility of certain hymns, owing to their decidedly subjective or emotional character.

Some hymns are more in favor than others. Perhaps, from our present hymnal might be chosen: "Nearer My God To Thee," 174; "Lead Kindly Light," 200; "Onward Christian Soldiers," 223; "The Sands of Time," 281, and "Jesus Lover of My Soul," 179; This much from the Hymnal. Now from the more popular melodies from other sources, others might be chosen which will suggest themselves at once to anyone acquainted with hymns.

There must be some one or more reasons why these hymns possess such an extended attraction. They are not subjective, nor again are they all objective, yet they are universal favorites. Nobody has been iconoclastic enough to attack the words of No. 174. It seems part of one's religion, and sacrilege even to criticise it. True it is full of repetition and when sung, even more so than when written. As to No. 200, the words are within the suburbs of nonsense, that is to any but a learned man. No. 223, and others in the same strain, taken literally have materially assisted in producing the outward style of the Salvation Army. No. 281 is so full of metaphor that it requires more than a first glance to pass the beauties of expression and reach some of the even more beautiful thoughts. In No. 129, the longings of the trusting heart are clothed in simpler raiment.

It is true that these hymns are beautiful, but not everyone will admit that they, as compared with others more obscure, are surpassingly so. From a literary standpoint though, it is doubtful if any common factor exists to which can be ascribed their universal favor. The neglected element is the tune. Fifteen years in choirs, whether as a humble singer or as leader, has unfortunately left the impression on my mind, that the tune not the words is king.

Excelsior, Lux Benigna or Sandon; St. Gertrude, Ruthford and Hollingside, are all in their way gems of music. They have few equals and no superiors. To Mason, Dykes, Sullivan, is due their popularity. Fix these hymns to unpopular tunes, and they would be lost among the excellencies of the many others of their fellows. Again, it may be the stirring melody, certainly not the words which gave to "Hold The Fort," its day of popularity among a large class; so too "The Sweet Bye-and-Bye," "Shall We Gather," and may others.

This may be a new way of examining a hymn; the harmony rather than words. But that this is the true and actual way, although in theory the wrong way, a little practical observation will prove. In other words, while a critical congregation (or possibly with more truth a choir) will be satisfied to sing any obscure or involved hymn to attractive harmony; their taste will rebel against even the choicest literary expression to second rate or ugly music. Of course, fortunately, both first-class words and tunes are obtainable.

There are in our present Hymnal about seventy-five different metres, of these long, short, and common, 7, 6, 5 and 7's and their doubles predominate.

To the pastor the present arrangement of hymns according to their subject is a convenience; though almost the same result could be had from a subject index.

On the other hand, immediately it is admitted that the tune may be as much an object of search as the words, it becomes desirable to so arrange the book as that given a certain hymn; music of the character suited to those interested is subject to some range of choice.

By putting all hymns on the same metre together, and correspondingly the music of each metre by itself

above, and cutting the leaves between, enlarged freedom is obtained, though possibly at the expense of individuality; yet this latter to an extent could be preserved by indicating over each hymn the number or name of the tune suggested.

Another conclusion is, that with all the labor of the Hymnal Committee in getting together a superb collection of hymns: an equal labour in importance remains, namely, to get an equally magnificent collection of tunes. Tastes differ. Why some prefer "Lydia," to "Spohr," "Tell me the Old Old Story," to "Vox Delecti," "Sweet Hour of Prayer," or "Woodland," to "Worms," or "Intercession" or Garratt's "Onward Christian Soldiers" is not open for dispute. The fact remains. Out of thousands of hymns the Committee has selected a limited number; out of the ten or twenty verses of some of those selected, they might make a second pruning to reduce them to, say six single or four double stanzas, and so preserve unity of verse as well as unity of hymns in the Church throughout the Empire.

This would reduce the proposed Hymnal by half and so give that much more room for music. Then by scoring out about half of the German trash, even though to fill the space resource must be had to such plebeian harmony as is found in Sanky's 750; for instance, hymn 615, "Refuge;" or hymns 594, 588, 584, 575, 572, added choice and utility might result.

These are merely random selections from a small portion of the book. And above all, leave the old tunes in their popular binding; the rigidity of the interminable half note, kills the melody. The latter quality melody, not harmony is what attracts the young—at the same time an excess of "swing" detracts from the solemnity.

The work of selecting music is undoubtedly a big task; and if when the committee is about it, they could lay aside in a convenient spot, of the many tunes under their consideration, a few, that while good in other respects, are a little too long or complicated for congregational use; some energetic publisher might see his way clear to print as anthems what would be neither trash nor sacred dance music on the one hand, nor the extremely difficult or very long music, of the style of Mozart or Handel.

This would give as collateral to the Hymnal something in the nature of an authorized anthem book, the popularity of which, if reflecting the usual ability of the committee, would be undoubted.

The Sabbath comes to us week after week with so fair a gift in its hand, so gracious a smile on its face, so Divine an elevation in its heart, that it behoves us to make some preparation for so welcome a guest.

We do not fail to set our houses in order, and appoint our tables fittingly when friends whom we delight to honor are expected within our doors. There are days which we all keep with an extraordinary splendor, anniversaries, gala days, fete days. This seventh day festival comes to us from God Himself, the ever renewed expression of His gentle thought of us, His children. Can we do otherwise than greet it with joy and receive it with gratitude?

To prepare aright for the Sabbath we should lay our worldly cares aside. Even if the week has been full of disappointments, embarrassments and perplexities, we shall the better gain strength to enter on another wrestle with such cares and solitudes, by bringing serenity and patience to the Sabbath. This blessed interlude is meant as a truce to the week-day strife and struggle. Let us take the full benefit of it, with thankfulness in our souls. We are in peril of losing, as a people, our sense of obligation to God; our consciences are less sensitive than formerly on many points. We need to be toned up, and to have courage and the faith to hold fast to our blessed Sabbath day.

The man who has never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower without plucking it or knowing its value.

CHURCH PRAYER MEETING.

A Right Defiance.

A RIGHT DEFIANCE.—PS. XI. 1.—Think of the circumstances of this right defiance. Study the state of affairs. (1 Sam. xviii. 12-16, xix. 1.) Saul wanted them to slay David secretly. Then faint-hearted friends come to David advising him. They tell him to flee. They say, "For the foundations—the very substructions of the government—are destroyed; what hath the righteous wrought?" That is, what is the use of standing sturdily to duty and attempting anything amid plotting assassinations? Therefore flee.

But David makes answer, "Nay, I may not flee; not yet, at any event, has the time for flight arrived; I am in a position of trust; the thing for me to do is steadily to keep at my duty; and though all else fails, though the jealousy of the king maddens at me, and his emissaries plot against me, and in secret ways javelins are menacing me, I will be faithful and steady still." And so David strikes the brave note of a right defiance, "In the Lord put I my trust; how say ye to my soul, Flee as a bird to your mountain?"

Well, are David's circumstances and his need of a right defiance altogether so unlike the circumstances and need of men in our own day?

Frequently God's way leads through dangers—e.g., Daniel; the three Hebrews; Paul at Lystra. Dangers breed scares, and scares counsel—Flee as a bird to your mountain.

Sometimes what looks like necessity says, Flee from the right—e.g., I knew a man, with family dependent, who was without work and means, who could any moment get a lucrative position in the liquor business. Constantly his necessity urged, Flee from your notions of the right and take this position, tempting. Thank God, he did not; and in time another position opened.

Think of some of the reasons for such defiance which this brave Psalm sings of.

We should have such right defiance because the Lord controls. See what we have here—the Lord personal; the Lord holy; the Lord on His throne; and throne means control.

Also, according to the teaching of this brave Psalm, we ought to have such right defiance because the Lord knows. "His eyes behold." Our standing for the right is not unnoticed by the Lord.

We should have such right defiance because the Lord discriminates (v. 4). "His eyelids try the children of men." The eyelids are contracted when we wish to examine an object closely." God distinguishes.

We should have such right defiance because the Lord approves the righteous. The Lord trieth the righteous—that is, proves and approves him.

We should have such right defiance because the Lord disapproves the wicked (v. 5). "But the wicked and him that loveth violence His soul hateth."

Some practical suggestions.—The afore trust. Do you remember Christian and Hopeful in Despair Castle. "Now a little before it was day, good Christian, as one half amazed, broke out in this passionate speech, 'What a fool,' quoth he, 'am I thus to lie in a stinking dungeon, when I may as well walk at liberty. I have a key in my bosom called Promise, that will, I am persuaded, open any lock in Doubting Castle.' Then said Hopeful, 'That's good news, good brother, pluck it out of thy bosom and try.' Then Christian pulled it out of his bosom and began to try at the dungeon door, whose bolt gave back, and the door flew open with ease, and Christian and Hopeful both came out."

Therefore keep right. Thus did David. He was scrupulous as to his relations Godward, manward.

Therefore keep at duty. Thus also David did.

And so be sure all will come right at the end; and meantime the discipline will be invaluable. Thus also was it with David.

A right defiance against a mean and tempting wrong is always the wisest and the safest course.

Christian Endeavour.

Daily Readings.

First Day—"In whatsoever state."—Phil. 4: 10-19.

Second Day—Contentment and gratitude—Deut. 8:6-20.

Third Day—Our home is not here.—Heb. 13: 5, 6, 14-16, 20, 21.

Fourth Day—Envy of power.—Acts 13: 44-52.

Fifth Day—Envy of possessions.—1 Kings 21: 1-16.

Sixth Day—Envy's greatest crime.—Matt. 27: 11-18.

Seventh Day—Envy and covetousness; how to conquer them.—1 John 2: 1-11, 15-17.

PRAYER MEETING TOPIC, APRIL 8.—"Envy and Covetousness: How to Conquer Them," 1 Jno. ii, 1-11, 15-17. The source of envy and covetousness, Satan's antidotes to happiness and peace, is discontent; dissatisfaction with self and circumstances. It is a wholesome thing sometimes to be thus dissatisfied, but only when betterment is looked for in the right direction. Too often the sole result is an envying of those who are better off, and a coveting of the better things they enjoy. Such feelings embitter the life, exile peace, and debase self respect. What is the cure? Destroy the source. Drive out discontent. Be satisfied with Christ, then you will be able to look upon the better circumstances of those around you, and congratulate them on their successes in all sincerity, because you feel that in the possession of Christ you have more than a sufficiency for all your needs.

Now none but Christ can satisfy,
None other name for me!
There's love, and life, and lasting joy,
Lord Jesus, found in "—ee

REFERENCE PASSAGES:—Envy; Pro. xvi, 30, xxiii, 17. Rom. xiii, 13. 1 Cor. xiii, 4. Gal. v, 19-26. 1 Tim. vi, 4. Jas. iii, 14, 16, v, 9. Covetousness; Ex. xx, 17. Psa. x, 3, xxxvii, 16., xlix, 11-18. Jer. vi, 13. Matt. xiii, 22. Mark vii, 21. Luke xii, 15-34. Eph. v, 3-5. Col. iii, 1-6. Heb. xiii, 5. Jas. v, 1-3.

BRIEFLY PUT:—Envy may enter even Gospel preaching, Phi. i, 15. Some coveting is commendable, 1 Cor. xii, 31. Content cannot come from change of environment; it must come from change of heart, Psa. xvii, 15.

Means and Methods.

The Prayer Meeting Committee can make good use of the topic thoughts given weekly in the REVIEW under the heading "Briefly Put," by cutting them out and handing them a week before the meeting to some of their silent members, requesting them to make them the basis of brief comment at the coming service.

One way of getting the mere verse readers to say something is to ask them questions concerning the verses they read.

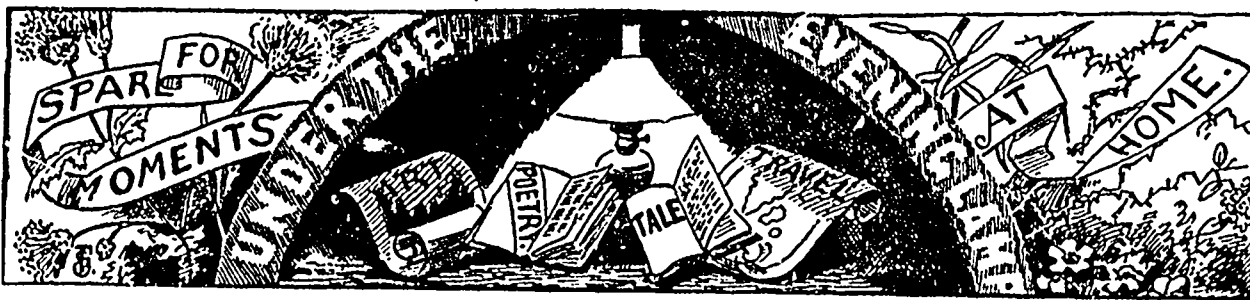
A Sunshine Committee in an Australian Society bought an invalid's chair which it loans to the sick. It was first used by an old gentleman who had not been out for six years.

Two cents a week for missions does not sound much does it? Yet if every Endeavorer were to give that much it would mean \$1,792,960 a year! Begin with yourself at once, and pledge all the other members you can.

The Canadian head-quarters at the coming Cleveland Convention will be in the Dunham Avenue Disciple Church

Nothing is easier than to complain, yes in almost every community are to be found some who have a conspicuous genius for complaining. We have heard of no one, however, who would take the prize over a woman whose pastor asked after her health, to which she replied dolefully, "I feel very well, but I always feel bad when I feel well because I know I'm going to feel worse afterwards."

No one will ever shine in conversation who thinks of saying fine things; to please, one must say many things indifferent, and many very bad.



AN ARTIST'S RAMBLE THROUGH LULWORTH COVE, DORSETSHIRE, ENGLAND.

Lulworth Cove, with its rock-girdled lap of blue sea, is a place quite unique of its kind. East and west along the south coast we may look in vain for so completely a land-locked inlet of the sea. Approached by water, it gives no hint of its existence until our boat is actually abreast of the entrance, so narrow and overlapping is the opening in the face of the jagged cliffs, through which the blue-green sea finds its way into the circular basin worn in the chalk during countless ages by the restless tides.



THE COVE.

Coming upon it from the land, and seen from the summit of one of the lofty downs, in the midst of which, gem-like, it lies embosomed, it is not the less striking. Only of late years has the strip of Dorsetshire coast between Weymouth on the west and St. Alban's Head on the east—and of which Lulworth is about the centre—become generally popular with the brethren of the brush. Turner knew it, as what paintable place did he not know? and Clarkson Stanfield knew it, and worked along it many and many a year ago. But its popularity as an artist's haunt is of comparatively recent date.

The best way of reaching Lulworth is by the South-Western Railway, stopping at the little by-station of Wool, the first beyond Wareham, and about eight miles short of Dorchester. Here a walk—or, if the explorer be fortunate enough to get a conveyance, a drive—of five miles will bring him to the village of East Lulworth. The way lies across a wildish bit of common, and then skirting the noble trees of Lulworth Park and Castle, the seat of the Welds, it emerges at some cross-roads upon the Downs. Turning to the right and west, and winding in amongst these "grand steadfast forms," the character of the country through which the road passes is completely changed. Beyond a few wind worn trees here and there, and some isolated, yet straggling copses, no foliage breaks the varied, rolling outline of the Downs; whilst glimpses of the sea are caught at the termination of some of their lowest valleys. Ever descending, and passing the little square-towered church, and away through the scattered thatched cottages of the village, with their patches of garden ground, old draw-wells, farm-sheds, and the like, the route gradually winds down to the margin of the cove, or stopping some yards short of this, brings up at the little inn named after the place. Towering hills rise on either hand, precipitous to the left, more gently sloping to the right, but everywhere

smooth and grassy, save where the top of a jagged cliff peeps up at intervals, and conspicuously the summit whereon the coastguard look-out stands with its flag-staff dominating the western side of the entrance to the little natural harbor. A fine coast and sea view is to be had from this spot, with the long flat line of Weymouth and the Chesil Bank, ending in the bold form of Portland, prominent on the western horizon. It is the coast, of course, which forms the attraction of this locality for the artist. Essen-

tially wild, bold, and irregular, much indented and varied in outline, it will supply him with endless subjects. Even here, at our very feet, to the right of the look-out, there is a grand and romantic mass of rest and fissured crag called "Star-Hole," probably on account of the star-shaped little arches at its base, through which the waves thunder and roar, into a second and miniature cove, oblong in form.

Much may be and has been done with this queer nook. As a mermaid's haunt, a smuggler's retreat, the wrecker's stronghold—for any such subject it would be available as a background or principal feature. Westward still, a big bluff juts out seaward, rising to a great height, surmounting which, by a sturdy trudge over the springy, sweet-scented, sheep-browsed grass, we drop into a finely sweeping bay of great extent. This is faced by perpendicular cliffs, margined alternately, according to the tide, with golden sand, silvery beach, or rich brown rock, and terminated at its western horn by an impassable and finely outlined round, crested crag.

This same bluff or crag, again, upon its western side, takes the shape of a majestic arch, pinnacled and pointed in the mass through which the orifice is worn, and once more becoming the breakwater of a cove, one side of which, however, is wide and open, trends away into another bay, this time ending with a sheer down white-faced cliff of enormous height known as "Whitenose." The natural arch aforesaid is called "Durville-Door," and will be regarded with great interest by every painter whose taste runs geologically, or towards the romantic.

In conjunction with the sheltered water upon its landward side, it makes a fine subject for study, sketch, or picture. Beyond Whitenose the coast softens in character, until by degrees it loses itself in low hills and the sandy flat shores of Weymouth Bay. The artist, therefore, clings to Lulworth Cove and its immediate neighborhood, and should now explore the cliffs and rocky shores to the east of it. For it may as well be said here, that beyond grand overlooks from the lofty downs, and a few isolated studies of old cottages and sketches of village bits, inland there is not



"THE CASTLE" INN.

AN ARTIST'S RAMBLE THROUGH LULWORTH COVE, DORSETSHIRE, ENGLAND.

much to hold him long. To the coast, then, he will inevitably give his attention, and amidst the varied masses of tide-worn boulders and seaweed-fringed rocks of fine color and form, quiet tide-left pools, furrowed sand and most picturesque beach and shore, he will find ample food for brush and pencil. Eastward the actual shore is more generally accessible than to the westward, when once the boundaries of the cove are passed. Less lofty and less perpendicular, many a rough-and-tumble path is to be found down to the beach, over the cliff, and so the deep, varied, and irregular indentations of the coast can be got at readily.

A breast of a spot hereabouts known as "Beacon Hole," several large groups of jagged, isolated rock run out to sea, looking like the ugly teeth of some skeleton mammoth, against and around which the angry waves roar and dash themselves furiously into clouds of spray. With a gale blowing from the south-east, nothing can exceed the wild grandeur and desolation of the scene that is here presented. Woo betide the hapless barque, beating up Channel, that does not give it a wide berth! The Bay of Warborough, of which this line of rock makes the western horn, and the valley running up from it, with the little streamlet finding its way to the sea, may be called the limit of the Lulworth sketching district. Beyond this, to the eastward, the cliffs rise again until they reach St. Alban's Head, and, as it were, form a natural barrier to our progress along the coast. Do we desire to explore yet further, we are obliged to strike almost inland, and mounting once more the billowy downs, find the aspect of the country gradually changing. Fine and extensive as are the views herefrom, however, our business for a little longer lies within the district of the more barren downland.

The shores of Lulworth Cove itself are sufficiently character-

down the narrow road to the beach. Lulworth village has not much claim upon the artist's attention. Emphatically, as has been said, it is the neighboring coast that induces him to make it a favorite haunt, and though chalk is the prevailing geological formation, it is sufficiently intermingled with others to give it plenty of color and variety, and though a considerable distance



DURDLE-DOOR.

off, it may be recommended as the wildest piece of coast scenery within easy reach of the metropolis. Throughout the summer months a little steamer makes excursions two or three times a week from Swanage or Weymouth to Lulworth Cove. In fine weather this is a delightful trip, as by no other means can a fair estimate of the boldness and grandeur of the coast scenery be arrived at. The approach and entrance to the Cove, as has been hinted, is especially striking, and has been likened to Balaclava in miniature. The way, however, is so narrow and treacherous that no attempt is ever made to run the steamer into the "blue basin," unless the sea is tolerably smooth, and the tide at its highest. For the sketcher desiring to take up his quarters there, this is not so easy or so rapid a method of reaching the spot as by rail to Wool, but from the picturesque point of view it is, of course, infinitely the better. Accommodation in the summer is not by any means certain to be found on a sudden, for the small inn is much frequented, and lodgings are scarce, for the simple reason that the cottages and houses are equally so. Lulworth is certainly not a place to go to with the intention of staying, unless arrangements for the purpose have been made beforehand.

As is the case, generally, on a wild unfrequented coast of this description, the sea-bird, in many of its varieties, abounds, and in the breeding season a rare spectacle is presented of feathered life all along the cliffy heights. The cormorant finds many a stronghold amidst the inaccessible crags and peaks of such places as "Durdle-Door" and



LULWORTH CASTLE.

istic, but do not present much "picturesque lumber," except for the few fishermen's boats, and that belonging to the coastguard, an odd shed or two, and the sparsely dotted houses that straggle

"Star-Hole," and coming round a headland suddenly in a boat upon the outer face of these, fine accidental incidents, appropriate to such scenery, may be seen arising out of the scare created



amongst these huge, weird, uncanny-looking birds. Almost at all seasons, too, the common gull makes the air sadly melodious with his call, or odd, short, little, sharp pipe; and with his bright wings caroles off gently into the sky and sea-tones the sometimes over-dazzling brilliancy of the white chalk cliffs. Puffins, kitty wakes, and the rest likewise abound, offering no mean addition by contrast to the general feeling of solitude which the region engenders; for though, in one sense, the absence of fishing-boats and their kindred incidents is a drawback to Lulworth from the artist's point of view, it is, in a measure, compensated for by the undisturbed tranquility to be found on every height, and in every bay and inlet. Beyond a solitary boatman occasionally to be observed hauling up or lowering his lobster-pots in some deep rocky creek, or the shepherd and his dog tending the flock that has wandered hurl upon the verge of the tall cliffs, and now and then the coastguard on the look-out, or passing between the



THE SPRING.

white-washed barracks, which, on this as along all our shores, peep up at intervals, there is no life going on. The "fisherman's boy," or the "sailor lad," is a rarity in this sequestered district, and, except in an odd instance or two, there is no sea-faring population to give it much attraction in the eyes of a figure-painter. Nevertheless it may be added that Mr. Millais spent several weeks here painting his notable picture of "The Romans leaving Britain"; but he, to be sure, did not select that black-eyed, dark-haired beauty, or the stalwart Roman warrior, her lover, from the natives.

Doubtless it was again the fine outlook upon the irregular coast and open sea, the background to his incident, that drew our eminent painter to the spot, and so finally we come back to the fact that it is to cliffs and sea and rocky, wild, bold shore that the artist, who would make Lulworth his headquarters, must look for his subjects.

For the Sabbath School.

International S. S. Lesson.

LESSON II.—APRIL 8.—GEN. XXXVII., 1-11.

Discord in Jacob's Family.

GOLDEN TEXT.—"See that you fall not out by the way."

A GLANCE AT THE INTERVENING HISTORY.—Eleven years had passed since the return of Jacob from Padan-Aram, and his deliverance from Esau. He first dwelt near Shechem, and here showed his enterprise by digging a famous well in the valley between Mts. Ebal and Gerizim, that is still known by his name, after thirty-six centuries. Driven from this place by a fierce collision of his sons with the Shechemites, Jacob went to Bethel, where his first great distress had been relieved by a divine vision, marking an era in his life. He refreshed his soul with the memory, and set up a pillar for a memorial. Proceeding southward he had gone only as far as Bethlehem when a great sorrow fell upon him. His beloved Rachel died in giving birth to a son whom she named Benoni, "The son of my sorrow," but his father named him Benjamin, "the son of the right hand," his comfort and support. Jacob still continued his southward journey, and came to Hebron where his father Isaac was still living old and feeble. His death is recorded in this connection because it was the natural completion of the story in chapter xxxv. But he lived several years after the events recorded in to-day's lesson.

THE FAMILY OF JACOB. THE OLDER SONS.—V. 1. And Jacob dwelt in the land. At Hebron (37: 14). The ten older sons of Jacob were separate in many ways from the two younger ones, who were the comfort and joy of Jacob's old age. They differed greatly in age, and still more in character, and were often the cause of trouble and sorrow. "The readers of Gen., chap. 34, 35, 37, and 38, will see that they were 'hard boys.' Especially do the worst elements of depraved character appear in their treatment of their younger brother Joseph."

The circumstances which tended to produce this character. (1) They were brought up during the active worldly career of Jacob, when he was carrying out his shrewd plans for worldly wealth. So that the home training and influences were not the most favorable to piety and morals. (2) Their relatives in Haran were none too pious. They came in contact with an immoral heathen community. This contamination is shown incidentally by the command of Jacob when he was going from Shechem to Bethel, that his household should "put away the strange gods that are among you," (32: 2). (3) "Their shepherd life took them into distant parts of the country, and seems practically to

have removed them much of the time from home and its domestic influences." Bickering, quarrels, selfishness bad temper, bad conduct are almost certain to ensue.

Mark the unconscious influence or atmosphere of the family, which in the worldly position of its history affected the older children. Every family has this unconscious influence, this moral atmosphere, and it is the most powerful influence in training the young. It is either a moral malaria preparing for every outbreak of vice, or is like the mountain breezes, or the sea air invigorating the soul.

JOSEPH THE BOY. GERMS OF CHARACTER.—V. 2. The generations of Jacob. This is plainly the beginning of a new document or story, put in its place after the story of "The Generations of Esau" in chapter 36. (1) Joseph was born in Padan-Aram, B. C. 1735. He was Jacob's youngest son, except Benjamin, who was but a little child at this time. (2) *His training.* Joseph could not have been more than six or seven years old when the family removed to Canaan, so that he had been brought up under better influences than his brethren; the atmosphere of the family in Joseph's childhood was far better than when the elder children were young. Then probably Jacob gave more time to the training of his younger son, and kept him more under his own influence; and Joseph inherited better tendencies from his mother. (3) *His character.* Joseph seems to have been a truly pious young man, bright and cheerful, active and trustworthy, earnest to do good and make others good, full of wise common sense, and of great business capacity. "He had Abraham's dignity and capacity, Isaac's purity and self-devotion, Jacob's cleverness and tenacity." He seems to have been handsome, strong, vigorous and attractive, a gentle, noble boy. The fact that his mother was dead, and his brothers were unfavorable, would throw him upon his own resources and develop his character early. No wonder that his father loved and trusted him, and put him forward. These characteristics were, of course, but partly developed in him, but the elements of his future career were there.

JOSEPH AT WORK.—And was feeding the flock. He was a shepherd like his brothers who were dispersed in detachments over the large extent of country occupied by Jacob's cattle, sometimes as far as Shechem, fifty miles; and Dothan seventy miles from their Hebron home. The lad was with the sons of Bilhah, and . . . Zilpah. These secondary wives of Jacob being the servants of Leah and Rachel, were probably Syrians. Their sons, therefore were of a wilder race than their brothers. As to Joseph's connection with them (1) They were shut out from rivalry with him as heir to the birth-right, and headship of the clan, for this would naturally fall to Reuben the eldest son of Leah or to Joseph the eldest son of Rachel.

Mission Field.

Boys' School at Mhow.

MHOW, Feb. 14th, 1894.

MY DEAR REVIEW.—The Mission High School in Mhow held its annual distribution of prizes a few days ago in the large new building which we hope will ultimately become the home of the school. This is the first public demonstration we have held in connection with the boys' school, and we were naturally a little anxious as to its success. Major-General Anderson, C.B., who is in command of Mhow station, took the chair, and his deep interest in the mission and its work is shown by the address he gave us; he mentioned facts connected with the early history of the mission which were quite new to me, and which he had observed when stationed in Mhow years ago as a young officer. Among the audience were Major Hay, in command of the artillery, the church of England chaplain, the General's Aide-de-camp, and others, besides native gentlemen and the parents of the children. The boys behaved splendidly, and their recitations in English, Hindi, Urdu and Persian were well rendered considering the circumstances. Their singing though perhaps not quite equal to that of the girls was very good. The General kindly distributed the prizes, which consisted chiefly of Bibles and religious books for the larger boys, and useful articles sent from home for the smaller boys.

The Mhow school had the honor this year of taking the first prize in the Middle school and the first, second, third, fourth and fifth prizes in the Lower Vernacular school in the competition among the mission schools for the Murray Bible prize. Handsome Bibles and interesting books were given as rewards to these boys. Yours faithfully,

NORMAN H. RUSSELL.

Kingston Presbyterial W.F.M. Society.

THE annual meeting of the Woman's Foreign Missionary Society of the Presbytery of Kingston was held in St. Andrew's church, Gananoque, on Wednesday, March 14th, at ten o'clock. A good number of delegates and friends were present. Mrs. Byers, the president, being in the chair, opened the meeting and was assisted in devotional exercises by Mrs. Donald Ross, Kingston, and Miss MacKay, Belleville. After the reading of minutes and roll call, the reports of auxiliaries and mission bands were read by representatives from the different societies. The following officers were elected: Mrs. Byers, Gananoque, president; all presidents of auxiliaries to be vice-presidents; Mrs. Clarke Hamilton, Kingston, treasurer; Miss Fowler, Kingston, secretary. Mrs. Vankleek, president of the St. Columbia auxiliary, was appointed to represent the society at the annual meeting to be held in Ottawa in April. Mrs. Houston, of Kingston, opened the afternoon session with devotional exercises. The reports of the secretary and treasurer were read, showing that increased zeal and liberality have characterized the society this year. Four auxiliaries and two mission bands were organized, making in all 26 auxiliaries and 9 mission bands, with a membership of 558. 450 copies of the Monthly Letter Leaflet were subscribed for, and in addition to these a large number of prayer cards and other publications were distributed. 880 lbs. of clothing were sent to Crowstand Reserve, and Rev. Mr. Whyte, the missionary at Yorkton, in acknowledging the gift expressed to the secretary his sincere thanks for the very bountiful supply that had been provided. \$1,335.36 were contributed. Freight expense to the North-West was \$31.25, which leaves \$1,304.11 to be sent to the Foreign Mission Board. The following donations were received: Mrs. Charles Shibley, Harrowsmith, \$50; Deseronto Woman's Missionary Society, \$20; Miss Maitland, The Ridge, \$10; Mrs. Bickner, Willettschulm, \$1. Mrs. Byers, the president, gave an interesting address and urged on all present to aid in bringing in new members and increasing the work among the women of the Presby-

tery. Kindly greetings were extended by representatives of the Methodist W. Missionary Society, Baptist Mission Circle, Methodist Mission Band and W.C.T. Union. A conference on how to increase membership and interest was engaged in by many of the delegates, and many members from other societies, and also methods for profitably conducting societies were suggested. Mrs. Dowlsley, wife of the Rev. Mr. Dowlsley, who laboured in China in connection with the Church of Scotland for many years, addressed the meeting. In a charming manner Mrs. Dowlsley described the dress, customs and employment of the women. The work of starting a girls' school there was begun and carried on successfully by Mrs. Dowlsley. Mrs. Smellie, Hamilton, gave a thoughtful and instructive paper on "Christian Instrumentality." A cordial invitation was given to the society to hold its next annual meeting in Balloville. In the evening, at half-past seven, a very excellent and interesting entertainment was given by the children of the Helping Hands Mission Band, under the direction of their president, Mrs. Byers. The missionary concert was greatly enjoyed by the delegates present, and no doubt many new ideas in regard to instructing and interesting children in Foreign Mission work will be carried out in other towns and also in many scattered neighbourhoods. Songs and recitations were given by the little ones, who showed themselves well acquainted with mission work in the New Hebrides. Finally a model of the mission steamer, "Dayspring," was brought in by twelve stalwart sailor boys, and this vessel received the contributions of the children. Collection in aid of Presbyteria expenses, \$22.

Message from Mexico.

DEAR REVIEW.—My former letter aimed at giving some idea of our annual missionary conference lately held in Mexico City, leaving the city itself as a subject for this.

Mexico City is a place of unusual importance and interest, being not only the capital and largest city of the Republic, but the balancing pivot of Mexican history—a history which reads more like remarkable fiction than simple fact. Being located in the lovely valley of Mexico, one may cast his eye along the streets in any and every direction and see magnificent mountains, some of which persist in hiding their heads among the clouds. Of the 330,000 inhabitants there are said to be several thousand English-speaking people. After familiar acquaintance with typical Mexican towns one feels as well as sees a great contrast. The observer notes that there are buildings of a modern cast, stores which will compare favourably with those in our large cities at home; many people with business-like step and very respectable dress, well paved streets, numerous cabs, and even bicycles. To such an extent has this city become Americanized that one almost imagines himself suddenly transported to a home town. The plazas and public gardens are what some of our dear young ladies at home would unhesitatingly pronounce, "perfectly lovely," and in this case, at least, we are forced to admit the appropriateness of the term. Think of the lovely walks among tropical trees and plants, some of which are gradually dispensing with their old garments, and clothing themselves with new at the same time; the birds of beautiful plumage and sweet song; calla lilies, roses, violets, etc., in full bloom, gushing fountains, green grass, warm sun, refreshing shade, etc., agreeably combined and you will likely be on friendly terms with strong adjectives. For the first time I have seen the coffee plant and taken oranges from the tree.

Our visit to the aristocratic suburb of Chapultepec was full of interest. On the summit of the almost perpendicular rock, probably over 500 ft. high, is a large castle. Soldiers guard the entrance to this. The President has lately been making his home here and only a privileged few are allowed to enter. From this elevation a splendid view of the city, valley, lakes, and snow-capped mountains can be had. In the

side of this remarkable rock is a spring supplying the city with drinking water. In the natural parks surrounding the base are magnificent cypress trees draped with a beautiful silver grey moss, which has a charming effect. A walk or drive among these trees is delightful beyond expression. Here one almost imagines himself among the "cedars of Lebanon," or "the big trees of California." Let me make special reference to one of these known as "Montezuma's tree," said to have stood for several centuries. In round numbers its height is 200 ft. The diameter at the stump is about 16 ft. and circumference 45 ft. Although all is calm and peace in these lovely grounds, one's mind goes back to the time when this imposing rock was surrounded by a lake and held by a warlike Aztec tribe, who made frequent excursions into the surrounding country for captives to be offered in sacrifice on the summit to their favourite god. The mind of the thoughtful leaps forward a few centuries to witness in 147 the successful attempt of the American soldiers to capture this strong fort and give a decisive turn in favour of "Uncle Sam." We hasten to visit Guadalupe, another interesting suburb in the opposite direction from the city. This is the Mecca of Mexico, and contains the shrine of the patron saint and goddess of Mexico. To this place pilgrimages are periodically made by devoted children of the Church, who travel for miles on their knees. Great in the eyes of millions is Diana of the Mexicans. She is adored as the mother of God, and from many receives more than her share of adoration, or in other words much more than "The Father," or God Himself.

We turn from many interesting facts and features to look at the snow-clad volcanoes Ixtacchuatl and Popocatepetl, nearly 17,000 and 18,000 ft. respectively. The higher one—Mount Popo—as it is called, rises about 11,000 ft. above the valley of Mexico, and 5,000 ft. above the line of perpetual snow. It is about 50 miles from the city, and appears to rise gradually to a point. At times the top is buried in the clouds or appears above them, and at other times the base and summit are apparent, while clouds obscure the centre. Imagine yourself in the summer heat of the valley looking upon this piece of creative handiwork when free from its floating companions and when the rays of the declining sun pass over your head and strike the glistening snow. I am reminded of a good old Scotchman's remark, "What thundering big shovelfuls these young preachers do take." Well, the shovel must be emptied however ungracefully or abruptly—so I proceed.

Being on great historical ground we may assume a meditative attitude appropriate for closing. While gazing upon the house once occupied by Cortez, the bloody scenes of the conquest naturally rise to sudden view. We look with absorbing interest upon monuments of ancient Aztec civilization. The Calendar Stone, 12 ft. in diameter, indicating a division of the year into eighteen months of twenty days. The many stone gods in form of man, lower animal or feathered rattlesnake, or all combined, though the snake is the favourite god. Last, but not least, we look upon the huge Sacrificial Stone, wonderfully carved, and on which doubtless many, many thousands of human victims were bound, while their hearts were cut out and offered in sacrifice to the gods. Leaving the conquered and ill-treated Aztecs we move down the line of history and look into the uplifted faces of mummified victims of the Spanish Inquisition, who, when alive, were built into the walls of convents. We walk in the beautiful alameda of the city, and recall the fact that our feet are on ground where victims of this same cruel and blood-thirsty institution were publicly burned at the stake.

Imagine, if you can, the feelings of the missionary who views and silently meditates upon the blank and cruel heathenism of the long past as represented by these instruments of sorrow and death, recalls the treatment of heretics at the hands of the conquering Church, which marks little, if any, improvement, beholds as a living witness

the same intolerant, though restrained spirit of persecution, the dead formalism, prejudice, ignorance, superstition, immorality and oppression of the present; and hope by the grace and help of God to be instrumental in bringing this deluded, dead and dying people to a saving knowledge of Jesus Christ our Lord and Saviour. Brethren, help us with your prayers.

JAMES A. DODDS.

ZACATECAS, Mexico, March 5th, 1894.

Church News.

In Canada.

MR. MORRISON has resigned the charge of Cavan church and North Dawn.

CHATHAM Presbytery has nominated Dr. Hattaby, of Chatham, as Moderator of the Synod of Hamilton and London.

THE Presbytery of Sarnia has nominated Rev. Dr. MacKay, Formosa, for the moderatorship of the General Assembly.

SPECIAL services were held at Blakeney on the 11th by Rev. P. K. Mitchell, of Almonte, Ont., followed on the 12th by a tea meeting.

THE annual Sabbath school convention for Prince Edward County was held at Picton on the 12th and 13th inst. The meetings were very successful.

ON the departure of Rev. J. F. Forbes from Green Hill and West River, Picton, for a new field, he was presented with a testimonial of the esteem of his old parishioners.

REV. MR. BRADLEY has accepted call from Alvinston; induction will take place on 27th inst., Mr. McKee to preach, Mr. McDiarmid to address the minister and Mr. Currie to address the people.

REV. NEIL McPHERSON, M.A., has accepted the call from Petrolia; ordination appointed 20th April, Mr. Eadie to preach, Dr. Thompson to address the minister and Mr. McKee to address the people.

THERE was a large gathering of the congregation of Kingsbury met at the manse to have a social time and bring to their pastor, Rev. J. McClung, and his family, a handsome donation of money and produce as a token of their appreciation of their labours among them. After spending a pleasant evening they dispersed, all feeling much the better for having made others happy.

AT a *pro re nata* meeting of the Presbytery of Lindsay held at Sunderland on the 19th inst. a unanimous call was presented from the congregation of Sunderland and Viscount in favour of Rev. George McKay, Queensville, in the Presbytery of Toronto. The call was sustained and ordered to be transmitted to the Toronto Presbytery for speedy action.—P. O. McLKOB, Clerk.

AT the annual meeting of the Listowel congregation some interesting figures were presented. The session report showed sixty additions to the membership roll, less nine by death and removal, now leaving, after the purgation of the roll, a total of 349. The report of the general fund showed total net receipts during the year \$2,672.22. Plate collections and pew rents showed respectively a gain of \$148 and \$340 over previous years. Mr. Brock, treasurer of the building fund, reported \$1,000 paid in during the year. Mr. Donaldson, treasurer of the special fund, for reducing the debt by about \$1,000 a year, reported the scheme inaugurated about Nov. 1st last, to have collected at date of meeting \$-98. The retiring church managers Messrs. J. Livingston, T. L. Hamilton, and G. Y. Donaldson, were re-elected. Messrs. W. Thompson and R. McMillan were appointed auditors. To sum up, the standing of the congregation showed about \$4,200 net collected from all sources, of which \$283 was devoted to missions. The assets over all liabilities show over \$11,000, and fully \$1,000 in better shape than a year ago. After the meeting, closed by devotional exercises, the ladies of the congregation treated all present to coffee and cake.

ON the evening of Sabbath, the 18th inst., at Stewarton church, Ottawa, after an able and appropriate discourse by Rev. R. E. Knowles, B.A., pastor, on service for Jesus' sake, and in presence of a large congregation, two new elders were added to the kirk session of this growing and prosperous church, by the induction of Mr. James J. Campbell, formerly an elder of Knox church, Regina, and the ordination of Mr. Henry L. Wood, by the laying on of hands of the session. Both gentlemen having received the right hand of fellowship from their colleagues were fittingly addressed by the moderator on the responsible duties to which they have been unanimously called. It is a matter for congratulation that the new elders are so eminently qualified for active work in the promotion of the Master's cause.

ON Friday evening of last week, occurred at St. Paul's church, Toronto, one of those pleasant incidents which tend to bind pastor and people more closely together. Rev. Mr. and Mrs. Martin were invited to a congregational "At Home," where they were completely taken by surprise when Mr. Greig, one of the session, acting as spokesman, asked their acceptance of a handsome walnut secretary as a slight token of the congregation's appreciation of their decision to remain with them, instead of accepting the call to East church. Mr. Martin spoke briefly of the strong attachment he felt for the people of St. Paul's, among whom he had labored almost since the inception of the work, and thanked them for their uniform kindness culminating in the splendid gift. An address from Rev. Wm. Burns, and an hour's social intercourse brought to a close one of the pleasantest evenings the congregation has ever had. The work of this young charge is in a most hopeful condition, and promises a speedy and steady development.

THE regular annual meeting of the Kildonan congregation was held in Kildonan West school house on Tuesday, January 29th, the Rev. William McKinley, pastor of congregation, occupied the chair, and Robert McBeth acted as secretary. The meeting was opened with reading of Scripture, singing and prayer. Minutes of last annual meeting, and also of a special meeting held July 20th, were read and adopted. Mr. James Harper, treasurer of the managing committee, reported showing that \$1,368.96 had been received from all quarters during the year and that \$1,557.90 had been expended, leaving a balance on hand of \$11.06. The report showed that there was due the sexton \$17.50, and the Imperial Bank \$200; total liabilities \$217.50. The report was received and adopted. Mr. William Fraser, treasurer of the trust committee reported, showing a balance on hand from last year, \$232.61. Received during the year, \$162, expended during the year, \$106.35; balance a hand, \$388.26. Mr. Fraser also submitted on statement of investments, showing the assets of the congregation to be \$3,164.37. Report was received and adopted. Mr. Fraser, from the cemetery committee, reported that \$45 out of the trust funds had been expended in cutting grass, and otherwise keeping the cemetery in proper condition. The report of treasurer of the Missionary Association, R. McBeth, showed that about \$200 had been collected and allocated to the various schemes of the Church. The Moderator of the kirk session read a statement of the work of the congregation during the past year. The statement showed that there were 58 families connected with the congregation, and 118 names on the communion roll, 12 were received into the fellowship of the church during the year. The general work of the congregation was in a very satisfactory condition. The utmost harmony prevailed. The office bearers were faithful; also Sabbath school teachers. The young people's Society of Christian Endeavor was proving to be a means of benefit to all connected with it. The Missionary Association did good work. Faithful work was done by the choir. The retiring managers, Messrs. Peter Kaufman, T. H. Gunn and W. Matheson were re-elected. A vote of thanks was tendered to the leader and members of the choir. Meeting closed with prayer.

THE annual congregational meeting of St. John's Presbyterian church, Medicine Hat, N.W.T., was held on 31st January. There was a large representation of the congregation present. After devotional exercises by the minister, Rev. Chas. Stephen, M.A., the congregation appointed Mr. Wm. T. Finlay, J. P., representative elder, as chairman. The various reports were then submitted and approved. The Sabbath school report was presented by Mr. Finlay, who has been for some years superintendent. \$10 were given by the school towards Foreign Missions, \$5 towards Presbytery fund, and \$10 towards church finances. The Bible class had contributed \$3.50 to Manitoba College and \$1.50 toward Aged and Infirm Ministers' Fund. The treasurer's report showed the congregational finances to be in a fairly healthy condition. Through the efforts of the Ladies' Aid (Mrs. John H. Spencer, president), the sum of over \$300 had been handed to the managers towards reduction of church debt. The total payments to schemes, \$70; on strictly congregational purposes, \$1,188.78; on church and manse, \$366. The choir has been recently re-organized, under the superintendence of Mr. Tweed, with the accession of several new singers. The choir has contributed very much to the comfort of the worshippers in perfecting the praise of the Lord. The following managers retired according to rotation but both were re-elected. Messrs. Hargrave, secretary, and Stewart, treasurer. The average contribution toward stipend per communicant was \$15.17. The pastor brought the proceedings to a close by a few words of thankfulness for the past and encouragement for the future, after which the congregation sang "Blest be the tie that binds our hearts," and were dismissed with the benediction. The Sabbath services are: Bible class at 10.15 o'clock, morning service at 11 o'clock, afternoon service at 15 o'clock (8 miles east at Dunmore), evening service at 19.30 o'clock. The Sabbath schools meet at 15 o'clock in Medicine Hat and 14 o'clock in Dunmore.

Presbytery of Hamilton.

THIS Presbytery met on the 19th and 20th days of March. The first day was spent in conference on the reports on Sabbath observance, systematic beneficence, Sabbath schools, and the state of religion. The subject of Temperance was considered on the second day. Resolutions were passed in the interests of all the matters referred, and decided improvements in several respects were reported. Hagersville was erected into a supplemented congregation. Committees were appointed to consider a rearrangement of the fields (1) connected with Chippewa, Port Robinson and Crowland, (2) around Smithville, St. Ann's, Wellandport and Muir's Settlement. The progress in the eastern part of the Presbytery is marked and hopeful. Commissioners to the General Assembly were appointed, viz., Geo. Burson, W. P. Walker, J. Murray, J. Laing, R. J. Laidlaw, J. G. Shearer, D. B. Marsh, W. H. Geddes, J. W. Mitchell, R. H. Abraham, J. Crawford, ministers: W. McClure, Geo. Elliott, Ad. Laidlaw, J. Charlton, F. Reid, R. A. Thomson, G. A. Young, Alex. Davidson, R. McQuene, J. Ogilvie, Geo. Rutherford, elders. Rev. Dr. O. L. MacKay, of Formosa, was nominated as Moderator of Assembly. A call from First Church, Brantford, to Dr. Abraham was laid over till an adjourned meeting. Rev. T. A. Tinkham, formerly Baptist minister at Port Colborne, applied to be received as a minister of this church. The clerk was instructed to issue circular letters. The remits of Assembly were laid over till the May meeting.—JOHN LAING, Clerk.

Presbytery of Sarnia.

THE Presbytery of Sarnia held its usual quarterly meeting in St. Andrew's church, Sarnia, on the 13th inst. Rev. Mr. Lochod was appointed Moderator for the next six months, and took the chair. Dr. McKay, of Formosa, was unanimously nominated Moderator of next General Assembly. The next ordinary meeting was appointed to be held in St. Andrew's church, Sarnia, on first Tuesday in July at 10 a.m. Reports from congregations as having held missionary meetings during the winter were read, show-

ing that gratifying results had followed these gatherings. Mr. Cuthbertson reported that on the 22nd of February he had moderated in a call at Petrolia which was enthusiastically and unanimously in favour of Rev. Neil McPherson, a licentiate of this Church, promising \$1,600 with manse and a month's holiday. The call was sustained and accepted. Mr. Graham intimated that on the 27th of February he had moderated in a call at Alvinston to Mr. Bradley, of St. Thomas, in Pembina Presbytery in N.D. The call was sustained and accepted. Leave was granted to Parkhill, Burns Church, Camlachie and Oil Springs to have calls moderated in there before next meeting if required. Applications from Mr. Livingston, of the Methodist Church, and Mr. Harvey, of the Baptist Church, for admission as ministers of this Church were received. It was agreed to appoint Messrs. Currie, Jordan and Graham, with their elders, to meet Mr. Harvey; and Dr. Thompson, Mr. Nichol and Mr. Eadie with their elders to confer with Mr. Livingston as directed by the General Assembly in such cases and report during meeting of Synod, and in the meantime if satisfied to grant employment to these brethren if required. The Presbytery proceeded to elect delegates to the General Assembly; Messrs. Nichol and Houston were appointed scrutineers. The following were elected by ballot:—Mr. Currie and Mr. Cuthbertson; Dr. Thompson and Mr. Pritchard, in order of the roll. Mr. Currie on behalf of the Home Mission Committee read the half yearly report from 30th of April to 1st of October stating claims for past six months and claims for next six months, was received. In connection therewith, it was agreed to ask for Mr. McRobie's services at Marthaville and a suitable labourer at Inwood and stations, Plum Creek and stations. The reports were adopted. Mr. McKee, on behalf of Committee on Temperance, gave in an excellent report on that question. Mr. Graham, on behalf of the Committee on the State of Religion, gave in an encouraging report. Mr. McDiarmid gave in a partial report on Sabbath Schools. The report was remitted to the committee with instructions to procure further information and forward the same to the convener of the Synod's Committee on that question. The Presbytery resolved to hold a public meeting in Albert street church on the evening of the July meeting and discuss these questions; Mr. Jordan to lead on Temperance; Mr. Cuthbertson to open the discussion on the State of Religion and Mr. Graham on Sabbath Schools. The meeting was closed with the benediction.—G. CUTHBERTSON, Clerk.

Presbytery of Winnipeg.

THE Winnipeg Presbytery met in Manitoba College on the 13th of March. There were present Rev. A. Matheson, moderator, fourteen ministers and eleven elders. Rev. Mr. Matheson's term as Moderator having expired, Rev. W. M. Ormand, of Keowatin, was elected moderator for the next six months. Rev. Dr. King presented the names of three students who asked to be certified as entrants to the study of theology: J. L. Small, B.A., H. J. Dempster, and W. McKenzie, also five students who ask to receive standing as catechists and to be recommended to the Home Mission Committee for service. They are Messrs. Armand Hartley, Wm. Stitt, D. Matheson, J. Buason, J. Johannsen. The cases of these gentlemen were referred to the committee on examination of students which, at a later stage reported in their favor and they were received. Mr. W. B. Tate, formerly of Belfast and latterly of Toronto, was also received as a student and recommended for mission work. A communication from the congregation of Morris was presented, asking that the congregation be allowed to give a call to a minister. The request was supported by Mr. John Brown, representative elder of Morris, who stated that the congregation was unanimous in its wish to have the permanent services of Rev. Bryce Innis, who is now temporarily in charge, and that a subscription list to the amount of \$600 had been secured towards his support. The request

was granted to take effect after the necessary preliminaries are arranged by the Presbytery. The Presbytery is entitled to send five commissioners to the next general assembly, which meets next June in St. John, N.B. It was agreed to choose two from the roll by rotation and three by ballot as follows: Rev. R. G. MacBeth and W. McKay Ormand, by rotation; Revs. Dr. Bryce, Jos. Hogg, and C. B. Pitblado, by ballot. The following elders were selected by open nomination. Prof. Hart, Chief Justice Taylor, D. Sinclair, Colin H. Campbell, D. McArthur, (Emerson.) Rev. Dr. Bryce presented the report of the Home Mission Committee. It was considered at length and arrangements were made for carrying on work during the summer months. The annual report of the Presbyterial W. F. M. society was laid on the table with accompanying documents. The Presbytery expressed its satisfaction at the evidences of missionary interest shown by the society, and appointed Rev. Prof. Hart and Rev. Joseph Hogg as representatives from the Presbytery to convey to the meeting of ladies in Knox church that evening the congratulations and good wishes upon the result of their labours during the year.

THE NIGHT SESSION.

Rev. Prof. Baird presented a report on finance and statistics, which reviewed the returns for 1893 that had been sent in by congregations and mission stations. The report concluded with the following recommendations, which were agreed to: (1.) That the Presbytery urge upon its ministers and missionaries to give an opportunity to congregations to contribute at least once a year to some of the schemes of the Church. (2.) That the Presbytery, while admitting the right of the congregation to apportion money as they please to the schemes, enter into correspondence with the sessions of certain churches named to discuss what methods are employed to bring the schemes in general and home missions in particular before the attention of their congregations. Mr. Hogg resigned as Moderator of Point Douglas church session, and in accordance with the request of the people, Rev. Prof. Baird was appointed in his place. The following resolution, with reference to the withdrawal of Rev. Jas. Lawrence from regular service, was submitted, and it was ordered that a copy be engrossed in the minutes and another copy be sent to Mr. Lawrence: The Presbytery, on the retirement of the Rev. James Lawrence from the pastoral charge of the Emerson congregation, expresses its regret that failing health should have led to his resignation; the Presbytery of Manitoba having taken the necessary steps for the setting apart of the work of the ministry of Mr. Lawrence in 1883, this Presbytery expresses its appreciation of the ten years of service rendered by Mr. Lawrence. The Presbytery further desires to place on record its high estimate of his Christian character, powerful influence on the side of right, and faithful work as a preacher and pastor in Stonewall and Emerson, and trusts that Mr. Lawrence may be spared for further service in the Master's cause. Rev. J. W. Pennan, minister at Dominion City, resigned his charge. The Presbytery agreed to notify the congregation in its interests and a special meeting of the Presbytery will be held in Dominion City on Monday, April 2, to consider the matter. Revs. Jos. Hogg, Wm. McKinley and Prof. Baird have been instructed to deal with the congregation at the meeting. Rev. Prof. Baird, as convener of committee on draft book of praise, presented the following report which, after discussion, was adopted: The committee recommends, (1.) That the present hymnal be enlarged and revised; (2.) That while sympathizing with the feelings of those who prefer that the whole psalter be retained, it is expedient to make selections from the psalms to be incorporated in the new book; (3.) That the psalms be inserted with new versions and that there should be, where advisable, various versions of the same psalm; (4.) Selections of the paraphrases be incorporated with the hymns; (5.) That some of the present hymns should be dropped and others added, and that in making additions, hymns suitable for evangelistic services should not be overlooked; (6.) That it is inexpedient to attempt to com-

bine a children's hymnal with the proposed congregational hymnal. On motion of Rev. Jos. Hogg, seconded by Rev. J. A. F. Sutherland, Rev. Dr. G. L. McKay, of Formosa, was nominated as Moderator of the next General Assembly. The Presbytery adjourned at mid night to meet in Manitoba College the second Tuesday in May, at 2 p.m.

Presbytery of Picton.

THE Presbytery of Picton met on the 13th inst, at New Glasgow. The report on changes in the Hymnal was adopted, and also the following on the remit on the relations of the colleges to the Church:—Resolved, 1.—That the method to be adopted in the appointment of professors shall be: that the nominations be made by the respective boards of management of the colleges, and the appointment subsequently by the General Assembly. 2.—That while preferring that there should be uniformity in all the colleges of the Church, yet in view of the history of Queen's and Morin Colleges, the Presbytery would raise no objection to the method suggested by the Queen's College report, inasmuch as it gives the General Assembly control over appointment by the right of veto. The following were elected commissioners to General Assembly: ministers, Messrs. R. Cumming, A. Falconer, A. Bowman, J. R. Munro, J. A. Cairns and A. Rodgers; elders, Daniel Macdonald, Andrew Mackay, A. Walker, R. Dickson, J. A. Grant and J. J. Maclean. St. Andrew's Church, New Glasgow, in connection with the Church of Scotland, was received into the Presbytery.

Presbytery of Bruce.

THIS Presbytery met in Knox church, Walkerton, on the 13th inst. Rev. I. Fitzpatrick presiding. Rev. N. Patterson renewed his application to the Assembly to be placed as an annuitant on the Aged and Infirm Ministers' Fund, and the Presbytery forwarded his application with the recommendation that it be granted. Dr. James' resignation of the pastoral charge of Knox church, Walkerton, was taken up for consideration, when commissioners from the session and congregation were heard, expressing regret that the state of their pastor's health made it impossible for him any longer to undertake the full work of the charge, and compelled them to acquiesce in his resignation. On motion the resignation was accepted, to take effect on March the 25th. Rev. J. Johnston was appointed moderator of session, and was instructed to preach on April 1st, and declare the charge vacant. The following were appointed commissioners to Assembly. Messrs. Gray, Gourlay, Johnston and Mowat, ministers; and Messrs. J. Craig, J. C. Echford, J. Blair and W. Morrison, elders. Dr. McKay, of Formosa, was nominated Moderator of Assembly. Rev. A. Tolmie was appointed to represent the Presbytery on the Synod's committee on bills and overtures. The delegates appointed to visit augmented congregations presented their reports, which were duly considered; and the same grants as for last year were asked for North Brant and Kinloss, etc. It was resolved that vacant congregations shall receive supply from the committee on the distribution of probationers for the second month of each quarter; and moderators of sessions were instructed accordingly. Rev. J. Anderson's resignation of Tiverton, on account of advanced years, etc., was submitted and read, together with a request that the Presbytery forward to the Assembly his application for leave to retire from the active duties of the ministry, and to be placed as an annuitant on the Aged and Infirm Ministers' Fund. It was resolved to cite the congregation to appear for their interests at next regular meeting of Presbytery, and a deputation was appointed to visit the congregation and confer with them agent Mr. Anderson's retiring. It was also agreed to forward the application to the Assembly with the recommendation that it be granted. The Home Mission report was read, and arrangements were made for supply during the summer months. The reports on temperance, Sabbath schools, state of religion,

a systematic beneficence, were submitted and read by the moderators of the respective congregations and having been adopted, were ordered to be forwarded to Synod. A conference on Sabbath observance was held. JAMES GORBLAY, Clerk.

Presbytery of Brockville.

This Presbytery met at Prescott. Nearly all the ministers were present. Mr. Gordon Watson's name was ordered to be added to the roll. Dr. Muir, of Huntingdon, was nominated Moderator of Synod of Montreal and Ottawa, and Rev. D. M. Gordon of the General Assembly. The clerk, on behalf of the Committee on Aged and Infirm Minister's Fund, reported that a system of exchange of pulpits had been arranged throughout the bounds of the Presbytery, and where canvassing had been done much liberality had been shown. It was agreed to allow Mr. Madill to remain in California until the first of May. Mr. Rame to supply his congregation. The report on reports presented by the moderator, Mr. J. J. Wright, recommended: 1. That a group of mission stations supplied by one missionary be regarded as one congregation for purposes of representation. 2. As regards the enlarging of the powers of Synod, that no change be made. 3. That College Boards should have the right to make appointments of professors, subject to the approval of the General Assembly, and that the latter should have the right to ask for the removal of any teacher when such seemed necessary for the good of the Church. 4. That the Hymnal should be revised, enlarged and given better binding; that hymns for the younger members of the Church should be issued in separate volumes with a suitable number in the larger Hymnal, and that selections from the Psalter would be sufficient. A special committee consisting of Messrs. J. H. Macdiarmid, Edward Aston, Hugh Cameron, D. G. S. Connery, and Gordon Watson was appointed to consider and report upon the proposed selections. These recommendations were agreed to. It was further agreed that the music of the Hymnal should be thoroughly revised, that the pages should be cut as in the psalter, that the new Hymnal should be more thoroughly indexed as to topics and that an index of Scripture passages referred to should be added. The Presbytery's report on Sabbath observance recommended that members of Presbytery and congregations be urged to resist every infringement of Sabbath laws, and that they set a good example in the matter of Sabbath observance to others. Messrs. J. H. Macdiarmid and William Campbell were appointed to represent the Presbytery on the Synod's committee on bills and overtures. It was agreed to hold a conference on Sabbath observance at the next regular meeting. Mr. Macfarland presented the report on the state of religion. With the exception of the part relating to the duties of elders and family worship, the report was of encouraging nature and recommended: 1. That congregations be divided into districts each under the supervision of an elder. 2. That an effort be put forth to bring about a more general observance of the family worship. 3. That church members be urged to refrain from social pleasures and games in so far as they tend to weaken and destroy spiritual life. Standing committees for the current year were appointed as follows:—On the State of Religion—Messrs. Macfarland, Stewart A. Hoas, James Moodie; on Home Missions—Messrs. James Stuart, J. J. Wright, and Hugh Montgomery; on Sabbath Schools—Messrs. H. Cameron, Fox, Kilgour, Watson; on Augmentation of Stipends—Messrs. C. J. Cameron, Aston, Cozitt; on Sabbath Observance—Messrs. D. G. S. Connery, Macalister, Reily; on Systematic Beneficence—Messrs. Robert Toyc, Lauchlin, Cameron; on Examination of Students—Messrs. W. A. Mackenzie, Sinclair, MacArthur, C. J. Cameron, Toyc; on Statistics—Messrs. G. MacArthur, Macalister, Thompson; on Remits—Messrs. J. J. Wright, L. S. Burns, Gordon Watson; on Temperance—Messrs. Graham, Macdiarmid, Clark, Campbell. The report on systematic beneficence presented by Mr. Robert Toyc showed that congregations were far from adopting a uniform

method of raising funds for church purposes. Mr. H. Cameron presented the report on Sabbath schools which was received and adopted. The following were appointed delegates to the next General Assembly, viz.:—ministers—Messrs. Wright, Macalister, C. J. Cameron, Hugh Cameron, Mackenzie; elders—Messrs. N. Cozitt, Andrew Reily, Gordon Watson, Robert Toyc, William Cochrane. Mr. Graham presented the report on temperance. Full reports were received and considerable progress made. The next regular meeting was appointed to be held on the second Monday in July, at 1.30 p.m. The report on Home Missions, presented by Mr. Stuart, recommended: 1. That Mr. Turnbull be appointed to Morton. 2. That deputations be sent to visit any augmented charges. 3. That a grant of \$175 be asked for Stone's Corners. Mr. Cameron, of Woodlands, was appointed to Athens for a period of six months as an ordained missionary.—GEORGE MACARTHUR, Clerk.

Presbytery of Glengarry.

The Presbytery of Glengarry met at Cornwall on the 13th inst., a large number of members present. In the absence of Mr. Cormack, through affliction in his family, Rev. Mr. Burnet was appointed Moderator *pro tem*. Deputations to augmented charges reported, recommending the continuance of former grants in each case, and the recommendations were adopted. The committee appointed to consider the best mode of conducting presbyterial visitations reported through its convener, Rev. John MacLeod, making valuable recommendations. Rev. R. MacLeod reported on behalf of the committee appointed to consider the remit on the relation of the Colleges to the Church; upon which the following recommendation was adopted; Uniformity should be aimed at, so far as the circumstances of each college will permit, in the mode of appointing professors in all our colleges. It was agreed some representation be given to mission stations in the church courts under such conditions as the Assembly may approve of. On the report of Rev. A. K. MacLennan, a union between St. Luke's, Finch and South Finch was agreed upon. The congregation of Coto St. George was admitted to the Church and Presbytery. The Rev. J. J. Cameron tendered his resignation of the charge of St. Matthew's church, Osabruck. It was allowed to lie on the table. The following ministers were appointed commissioners to next General Assembly—Jno. MacKenzie, D. MacLaren, J. J. Cameron, A. Givan, D. D. MacLennan, and M. MacLennan. Lay commissioners will be appointed at the adjourned meeting to be held on the 27th inst. Rev. J. Hastie, and Mr. D. B. MacLennan were nominated to represent the Presbytery on the Synod's committee on bills and overtures. Rev. J. A. G. Calder was nominated for the moderatorship of the Synod of Montreal and Ottawa, and Dr. MacKay, of Formosa, for that of the General Assembly. The next regular meeting will be held in Alexandria, on the second Tuesday of July next. Presbytery adjourned to meet at South Finch on the 27th inst. at 11 a.m.—M. MACLENNAN, Clerk.

Presbytery of Orangeville.

The Presbytery of Orangeville met at Shelburne, March 13th, sixteen ministers and two elders present. Mr. Aldcorn, a delegate from St. Andrew's, Proton, asked for probation service with a view to a call. The two stations agreed to give \$500 and manse, and asked the Presbytery to apply for a supplement of \$250, conditional on settlement. The application was granted. The Presbytery agreed to apply for the following supplements: For Osprey, \$150; for Dandak and Ventry, \$150; for Laurel and Black's Corners, \$250; for Caledon East and St. Andrew's, Caledon, \$175. In this case the latter station has reduced the supplement by \$75. For Corbetton, Riverview and Gandier, \$150. These stations have lately had their first pastor settled. Mr. Bell stated that the people of Knox church, Vanatter, and Waldemar desired to call, and requested that leave be granted him to

moderate in a call, and that the Presbytery apply for a supplement of \$150, conditional on settlement. The request was granted. Mr. Orr reported that, after intimation duly given, he had met with the people of Camilla and Mono Centre and moderated in a call in favor of Rev. A. McClelland, of Toronto. The call was signed by 105 members and 12 adherents. They promised \$600 stipend annually and manse. Messrs. Scott and Turnbull, from Mono Centre, and Mr. Anderson, from Camilla, stated that the very bad state of the roads accounted for the small number signing the call, but that it was hearty and unanimous. The call was sustained and ordered to be forwarded to Mr. McClelland. Provisional arrangement was made for Mr. McClelland's induction at Camilla at the call of the clerk, Mr. Orr to preside, Mr. Morrison to preach, Mr. MacKenzie to address the minister, and Mr. Bell the people. The Presbytery considered Mr. Emes' resignation of the pastoral charge of Ballinacree and Melville church. Messrs. Foster and Sharp, from Melville church, were heard, and stated that complete harmony existed in their congregation between pastor and people, but as slight troubles existed in the other station they would not oppose the resignation. Mr. Emes stated that he would leave the matter in the hands of the Presbytery, but expressed his preference to be released. Moved by Dr. McRobbie, seconded by Mr. Wells, that the resignation lie on the table and a presbyterial deputation be appointed to visit these congregations and report next meeting. Moved in amendment by Mr. Farquharson, seconded by Mr. Orr, that Mr. Emes' resignation be accepted, to take effect on the twenty-third day of April next. The amendment was carried. Mr. Campbell was appointed interim moderator of the session of Ballinacree and Melville church, and requested to preach at said church on April 29th and declare the pulpits vacant. Messrs. Campbell and Elliott were appointed a committee to draft a minute anent Mr. Emes' resignation and report at next regular meeting. Messrs. Hughes, Orr, Elliott, McRobbie and Wells were appointed commissioners to the General Assembly. The appointment of elders was deferred till next meeting. Mr. MacKenzie, on behalf of Mr. Steele, submitted the treasurer's report, which was received and adopted and ordered to be printed. Circular letters were read to the effect that the Presbytery of Picton will ask leave of Assembly to receive Rev. Willard P. Anderson, formerly a minister of the Baptist Church, and the Presbytery of London will ask leave of Assembly to receive Rev. Robert Aylward, B.A., of the Congregational Church. Mr. Farquharson submitted a report on the state of religion. Mr. Wilson gave a report on Sabbath schools, and Mr. Wells on systematic beneficence. These reports were received and adopted and the thanks of Presbytery tendered for their able reports. Mr. MacKenzie reported on the draft book for the psalter and recommended: 1st. That the remit of the Assembly be sustained, including the entire psalter in the Book of Praise. 2nd. That no change be made in the version of the psalms. 3rd. That selections of the psalms and paraphrases be incorporated in the hymnal. The report was received and its recommendations adopted. Mr. Campbell reported anent the hymnal and recommended—1st. That it is advisable to await the report of the committee of the Presbyterian Alliance anent a hymnal. 2nd. That we endorse the action of the committee in adding a number of hymns for special occasions. 3rd. That more of the familiar Gospel hymns of the Moody and Sankoy collection be added in addition to those already proposed. 4th. That a children's hymnal be prepared separately from the church hymnal. The report was received and its recommendations adopted. Mr. Wells reported on the remit anent the enlargement of synodical powers, and recommended that no change be made. Also on the remit anent the representation of mission stations, and recommended that no change be made in the law of the Church. Both of these recommendations were adopted. In the evening the Presbytery held a conference, when Messrs. Ferialo and Hughes gave addresses

on family religion, and Mr. McKonzie on amusements. The addresses were very practical, interesting and instructive. Next regular meeting at Orangeville, May 1st, at 10.30 a.m.—H. CROZIER, Clerk.

Presbytery of Brandon.

THE Presbytery of Brandon met at Virton on Tuesday, 15th inst., at 10 a.m. Rev. D. Campbell, B.A., of Holland, was elected Moderator for ensuing six months. In his absence Rev. A. Urquhart presided. The clerk was instructed to issue cards to the Presbyteries, advising them that this Presbytery intended to ask leave of the General Assembly to receive Rev. F. Lamb as a minister of this Church. It was agreed to recommend to Synod that the following new Presbyteries be formed: (1) Portage la Prairie, consisting of the territory now in Minnedosa Presbytery, as far west as Minnedosa, and the territory in Brandon Presbytery, along the main line of C.P.R. as far west as Melbourne, together with Poplar Point, now in Winnipeg Presbytery. (2) Glenboro Presbytery; the territory along the Glenboro branch of C.P.R., from Carman West to Souris, together with Wawanesa and Rounthwaite. (3) Melita Presbytery, embracing the municipalities of Winchester and Arthur and the electoral district of Souris and Assiniboia. Rev. P. Wright, B.D., was appointed representative of Brandon Presbytery on the special Synodical committee to consider the arrangement of Presbyteries. In regard to General Assembly omits, Presbytery recommended (1) That no uniform system of appointment to theological chairs be demanded, provided all appointments are made subject to the approval of the General Assembly. (2) That no change be made in respect to the powers of Synod. (3) That the interim act with regard to the representation of mission stations become the law of the Church. The discussion of proposed changes in the Hymnal was after some consideration postponed to next meeting of Presbytery. Rev. Dr. Robertson, Superintendent of missions, was nominated as moderator of next General Assembly. Dr. Robertson and Messrs. Campbell, Currie, Polson, Wright, and McLean, were appointed commissioners to the Assembly. Mr. G. Haddow was selected to hold an elder's commission. Mr. Wright presented the Home Mission report. It reviewed the work of the past six months in the mission fields; suggested plans for future working, as also the kind of supply and grants required. The report after careful consideration was adopted. Mr. H. Ross was instructed to moderate in a call at McGregor when the people are ready. The financial and statistical report was read by Mr. Shearer. It showed a considerable increase in the number of families and communicants, a better attendance at Sabbath Schools and prayer meetings, but a large decrease in amounts raised for the schemes of the Church, and in the sums paid on churches and manses during the year. The sum of \$30,000 was contributed during 1893 for all purposes by the Presbytery. The congregation of Knox church, Portage la Prairie, obtained permission to mortgage their church property, if this was found necessary, to purchase a new church site. This congregation was also empowered to sell their church and site in view of the proposal to erect a new church. The next meeting of Presbytery will be held in Brandon, on Tuesday, 8th of May: the hour to be arranged by the clerk.—T. R. SHEARER, Clerk.

Presbytery of Algoma.

A SEMI-ANNUAL meeting of Algoma Presbytery was held at Sudbury on the 13th, 14th, and 15th days of March this year, 1894. The attendance was good. Rev. S. Rondeau presided. It was resolved to ask the General Assembly for leave to add the name of Rev. E. B. Rodgers to the roll of Presbytery. The names of Messrs. John McKay and Robt. Bovill were added to the roll. The report of Rev. A. Findlay regarding his visits to congregations for aid in the building

of churches and manses was received with thanks, and it was decided that this Presbytery in conjunction with the Presbytery of Barrie memorialize the General Assembly for the establishment of a Church and Manse Building Fund for Northern Ontario, in view of the fact that the fund of this nature now in existence is available exclusively for the missions of Manitoba and the North-west. The treasurer reported that he had apportioned the amounts for the Assembly Fund among the several congregations having ordained ministers who were to send the amounts direct to Dr. Reid. It was also resolved to memorialize the General Assembly to substitute for the present indefinite description of the boundaries of this Presbytery, the following, viz.—“The Presbytery of Algoma shall be bounded on the east by Sturgeon River; on the south by Lake Nipissing, French River, the Georgian Bay, the southern shores of the Great Manitoulin and adjacent islands, the St. Mary's River and the north-eastern shores of Lake Superior as far westward as the mouth of White River, and on the West by White River.” Regulations for the guidance of missionaries and managers of mission fields were adopted and ordered to be printed for immediate use. Our representatives on the Assembly's Home Mission Committee were instructed to lay before that committee the advisability of amending their regulations so as to allow catechists with families as much remuneration, at least, as is allowed to students. A very favourable report of the work done in the Bruce Mines field was received from the committee appointed to visit that field. The committee to Thessalon reported progress and were continued with Presbyterial powers to determine the location of the church between Little Rapids and Kirkwood. Mr. Duncan B. Smith, catechist, having laboured within the bounds of the the Presbytery for the past three years with acceptance, and having passed the prescribed examination satisfactorily, was granted the status of approved catechist and recommended to the Home Mission Committee for appointment as such. A scheme for the systematic examination of catechists was adopted, providing for examination at entrance, at the end of the first year's work, and for the status of approved catechist. The consideration of a further course of study leading to ordination was laid over for the present. A report of his work for the past six months was heard from Rev. Ed. Pelletier, missionary, under the joint employ of the board of French Evangelization and the Home Mission Committee. The report was received with approbation and payments of the grant recommended. The reports of the deputations appointed to visit the congregations drawing aid from the Augmentation Fund showed that the congregations are not more than holding their own, but, that in the case of Sault Ste. Marie the congregations might, by putting forth an earnest effort, attain and maintain the status of a self-sustaining congregation. The former grants were, however, recommended in each case in the meantime. The reports on Home Mission work by Rev. A. Findlay, Superintendent of Missions, and Rev. J. Kennie, convener of the Home Mission Committee, were received with thanks and adopted with slight amendments as follows:—(a) Amounts to be paid by the Home Mission Committee for the work of the past six months in the mission fields. (b) Amounts asked to be appropriated for the work of the next six months in the several mission fields. (c) That in view of the peculiar circumstances of the cause at Gore Bay, the Rev. J. I. Robertson be transferred from Thessalon field to Gore Bay for two years, and that the clerk be appointed to communicate this decision to the Thessalon congregation personally, next Sabbath, with explanations. The superintendent was requested to visit the Massey, Chelmsford and Copper Cliff Stations, with a view to perfecting the organization of these stations. A donation of missionary books for the use of the Presbytery was received from the W.F.M. Presbyterial Society of the Presbytery of Peterboro, and gratefully acknowledged. The reports of the committees on the State of Religion, Temperance, Sabbath schools and Statistics, were presented

in a more or less complete form, and ordered to be transmitted to the proper conveners in the superior courts. Rev. W. A. Duncan, was appointed in the absence of the convener, to frame answers to the circular on Sabbath observance, and forward the same to the Synod's convener. Two important points in these reports, viz., the success of the Ministerial Association at the Sault in securing the cessation of Sunday work on the canal, and the result of the plebiscite in our province with the subsequent and gratifying stand taken by the Local Government in regard to prohibition. The Rev. Dr. McKay, our Formosa missionary, was nominated for the Moderatorship of next General Assembly, and the following were elected as commissioners from this Presbytery, viz., Rev. S. Rondeau, of Sudbury, and Rev. W. E. Wallace, of Little Current, with elders A. Paul, of Sudbury, and Jas. Scott, of Webwood. Rev. E. D. Pelletier was appointed to act on the committee on Bills and Overtures at the next meeting of Synod, and this Presbytery's share of the Synod's expenses for 1893 ordered to be paid from the Presbytery Fund. Mr. A. P. Blouin was examined, recommended for further work within our bounds, and certified as a student of the third year's standing in the literary course. It was resolved that in the interests of the extensive Home Mission work in this Presbytery, it is highly desirable that Rev. A. Findlay, Superintendent of Missions, should be appointed a member of the executive of the Home Mission Committee. Omits from the General Assembly were considered and the necessary action taken as follows: 1st. That this Presbytery decidedly approves of the sessions of mission fields having representation in Presbytery and the superior courts of the Church. 2nd. That Synod be empowered to issue all complaints and appeals that do not involve questions of Church polity or doctrine. 3rd. That it is desirable that all nominations or appointments to theological chairs by the governing boards in our several colleges, be sent down to the Presbyteries for their information at least three months before the meeting of the Assembly at which such appointments are to be made or sanctioned. 4th. Synopsis of answers to remit on the Book of Praise—that it is desirable (a) to have selections from the psalms and paraphrases, in the best available versions, incorporated and numbered consecutively with the hymns, but also with the number of the psalms bracketed; (b) to have a larger variety of topics embraced in the book of praise and a larger addition of simple hymns suitable for the young, the young people's societies, and evangelistic services, containing Gospel invitations, appeals, etc.; (c) to have music of a simpler style and of a more popular character than that which prevails in the present hymnal, the American being preferable to the heavier English arrangements of metres and harmonies; (d) a large proportion of the new hymns proposed are not suitable for general use. It was resolved that in addition to the similar authority given at last meeting of Presbytery to Messrs. Duncan and Wallace over the fields contiguous to their own congregations, other ordained ministers exercise pastoral supervision and act as moderators of existing sessions in mission fields outside of their own special charges as follows: Rev. J. K. MacGillivray, of Tarbutt field, over the Hilton and Richard's Landing field; Rev. D. H. MacLennan, of Bruce Mines field, over the Rock Lake and Ophir fields; Rev. J. L. Robertson, of Gore Bay field, over the Mills, Silver Water and Spanish River fields; Rev. J. Rennie, of Manitowaning, over South Bay and Providence Bay fields; Rev. S. Rondeau, of Sudbury, over Copper Cliff, Warren and White Fish fields; the ordained missionary to Thessalon, when appointed, over Day Mills, Iron Bridge and Cockburn Island fields, but in the meantime Rev. D. H. MacLennan to act. The most cordial thanks of the Presbytery were tendered to the friends of Sudbury for their kind hospitality extended to members of the Court. It was decided to hold the next regular meeting of Presbytery at Little Current, on Tuesday, 15th Sept., next, at 7 p.m. J. K. MacGILLIVRAY, Clerk.

The Late Mrs. Macdonnell.

It is our painful duty to record to day the death of Mrs. Macdonnell, the wife of the Rev. D. J. Macdonnell, of St. Andrew's church, which occurred on last Friday, the 23rd March. Her mortal remains were buried on Monday in Mount Pleasant cemetery, and such was the esteem in which she was deservedly held by all classes of the community, that never, perhaps, in the history of Toronto were the funeral services of any lady in the city attended by so large a concourse of sympathizing mourners as assembled to pay the last tribute of respect to her memory.

Mrs. Macdonnell was the eldest daughter of the Rev. Geo. Smellie, D.D., who was, for well nigh half a century, the highly respected pastor of the Free Church congregation of Fergus. In this town the father of Mr. Macdonnell was, for several years, pastor of the congregation in connection with the Church of Scotland; thus, in early years, the future minister of St. Andrew's and his wife had opportunities of knowing and estimating each other's character and worth. The differences between the churches they belonged to did not prevent their cherishing for each other a strong feeling of affection and regard. Their marriage, in 1868, may now be regarded as having foreshadowed the union which, a few years afterwards, was effected between the previously separate churches they represented.

The position of a minister's wife is one of great importance and responsibility, and especially in the care of a minister having charge of such a city congregation as that of St. Andrew's. Her influence may greatly help or hinder her husband's success. As regards Mrs. Macdonnell, she was undoubtedly well qualified for the position to which, in the providence of God, she was called. Brought up like her husband, as a member of a minister's family, in which it was the constant aim of the parents to train their children as best they could both for the life that now is and for that which is to come; endowed with many noble qualities of heart and mind, and, above all, realizing in her personal experience the preciousness of an interest in Christ, she was well fitted to be a helper to her husband, and this she proved herself to be. She was his loving, sympathizing, earnest and effective assistant in all his pastoral work. Like the virtuous woman described in the Book of Proverbs, the heart of her husband could safely trust in her, she did him good and not evil all the days of her life. She opened her mouth with wisdom and on her tongue was the law of kindness.

The loss sustained by the people as well as the pastor of St. Andrew's church cannot be over-estimated. Her visits brought cheer and sunshine to their homes. She rejoiced in their joys and sympathized with them in their sorrows. Taking account of all she was and did and seemed fitted still to do, it is a layman's dispensation that has removed her in the midst of a career of Christian usefulness. But the All-wise Disposer of events knows and does what is best. To His will it becomes us all to bow in calm resignation, as we have reason to believe the husband, parents, children, brothers, and sisters have been enabled by Divine grace to do. To all the bereaved ones we desire to tender our deep heartfelt sympathy—and, in doing this, we doubt not but that we express the feelings of the whole Church throughout which the life, character and work of Mrs. Macdonnell were very widely known and appreciated.

Correspondence.

Hymnal Revision.

Editor of THE PRESBYTERIAN REVIEW.

SIR, For some time past the REVIEW has contained articles and letters on the Hymnal question, most of which have contained information of more or less value, and several of your correspondents have made suggestions which, I have no doubt, will be of use to the Assembly Committee. All the correspondence so far has been written in a kindly and Christian spirit, as it should be. Your correspondent, Rev. D. D. McLeod, however, is an exception to this rule. In his letter in your issue of the 15th inst. he condemns in a

most unkind attack on the Committee and then disclaims any intention of doing so. Very unkind treatment this to a committee of ministers and laymen, who have worked long and faithfully to improve the psalmody of the Church.

Now, as to the accusation that ours is the worst of all the hymnals in use, or nearly so. Our Hymnal needs to be enlarged and revised, this has been agreed to on all hands, but that it merits such a sweeping condemnation is very far from being a fact as may be seen from the following figures.

The Free Church in Scotland issued a new edition of their Hymnal in 1891-2. (I write from memory.) Now, of the 348 hymns in our Hymnal, 187 of them are in the Free Church Book.

The Church of Scotland issued a new edition of their Hymnal a few years ago, and 208 of ours are in it.

The Presbyterian Church in England also issued lately a new edition of the book known as "Church Praise," and which has been in use in one of our largest and most influential churches since its first edition. This Hymnal contains no less than 222 of the 348 in ours. Now, in view of the above facts I am content to leave it to the good sense of your readers whether or not our Hymnal is such a poor one after all.

As to the additions to the Hymnal as sent down to the Presbyteries, the voice of the whole Church will soon be heard in regard to them, so it is needless to express any opinion here.

EX-PRECENTOR.

MONTREAL, March, 1894.

Work for Young People.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—You are on the right track with respect to the Aged and Infirm Minister's Fund. As to the claims of the Fund I have no doubt, but should like more information before seeking to commit the society with which I am connected, to the scheme. Give us more information, or what might be better, could literature be obtained from the committee explaining the working of the fund, etc. I am with you in thinking some such definite work would greatly help to quicken the life of the young people's societies.

R. S. FOWLER.

TORONTO, March 24th, 1894.

An Explanation.

Editor of THE PRESBYTERIAN REVIEW.

SIR,—Permit me to use your columns for the purpose of making an explanation which is called forth by the receipt this morning of the following on a postal card:—

DEAR SIR,—Thanks for the "Teachers' Preparation Leaflet," which you have sent me regularly for some time. But to me it is useless. I am not now, or for a long time a teacher in a Sabbath school. When I wish to obtain or to impart information on Scriptural subjects, I am wont to consult the Scriptures in the languages in which they were written; as well as critical works on sacred literature. This I suppose every man of education also does. I am at a loss to conceive what purpose you can imagine to be served by emitting such Leaflets as this to educated men, as professors in our colleges at least are understood to be; and am

Yours faithfully,

I have sent copies of the Leaflets to the editors of our denominational papers, the professors in our colleges, and a few other persons whose good opinion I was solicitous to obtain. I know that they had many opportunities of commending it to others, and not a few of them would have seats in the General Assembly. Most of them were, too, were in the unhappy position of the writer of the above postal card—they had not the pleasure and privilege of being Sabbath school teachers, and were not likely to see the Leaflet unless sent to them. I believed, however, that all were deeply interested in the welfare of our Sabbath schools and would like to see what the comprehensive general way the whole Hymnal, and does not point out its faults. He makes

mittee were doing, with a view of helping their humbler confreres. I am grateful for the expressions of sympathy and appreciation which several have sent me. The consciousness that the Leaflet is read by them is a spur to one's effort to reach the highest standard. I trust they will continue to favour it with their attention in view of the motive in which it is sent. Of course I shall not "omit" any more to this learned student of original language and critical works. He is altogether above my humble aim.

Yours truly,

T. F. FOTHERINGHAM.

STOTT & JURY, the Druggists, Bowmanville, Ont., will send Dr. Mason's treatise on Home treatment of Cancer and Tumour for six cents in stamps.

Inflammatory Rheumatism Cured.

GENTLEMEN—After suffering for some time from inflammatory rheumatism I got a bottle of B.B.B. which, I am glad to say, cured me, and left me with good appetite and health. I can recommend it both for impure blood and rheumatism.

EDITH ARCHISON, Arkwright, Ont

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Ester, Philadelphia, Pa., says: "I have met with the richest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Humford Chemical Works, Providence, R.I.

Beware of substitutes and imitations.

Synod of Hamilton and London.

The Synod of Hamilton and London, will meet in

McNab St. Church, Hamilton,

— ON —

MONDAY EVENING, APRIL 16,

At half-past 7 o'clock.

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

Brantford,
March 27th, 1894.

WM. COCHRANE,
Synod Clerk

