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Salt.—Those vegetarians who advise the disuse of salt in food might study to advantage the fact that during the last Paraguayan war it was noticed that the men who had been without salt for three months, and who had been wounded, however slightly, died of their wounds because they would not heal.

Popovers.—Beat two eggs very light without separating. Then add to them two cups of milk, stirring all the while. Pour this mixture on two cups of sifted flour, to which has been added a level teaspoonful of salt; beat until very light and smooth; strain through a sieve. Heat the greased popover pans, fill with the popover batter, and bake in a quick oven for twenty-five minutes.

Baked Mutton Chops.—Beat and trim the chops, roll each one in beaten egg and then in dried bread crumbs; put them in a dripping pan, with a small lump of butter on each one. Set in the oven, and as they brown, baste every few minutes with boiling water and a little melted butter. When nut brown, keep them hot, sprinkled with pepper and salt, while you thicken the gravy left in the pan by adding brown flour and a few tablespoonfuls of tomato catsup. Pour over the chops and serve.

Tomatoes Stuffed and Baked.—Choose some round, well shaped and very ripe tomatoes, cut a round off the stalk end of each, so as to be able to scoop out the interior without splitting the tomato. Put what you have taken out into a saucepan, with a little butter, some chopped parsley, onion, a wee bit of garlic, salt, pepper and let it reduce over the fire, then pass through a sieve. Mix in a little breadcrumb previously soaked in stock to give consistency, some butter and the yolks of two eggs. Put the tomatoes in a dish that will stand the fire, with the above mixture, strew some dried and brown bread crumbs over, put a little butter on the top of each and place the dish in the oven for about 10 or 15 minutes.

The Hay Quilt.—About the latest invention in bed covering is the hay quilt. It is made of flannelette, cretonne, or wool, and an armful of hay. The goods are sewed strongly across the top and bottom and down one side, and quilted across from side to side at distances of about fourteen inches. The hay is put in lightly, and the remaining side sewed down. When the hay becomes limp, hang the quilt before the fire and it soon becomes crisp again. The warmth of these quilts cannot be realized, except by those who have tried them. In making these quilts, they should be made quite as wide as the beds they are intended to cover. They are equal in warmth to two or three blankets. Such quilts are much used by the peasantry in the Swiss mountains.

The Way to Tell an Orange.—Very big oranges are not good. They are all skin and fibre. If you want "a yellow cup of wine," buy small fruit; that is, fruit that runs 176 or 200 to the box. Weigh it in the hand and take the heaviest. Sweet, sound oranges are full of wine and sugar and very heavy. A thin, smooth skin is a good sign. Wide, deep-pored skins are unmistakable signs of a coarse spongy article. Bright yellow oranges usually cost more than russet, because they are prettier. When the commission merchant buys in a hurry, he saves time by taking an orange between his hands and squeezing it to death. If it runs a cup of wine he takes as much of the cargo as he needs; if it runs dry he cuts the price or refuses to trade. There is no surer way to tell the real value of an orange, mandarine, or grape fruit.

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Vol. 23.

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Notes of the Week.

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

It is said that another attempt to legalize marriage with the deceased wife's sister is to be made, by the introduction of a Bill in the House of Lords. Either Sir G. O. Morgan or Mr. Caine will ask the leader of the House of Commons whether it is not now sixty years since the House first protested against the prohibition, and more than twenty years since, for the seventh time, the House passed a Bill in favour of such marriages, and whether the Government will not itself introduce a Bill on the subject.

The total annual voluntary contributions of the Established Church of England are £5,401,982, of which sum the diocese of Manchester contributes only £358,299, while the four dioceses of Wales contribute £247,986. This is but a penny less by capitation than in the wealthy diocese over which Dr. Moorhouse presides. Two considerations may explain this. First, that in Wales the Episcopalians are striving for dominance; and second, that many families have come from Dissent, where giving is a highly cultivated grace.

During the recent Lent season in Mexico, a country in which the Roman Catholic church is all but supreme, three Sunday afternoons were devoted to bull fights, in the presence of applauding thousands of both sexes, from those of the well-to-do classes who paid seventy-five cents and one dollar for a vacant space in which to put their own chairs, to the poor mechanics and peons, who gave twenty-five cents for the privilege of standing in the sun. Those even who were clothed in rags, and knew not whence the morrow's bread would come to appease their children's hunger, managed to get the money to witness the torturing and slaughtering of dumb beasts. An army band played, a foremost citizen presided, and delicately reared ladies were judges of the contest.

Incidents connected with the introduction into the Imperial Parliament of the Bill for the disestablishment of the Church of England in Wales, says the *Christian World*, "proved that Welshmen are intensely keen upon disestablishment. Judging from opinions expressed by some of the leading men, the Bill has been received with general favor. That it is everything one would desire no one thinks for a moment; but, as one leading Welsh Radical remarked, 'It is almost certain that if it passes the House of Commons, the House of Lords will throw it out. On that account it is better that the clergy be offered magnanimous terms; having rejected those, then the Radicals and Nonconformists will feel free to go in for a more thorough and drastic measure after the next general election.'"

Miss Ida B. Wells, an American lady who has been visiting London, England, addressed Dr. Clifford's congregation at Westbourne Park recently, after the usual service, on "The Condition of the Colored People in the Southern States." The audience was deeply impressed by her story, and the following resolution, moved and seconded, was put to the congregation by Dr. Clifford, and carried unanimously: "This meeting, having heard from Miss Ida B. Wells a recital of the wrongs done to the colored people of the Southern States of America by lawless mobs, expresses its sorrow and indignation; is glad to hear from the Hon. F. Douglass that the Northern people, public and press, are beginning to speak out, and earnestly urges all who love justice and brotherhood to secure for every citizen of the Republic, irrespective of color and race, if accused of crime, a proper trial in the courts of law."

Rev. William Carey, of Barisal, India, great-grandson of the pioneer missionary, met with a hearty reception at the meeting of the Young Men's Missionary Association in aid of the Baptist Missionary Society held lately in London, England. He said that working alone in his part of the mission field he heard but little of the general progress of the work. It was necessary to come to headquarters in London to get a bird's-eye view of the operations of the various enterprises, and he must say he felt very dispirited at the smallness of the work done in view of the great need. Still there was encouragement to be derived from the knowledge that others were striving to overcome the same difficulties that confronted him. The work of the missionary was like that of the pioneer in clearing the dark forests. The felling of one tree seemed a small thing, but the echo of a comrade's axe in the distance fell gratefully on the ear.

Rev. S. Vincent, of Plymouth, England, speaking lately on the spirit in which the present phases of biblical criticism should be regarded, said, "The higher criticism began in reverence. Everybody who studied the contents of the books of the Bible from the literary point of view, with a view to discovering the truth about their age and authorship, was a higher critic. Unfortunately, some critics have a bad name, and some of them richly deserve it. Their hostility to the supernatural leads them to resort to every means of eliminating it from the books of the Bible. Nobody should fear to know the truth about the truth, which is what the genuine higher criticism sought to discover. He rejoiced that to-day the destructive critics are being met by critics as learned as themselves, and yet who are devout Christians. If scornful impatience, on the one hand, and shameful innuendos on the other, were laid aside, the true solutions would be more quickly found."

The Rev. Dr. Bryce addressed the British Columbia Synod at its late meeting in the interest of Manitoba College, whereupon a committee was appointed and a deliverance brought in by it on the subject which was adopted unanimously by the Synod. It was as follows:

"The Synod desire to place on record their sense of the important services rendered by Manitoba College to the cause of Presbyterianism in the western part of the Dominion and their cordial recognition of its strong claims upon the sympathy of all the congregations within their bounds."

They regret to learn that these congregations have fallen so short of the measure of support expected from them, and they instruct the clerk to communicate with the congregations that have failed to contribute to this important object, informing them of the Synod's disappointment at their failure in this regard and of the necessity of contributions being forwarded as speedily as possible.

They beg to assure the authorities of the college of their readiness to co-operate with them in any plan that may be adopted for promoting its welfare or increasing the interest in its work."

Mr. W. T. Stead, who lately caused such a panic in this country, especially in Chicago, and has been giving addresses on various subjects in Edinburgh, spoke at the Wesleyan West End Mission, his subject being, "If Jesus Christ were to come to Edinburgh." "If Christ were to come to Edinburgh," he said, "and set Himself to ascertain whether they believed in Him, He would judge them not by the churches they built or attended, or by the prayers they said, or by the doctrines they believed, but by the 500 homeless men who passed Saturday night in Edinburgh shelters, by the 500 women of ill-fame who, the police said, resided in Edinburgh, and by the 1,000 human beings who in Edinburgh went to bed drunk on Saturday night—in short, by the way in which they carried out the precept of the 25th chapter of Matthew—to feed the hungry, clothe the naked, etc. What was wanted in the present day was the union of municipal, church and philanthropic effort in a combined and common-sense effort to remedy the social evils around them."

Figures diligently gathered and lucidly arranged by the secretaries of the Home and Foreign Missions, of the Scottish United Presbyterian church are full of encouragement. The year 1893 has been, commercially, an exceptionally trying one. There was thus good reason to fear that the Church finances would be seriously affected, and it is cause for special thankfulness to God that this foreboding has not been realized. Generally speaking, the statistics are much more pleasant reading than could have been expected, and gave evidence that there has been astir, throughout the church, a large spirit of generosity and faithfulness. Last year some candid friends, who do not love dissent, found delight in placarding what they designated "A Big Drop in U. P. Funds." It is peculiarly gratifying to know that the work abroad is making steady progress, and that the increase in the membership of our Foreign Mission congregations has been larger than in any previous year, viz., 1,046; and that now there are in these churches no fewer than 18,460 communicants. In every direction there is found abundant evidence that the Divine blessing has not been withheld.

Mr. D. J. Macdonnell is not the man to be daunted by one rebuff. We like him much for many good reasons, and among others for his pluck, and for the fine spirit in which he takes defeat. So although his overture anent the simplification of the Confession was declined transmission to the General Assembly, that is by no means the end of the matter. We do not say anything just now of the merits of the proposals of Mr. Macdonnell, but the thing which he is aiming at is beyond peradventure one of those which is coming. The action of the United Presbyterian Church and of the Free Church in Scotland, and more especially of the English Presbyterian Church in this direction are sufficient to relieve Mr. Macdonnell of the charge of being revolutionary, or radical, or premature in his undertaking. Nothing is more evident than that, if the larger union of Christians, which many pray and long for and look forward to with high hope as to the blessing it may prove to the church and to the world, something of the kind which Mr. Macdonnell is seeking to effect must be done. The questions how and when to go about so great an undertaking successfully can only be solved by tentative attempts, such as were made by Mr. Macdonnell at last Tuesday's meeting, and of which, as we have said, we have not seen or heard the last.

At the meeting of the Synod of British Columbia an overture of a very important kind was brought up for transmission to the General Assembly which does not appear in our account of the proceedings of that body. It proposes a radical change in the administration of the Home Mission work of the church. The grounds for the overture are these, the expense annually incurred by the meeting of so large a committee, the great disproportion of the representation on it of the eastern and western Presbyteries because of the distance of the former from its customary place of meeting, and the unnecessarily large size of the committee. The gist of the overture lies in the two following provisions:

1. The Assembly's Home Mission Committee (western section) shall consist of eight representative members, viz.: Two from each of the synods of Montreal and Ottawa, Toronto and Kingston, Hamilton and London, and one from each of Manitoba and Northwest Territories and British Columbia to be nominated annually by such synods and appointed by the General Assembly.

2. There shall be a synodical committee for home missions in each synod (western section) to consist of home mission conveners of Presbyteries.

The two superintendents of Home Missions and principals of Theological Colleges are to be members *ex-officio*. The functions of the Synodical Home Mission Committee shall be purely advisory and the decision of General Assembly's Home Mission Committee on matters of administration shall be final except that any three of its members in a minority may appeal to the General Assembly.

This it will at once be seen, does propose a complete change of the method which has hitherto been followed of working our vast and still growing Home Mission field, and we mention it now that all may take into consideration the important change which it contemplates.

Our Contributors.

MOKE HERESY TRIALS THAT MIGHT TAKE PLACE.

BY RAOXUNIAN

Now that the trial for heresy in doctrine is over, might it not be well while our hand is in to go on and have a few thousand trials for heresy in practice.

There would be no use in bringing cases of this kind before the ordinary Church Courts for two reasons—some of the courts might have to be put on trial themselves, and even if they had not to figure as defendants they have not sufficient time for the business. Might it not be well to divide the western part of the church into ecclesiastical circuits, appoint a judge for each circuit and hold assizes in each Presbytery. We say western section, because Brother Murray might come down upon us if we dared to make any suggestion about the east.

We could name several men who would make excellent circuit judges for the trial of cases in practical heresy, but nominations at the present time would expose the men to a raking fire of needless criticism and we therefore forbear until the scheme is sanctioned by the proper authorities.

Assuming that the Court has opened in a Presbytery, business might go on somewhat in this way. The Presbytery itself might be put on trial first and enquiry made as to how many of its members attend Presbytery meetings with a reasonable degree of regularity, how many go home on the afternoon train whether the business is over or not, how many rise regularly to points of order and make disorder, how many speak over twenty times at each meeting and how many speak all the time and say nothing.

An enquiry might also be made as to the kind and amount of supervision the Presbytery exercises over the congregations within its bounds. Work on this line would have to be done with a powerful microscope.

If the judge has the patience of Job and the wisdom of Solomon and the prospect of living as long as Methuselah he might enquire into the methods by which vacancies are supplied and calls brought out. Without these qualifications work on this branch of the case might do more harm than good.

The Presbytery having been disposed of, the Court might proceed with the trial of the clerical members individually in the matter of preaching and pastoral visitation. Investigation might show that some of the sermons are quite as weak as Prof. Campbell's theology was said to have been and that some of the pastoral visitation is as irregular as his lecture at Queen's. Investigation might also show that some of the brethren dwell together in about the same degree of unity as characterized the first night's debate at Carleton Place. In fact it might transpire that some of the members work against one another as vigorously as D. B. Maclean, Q. C., butted against the Montreal Presbytery.

The trial of the clericals being over, the Court might take up the case of the elders. Some of them would stand the ordeal well. Many elders are grand men, the very bulwark of the Presbyterian church. It might be found, however, that the practice of a few varies as much from the New Testament idea as Prof. Campbell's lecture varied from the Presbyterian Standards.

The managers might then be asked to stand up and tell the Court how they look after the finances of the congregations under their care. Some of them might have to confess that they meet only once or twice in a year and that for the most part they let the finances take care of themselves.

There would be fun when the Court asked congregations to take their turn and state how much per member they gave for the schemes of the church. The fun would come in when the office-bearers divided the money by the membership to find the little quotient. This branch of the case would show that the circuit judges must be experts in the use of figures, men like Dr. Warden and Dr. Torrance for example.

If the judges are appointed for a term of ten years and expect to live that long they might try and ascertain the number of peo-

ple in the Presbyteries who might attend prayer meeting but never do. The amount of practical heresy on this point is perfectly appalling. Compared with it Prof. Campbell's heresy is as a drop of water to the Pacific ocean. It may indeed be that some who shout the loudest for the Professor's scalp never darken the door of their own prayer meeting. Surely prayer is as important as any question of hermeneutics.

There are several living types of practical heresy that ought to be put on trial at once. There, for example, is the man who vociferates about popery while straining every nerve to play the part of pope in his own Presbytery or congregation. Presbyteries have been disturbed for years and congregations well-nigh wrecked by men who denounced popery and acted as popes.

The man who denounces Roman Catholics because they wish to give their children religious instruction in their schools, but never gives his own children any religious instruction, should be tried alongside of the man who damns the Ross Bible but reads no Bible of any kind himself nor asks his children to read one. The man who denounces separate schools while his own children never use the name of their Maker except to feather an oath may be orthodox, but his is not the kind of orthodox that does the church or the family much good.

The man who has been a chronic disturber of all the congregations with which he ever was connected might also be asked to explain his orthodoxy. There are men that strife, scandal, backbiting, and general disturbance follow from one congregation to another as naturally as slime follows a serpent. Men are often disciplined for one isolated act of wrong, but a man may be a nuisance for a life time and nothing be said about it.

MORAL.—Let every man examine himself and see if he is not guilty of some kind of practical heresy.

SAN FRANCISCO AS IT IS.

BY REV. JAMES CAMPBELL, M.A.

There has been a variation in the old monotony of murders, divorces, suicides, intemperance, political, municipal and social corruption, (though these all are increasing with headlong rapidity), in the line of so-called reform, a series of waves or crazes of outbursts of gushing efforts to remedy crying evils by a short cut, or plausible expedients. The cue was given to these movements by the Roman Catholic Archbishop, who sought to make a street leading to a church more tolerable to the worshippers on their way by causing the Chief of Police to enforce an ordinance against open windows of houses of ill repute.

That official and the whole city officials being more thoroughly under the heel of the hierarchy than in any city of the continent outside of Mexico, obeyed. The fiat went forth. A clean sweep was made, scaring the women away to other parts of the city, without reducing the evil one iota. Shortsighted would-be reformers seeing a whole street changed, and not looking elsewhere for the denizens and not considering the "pull" of the dominant church, set agoing a series of splurge movements or make-shift reforms.

(1) A crusade by the W. C. T. U., churches and all sorts of societies and people, against the dives or dance-houses where 2,000 women waiters were employed. After public meetings and agitation through the daily papers, an ordinance was enacted closing these places, results *pro tem.*, hundreds of girls thrown out of employment unfit for any honest work in most cases had it been available; but no work, no home. The gushing reformers were non-plussed. The dive-keeper's money and "pull" however nullified the law, or defied it, and they opened up as usual in full blast. A non partisan boom was started to purify municipal crookedness. The Mayor and two or three aldermen were elected; results, said officers are busy scheming for their own ends, *e. g.*, the mayor to become governor, hence pandering to the worst elements, the liquor men and Romanists, for their aid. Other crazes burst forth of less extent, *e. g.*, a storm of agitation against a side or "ladies' entrance" and rooms which all saloons from the most

tony to the lowest groggery have, as also the corner groceries which all sell liquor, and have rear rooms where ladies may drink. These rooms are simply the substitutes for places of ill-fame. Result, *nil* for good; for *civil*, the public conscience blurred and the evil-doers emboldened, learning their perfect mastery of the situation. Still another push was made against the corruption by the daily press in publishing details of the many murders, divorce scandals, prize-fights, etc. etc., not touching bribery and unblushing confession of it or openly selling their editorial columns. One leading daily frankly advocated this right of a paper. The press itself joined in this crusade, every paper aiming to reform or cleanse every other but itself. Result, the greatest farce of all, the comedy of farces in this reform line! Several lesser reforms have come and gone, as against selling cigarettes to minors, for most boys and many girls as well as young men and women use tobacco.

Still another agitation against the use of opium, morphine, cocaine, etc., by both sexes, and all classes. Daughters of wealthy families were found to be regular visitors to opium joints, toney of course, in Chinatown.

The extent of the use of opium and morphine is appalling. The human wrecks from these drugs in every hospital, prison, inebriate or other refuges, are more deplorable than even from intemperance, and Keely Gold-Cure or other Institutions for the treatment of those able to pay for treatment are numerous and *coining gold*.

To show your readers that this picture is not overdrawn in the line of dark shading in regard to the evils abounding in this city, a clipping is given from the *Occident*, the Presbyterian paper, as conservative and reliable as any on the coast, on such matters:

Last week a young man—it seems impossible to believe him human—brutally murdered his aged father, and one more is added to the already long list of horrible crimes with which San Francisco's history is reeking. There seems to be a premium for all sorts of crime at present. I am no pessimist, and yet it would be difficult to find in the annals of any modern city a blacker record than that presented by the city of San Francisco. The law of God is flagrantly violated in the high places and in low; and the law of man is equally disregarded. We have come to the place where obedience to the decalogue is not to be thought of. Vice and pleasure run riot on the Lord's Day, while a diseased sentiment will save the neck of any man, except he be a Chinaman, who has been convicted of the most outlandish murder. Can any blessing rest upon, can any prosperity attend a city so terribly steeped in sin? I trow not.

Among many reforms necessary to the reformation of a heathen state of things, two, at least, strike one as being of paramount importance: (1) the reform of the bar and (2) the reform of the bench. So long as men can be found ready, for the sake of cheap notoriety, to use every available means to liberate the law-breaker, and so long as judges on the bench will trifle with the penalty due the lawless, it is idle to talk of peace and good government. To particularize: the terrible foot-pad evil will be settled when a few more foot-pads have been sentenced to the penitentiary for twenty years—not till then. An esteemed judge has begun the good work. This method applied to the treatment of other crimes will hasten the day when San Francisco may hold up her head. In the meantime, it were well that the cry of the Baptist were rung out from pulpit and platform. "Repent, for the kingdom of Heaven is at hand."

And to give a more vivid and real insight into the bogus reforms, etc., a selection is given from a secular weekly, closely in touch with the masses, which has also the courage of its convictions:

"San Francisco, this 'Golden City' of ours, the pride of 'God's own country' (Jim Corbett's), is a wonderful city for waves. There is nearly always some kind of wave passing across it; sometimes it is a cold wave, sometimes a hot wave, sometimes a (fake) political or judicial purifying wave, sometimes a (fake) morality or dive-closing wave, sometimes a (fake) female press purifying wave. Some time ago it was a midwinter take wave, and just now we have two waves

at one time. The first one is a mild one, a (fake) infantile anti-cigarette wave, started by the newspapers to increase their circulation. This wave has mostly affected the schools, and I understand that even our future women have been enlisted in the movement, in order to convert any skulking cigarette-smoking urchin they may encounter on their way about the city, but if any young missionaries be found they will speedily be discouraged in their foolish and unbecoming (not at all noble) efforts, as the cigarette-smoking boy will probably give a short and forcible answer to their honeyed words and blandishments.

The other wave that is passing over San Francisco just at present is an immense charity wave; so immense is it that it permeates almost every individual who has learned to speak, and so intensely is it felt that on account of a lot of maudlin, snivelling, sentimental gush written up by some of our newspapers, San Francisco's heart has swelled to such a dangerous size (publicly) by a feeling of its own goodness and kindness and benevolence, that it may break entirely in a few weeks from now, and then we shall have another kind of wave in this wave-stricken city—perhaps of destruction, crime and revolt.

This charity wave has been subject to fluctuations since it commenced some months ago. It commenced with soup-houses and bunk-houses on the sandlot, of which, by the way, I have been made to understand an exhibit is to be made at the Midwinter Fair, in order to let inquisitive people know what the much lauded climate, conditions and resources of California, together with the indomitable energy of its prominent citizens, are able to produce. This lasted for a while, and was enlivened with a considerable amount of kicking and growling, both on the part of the dispensers of charity and the recipients of the commodity, because during one part of the movement the hard-up unemployed were given work to do and paid in soup-tickets.

The sandlot colony went bankrupt. The sandlot philanthropy was pronounced a failure, partly because the colonists refused to be paid in soup-tickets as an equivalent for United States gold coin, partly, we were told, because the sandlot business attracted lazy vagrants, who hurried in from all parts of the country in order to grow fat and live an indolent life on the lot where some of our Western Ciceros and Demosthenes had worked so hard.

After this we had a brief spell without any public charity, during which the streets were overrun with beggars. It grew so bad that even I, a scrub of a sailor, was appealed to for help four times in less than half an hour one day up town—I, who am also one of the so-called great army of unemployed (an undeserving member, though). When it commenced to be the fashion to demand money, instead of asking for it, it struck some bright head or heads that there must be quite a number of deserving hard up unemployed in San Francisco after all, and soon a pitiful howl went out from our newspapers in behalf of the deserving poor.

The 'golden' city had no money, it seems, so that it couldn't employ, or rather it couldn't pay, anybody to do any work for it; therefore, a citizens' relief committee was formed and a lot of deserving unemployed men were given work in Golden Gate Park at \$1 a day. And then the fun commenced.

The citizens of San Francisco "responded nobly to the appeal for aid," and, of course, we beat every city in the Union in that direction as in every other. There were so many applicants for work, however, that they could not all be employed, but it did not take long to get out of that dilemma. In the first place, we could not be expected to keep the people who arrived here broke before our grand Midwinter Fair was opened; they had to take a back stand. A little study also decided that a fellow who has enticed a woman to marry him is more deserving than one who has not, and as a last precaution certificates of good character, long local residence, abject poverty and a good-sized family were required, signed by some solid citizen, in order to procure the holders a chance to sell a dollar's worth of labor in the park.

The weeding out was accomplished. The deserving unemployed were found at last, and the deserving poor were "elated and joyful."

San Francisco's heart swelled with a feeling of its own great goodness, and we hugged ourselves and said: "Ain't we good!" And the charity epidemic spread, reaching the various churches, which sent lunches to the deserving poor in the park for about a week, when it was discovered that the free-lunch system encouraged an undeserving element to smuggle itself in among the deserving poor in the park, and the Christian lunches were withdrawn.

Now the public schools have caught the infection; they are one great mass of charity—park charity, slumming charity and the reformation of bad boys are the questions of consideration. One or two schools send delegates every day, consisting of teachers, girls and boys, to see the San Francisco exhibit of deserving poor, and for the sake of breaking the school rules they pay an entrance fee in lunches. On the road from the schools to the park there is cheering, cheering, cheering; cheering from the boys and giggling and blushes from the girls; cheering from everybody on the streets. Even the very horses take part in the enthusiasm and occasionally they grow giddy and spill the boys and the lunches on the road.

The deserving poor are absolutely happy, so we are told; when their daily visitors arrive they do their share of cheering, and if a dime or a pair of shoes or a coat falls to some one's lot along with the lunch he receives for the privilege of being on exhibition as a pauper, he behaves himself like a maniac, so we are told, by turning somersaults and doing other kinds of vagaries.

In the meantime funds are beginning to stop coming in, philanthropy can't last forever, not even in the golden city; voices are heard saying that the pauper institution in the park kills the energy of the deserving poor, and to all appearances the charity wave has nearly rolled clear of San Francisco, so in the near future we shall be ready for another kind of wave, and what kind of wave will that be?

The hard times as never known before, still more darken the picture. Over 300 stalwart men, seek food and lodging in the basement of what was formerly the old city prison. Several thousand seek work in the park at one dollar a day, but can only get a couple of days per week if they have families. This work is provided by public donations.

The Salvation Army for the second time has taken the contract from the city to shelter and feed the crowd of unemployed. With the free use of an old City Hall for the men to sleep on the floor with only one blanket under or over each, for twelve and one-half cents. A blanket, supper and breakfast are supplied. This plan suits the city but not the men; they are embittered so that the Army cannot mention religion to them. About a year ago when the Salvation Army got the vacant sandlot (Post Office), from the city to do this kind of charity, a condition was imposed that no religious meetings should be held for the men. The Army, contrary to all Gen. Booth's principles in England of putting religion first everywhere, took the lot and public aid by voluntary gifts; that whole effort ended in the alienation of these men and all that class!

There is a silver tinge on this sombre horizon. The spiritual outlook is brighter and more hopeful than for many years. Financial, social, family and all sorts of troubles—unique or hitherto unknown—have driven people not only to the aforementioned remedies, reforms and philanthropy or human panaceas, but an opening as never before has presented of offering the people God's remedy for all the evils of the world, a Saviour from sin, the root and cause of all other evils, misery and trouble. God has been raising up consecrated people in many of the churches, missions, as well as the Salvation Army to go out after and up and down to all needy ones, in all grades of society. The very cry lately heard not on the streets, but by a leading speaker in a Labor Congress in this city, "Bread or blood!" has caused the rich to open their eyes as well as their purses, to the mines of anarchic or socialistic explosives that lie under or in the midst of the community.

The masses long ago have parted company with the churches as the latter have with the Holy Spirit, with rare exceptions. The churches are regarded by the masses, as well

as by keen-sighted spiritual people in them, as simply social clubs where people without money, social standing, or fine clothes, do not feel at home. On the other hand, the very wealthy never did have anything to do with religion or churches in this city from the first. No millionaire enters a church unless his own or other's corpse be carried there for a mercenary eulogy on his vile life.

Spasmodic efforts have been repeatedly made to reach the masses. Evangelists Harrison, Moody, Munhall, Sam Jones made some temporary impressions on outsiders and church goers in the last fourteen years. But about two years ago the most wholesale effort was made by this and other cities to reach the people, through the Rev. B. Fay Mills, for whom the largest places were rented or in some cases specially erected to seat between five and eight thousand persons.

This effort, sad to say, was the greatest failure of all. Because, in the first place, it was largely church-going people that were drawn to the meetings. Next and chiefly, a sort of substitute—*salvation by signing a card*, merely implying a desire to start for a better life—was held forth instead of the real Gospel, the acceptance by faith of the atoning sacrifice of the Son of God. The pastors who received the greatest number into their churches are the most dissatisfied with the results so far as reported after nearly two years' testing, few of the new members showing signs of real conversion or spiritual life, though drawn from religious families. The Salvation Army has had remarkable success in winning popular recognition and favor aside from the church element.

Ten years ago at the start, one officer came from England. For years the handful of followers were the most despised and ridiculed and persecuted lot, *often jailed*, on the earth. (This coast is considered by returned missionaries a harder field than any heathen country.) Now all the leading daily and weekly secular papers are competing in lauding the Army and its work for the lower strata and masses. It completely overshadows all the churches, even the Roman Catholic, in popular notice and favor.

Your readers may wish to ask, What has become of the Fair? Like Mark Twain's Western story of the ram or many a pulpiteer's text-motto, it has dropped out of sight in the maze of other things! Time and space, gone. Well, it opened informally on the 1st January, to run six months, but another month has been added since. On the 27th it was opened officially with all the characteristic display of the coast boomers, and was a very grand affair in the daily papers. It is being opened out daily more and more, as all the buildings are not finished, and of course all the exhibits are not in yet by a long way. It is figured that it will be well on in April before it will be in full blast. It is certainly a big affair for this city and coast. The four largest buildings are something unusual in size and outline. There are over one hundred buildings, or structures, large and small, from the large buildings down to the kiosks, stands, restaurants, Oriental bazaars, side shows, etc. There are over forty side shows transferred from Chicago.

Sixty-three acres of the Golden Gate Park are used for the Fair. The trees and shrubbery have as far as possible been allowed to stand and the quadrangle between the four main buildings has been adorned with flowers, trees, fountains, an electric tower, etc. The location near the Golden Gate with its hills, superb park, bay, ocean, can hardly be surpassed for beauty around the world. So say around-the-world visitors. The fruits in the exhibits are superior doubtless, to those at Chicago, both in variety and quality. Likely also vegetables and plants. Most of the nations have some sort of an exhibit. Also a building of moderate size as a national headquarters. Canada has both an exhibit and a separate structure as a rallying centre for Canadians. The Fair as a whole, as well as the Canadian display, will claim more extensive notice when in better shape and more time and space to devote to them.

San Francisco, March, 1894.

Enclose one dollar, and you will receive THE CANADA PRESBYTERIAN on trial till 31st of December next. Our word for it, you'll be glad to renew for 1895.

Christian Endeavor.

GOD'S CALL; WHAT IS OUR RESPONSE?

BY REV. W. S. MONTAVISH, B.D., ST. GEORGE.

May 27th.—Eph. iv. 1-6, 17-35.

Two things are embraced in this call.

1. We are called unto sonship. "God has predestinated us unto the adoption of children, by Jesus Christ, unto Himself, according to the good pleasure of His will," (Eph. i. 5). What a privilege, what an honor that we should be adopted into the family of which God is the Father, and Jesus Christ the Elder Brother! What an unspeakable blessing that we should be made heirs of God and joint-heirs with Jesus Christ! It was no small favor that was conferred upon Lot when he was adopted by his uncle Abram. He was given all the rights and privileges of a child and these were neither few nor insignificant. How great the privilege conferred upon Moses when he became the son of Pharaoh's daughter! Egypt was the cradle of learning, and at the time when Moses was brought to the court she gave her sons, especially those of the upper classes, more than could have been given them in any other country in the world. It was well for Esther that she was adopted into the family of Mordecai, for he provided for her with as much solicitude as if she had been his own child. But while Abram loved Lot and sacrificed much for his sake; while Pharaoh's daughter did much for Moses, and while Mordecai did all he could to advance the interests of Esther, the favors conferred upon Lot, Moses and Esther are not to be compared with those enjoyed by those who have become heirs of God and joint-heirs with Jesus Christ. "Behold what manner of love the Father hath bestowed upon us" (1 John iii. 1).

How much is involved in this call! We have been translated from a region of gloom into one of gladness, from a kingdom of darkness into one of light, from a state of slavery into one of liberty, from a condition of ignorance into one of knowledge and from a state of condemnation into one of justification.

These rights and privileges will appear all the greater when we remember how unworthy we were of them. Jacob felt himself unworthy of the least of God's mercies; Gideon thought himself unworthy to be the deliverer of his countrymen from the hand of the Midianites; Saul regarded himself as unworthy to be king of Israel, and so when we think how signal and how glorious our rights and honors are, we may well say with David, "Who am I and what was my father's house that thou hast led me hitherto?" (11 Sam. vii. 18).

2. We are exhorted to walk worthy of our new honors; we are called upon to live and act as children of God. We are expected to put off the old man with his deeds which are corrupt, and to put on the new man which, after God, is created in righteousness and true holiness. We are urged to put away all malice, wrath, anger, clamor, and to be kind, tender-hearted, forgiving. We are advised to walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness.

Bearing the name we do, it will be to our disgrace and not to our honor if we do not walk worthy of it. We would expect that the terms "Jesuit" and "Christian" would be equally honorable, for the one is derived from the name "Jesus," and the other from the name "Christ." But are they equally honorable? Far from it. What makes the difference? The Jesuit has been unworthy of the name he bore, whereas the Christian, with all his imperfections, has been tending steadily upward toward the goal—his high calling in Christ. It should be our desire, therefore, to walk worthy of our high calling lest we give the enemies of the cause of Christ ground for speaking reproachfully.

It is related of a Polish prince that he always carried with him a picture of his father. Occasionally he would look at it, saying, "Let me do nothing unbecoming so excellent a father." Surely we who have been honored with a place in God's family, who are daily the recipients of divine mercies,

who cherish such glorious hopes for the future, who expect to reign with Christ in an abode of love and purity—surely we should do nothing unworthy of the family to which we belong.

THE "COMMITTEE OF ONE."

A gentleman speaking in a Christian Endeavor Convention let fall this word of wisdom: "You can always act as a Committee of One upon the next duty. The Committee of One is as important as any on the list."

A large committee, with efficient chairman and willing members who are "workers together," is indispensable in many lines of labor. But think of the little wayside opportunities, the sudden calls for help, the emergencies that must be met, the little words that must be spoken, and the unobtrusive deeds that should be done, while the days are going by, then imagine waiting to call a committee for each work? Why, the time would pass away and the chance would vanish while the notice was being given.

The Committee of One is permanent, and there is never any embarrassment about a quorum. "Whatsoever thy hand findeth to do, do it with thy might" is its motto. It may win the shy confidence and encourage the effort of those who would resent being labored with by "a body" of persons, however friendly. Yes, it is an important committee, and though it may make no stated "report," the Book of Remembrance will keep the record forever.

Cleveland, in looking forward to the Thirtieth International Christian Endeavor Convention, anticipates entertaining in July the largest number of visitors she has ever entertained upon any one occasion, and the largest convention ever held in the world. The Convention Reception Committee is therefore planning to extend a "large" and most hearty welcome to every delegate who comes. The Entertainment Committee is now securing quarters at the hotels and boarding houses, and in the Christian homes of our beautiful city, for the army of visitors, who, we are sure will visit us. It will be the duty of the Reception Committee to see that our guests are not only welcomed upon their arrival, but also to see that they are transported as comfortably and speedily as possible to the quarters provided for them. We briefly outline our plan: There will be a competent chairman in charge of each depot and steamboat landing in the city, who will be responsible for the guests arriving at his station. He will have under him a large committee of young men and women whose duty it will be to see these guests to the proper street car lines, and to escort them to the various hotels and State headquarters already provided. The members of the Reception Committee will be distinguished by white yachting caps, trimmed with gold bands, white and gold being the official "colors" of the Cleveland Union and of the Convention. They will also be provided with "Reception" badges.—*Cleveland Endeavor.*

The missionary is one called by God, obedient to the command of the risen Lord, endowed with the Spirit of Christ, and sent forth from Christendom to non-Christian peoples. . . . The persons who may be sent are all members of the church of Christ, both men and women, represented by the first Christians to whom Christ entrusted the commission as He ascended; even sons and daughters, young men and handmaidens, who were among the "all" filled with the Holy Spirit on the day of Pentecost. . . . For each member of the body of Christ a missionary place can be found now, as it was in the experience of the apostolic church. The many who are not called to go themselves are bound to send substitutes for the service—sons, daughters, offerings—and to pray without ceasing to the Lord of the harvest.—*George Smith, LL.D., in "Short History of Christian Missions."*

THE CANADA PRESBYTERIAN till end of year for one dollar.

Pastor and People.

NIGHT ON OLIVET.

Every man went unto his own house. Jesus went unto the mount of Olives.

Where was the great King's palace home?
He had not where to lay His head!

No friendly voice invited Him,
None cared to offer board and bed:

Small share had He of warmth or mirth,
Whose love lights all the homes of earth.

The lonely Christ! He went away
From clustering homes; and, through the shade
Of menacing Gethsemane.

With patient feet His way He made,
God only measuring His hopes,
As silently He climbed the slopes.

But space and welcome met Him there!

The meek flowers covered up His feet,
And all the silver olive-leaves

Soothed Him with whispers low and sweet.

The soft winds murmured a glad psalm,
The blue heavens gave Him rest and calm.

It was the joyous summer time,
And God's fair world, in love with Him,
Received Him into sheltering arms.

And all night long no star grew dim,
No harsh rains fell, no cold winds blew,
But nature's heart was warm and true.

And all that passed on Olivet
Between the Father and the Son
Is kept a secret even yet!

Only we know God's will was done,
And Christ, refreshed and strong, again
Sought His beloved world of men.

Some of His grace seems lingering yet
Upon the green and tree-crowned height.

Ah! happy hill, that so might serve
The Christ, upon that strenuous night.

Precious and revered, even yet,
For His sake art thou, Olivet!

Marianne Farningham.

Written for THE CANADA PRESBYTERIAN.

THE PHARAOHS OF THE TIMES OF ABRAHAM, JOSEPH AND MOSES.

BY THE REV. JAS. MILLAR, HAMBURG, N.Y.

There was "a divinity shaping the ends," and working for a definite purpose when Israel went down into Egypt. But that same divinity had been working to this end for a hundred years before Abraham was called to leave his fatherland, and had been preparing a place for him and his seed in the land of the Pharaohs. Egyptian history tells us that the first 14 dynasties of the Pharaohs were purely Egyptian, but that a break then occurs and the next three were aliens, and then the old Egyptian stock re-appear and continue on for the remaining ages. And the problem for Bible students is to determine when and for how long these aliens reigned. Much of Genesis and all of Exodus become clear if we assume that these alien monarchs were the Pharaohs of the times of Abraham and Joseph. They are commonly styled Hyksos, and are spoken of as the giant shepherd kings. They were Asiatics, having their origin in the same district generally as the Hebrews. Their western wanderings brought them to Canaan, where they built Hebron. A portion settled here and in the country around, pursuing their pastoral avocation. But the greater part of them pushed their way across and invaded Egypt, driving the reigning monarch up the Nile, taking Memphis, the capital, and fortifying Avaris (the Tavis of the Greek histories and the Zoan of Scripture). They held the country for nearly 500 years, until the national spirit of the Egyptians revived and drove them back to Asia. Let me point out a few things that become understandable on the assumption that this period covers the Scripture-period from the call of Abraham to the death of Joseph.

We are told (Gen. xii. 6) that "the Canaanite was then in the land," when Abraham passed through into the place Sichem: Sichem being only 60 miles as the crow flies from Hebron. And we gather that the inhabitants whom Joshua found in Canaan were not the first settlers there, but that there were traces of a muscular gigantic race which had previously dwelt there. When the spies returned they confessed to Moses their fear of the sons of Anak, whose stature and immense strength overawed them. If my assumption be correct, and these were of the same stock as those whom the Hebrews had seen holding Egypt, then it was sufficient for the spies to say, "the sons of Anak are there," without going into particulars regarding them as those would who were meeting them for the first time.

When Abraham went down into Egypt (Gen. xii. 10) because of the famine in Canaan, he would have encouragement to expect that their common origin and fatherland, as well as occupation, would commend him to Pharaoh. And it may be that these very things awakened in him the fear that Sarah, his wife, would be more acceptable to a Hyksos king than were the dark-skinned daughters of the people whom he ruled. While residing at the court at Zoan he was treated as a wealthy sheikh, and endowed with parting gifts that included camels—for the first time mentioned in Scripture. And the same argument's may have weighed with Isaac when the second famine came (Gen. xxvi. 1), when the Lord appeared to him and expressly forbade his going to Egypt.

In Joseph's time there is a great deal that is only to be satisfactorily explained on our assumption. Potiphar, the captain of Pharaoh's guard bought Joseph, and in narrating this the extraordinary expression is used, "Potiphar an Egyptian" (Gen. xxxix. 1). Would anyone dream of describing the British Prime Minister as a Briton? No; but it would have been necessary a few years ago in describing Hawaii to say that a certain prominent officer under the queen was an American. The American in that case was the alien at court. So conversely with Potiphar. He was of a different stock from the king he served: only in this case it was the monarch that was the alien and the officer that was the Egyptian.

When Joseph brought his father and family beside him, and asked Pharaoh for a place for them, the monarch selected what was not only the best grazing land, but a section of the country that it was necessary for him to have occupied by friends, since his own people could not fill the whole land. And in advising his father how to meet Pharaoh, Joseph makes the remarkable statement, "I will go up and say to Pharaoh, My brethren and my father's house which were in the land of Canaan, are come to me, and the men are shepherds. . . . and they have brought their flocks." And in charging his father about the interview that would follow he says, "When Pharaoh shall ask what is your occupation, ye shall say: Thy servants' trade hath been about cattle from our youth until now." And then, what at first reading seems strange, the historian adds, "For every shepherd is an abomination to the Egyptians." There is not a single point in this advice but was intended to tell with Pharaoh, "They are from Canaan"; so were the Hyksos, and that which makes a Scotch-Canadian take so readily to a Scotchman newly arrived in the Dominion, would make Pharaoh incline to Jacob. "Their occupation hath been about cattle"; so had been the avocation of the Hyksos while they had leisure. "They have brought their flocks", while the original Egyptians did not raise cattle enough for these giants. The land had been taken by force of arms, and the conquerors had little time to devote to cattle raising, if they would keep what they had gained by the sword. While the Egyptians would detest the very occupation of those who had subdued them. Why should Abraham venture there with all his flocks if an Egyptian sat on the throne, with a people about him who hated shepherds? Why should Joseph ask his brethren to come down to a land where he knew that their trade was detested? And why should he be so careful to prompt his father to magnify this trade before a man whose race prejudices were entirely against such an avocation? These questions are only answerable on the assumption that the Pharaohs of Abraham's day and this one of Joseph's day were not of Egyptian stock, but were Asiatics of the shepherd-king race.

When Jacob died he was honoured with a burial, in addition to the national embalming, but when Joseph died he was simply embalmed and put in a coffin. And this casket the Hebrews carried with them all through the 40 years' wanderings. Why such a difference in treatment when it was Joseph, not Jacob, who had been the nation's saviour? When Jacob died the Hyksos monarch was still secure in his place, but by the time of Joseph's death the feeling against the alien usurpers

was becoming bitter, and sufficient to indicate to Joseph that political changes were imminent. And so, while he could not ask permission for his people to go with his remains to Canaan—an action that might have been regarded as desertion by the monarch—he placed them under oath to preserve his remains for burial in the family vaults at Macpelah.

This rising that Joseph anticipated took place not long after his death, and was as much a religious as a political struggle. Thothmes III. had married an Asiatic wife, and the queen set herself to reform the worship of the land. And on the death of the king she had the court removed from Thebes to a place down the Nile, now known as Tell-Amarna, where she and her son cast off all appearance of respect for the ancient religion of the Egyptians, and worshipped the sun exclusively as the symbol of the invisible God who is the source of all blessing. The slumbering fire of race hatred, resentment, and bitterness were now blown to a flame by the religious storm that burst from the neglected and then desecrated temples at Thebes, and the results were the reconquest of the land by the Egyptians and the re-establishment of the ancient monarchy.

Now began the evil times which Joseph had dreaded. Naturally the Egyptians turned upon the Hebrews who had been so openly honored by the late monarchs, fearing their co-operation with the expelled Hyksos, or with the then growing Hittite power. This was the reason for the bondage oppression, from the Egyptian point of view. Fortresses were required along the frontier as a base of operation against the Assyrians, and the shepherd Hebrews were compelled to erect them. Pithom and Raamses were built by them for this purpose, the former of which has been dug out of the dust and debris of the centuries within the last 30 years, bearing evidence that its founder was Rameses the Second, surnamed the Great. This monarch was the son of the king set upon the throne when the aliens were expelled, and was from an early age associated with his father in the government of the kingdom. For our present purpose it is only necessary to observe that he had a son named Menepthah, and a sister, whose name is not known, and who rescued Moses from the water when placed there by his mother. Rameses is a combination of Ra, divine, or royal, and Meses, a son. When the princess chose to call the rescued child, son, that is, Meses, or Moses, the jealousy of her brother was at once aroused. He saw in this a menace to the succession of his own son. And when the Hebrew foster-son had grown and had been instructed as became an associate of royalty, and had lifted his hand against an Egyptian taskmaster in defence of one of his countrymen, his foster-uncle Pharaoh Rameses could see nothing else in the act than an attempt to raise the Hebrews in rebellion, and perhaps also treachery and combination with the rapidly growing empire of the Assyrians. "By faith when he was come to years he refused to be called the son of Pharaoh's daughter" (Heb. xi. 24). The Egyptian derivation of the name is cast aside and a new meaning is given to it: He is no longer an Egyptian son, but a Hebrew drawn from the Egyptians.

Rameses died when Moses was an exile in Midian, and Moses' foster-brother, Menepthah, took control, associating with himself in the government his oldest son, then a minor. One can understand the reluctance of Moses to go to his foster-brother and demand the release of his race, as well as that hatred on Pharaoh's part towards Moses that is always coming to the surface in the interviews prior to the exodus. It was the father of Rameses that issued the decree calling for the death of the Hebrew children. It was the son of Rameses that hardened his heart while the plagues lasted, and finally in desperation called for his foster-brother and begged him to hasten the exodus of the Hebrews. In the complex process of nation building, Egypt was necessary for Israel, but not an Egyptian Egypt. And the hand of God is evident in the calling of the Asiatics to occupy the Nile territory as well as in the call of Abraham, 100 years later, to follow in their tracks. Marvel-

ous were the dealings of God in the history of that marvellous people whom He chose for Himself, but at no stage of their development more marvellous than when He showed "His signs among them and His wonders in the land of Ham."

PRECIOUS THOUGHTS FROM LIPS NOW SILENT.

It was Thursday night again. The subject chosen was the first part of the 11th of Heb.

To save looking up the passage in the Bible, which few readers will do, it may be well to give enough of it to bring its line distinctly back to memory.

"Abraham . . . went out, not knowing whither he went, . . . sojourned in a strange country, dwelling in tents with Isaac and Jacob. . . . For he looked for a city which hath foundations. . . . These all died in faith, not having received the promises but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth. . . . And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly; wherefore—"

Here the preacher paused. "Wherefore—wherefore God is not ashamed to be called their God? Why is He not ashamed to be called their God?"

My own mental answer was ready enough. "Because they were men and women after His own heart. Because especially they made His promise their inheritance, and were willing, on account of these promises, to be 'strangers and pilgrims on the earth.'"

But the answer from the desk was very different. "Wherefore God is not ashamed to be called their God? Why is He not ashamed to be called their God? Because 'He hath prepared for them a city.' He hath prepared for them the fulfilment of all their hopes. It was He who led them to look for a city which hath foundations whose builder and maker is God, and 'He hath prepared for them a city.' If He had failed to do so He would be ashamed—He would need to be ashamed—to be called their God.' But 'He hath prepared for them a city, wherefore He is not ashamed to be called their God.'"

"When God speaks a word of promise and a human soul is led to lay hold upon that word of promise, to lean upon it, to rejoice in its richness and faithfulness, to act upon the faithfulness of the promise, if God were to allow that promise to fail of a triumphant fulfilment, He would then be, and He would have reason to be, eternally ashamed in the presence of that trusting one.

"Could the grounds of our confidence be stronger? As we would resent the idea of shame attaching to the name of our God of faithfulness, let us resent the faintest promptings of unbelief, and glory in the everlasting reliability of the word of the living God."

In the above passage I do not pretend to remember the words used, but think the thought has been given.

ANNA ROSS.

Brucefield, Dec. 27th, 1893.

In preaching his farewell sermon at the Metropolitan Tabernacle, Dr. Pierson made the following interesting statement: "To your late beloved pastor I owe more than to any other man. When I look back to the 19th day of August, 1866, when I sat in yonder distant seat in the gallery, and for the first time heard him speak from the closing verses of the third chapter of Ephesians, about the height and depth, the length and breadth of the love of God, I sometimes think I was not a converted man, though I had been preaching the gospel for some years. But when I came with my notions of art and æsthetics, and high-flown language—for I had myself been an organist and leader of a choir, had helped to build fine churches with all the garniture of wealth and art, and had been accustomed to construct elaborate sermons—and saw the simple worship and heard the homely, hearty preaching, I was converted from the error of my way, and repented before the Lord of my past wickedness."

Missionary World.

FINANCING IN HONAN.

The following extract from a letter by Dr. Smith, treasurer of the mission in Honan, shows how very perplexing are the duties devolving upon our missionaries living under conditions so entirely different from what we are accustomed to at home: "It is almost impossible to give an exact idea of the many difficulties in connection with the work, and the time it takes to do this work in a satisfactory manner. If we were living near the coast, or in the ports, where the Mexican silver dollar is in circulation, the difficulties would not be so great. We use silver in different shapes, varying in weight from an ounce up to fifty ounces. So far we have purchased most of our silver at Lin-Ching, as the bankers in that place were willing to take cheques on the Foreign Bank in Tientsin; and here is an example of how it is done:

Dr. Reid sends me a sterling draft worth, say \$500 gold and I sell this draft in Tientsin for 550 ounces (or taels) of silver. I then give the Lin-Ching native banker a cheque on the Foreign Bank in Tientsin for the whole amount, and he gives in return 550 taels of silver, according to the Lin-Ching weight, which is about three ounces lighter than the Tientsin weight. This is his commission from me, and I cannot grumble if the said banker sells my cheque the next day to some Chinaman who has a quantity of silver to carry to Tientsin, for 553 taels. I then take the silver to Honan, and find, owing to the difference in weight between Lin-Ching and Honan, that it only weighs 533 and a half ounces. This silver is sold at 1,520 copper cash per ounce. The rate varies from 1,500 to 1,650 cash per ounce. This cash is taken from the bank by the different members as they require it. 1,000 cash weighs about seven pounds. All the material used in building is paid for in this currency, so also is the wages of all the helpers, teachers and servants. All these amounts must be reduced to gold, and charged to the parties concerned. That is one side of the question.

Besides this the different members of the mission have accounts both in Tientsin and Shanghai, either in Mexican dollars or taels. The rate of the Mexican dollar is always changing, and the Shanghai tael is about 5% less than the Tientsin tael. All these different accounts come to the treasurer and are entered on the books, which are balanced every quarter. I then have an account to keep for each member of the mission.

The rate of exchange for gold drafts and sterling is always changing, and an average rate has to be struck for each quarter. To keep ten such accounts as the above, and look after four different bank accounts and an account with our agent at Tientsin, as well as to look out to sell the silver at the best advantage, and write all orders, takes more time than any person would imagine.

We propose to have a station treasurer for each station, who will take charge of all moneys used at the station, and report to the general treasurer. The rest of the work in its entirety will be done by the general treasurer, who will receive and sell all drafts, keep all accounts and render the same regularly to individual members and also to the home treasurer. We expect, if the mission grows larger, that we will require a man to devote his whole time to such work, and this is but the first step in that direction."

There can be no doubt that the interests of the mission will be served by the appointment of a treasurer, for any missionary who attends to all this must find his proper work seriously interfered with.

REPORT OF MRS. HARVIE, FOREIGN SEC. OF W.F.M.S.

REGINA INDUSTRIAL SCHOOL.

Rev. A. J. McLeod, B.A., principal; Mr. D. H. McLeod, vice-principal; Mr. D. G. Munro, 1st teacher; Miss Lilly Russell, 2nd teacher; Mrs. Leckie, matron.

This school now numbers 112 pupils, and, as indicated, has been placed by the Government on the same financial basis as our other schools, only that the grant is larger. In a

letter dated January 9th, Miss Russell says: "It is a great pleasure to see these boys and girls advancing not only in their studies, but also in appearance and bearing. With the year we began the study of the International Sabbath School Lessons. The pupils have made great advancement in their study of the English language, and lately both boys and girls seem to be developing a greater taste for reading." A Boys' Brigade, a band for the practice of music, a Girls' Mission Band are about to be organized. As an illustration of the regard the Indians have for the school, we understand that thirteen children were sent from the vicinity of Duck Lake, 200 miles distant, by their parents, none of whom had ever seen either school or teachers.

CROWSTAND INDUSTRIAL SCHOOL.

Rev. C. W. Whyte, B.A., missionary; Mr. J. S. White, farm instructor; Miss K. Gillespie, teacher; Mrs. C. W. Whyte, matron; Miss B. Scott, instructress in sewing.

The school has not been so numerously attended, nor has it had as advanced pupils as in former years, on account of the transfer of a considerable number of the older scholars to Regina. From a letter dated Nov. 4th, '93, we learn that there were thirty scholars in the school, and that in all thirty-seven had been sent to Regina. In February we have the following encouraging intelligence: "The number of children is greater than ever before since the exodus to Regina. Their health during the winter has been excellent. Their progress has also been good. We had an examination recently on all the work of the school, cooking, sewing, etc., school work and all. Some of them did very well and showed that they were able to put into practice what they had learned." Sabbath services are held by Mr. Whyte at several places, with more or less regularity.

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

The West China Mission receives a strong testimony to its importance and large future influence from Dr. Ashmore, who believes that the Szechuan Province of China, in which the mission is located, is really the heart of the vast unevangelized regions of Central Asia. He says: "The battle for religious ascendancy in Central Asia will not be fought and won among any of the hills and spurs of the Himalayas, but in the rich and fertile Szechuan, among the well-organized and well-governed forty millions of one civilization and one speech who are established up toward the headquarters and along the tributaries of the upper Yangtze." This opinion supports the view previously presented, that the evangelization of the four hundred millions of Chinese means the evangelization of Asia.—*Missionary Magazine*.

The Irish Presbyterian Mission to the Jews had just received a donation from an unknown friend of £100, and a bequest of the late Miss Eleanor Killen, per W. McCausland, Esq., of £800. These sums, at the convener's request, were ordered to be invested. The mission work in Damascus is so prosperous that there is every likelihood that the church must soon be rebuilt on a much larger scale. The schools are in a most prosperous state. It was agreed that a sum not exceeding £50 should be given towards the purchase of a tent for the use of the missionaries during the summer.

There are 50,000 people in India who are ready and waiting to become Christians, and yet there can be no teachers sent to baptize and instruct them, for there is no money; and so these poor, longing souls must go on waiting and waiting till some one is moved to send the money.

PULPIT, PRESS AND PLATFORM.

Cumberland Presbyterian: A drawing preacher will soon cease to draw unless he have a working congregation.

Chicago Standard: Some people might find time for helping one another if they were not so busy helping themselves.

Phillips Brooks, D.D.: Only from the solid ground of some clear creed have men done good, strong work in the world. Only out of certainty comes power.

Ram's Horn: When angels see church pillars on their way to the parsonage with wormy hams and crooked wood, they are probably puzzled to understand why God holds the judgment back.

Presbyterian Messenger: Just in the degree that men lose faith in a future life, in that degree do they degenerate toward the brute creation, while they tend Godward and Heavenward just in the degree that they feel the power of an unseen world and an endless life.

United Presbyterian: Jesus invited Himself to the home of Zaccheus, and yet He did not enter until Zaccheus made haste and came down and received Him joyfully. We have it in our power to keep out or let into our hearts and lives and homes the King of glory. The day that we receive Him salvation comes to our house.

N. Y. Observer: The conception of mission work which confines it to evangelism, pure and simple, is very meagre. It includes rather the laying of the foundations and the erection of the superstructure of the whole kingdom of God. It means not only the saving of souls from destruction, but their development into the image of Christ.

Lutheran Observer: Each copy of an extraordinarily good religious paper, containing sixteen large pages of good, religious reading, costs no more than an ordinary cigar. The influences exerted by the former are beneficial and lasting to an entire family, while the temporary pleasure afforded by the latter is enjoyed by a single individual, and its effects are often injurious.

A. Gandier, B.A.: The great problems of our day are to be solved, on the one hand, by the patient research and chastened thought for which our professorial chairs provide the leisure; and on the other hand by the practical outcome of missionary activities which are the glory of our church and our age. Let us be equally loyal to both—supporting both alike by our personal interest, our gifts and our prayers.

J. R. McDuff, D.D.: Bereaved mourner, perhaps He who has taken your dear one from the loves and affections of earth, wishes the more and the better to raise your love to Himself. He points you to your withered and blighted flower and tests you with the challenge—"Lovest thou Me more than these?" Seek, as one of the results of your trial, to make Him increasingly the focus of your being—the centre in the circumference of your present sorrow. Earthly "presences" are gone. But thus would the unchanging God speak from the cloudy pillar by day and the fiery pillar by night—"My presence shall go with thee, and I will give thee rest."

President D. C. Gilman: Neither precocity nor dulness is a certain index of the future of a boy. Only a wise man can tell the difference between the prishness of conceit and the display of unusual talent, and it takes a superlatively wise man to devise right methods of exciting temperaments that are dull, or on the other hand, to guide a genius. Abnormal brilliancy and abnormal slowness are usually the result of abnormal physical conditions, and physiologists are only just beginning to show to ordinary parents how these unusual conditions may be discovered and treated. When we see a man we cannot tell what sort of a boy he came from, and when we see a boy we cannot tell what sort of a man he will make.

Teacher and Scholar.

June 3, 1894. } THE PASSOVER. INSTITUTED { Exod. xii. 1-4.

GOLDEN TEXT. Christ our Passover is sacrificed for us. —I. Cor. v. 7.

The objections Moses raised against his call were at length overcome, and having obtained leave of his father-in-law he set out with his wife and family for Egypt. On the way, because he had neglected the duty of circumcision, God taught him the need of being in true covenant relationship. At Horeb, by special divine guidance, he met Aaron who had been assigned his spokesman, and to whom Moses communicated God's revelation. After reaching Egypt Aaron declared and gave credentials of their commission to the elders of Israel. These credited their testimony, and rejoicing that God was taking notice of his people's affliction, worshipped Him. Pharaoh, however, not only refused God's request through Moses and Aaron to let the people go into the wilderness for worship, but increased the severity of their bondage. At a second appearance before him, the reality of Moses' and Aaron's commission was attested by the exercise of miraculous gifts, which showed the superiority of God to the powers which the magicians professed to invoke, but through interest, pride and ignorance the king hardened his heart. Then followed the series of plagues, increasing in severity, falling on the people and the land, to some extent intensified forms of natural events, but evidenced to be miraculous by their severity, their accumulation, their coming and going at the word of Moses, and in the latter ones their limitation to the Egyptians. By these, Egypt was humiliated and terror-stricken, Moses and the Israelites encouraged, and Jehovah glorified over the so-called gods of Egypt. The last stroke was preceded by the institution of the passover. This was an actual sacrifice. In its after observance, as a memorial it pointed back to this great deliverance, and as a type pointed forward to a greater sacrifice through whom was to be wrought a greater deliverance.

I. The Selected Offering.—The great importance of this event was marked by the religious year being made henceforth to begin with the month in which it occurred. It was appointed for the fourteenth day, when the moon would be at the full. The modern Easter falls on the Lord's day immediately following. The people were instructed to make the selection four days in advance, probably to give abundant time, though some see a remembrance of the prediction made to Abraham, Gen. xv. 16. Households were to unite, in which the numbers were so small that the lamb or kid suffered as a sacrificial meal for more than one. The conditions laid down secured that it should be in the vigor of life, the best and most perfect of its kind. Thus it most fitly served as a substitute for the first-born of the family, and as a type of Him who was as a lamb without blemish and without spot, I. Pet. i. 9; Heb. vii. 26.

II. The Sacrificial Death.—The lamb had in keeping was to be slain by every family in all Israel between the two evenings (R. V. margin), probably between the decline of day and sunset. The blood caught in a basin, was to be sprinkled by hyssop (v. 22), on the framework of the door, excepting the threshold, that none of it might be trodden under foot. As the means of entrance the door represented the whole house, and the blood sprinkled thereon indicated that all within were covered by it. The house was in a sense converted into an altar. All this pointed forward to Him, whom God set forth in His blood, who, when accepted through faith becomes a propitiation, covering from wrath all who put their trust in Him, Rom. iii. 25.

III. The Sacrificial Meal.—In preparing the lamb for the feast, care was to be taken that it be preserved whole, no part severed, no bone broken (v. 46). It was to be so cooked that nothing else, not even water should mingle with it, and was to be entirely eaten within the house, any remnant being burnt. The meal typifies that Christ crucified is the nourishment, the life of His people. The wholeness of the lamb pointed to His entire self-consecration, and to the completeness of the communion with Him. The unleavened bread indicated the exclusion of all that would defile (I. Cor. v. 8), while the bitter herbs, which would really be a relish, might be intended to symbolize the bitterness of Egypt. The haste and preparedness for a journey which accompanied this first eating was a profession of faith by those who partook.

IV. The Promised Deliverance.—The faith therein expressed was in the promised deliverance. The very name "passover" indicated this. God in going through the land of Egypt would pass over unharmed every house marked by the blood. But for the rest, this judgment stroke by its severity, made all that preceded insignificant. Specially did it demonstrate the worthlessness of Egyptian gods, involving as it must have done the death of many sacred deified animals. The feast was ordered to be a lasting memorial, and is still perpetuated in the feast instituted by Him who said, "This do in remembrance of Me."

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MAY 23RD, 1894.

THE CANADA PRESBYTERIAN will be sent on trial till 31st December next for \$1.00. This is an offer that should meet with ready acceptance from thousands all over Canada. Our readers will do a kindness to those who are not already subscribers, by making this offer as widely known as possible.

THE nomination of Mr. Charles Moss, Q.C., for South Toronto, will remind a good many Presbyterian ministers of an old college friend that they always remember with pleasure. We need hardly say that we refer to the late Chief Justice Moss. Thomas Moss was a rare man. Viewed as a scholar, a jurist, a politician, a judge, but more particularly as a kindly, amiable, generous man he never had an equal in Ontario. If his brother can come anything near filling his place, good men of all parties will welcome him to public life. Men of the Thomas Moss kind were never more needed than now.

REFERRING to the evils that arise from "competitive preaching," the *British Weekly* says: "It is but too true that those who most eagerly take part in such contests and acquit themselves best in the struggle do not prove ultimately best fitted to endure the exacting tests to which the pastoral relationship is subjected during the course of years."

Ability to stand the "exacting tests" of the pastoral relationship is scarcely a factor in the case on this side of the Atlantic. The youth who never had the tests applied to him, is generally preferred to the man who has stood severe tests well, for fifteen or twenty years. Whether the candidate is likely to wear well and build up the congregation, is a small matter compared with his age, or his ability to "draw" a crowd, or "please the young," to whose management the office-bearers have committed the congregation.

WHAT can the *Globe* and one or two other journals mean by telling their readers that leaving the old parties and joining new ones with stringent discipline and cast iron obligations is evidence of independence, mental quickening and various other good things. As a matter of fact, the new parties shackle a man as the old ones never attempted or dared to do. Mental quickening forsooth! An Ontario constituency, once supposed to be among the most intelligent in the Province was greatly moved not long ago by being told that the cross of St. George on the ceiling of the chamber in the Legislative building was a cross of another kind put there by a Roman Catholic minister. Would that have been possible when Malcolm Cameron, or George Brown, or Hope Mackenzie, or Alex. Mackenzie represented that constituency. Never. Three minutes' ridicule from one of these great leaders would have killed the thing dead as Julius Cæsar and the old settlers would have buried it. Mental quickening, forsooth!

THERE is an article on "Competitive Preaching" in the current number of the *Free Church Monthly*, which confirms much that was said on that subject in the Toronto Presbytery last week. The writer, Dr. Laidlaw—not our Hamilton friend—says:

"The risks of division arising from our prevailing practices are patent. It is a direct invitation to the creation of parties in the vacancy. And it is not free from deteriorating effects on our preachers themselves. Those who were for years loving and helpful fellow students at college are called down to the arena of a vacancy to be set up against each other like birds in a cockpit. Sometimes after the weaker competitors have been killed off, the two surviving champions are recalled for a final round. Let it be recorded to the honour of our probationers that in several recent instances they have declined such invitations."

"Final round" is good, but is it not a sad thing that the practice of the Presbyterian church can be so aptly described by the language of the prize ring. And that too in the staid and dignified organ of the Free Church of Scotland, by a Scotch doctor in Divinity.

GLADSTONE used to say that the British public could not stand the discussion of more than one burning subject at a time. The Presbyterian Church in Canada can hardly be expected to have more capacity in that way than the British public. Such being the case it is just as well that Mr. Macdonnell's overture on the Confession did not go up to the Assembly. The overture on supplying vacancies and settling ministers will give the Supreme Court all the exercise it can stand for one meeting. The Confession has served its purpose pretty well for three lunched years and its revision can stand for some years to come. It is a question, however, whether the church can stand eighty or ninety candidates for each vacancy with practically no system to regulate the scramble. To expect Christian people to remain anything like what Christians ought to be while they hear eighty candidates on eighty successive Sabbaths, or ministers to remain what ministers ought to be while they struggle for calls and bread, is to expect an impossibility. The Confession is the least of our troubles. Let the practical problems be solved first.

THE lesson of the hour seems to be that professors of theology should give more time and thought to their public utterances on burning questions. The American Presbyterian Church has been well-nigh torn to pieces by a hastily delivered lecture, a considerable part of which was explained or explained away after part of the damage had been done. Dr. Briggs did not intend to discuss the topic he discussed in his famous inaugural. He had selected another subject, but was induced to take the one he did a few days before the time fixed for delivery. He hurried the work of preparation, and the result we all know and deplore. Better a thousand times that his chair had never been inaugurated or endowed than that all the disturbance that followed should have been made. The inner history of Prof. Campbell's lecture was much the same. The Prof. was working very hard, had little or no spare time on his hands, prepared his lecture very hastily, said some things he would perhaps not now say, or at least not say in the manner and tone in which they were uttered at Queen's. The lecture as originally delivered, bears undoubted evidence of extreme nervous tension. Asking our professors to let burning questions alone until they have time to treat them in a scientific manner is not asking too much. The church has had a narrow escape from all the evils of a heresy trial; and whilst grateful for the escape we should guard against similar dangers in future.

IN all the discussions on the vexed question of supplying vacancies and settling ministers, it seems to be taken for granted that the people are on the side of disorder and confusion. It is assumed that they are opposed to law and order. Right here we challenge that assumption. Such regulations as existed were deliberately and persistently violated by Presbyteries. Year after year the committee that was trying to regulate the supply came up to the Assembly and reported that Presbyteries were habitually disregarding the regulations. If we rightly remember the first proposal to "throw the whole thing overboard" was based on the fact that Presbyteries would not honestly try to carry out the regulations. What congregations of any character and standing ever refused to do anything reasonable that the church asked it to do. A few cranky or impertinent individuals in congregations may have done so. A few mission stations or very small sup-

plemented congregations may have threatened to "join the Methodists" if they did not get everything their own way. What representative congregation ever rebelled against any reasonable regulation when the matter was fairly explained to them. Not one. Mr. Macdonnell, Mr. Grant and others were distinctly right when they said the other day in the Presbytery, that if the church has drifted from her moorings, the Presbyteries are mainly to blame. Presbyterians used to love law and order, and if some of them have become lawless, who is mainly responsible. The answer is easy.

SETTLEMENT OF PROF. CAMPBELL'S CASE

THERE will no doubt be considerable diversity of opinion in the church as to the merit of the settlement of Prof. Campbell's case which has been come to in the Synod of Montreal and Ottawa. It was almost inevitable that any settlement of it would partake to some extent of the nature of a compromise, and this nearly always leaves room for greater or less difference of view. We believe, however, that the general feeling will be one of real satisfaction that the Synod was able, that all the parties in the case were able to arrive at a harmonious decision. It is out of place to attempt to discriminate nicely as to which side gained an advantage in the final issue, or whether either side could fairly be said to have gained any advantage of the other. Had this been only a debating club matter, such a question might have been of some importance, but in this case we need not discuss the question at all.

Two or three considerations may be referred to which should tend to give satisfaction and confidence to the church as to the decision which has been come to. The first is, that the Presbytery of Montreal which was so deeply concerned in the case, the members of which have for years known Prof. Campbell personally as to his life, and doctrine, and work in their midst, and in the college were without exception satisfied to accept the conclusion arrived at. This Presbytery contains men, than whom, we believe it would be the judgment of the whole church, there are none in any one of its Presbyteries who hold the truth as accepted and taught by our church more honestly and firmly, or who are more able or willing to defend it. This Presbytery without dissent accepted the decision, which should weigh with the church. Another consideration is, that the Synod of Montreal and Ottawa which heard all the pleadings, had the opportunity of which it availed itself, to closely question Prof. Campbell and so to get doubtful points explained, which saw the spirit by which he was animated, accepted the result without a single dissent being recorded. These two facts cannot but have and are justly entitled to have weight with the church and give it confidence in the justness and wisdom of the decision.

Although it is far from being any excuse, much less justification of the conduct of Prof. Campbell, that the lecture which has given rise to so much concern and trouble in the church was hastily prepared, yet knowing the many exacting demands often made upon the time of our professors, something may well be allowed for this, especially when the writer, although he afterwards stood by all he said, put in this consideration of haste to some extent, at least, in extenuation of the language used in expressing his views. The subjects treated of in the lecture are too important, and the honour and responsibility of addressing a large body of college students and professors are too great to justify haste in the subjects discussed, or in the language employed in dealing with them. This is a lesson which lies patent upon the surface.

The present also is a time of eager investigation and keen discussion of many questions, some of them closely akin to those which Prof. Campbell dwelt upon, and questioning of old, and what have been supposed to be established views, and something may be allowed for the fascination which this state of things possesses to certain minds to which possibly that of Prof. Campbell belongs, to unsettle them in appearance, while they may yet really be right fundamentally, and essentially. While it cannot but be regarded as a most unfortunate thing that men and particularly professors, accustomed as they are supposed to be, to the accurate use of language, should use words in discussing controverted subjects in so doubtful a sense that a vast number of men, their equals in common sense and learning, believe them to mean one thing when they say they mean another, yet, so long as we can believe them to be

honest men, no little importance must be attached to their own strenuous and solemn protestations of loyalty as they believe to the teaching of the church and the word of God. This is the case with Prof. Campbell.

At such a time as this while it behoves the church to be watchful, we would not have it, as if it were afraid of any weakness in its position, microscopically measure every hairbreadth of apparent deviation from the straight line, weigh critically every syllable and word which may have a questionable sound. The position of the church at such times should not be one of nervous trepidation or alarm, but of calm, hopeful, confident, expectation and reliance upon the strength of her position, as standing firm upon the sure foundation of God's truth, as it has in substance been held in the common judgment in all ages of those who love it. In this position our church we are sure will find her strength which does not by any means imply any lack of the eternal vigilance by which truth ever has been and only can be held.

Our church along with other Christian, evangelical churches has a great work to do in laying broad and deep in a comparatively new land, rich in the highest, grandest possibilities for good, the foundations of truth and righteousness, of true national greatness in the proclamation and spread of the gospel, and all will rejoice, if instead of having her energies diverted for a lengthened period to the consideration of the case which has been settled, she can turn them with undivided earnestness, hopefulness and determination to the great work which God in His providence has set before us to do.

WE need hardly ask attention to the intimation made in another column, largely through the kind exertions of Rev. Mr. Burns, of fares to the approaching meeting of the General Assembly. Woodstock has been in some way overlooked but the fare will no doubt be the same as that from Ingersol. As sometimes members of Assembly through ignorance or inattention give the secretary who has arranged this important business much unnecessary trouble, it may be added that all members should as soon as possible after the meeting of Assembly place their certificates in his hands for signature. He is expected by the railway companies to make a correct return of certificates certified by him, and should there be less than three hundred he is bound to pay to the railway company the difference between one fare and one-third ticket and a single fare each way.

WE begin in this issue the publication in the Family Circle of a story which we trust will prove a source of interest, of pleasure and instruction as regularly, week after week, it comes into the homes of our readers. The scene of it being chiefly laid in Canada, our own dear land, will contribute to its interest and make its weekly instalment doubly welcome. It is written by a lady than whom, there is no one among all the ladies who are making and enriching our Canadian literature more familiarly known, Miss Agnes Maule Machar. The name is a guarantee that its style will be such as lovers of good English will enjoy, and that its spirit, tone and teaching will all be helpful in the best sense. We shall not take the edge off the curiosity of the wide and varied circle of those who shall read it by anticipating in the least, but send it forth to tell its own tale and do the good, which we are sure the author by writing it as well as we by publishing it, wish to do.

SYNOD OF MONTREAL AND OTTAWA.

WE now give a fuller summary of the important proceedings of this Synod in the matter of Rev. Prof. Campbell, than our limits both of time and space allowed of last week. The Moderator, it may be noticed, was Rev. J. R. MacLeod, of Three Rivers. The case came up on Wednesday afternoon. Prof. Campbell's Kingston lecture was read by the clerk. This done, Mr. D. B. McLennan, Q.C., of Cornwall, took up the defence of Prof. Campbell, charging the Presbytery of Montreal with certain irregularities, the chief of which were: neglecting, as required by the Book of Discipline, to confer with the accused, that the libel had been changed and the question of relevancy discussed and settled by the Presbytery in Prof. Campbell's absence, and generally, that the formalities laid down in the book of Procedure, for such a case had not been observed. For these reasons he moved, seconded by Rev. J. A. G. Calder, that the matter be referred back to the Presbytery of Montreal.

Prof. Campbell followed in his own defence, stating the two counts in the indictment: "(1) A view of the inspiration of the Holy Scriptures which impugns and discredits them as the supreme and infallible source of religious truth. (2) A view of God which sets Him forth as one who does not smite either in the way of punish-

ment or discipline, and who has nothing to do with the judging or the punishment of the wicked."

He complained that by the finding of these charges relevant without proceeding to judgment he had been precluded during the whole of the past session from discharging the duties of his chair. The position taken in his lecture he stated to be one strictly of interpretation based upon an examination and comparison of exceedingly important passages in the Holy Scriptures themselves.

The presentation of these Scriptures he blamed the Presbytery for meeting so perfunctorily, as to make it appear that their object was not to adjudicate fairly in the circumstances, but to secure the sending of the case for trial to a higher court. Hence the form of protest, "that the Presbytery, in the consideration of the argument on which the decision was based, failed to weigh those spiritual ones presented for the defence, which the appellant regards as sufficient to exonerate him from the charges contained in the libel."

The Scriptures he presented had been met, he asserted, by irrelevant passages from the Old Testament, but by not a single proof from the words of Jesus Christ and His disciples. His lecture was full of reverence for the Scriptures as the supreme authority, and infallible source of religious truth. Hence he declared that he was both technically and really guiltless of the charge laid against him. He had only asserted in his lecture, "progress in revelation," and shown the ethical imperfections of a few parts of the Old Testament upon the authority of the Lord Jesus Christ and His apostles, for which he might quote hundreds of authorities. The partial and imperfect character of Old Testament teaching as compared with that of Christ in the New, is illustrated by the law of divorce, of oaths, of hatred, by the conduct of the Jews in their fierce exterminating wars as compared with the spirit and teaching of Christ. In Him revelation, coming gradually through the ages, partial and imperfect because of the straitening influences of a hard-hearted humanity, defective education, and whatever else pertain to the earthen vessel, reached its culmination and fulfilment.

Turning to the second count, the professor stated that at two stages in the brief trial he protested against the charge as untruthful, and not fairly deducible from even the rhetorical forms of the lecture in question. His aim was to show from Scripture that in this life upon our earthly sphere, all evil, physical as well as spiritual, is one, and that, while under God's control, it is not of God. "I am not guilty," he concluded, "of the ridiculous charge brought against me as a second count, as many who condemned me know."

On Thursday forenoon the parties in the case were finally called to the bar. Prof. Campbell, appellant, and Revs. Principal MacVicar, Dr. R. Campbell, Prof. Scrimger and Dr. Paterson on behalf of the Presbytery. It was then discovered that these parties being before the bar had no right to vote, and a return was made to the former position, the discussion being resumed at the point where Mr. McLennan concluded his address.

The Rev. Mr. Calder charged the Montreal Presbytery with making two mistakes: (1) In not having, as required by our procedure, repeated conferences in a Christian spirit with the accused before proceeding to trial, and (2) there was nothing on the records to show that the accused had been served with a copy of the libel, the form of which had been changed several times by the Presbytery. Rev. Dr. McNish paid a high tribute to Prof. Campbell's worth, and asserted that his doctrines could be maintained from the Confession of Faith.

Rev. R. Campbell, D.D., of Montreal, warmly defended the Presbytery's action, declaring that Prof. Campbell had been more anxious than the Presbytery to push the matter to a conclusion; that he had been conferred with, but was immovable, that he had made no complaint about the regularity of the citations, and was, in fact, a party to the whole arrangement, acquiescing in the process from beginning to end, and claiming that Prof. Campbell's interests had in no way suffered from any changes made in the libel. If he had been judged in his absence he was to blame, as he had due notice to attend when the relevancy was discussed and his acquiescence in the proceedings was as a sponge blotting out all irregularities. Prof. Campbell had also pleaded to the libel, thus justifying any irregularities that may have occurred before. Everything was thus made ecclesiastically right, and the course of the Presbytery was justified. Rev. J. M. Crombie, Cote des Neiges, charged that personal feeling and something beneath the surface had entered from the first into the case, and that the whole object of the prosecution was to hinder Prof. Campbell from lecturing in the Presbyterian College last winter.

Rev. Dr. MacVicar replied. He said that Mr. McLennan's motion was supported from three standpoints. It was held that no sufficient conference had been held. It was charged that the case had been tried by newspapers, and that Prof. Campbell had been denied the right of speaking on the relevancy of the libel. The first point had been magnified, and he could truthfully say that he did his utmost in the direction of conferring with the accused. He appealed to Prof. Campbell, who assented, if there had not been all kindness and Christian feeling between them. He denied Mr. Crombie's inference that there was any feeling or opposition in the Presbyterian College against the professor. Regarding the second point, the Presbytery had neither initiated nor condoned the newspaper references. He had himself seen the editor in Toronto, and had told him he was inflicting griev-

ous injury on the truth and on Prof. Campbell through his anonymous scribbler. Prof. Campbell had not been denied the right of speaking; he had assented to everything, and Rev. Mr. Crombie had seconded the motion to have the libel brought.

Before Prof. Scrimger followed Dr. MacVicar in a similar strain, Rev. Dr. Campbell, Renfrew, pleaded earnestly for a reconciliation of the professor with the church. Finally a vote was taken upon Mr. McLennan's motion, that the matter be referred back to the Presbytery, which was defeated by a vote of 74 to 32.

From this decision Rev. W. T. Herridge and many others dissented, chiefly for the reason of the failure to hear Mr. McLennan as agreed.

The parties were now again called to the bar and Prof. Campbell, amid intense silence, read his defence, which took up a little over an hour. It would be impossible to give in a few sentences, with justice to the professor, the briefest synopsis even of this closely reasoned address. It was read in a clear, emphatic manner, rising at times to impassioned declamation, and the eloquent arguments advanced by the distinguished speaker created a profound impression.

To do justice to the Presbytery as well as the accused makes it difficult to give the gist of the reply. Rev. Dr. Campbell, of Montreal, was the first speaker. He stated at the outset the precise grounds of the libel, as distinguished from wrong views which had been taken up. Fault was not found with all of Prof. Campbell's lecture, but with the views he had given utterance to with regard to the authority of parts of the Scripture. Speaking on the first count of the libel, he quoted in support of it the Westminster Confession of Faith, and parts of the Scriptures to sustain the views of the Presbytery. Prof. Campbell mistook love for tenderness and forgiveness, forgetting that the term also implied justice.

Inconsistencies and discrepancies, so-called, others had charged as due to the human imperfections and weaknesses of the writers, but the professor regarded these as due to the active interference of the devil, who influenced the writers to give a false idea of God.

Prof. Scrimger, who spoke for nearly an hour, commented severely upon the newspaper references to the matter under discussion, and repudiated all knowledge of who was the author of the attack upon Prof. Campbell in the *Presbyterian Review*, or any connection with it. "The Bible, the supreme and infallible word of God," was the text of his defence of the Presbytery's action. He put strongly the Old Testament references to the character of God as, quoted by the professor, "being intolerable blasphemy," thereby as he, the speaker, considered impugning the Scriptures as the infallible word of God, and so sustaining as correct the view of the Presbytery. He was followed on its behalf by Rev. Dr. Paterson, who delivered a closely reasoned speech on the second count of the libel. He defended the action of the Presbytery in refusing to add the word "immediately," to the libel after the words "God does not smite," as it would not at all affect the professor's position. He quoted many passages to show that God inflicted punishment with His own hand, as in the case of the Egyptians, for example. Christ himself had uttered terrible denunciations against the Scribes and Pharisees. The last book of Scripture was full of the judging and punishing of the wicked by God.

Rev. Dr. MacVicar closed for the Presbytery which had appointed him, by a vote of 27 to 2, to this duty. He thought it a very strange mission to give to Satan, the opposing and smiting of sin, and proceeded to make an analysis of the famous lecture, criticizing different passages and taking generally very much the same grounds as Dr. Paterson. He asked who had cast Satan out of Paradise when he sinned? Was there another devil to do it, if God had not punished him? If God did not smite, what became of the judgment in the world to come?

Prof. Campbell replied, saying that he failed to see the kindness in his treatment which had been referred to, and complained of the great injury which had been done him. He claimed the right allowed others to use rhetorical figures of exaggeration without being called to book as he had been over his lecture. He quoted several arguments advanced in his original defence, and concluded by saying that his views were clearly set forth there, and they were to judge him by that if they believed him a truthful man.

His speech produced a powerful effect and was applauded at its close. This finished the argument, and the Moderator, in prayer, asked for the guidance of the Holy Spirit in the Synod's decision.

Prof. Campbell was now subjected, by members of the Synod, to a long and severe cross-examination, in which further light was sought upon difficulties still existing in the minds of members. At the close of this examination the action took place referred to in our brief notice of the case last week, and which we need not repeat here, namely, the moving by Rev. W. T. Herridge of a motion which was not put, the conference between Prof. Campbell and the Presbytery, moved for by Rev. A. A. Scott, the report of the conference stating the agreement which had been arrived at, and the final motion of Rev. Mr. Herridge, which was carried, whereby all proceedings drop, to the effect that, "having received the report, the Synod give thanks to God, and declare all proceedings against Prof. Campbell at an end."

This finding was welcomed with enthusiastic congratulations and manifestations of deep feeling on the part of the Synod.

The Family Circle.

GREAT THINGS AND SMALL.

BY A. K. H.

The sunshine flooding all the skies
With radiance paints the smallest flower;
When bare the land all thirsty lies,
The very clouds drink in the shower,
The dews that summer nights distil
Each blade retouch, each petal fill.

The pulsing of the mighty sea
Uplifts the little fisher boat;
The winds that sweep the grassy lea
A withered leaf will pluck and float,
And impulse as from heaven may raise
The weakest voice to notes of praise

We may not reach the higher art,
And yet may taste the poet life,
And in its passion have a part,
To prove its bliss or share its strife:
The world's strong pulse throbs through us all,
And one life holdeth great and small.

—Sel.

MARJORIE'S CANADIAN WINTER.

CHAPTER I.

A NOVEMBER EVENING.

Marjorie Fleming sat curled up in a large chair by the window of the dim fire-lighted room, looking out into the misty grayness of the rainy November evening, with wistful, watchful eyes that yet seemed scarcely to see what was before them.

The train that generally brought her father from the city was not quite due, but on this dull rainy day the dusk had fallen very early, and Marjorie, always a dreamer, loved to sit quiet in the "gloaming," as her father used to call the twilight, and give full sway to the fancies and air-castles that haunted her brain. The fitful light of the low fire in the grate scarcely interfered with the view of the outer world, such as it was. of the evergreens, heavy with crystal rain-drops, the bare boughs of the other trees, and, beyond that, the street lights, faintly outlining the houses and gardens on the other side. Marjorie, as she sat there, with one hand on the head of her little terrier Robin, scarcely looked her age, which was thirteen—a delightful age for a little girl; full of opening possibilities of life, and thoughts, of which, only a year or two ago, she had scarcely dreamed; an age not yet shorn of the privileges of childhood, and yet beginning to taste of the privileges of "grown-up people;" for now her father and his friends would not mind occasionally taking her into their thoughtful talks, which, to her, seemed so delightful and so profound.

As Marjorie waited, absorbed in a reverie, her mind had been roaming amid the fair scenes of last summer's holiday among the hills, with her father and her dear Aunt Millie; and latterly with the stranger who had appeared on the scene so unexpectedly to her, and had eventually carried off her beloved auntie to a Southern land of whose "orange and myrtle" Marjorie had been dreaming ever since. The bustle and novelty of a wedding in the house were very fresh in her mind, and she still felt the great blank left by the departure of the bride, whose loss to her father Marjorie had made such strong resolves to supply by her own devotion to his care and comfort. These resolves had been fulfilled as well, perhaps, as could be expected from a girl of thirteen, whose natural affinities were more with books and study than with housewifely cares; but their faithful maid Rebecca, trained so carefully by "Miss Millie," regarded the somewhat superfluous efforts of her young mistress with something of the same good-humoured disapprobation with which the experienced beaver is said to view the crude attempts of the young beginners at dam-building. So household cares had not weighed heavily on Marjorie yet, and the quiet life alone with her father had been much pleasanter and less lonely than she could have believed. For, though he was all day absent at the office in the city, Marjorie had her school and her books, and the walks in the bright October days with school friends. And then there were the long cosy evenings with her father, when Marjorie learned her lessons at his writing table, while he sat over his books and papers; yet not too much absorbed for an occasional talk with Marjorie over a difficult passage in her French or Ger-

man, or an allusion in a book which she did not understand. Sometimes, too, he would read to her a manuscript poem or sketch, to see how she liked it; for Mr. Fleming was engaged in editorial work in connection with a New York periodical, and often brought manuscripts home from the office to examine at leisure. These were great treats to Marjorie. It seemed to her charming to hear a story or a poem fresh from the author's hand, before it had even gone to the printer; and she looked with a curious feeling of reverence at the sheets covered with written characters, that seemed about to fly on invisible wings to all parts of the land. As for her father, Marjorie thought that there was no one in all the world so clever and so good; and his verdict she took as a finality on every possible subject. Only one person stood yet higher in her thought; and that was the dear mother who now seemed to her like a lovely angel vision, as she imagined her in fragile delicacy and gentle sweetness, and knew, too, how her father had mourned her, and how he revered her memory as that of one far better than himself. All that that memory had been to him Marjorie could as yet only very faintly appreciate, but she knew or divined enough to give a loving but profound veneration to the feeling with which she looked at the picture over the mantel piece, or the still sweeter smaller one that stood on her father's dressing-table. Marjorie had learned by heart Cowper's beautiful lines to his mother's picture, and she sometimes said them over softly to herself as she sat alone, looking at the picture by the firelight.

She was recalled now from the mazy labyrinth of rambling thoughts by Robin's sharp little bark and whine, as an umbrella with a waterproof coat under it swiftly approached the gate and turned in. It was a race between the dog and Marjorie, which of them should be at the door first. Robin was, but had to wait till Marjorie opened the door for his wild rush upon his master, while she threw her arms about her father wet as he was, for the greeting kiss.

"Oh! how wet you are, father dear," she exclaimed. "Such an evening!"

"Yes; it makes me glad to be back to home and you, Pet Marjorie," he said looking down at her with bright dark eyes very like her own, while she tugged away at the wet coat, in her eagerness to relieve him of it. He shivered slightly as he sat down in the easy-chair which Marjorie pulled in front of the fire, while she broke up the coal till the bright glow of the firelight filled the cosy apartment—half-study, half-sitting-room—where a small table was laid for a *tele-a-tele* dinner. Marjorie looked at him a little anxiously.

"Ah! now you've taken cold again," she said.

"I've taken a slight chill," he said, a little wearily. "It's scarcely possible to help it in this weather—but we shall be all right when we've had our dinner, eh, Robin?" as the little dog, not meaning to be overlooked, jumped up and licked his hands.

"But you look so tired, papa," said Marjorie again, using the pet name by which she did not usually call him.

"I've been out a good deal in the rain, and among saddening scenes, dear," he said.

"Oh! why did you go out so much to-day?"

"I had made an appointment with an English friend to show him how some of our poor people live, and, Marjorie dear, it made me heart sick to see the misery and wretchedness, the dingy, squalid, crowded rooms—the half-starved women and children. It makes me feel as if it were wrong to be so comfortable," he added, looking round the room with its books and pictures. "And then, to pass those great luxurious mansions, where they don't know what to do with their overflowing wealth, and where they waste on utter superfluities enough to feed all those poor starving babies. Ah! it's pitiful. It makes me wonder whether this is a Christian country."

Marjorie looked perplexed. "But don't those rich people go to church?" she asked. "And, surely, if they knew people were starving, they would give them bread?"

"It's a queer world, Pet Marjorie," he said. "I suspect a good many of us are half-heathen yet."

Marjorie said nothing, but looked more puzzled still. She had heard a great deal about the heathen in foreign countries, but how there should be heathen, or even half-heathen people in a city like New York, and especially among the rich and educated portion of it, was not so clear. No doubt they were not all as charitable as they should be—but how did that make them "half-heathen?" But she was accustomed to hear her father say a good many things that did not seem very clear at first, and she liked to try and think out their meaning for herself.

"I saw an angel to-day," Mr. Fleming went on half-musingly, then, smiling at Marjorie's surprised look, he added: "But I mustn't begin to talk about it now, or we'll keep dinner waiting, and I see Rebecca is bringing it in. I'll tell you about it in our 'holiday half-hour,' by and by. It'll be a conundrum till then."

It was rather a "way" Mr. Fleming had, to mystify a little his "Pet Marjorie," as he liked to call her, after the wonderful little girl who was such a pet of Sir Walter Scott, as Dr. John Brown has so prettily told us. And it had the effect of making her wonderfully interested in the explanation, when it was not possible for her to think this out for herself. And the "holiday half-hour" was the last half-hour before Marjorie's bedtime, when Mr. Fleming was wont to make a break in his busy evening, and give himself up to a rambling talk with Marjorie on matters great or small, as the case might be. For this half-hour Marjorie used to save up all the problems and difficulties that came into her busy mind during the day; and then, too, he would read to her little things that he thought she would like—generally from his office papers. It was no wonder that she looked forward to it as the pleasantest bit of the day, and that it left happy and peaceful thoughts to go to sleep with.

They had their quiet dinner together, while the rather dignified and matronly Rebecca waited on both, with a kind of maternal care. Then the table was cleared and drawn nearer the fire, while Mr. Fleming sorted out on it his books and papers. Among them were two or three new books for review. Marjorie looked at the titles, and dipped into the contents a little, but finally decided that they "were not as nice as they looked." Then, instead of producing grammars and exercise books as usual, she opened her little work-box, and unfolded, with an air of some importance, a large bundle of flannel.

"Nettie Lane and I were at the Dorcas Meeting to-day," she explained, in reply to her father's surprised and inquiring glance. "Nettie said I ought to take more interest in doing good to poor people, as Miss Chauncy always tells us we should. So she took me, because her mother is president, and she wants to enlist the interest of all the little girls," quoted Marjorie with satisfaction to herself. "And I took this home to make up before Christmas Day."

"All right, my child," said her father, smiling. "Only try to do whatever you undertake. If it should turn out as my Christmas slippers did last Christmas, I'm afraid the poor people will have to wait a while, unless Redecca takes pity on you."

"Oh, papa! But then there was so much work on them, and you didn't need them then—just exactly. And I'm sure they look very nice now," she added, surveying with pride the slippered feet, adorned with two brown dogs' heads, which rested on the fender, while her father looked through the evening papers.

"Yes, dear, they do, and I'm very proud of them," he said, leaning over to stroke her soft dark hair with a loving hand; "all the more that I know you are no Penelope."

"O: poor Penelope had nothing better to do," said Marjorie. "I don't suppose she had French or German to learn, or any new books to read."

"Happy woman!" sighed Mr. Fleming. "Of making many books there is no end." And he looked at the pile of books and MSS. he had just laid on the table.

"O, father! have you any stories to read to me to-night?" asked Marjorie.

"I'll see by and by. I noticed one that I thought looked as if you would like it. It's

called 'The Story of the Northern Lights.' But now I'm going to work till our half-hour comes, and then I'll give myself a rest—and you a reading."

"Well, then, father dear, I think I'll put my sewing away, and do my lessons for to-morrow. When you are ready to read I can work while I listen."

Mr. Fleming smiled a little, but said nothing. The flannel was folded up with a rather suspicious alacrity, grammars and exercises were brought out, and perfect silence reigned, broken only by the turning of leaves or the scratching of pens; for Marjorie knew that when her father said he was going to work, he did not wish to be disturbed by any desultory remarks, and thus she had learned a lesson often difficult for women to learn—that there is "a time to keep silence."

"Is your exercise very difficult to-night, Marjorie?" asked Mr. Fleming, after a long interval, during which he had occasionally noticed long pauses of Marjorie's pen, with what seemed to be periods of deep abstraction in her task.

Marjorie colored deeply. "Oh! I haven't begun my exercise yet. This is my translation," she said.

"And do you find it so difficult to make out?"

"O, no! not difficult to translate; only I thought I would like to do it, you see it's poetry, and so"—

"You wanted to translate it into verse?" he continued.

"Yes; I've got the first verse done."

"Well, let me see how you're getting on."

He took the sheet of paper which Marjorie handed him with a mingling of pride and nervousness, and read aloud:

"Know'st thou the land where the citron-trees grow,
Through the dark leaves the bright oranges glow;
A gentle breeze blows from the soft blue sky,
The mild myrtle is there, and the laurel high;
Say, dost thou know it?"

There, oh there—
Let me go with thee, Oh, my beloved, there."

"Well, it's not a bad translation for a little girl to make, Pet Marjorie," he said, kissing the flushed cheek. "But you know 'there's a time for everything.' Your work just now is to learn German, not to play at translating it—half by guess. You should keep such things for your playtime—not waste your lesson time on them. I don't in the least object to your trying what you can do in this way at proper times and seasons, but you know I don't want you to get into a desultory way of working. It is a besetting sin of temperaments like yours—and mine," he added with a sigh.

"Yours, father?" said Marjorie, in astonishment.

"Yes, dear; it has been very much in my way, and I want you to get the mastery of it earlier in life than I did. And it is what makes half our women so superficial."

Marjorie did not clearly understand what this word "superficial" meant; but she knew it had a good deal of connection with grammatical accuracy and mistakes in her sums and exercises.

"Well, father dear," she said resolutely, "I'll try not to be 'superficial' and 'desultory.' And so I'll just write out in prose, and do my exercises."

"Yes, only try to finish your poetical one another time, since you have begun it. Though you are rather young yet to try to translate Goethe. But I don't wonder that Mignon's song attracted you."

The exercises were finished and put away, and the bundle of flannel ostentatiously taken out, before Mr. Fleming at last pushed away his papers, with a wearier look than was often to be seen on his expressive face.

"There! I won't work any more to-night," he said. "I don't feel up to it. That cold damp air seems in my throat still—and those wretched places—I can't call them homes"—

"But the angel?" asked Marjorie expectantly, settling herself on her favorite low chair, close to her father, with her work on her lap.

(To be continued.)

The animals to whom Nature has given the faculty we call cunning know always when to use it, and use it wisely; but when man descends to cunning he blunders and betrays.—Thomas Paine.

Our Young Folks.

"THAT'S WHY."

Little violet springing
In the woodland old,
Little primrose flinging
Stars of fairy gold I
I know why you're decking
In such fine array—
'Tis the happy spring-tide:
That's why you're so gay.

Zephyr roving lightly
O'er the meadow green,
Brooklet flowing brightly
Flowery banks between.
I know what you whisper
All this sunny day—
'Tis the happy spring-tide:
That's why you're so gay,

Blackbird in the dingle,
Linnet in the tree,
With your clear notes mingle
Dawning joys for me.
I know why you're singing
Such a roundelay—
'Tis the happy spring-tide:
That's why you're so gay.
—Emily Glenton.

FLASH, THE FIREMAN.

CHAPTER VIII.—Concluded.

The eventful day came at last, and very pretty the bride looked. In spite of what people might say, and did say beforehand, in regard to what they called 'a queer freak,' Tilly was married in a pure white muslin dress.

This was a whim of Flash's; and, as Tilly said to Laura, she wanted to dress for God and her husband, and not for the eyes of the world. Muslin was simple, she said, and Flash wished it, so muslin she would wear. The dress was of the finest quality, and was a present from Laura.

Every one declared that it was a 'sweet, pretty wedding,' and that 'they were a handsome couple;' while one old woman, in piping voice, said, 'Them's as good as they looks, too; I've knowed the pair ov 'em ever since they was sixpennorth of ha'pence high.'

Mr. and Mrs. Harry Foster drove off amid blessings and boots, both of which were freely showered upon them.

A teetotal wedding party followed, and both bride and bridegroom were so deeply intent on serving God, as well as their guests, that they persuaded six of these to sign the pledge before the day had closed.

Our story is done. Mr. Belcher and Laura continued in their whole-hearted service of Christ, ever entering in wise and helpful ways to bless those with whom they came in contact.

Many a cabman and coachman who stopped at the door of the West-End emporium where Flash was employed, was persuaded by him to take the pledge.

Mrs. Foster became a true mother in Israel; and, with Tilly, helped Laura very considerably in her weekly woman's meetings, and in attending to new converts in their homes, while they were yet weak in the faith, or surrounded with temptations to break their pledge.

Ted and Hedley proved the value of total abstinence as a stepping-stone to higher and nobler things; while Flash used his knowledge of life 'behind the scenes' in dealing with personal cases, as well as in illustrating his speeches at temperance meetings, for which he was in great request.

He was thought by some to be a little too free with his gifts to good causes; but he always declared that 'the more one gives away, the more one has.'

Some will read this story, to whom much of what has been said of the sorrow and danger which attended the drink too truly applies. Some find in all occasions, whether of sorrow or joy, births, marriages, or deaths, recovery of health or loss of it, a call for special drinking. Some needing, in a particular degree, steady nerve and clear brain for their labour, yet unfit themselves with drink, and run awful risks of accident or death by so doing.

Will you, as you lay down this story, say, 'God helping me, I'll drink no more, lest a worse thing come upon me?'

'Dear friends, for God's, your own, your country's sake,—

God give you strength to keep the Pledge you take:

God give you will to take it I do not shrink
From that—no matter what some say or think.
What is a pledge? a promise; nay, an oath;
'A verbal contract made with God,' you say:
With God—to do His work and walk His way.
The soldier and the sailor take it both:
So does the judge, the peer, however great:
The M.P. takes it when he takes his seat.
At the baptismal font a pledge we give,
In marriage, with a ring we pledge a troth."

CIGARETTES.

Do you care to know how some of them are made? I think I can enlighten you. An Italian boy, only eight years old, was brought before a justice in New York City as a vagrant, or in other words a young tramp. But with what did the officer charge him? Only with picking up cigar-stumps from the streets and gutters. To prove this he showed the boy's basket, half full of stumps, water-soaked and covered with mud. "What do you do with these?" asked his Honor. What do you think was his answer? "I sell them to a man for ten cents a pound, to be used in making cigarettes." Not a particularly agreeable piece of information, is it, boys?—*Ex.*

AT SCHOOL IN CHINA.

A school in China is a queer place. If you went near one, you would hear a loud noise. You might think the boys were in a fight.

But if you went in, you would find that their way is for each boy to study his task out loud. As they all do this at once, you may guess that it makes a noise.

They learn a great deal to say by heart. The teacher reads a few words or lines in the book. The boy takes the book to his seat and says them over and over till he knows them. Then he goes to the teacher. He gives him the book and turns his back to him while he says the lesson. That is that he may not see what is in the book.

Poor boys in China cannot go to school. All must pay to go. So there are many who cannot read or write.

Girls do not go at all. They do not think it worth while to teach girls. Are you not glad you do not live in China?

A DANGER OF THE TIMES.

There is, we fear, no little danger nowadays, says Dr. Rowland, that young people will neglect or ignore personal work. There are so many splendid societies of one sort or another, that hand-to-hand work for God and souls, on the part of individuals, is likely to become a lost art.

It is well for us to be on our guard against this danger. We ought to understand that, no matter how perfect the organization to which we belong, or what its name, it will amount to little unless its members take individual hold of the duties to which it summons them. Mere committee work is a poor substitute for direct contact with others or a personal taking up of known duty. A half-dozen separate individuals giving themselves in earnest consecration to the doing of God's will and work, are worth a half-dozen Christian Endeavor or Baptist Union Societies, if these societies content themselves merely with holding general meetings and doing simply routine work. If organization is allowed to assume the place of personal consecration and labor, it may prove a curse rather than a blessing. The only valid use of the organization is to enable the individual members who compose it the better to understand and discharge their own separate obligations to God and man.

Don't depend too much, dear young friends, on the Society to which you happen to belong. Remember that we are to live in this world as individuals, and that each one of us is at last to give account of himself to God. If you want real joy and the sense of duty done, go out yourself and try and do some good. Better no organization at all than that young people make it an excuse for idleness or the dodging of personal duty.

Silence is the element in which great things fashion themselves together, that at length they may emerge, full formed and majestic, into the delight of life, which they are thenceforth to rule.—*Carlyle.*

LEAVES ITS MARK.

It is a terrible fact that sin cannot be hidden; even when the wrong-doer thinks he is safe the evil thing betrays him in his very face. Have you ever watched the deteriorating effects of sin even upon the personal appearance? Take a youth of extreme beauty, and let him, little by little, be led into wicked practices; in proportion as he is so led will the register of his descent be written upon his face and upon his whole attitude and manner—quite imperceptibly, I admit, but with awful exactness and depth. The eye, once so clear and steady in its look, will be marked by suspicion, uncertainty, of timidity of movement, its glances will not be like sunrays darting through thick foliage, but rather like a dark-lantern turned on skilfully to see what is happening here and there, but throwing no light on the man who holds it. And strange lines will be woven about the mouth; and the lips, so well cut, so guileless and generous, will be tortured into ugliness; and the voice, once so sweet, so ringing, the very music of a character unstained and fearless, will contract some mocking tones and give itself up to a rude laughter, partly deceitful and partly defiant. All this will not happen in one day. Herein is the subtlety of evil. If you do not see the youth for years, you may be shocked when you miss the fine simplicity and noble bearing which you associated with his name. This is a part of the man's punishment. It is a spot of leprosy on a forehead once so open and unwrinkled, and it will grow and spread and deepen until there be no place fit for him but the silent and inhospitable wilderness.—*Exchange.*

A FARMER'S TALE OF WOE.

THE INTERESTING NARRATIVE OF A GRENVILLE CO. MAN.

His Spine Injured While Working in the Woods—A Long and Painful Illness Followed—How he Regained Health and Strength.

There are few readers of the Recorder who are not familiar with the fact that Dr. Williams' Pink Pills for Pale People enjoy a reputation for excellence, both at home and abroad, not equalled by any other proprietary medicine. That this reputation is deserved is amply borne out by the evidence of many of the best newspapers in the country, which have carefully investigated the most noteworthy of the cures following the use of Pink Pills, and have given the facts to their readers, with a clearness and conciseness that admits of no doubt as to the truthfulness of the reports. Recently a reporter of the Recorder was informed by Mr. John A. Barr, the well known druggist, that the particulars of a case quite as striking as many that have been published could be learned from Mr. Samuel Sargeant, of Augusta township, who had been benefited most remarkably by the Pink Pill treatment. The reporter determined to interview Mr. Sargeant, and accordingly drove to his home in Augusta, about six miles from Brockville. Mr. Sargeant was found busily engaged in loading logs in the woods near his home, and although well up in the sixties was working with the vigor of a man in the prime of life, exhibiting no traces of the fact that he had been a great sufferer. When informed of the reporter's mission Mr. Sargeant said he could not say too much in favor of Dr. Williams' Pink Pills, and expressed his willingness to give the facts in connection with his restoration to health. "Two years ago," said Mr. Sargeant, "I went over to New York state to work in the lumber region for the winter. One day while drawing logs one slipped and rolled on me, injuring my spine. The pain was very severe and as I could no longer work I was brought back to my home, and was laid up for about six months. I suffered a great deal and seemed to be growing worse. I became badly constipated and as a result piles developed which added to my misery. The various treatments did not appear to do me any good, and one of my neighbors advised me to try Dr. Williams' Pink Pills. My wife went to town and procured a supply, and I had not been taking them long when I found myself growing stronger and the pain leaving me. The pills made my bowels regular again and the piles disappeared, and by the time I had taken six boxes I found myself as well as I ever was, and able, as you see, to do a good day's work." Mr. Sargeant further said that he had been troubled with hernia for fourteen years during all which time he was forced to wear a truss. To his surprise that trouble left him and in April last he

threw away his truss and has had no occasion for it since. Mr. Sargeant declares his full belief that this too was due to the use of Dr. Williams' Pink Pills, but whether this is the case, or whether his release from the rupture is due to his prolonged rest as a result of his other trouble, the reporter does not pretend to say—he simply tells the story as Mr. Sargeant gave it to him. One thing is certain, Mr. Sargeant and his wife are very enthusiastic as to the merits of Dr. Williams' Pink Pills. Incidentally Mrs. Sargeant told the reporter of the great benefit Pink Pills had been to her sister, Mrs. Wm. Taylor, who lives in Essex Co., England, and who was a sufferer from paralysis and unable to move hand or foot. The trouble affected her stomach to such an extent that she was unable to retain food, and to stimulants alone she owed her existence for a considerable period. Mrs. Sargeant sent her sister a supply of Pink Pills, which soon showed that she had secured the right medicine. The treatment was continued and a further supply of the pills procured after the company opened its London house, and when Mrs. Sargeant last heard from her sister she had regained almost all her strength after having been prostrated for several years.

A depraved condition of the blood or a shattered nervous system is the secret of most ills that afflict mankind, and by restoring the blood and rebuilding the nerves Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden and speedily restore the rich glow of health to sallow cheeks. Men broken down by overwork, worry or excesses will find in Pink Pills a certain cure. Beware of imitations and substitutes alleged to be "just as good." Sold by all dealers or sent by mail, post-paid, at 50 cents a box, or 6 boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N.Y.

The Colonies and India has the following item:—There is a feeling in some of the Colonies that colonial barristers do not receive fair treatment in the Mother Country. Under present arrangements, no matter how long a barrister may have practised in the Colonies, or how eminent he may be in his profession, if he wants to be called to the English bar he must go through the same formalities as a student who enters immediately after leaving college. On the other hand, in the Colonies, generally speaking, facilities are extended to lawyers from Great Britain by which they can practise within a short time after their arrival. Surely, a little reciprocity in matters of this kind would do much to strengthen the bonds of union between the different parts of the Empire?

"Imperialist" says, in *Colonies and India*, that "there is again some talk in certain colonial centres here of a proposal to blend the Royal Colonial with the Imperial Institute. This is a subject whereon I have already expressed very decided opinions. What the Royal Colonial Institute would gain by absorption into its younger rival I do not perceive, but the loss which it would sustain is very clear, and the Colonies would suffer severely. I have written "rival" above, but, in truth, the two Institutes are distinct, and the elder stands alone beyond competition and altogether unique in its character and its influence.

Common sense in one view is the most uncommon sense. While it is extremely rare in possession, the recognition of it is universal. All men feel it, though few men have it.—*H. N. Hudson.*

I KNOW MINARD'S LINIMENT will cure diphtheria.

French Village. JOHN D. BOUTILLIER.

I KNOW MINARD'S LINIMENT will cure croup.

Capo Island. J. F. CUNNINGHAM.

I KNOW MINARD'S LINIMENT is the best remedy on earth.

Norway, Me. JOSEPH A. SNOW.



A LIST of reasons why you should insist upon having Dr. Pierce's Pleasant Pellets, and nothing else in their place:—
Because they're the *smallest*, and the *pleasantest* to take.
Because they're the *easiest* in their ways. No disturbance, no reaction afterward. Their effects last.
They absolutely and permanently cure Biliousness, Indigestion, Constipation, Sick Headache, and Sour Stomach. The most common cause of Piles is constipation. By removing the cause a cure is effected.

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Dr. PIERCE: Dear Sir— I suffered untold misery with bleeding piles. I could get no relief night or day, until I commenced using your "Pleasant Pellets," and now for two years or more, I have not been troubled with the piles; if my bowels get in a constipated condition, I take a dose of Dr. Pierce's Pleasant Pellets, and the trouble is all dispelled by next day.

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which absolutely destroys all animalculæ, microbes, dirt and impurities of every description, and makes the water

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The railway facilities for Assembly are in advance of former years, and the advantages offered at St. John so attractive that a full representation should be present. The C. P. R. offer the following special single fares: From Chatham, \$23.50; Sarnia, 23.50; Windsor, 23.50; London, 22.35; Mt. Forest, 22.35; Ingersoll, 22.35; St. Thomas, 22.35; Guelph, 21.55; Hamilton, 20.05; Toronto, 20.05. If 30 go, return free. The excursion from St. John to Boston, \$4 single, \$7.00 return. The trip through "Evangeline District" has been reduced to \$3.60; and \$4.50 to Halifax with the offer of a special train if a sufficient number avail themselves of it. There is a special single fare from the North-west which will be intimated from Winnipeg. Every one should secure a "Standard Certificate," so that the full number may be certified. The following list of fares through the "District of Evangeline" will be of interest to Commissioners to the General Assembly. They are very much reduced from previous quotations: Fare to Halifax and return, \$4.50; Bedford, 4.50; Windsor, 4.00; Hantsport, 3.85; Grand Pre, 3.60; Wolfville, 3.50; Port Williams, 3.45; Kentville, 3.25; Kingsport, 3.70; Lawrencetown, 2.70; Parrsboro, via Kingsport, 5.30.

Our Communion Wine

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J. S. Hamilton & Co., Brantford, Ont.
SOLE GENERAL AND EXPORT AGENTS.

Ministers and Churches.

Mr. J. Leach, of Queen's University, has been put in charge of the Sandhurst Presbyterian church.
The Rev. T. Davidson, M.A., of Wroxeter, has tendered his resignation, owing to continued ill health.

Omemee congregation, of which the Rev. A. MacWilliams is Moderator, is provided for until Oct. 1st, 1894.

The Rev. Dr. Bryce, of Winnipeg, has been preaching anniversary sermons in the Presbyterian church, Brandon.

It is reported that Mr. W. L. Grant, son of the esteemed principal of Queen's, will take a course at Oxford University.

J. A. Clark, of Knox College, has been secured to take charge of Knox church, Aylmer, Ont., during the summer.

The Rev. George H. Smith, M.A., B.D., of Danville, Que., has resigned his charge in order to spend a year in travel and study abroad.

During the summer Mr. Colin Young, a theological student of Queen's, assisted Rev. Dr. Campbell, of Renfrew, who is not in good health.

The Rev. Dr. Middlemis, of Elora, has returned from his trip to Scotland, and we are glad to congratulate him upon his greatly improved state of health.

Rev. W. L. Clay has accepted the call to St. Andrew's Church, Victoria. He severs his connections with Moose Jaw the last Sabbath of this month. Rev. Mr. McKechnie was appointed Moderator of Session *pro tem*.

Rev. Dr. Armstrong began his twentieth year as pastor of St. Paul's church on Sabbath of last week. At the morning service he referred to the progress of the congregation during his pastorate. The doctor is very popular with his congregation.

Rev. J. L. Robertson, whom the Presbytery appointed to Gore Bay mission, left for that place Saturday per ss. *Collingwood*. The reverend gentleman will be greatly missed at Thessalon where he has been labouring most acceptably for some time.

Dr. Crochrane, of Brantford, sails from New York on the Cunarder *Luania* on the 30th of June for the Old Country. He will be accompanied by his daughter and Miss Annie Mackenzie, of Sarnia, niece of the late Hon. Alexander Mackenzie. They return the first week in September. No minister in the church is better deserving a prolonged holiday than Dr. Crochrane.

Good literature can be used to excellent advantage among the communities scattered through the mountains along the line of the C. P. Railway. Some of these people are employed by the Railway Company, and others are working in mining or lumber camps. The Rev. J. A. Jaffray, of Banff, writes us to say that "he will be glad to receive books, magazines, or papers and arrange for their distribution. Let only literature of real worth be sent."

The pulpit of the Presbyterian Church of Hemmingford was filled a week ago last Sunday, by the Rev. Mr. Dawson, of Toronto, formerly of Gravenhurst, Ont. Mr. Dawson preached excellent sermons both in the morning and the evening, in the village church and at Knox Church in the afternoon, and made a most favorable impression upon all who heard him. The Presbyterians of Hemmingford hope to have the pleasure of hearing Mr. Dawson preach on some future occasion.

Sunday, May 6th, was anniversary day at Knox Church, Embro. The Rev. Dr. McTavish, of Central Church, Toronto, conducted the services, preaching to large congregations morning and evening. A missionary meeting, under auspices of W. F. M. S., was held on Monday night, the pastor, Rev. G. C. Patterson, M.A., presiding. Addresses of great interest and helpfulness were given by Dr. McKay, of Formosa, and Dr. McTavish, and a good musical programme was furnished by the choir.

On Monday of last week the corner-stone of the new Sunday school building for Knox church, Hamilton, was laid by Rev. Dr. Fraser, pastor of the church. The new building will be of brick, with trimmings of stone, and will front on Cannon street. It will contain parlor, vestry, managers' and session rooms, library, twenty class-rooms and large auditorium. The seating capacity will be over 900, and the class-rooms, both on the ground floor and in the gallery, will be divided from the auditorium by sliding partitions. The total cost will be about \$7,000.

An interesting gathering took place in the Presbyterian Church, Midland, on the evening of the 29th of April. After refreshments had been served in the basement, the large audience adjourned to the church proper, where an excellent programme was given, not the least interesting part of which was the presentation of an address to the pastor. Rev. David James, accompanied with a well-filled purse. Mr. James is about to visit Europe, and the congregation took this means of expressing their appreciation of his services as their pastor, and their well-wishes on his behalf for a pleasant holiday and safe return.

The Rev. Dr. MacKay, of Formosa, and his family, were given a public welcome in Chalmers church, Woodstock, on the evening of Friday, 11th inst., by the members of the W.F.M.S. The attendance was large. The pastor, Rev. Dr. McKay, was called to the chair. The address of the returned missionary, and the singing by the Chinese student, were full of interest to those present. The opening prayer was offered up by Rev. Dr. Sutherland. At the close of the address by Dr. McKay, his three children—two boys and a girl—sang very sweetly and sympathetically in English, "Nothing but the blood of Jesus."

The Presbyterian church of Regina was reopened on Sabbath the 6th inst., after being closed for three weeks. The seating capacity has been increased by about ninety sittings. It is thought that this will accommodate the growing congregation for another year, when a new church will be built. Special collections were taken morning and evening, which nearly paid the entire cost of the alteration. Rev. J. A. Carmichael preached two very able sermons. The choir gave special song services both morning and evening.—The Regina Presbytery meets this week to consider the call of the Rev. Mr. Clay, of Moose Jaw to Victoria.

OBITUARY.

THE LATE REV. J. CARMICHAEL, M.A.

The memorial service in connection with the death of Rev. J. Carmichael, M.A., late pastor of the Presbyterian church Norwood, was of a very solemn and impressive character. The service was held in the church, the pulpit and chancel of which were heavily draped for the occasion. Several prominent ministers of the Presbytery were present and took part in the service. Rev. Mr. Andrews, of Keene, and Rev. Mr. Sutherland, of Warkworth, addressed the congregation and in their remarks paid a high tribute to the life and work of their deceased fellow laborer in the Master's vineyard. The large number of people present testified also of the high esteem in which the rev. gentleman was held. The members of the L.O.O.F., of which the deceased was a member, were present and occupied the front seats. On Friday morning at six o'clock the remains were conveyed to the C. P. R. station followed by a large number of friends. The members of the bereaved family accompanied the remains to Markham. On arriving at Markham the remains were conveyed to St. Andrew's church, where the pastor, Rev. R. Thynne, preached a very appropriate sermon. Rev. Mr. Nicol, of Unionville, and Rev. Jos. Young, of Markham, assisted in the service. It was in Markham where the deceased gentleman spent the best twelve years of his life and the many kind words spoken to the friends who accompanied the remains and the large number present at the funeral service would seem to indicate that he is still held in kind and loving remembrance by the people. The Markham Odd-fellows also showed their respect to the departed by attending in a body. After the service the remains were laid to rest in the Presbyterian cemetery.

Asleep in Jesus, blessed sleep,
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

MISSIONARY FOR SOUTH AFRICA.

St John's, a bright and cheerful Presbyterian Church at the corner of Gerrard Street East and Bolton Avenue, was last Wednesday evening the scene of a large gathering very interesting to the congregation and all who were present. Miss Matel T. Smith, a member and active worker in the congregation, having offered her services and been accepted as a missionary in the South African General Mission, was about to take her departure for her distant field of labor. This meeting was held to bid her a Christian farewell and wish her God-speed on her voyage and in her work. The Rev. J. McP. Scott presided, and after the opening devotional exercises stated the object of the meeting and gave a brief address very earnest and spiritual in tone. Beside him on the platform were Rev. R. P. Mackay, Foreign Mission Secretary of the Church, Mr. Frost, agent in the city of the China Island Mission, Mr. Robert Kilgour, representing the South African Mission, and Rev. W. D. Ballantyne, editor of THE CANADA PRESBYTERIAN. Brief addresses of a very earnest and thoroughly missionary character were given by them in turn, which the audience listened to with marked attention. On behalf of the Session, Rev. Mr. Scott in suitable words presented a pocket Bible to Miss Smith, after which the Young People's Association followed with an affectionate parting address, accompanied with the gift of a travelling rug and cushion. The Rev. Mr. Steahouse, on behalf of Miss Smith, in appropriate terms returned thanks to the donors and a prayer dedicating her to her work and to God was offered by Mr. Ballantyne. The choir during the evening rendered helpful service and Miss Agnes Forbes sang the appropriate sacred song, "Speed away, speed away." At the close of the service, which throughout was earnest and impressive, an opportunity, of which nearly all availed themselves, was accorded those present of saying good-bye to Miss Smith, who on the following day started on her long journey by way England for South Africa.

RECEPTION OF A JEW INTO THE CHRISTIAN CHURCH.

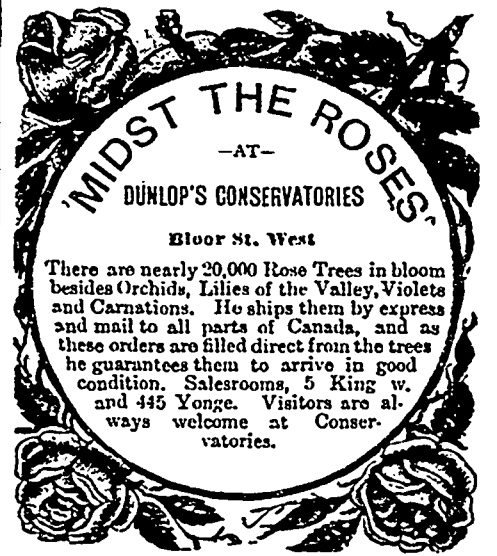
Last Sabbath evening, at the close of the regular service, Rev. Jno. Mutch baptized and received into the membership of Chalmers Church of this city Mr. Samuel Blumberger a converted Jew, on profession of faith. Mr. Blumberger is of an orthodox devout Jewish family in Germany. He is a young man of good natural ability; is well acquainted with the German, Russian and Hebrew languages, and has a fair knowledge of the English. It is just about two years since Mr. Paul Sang, a convert from the Jewish faith, also was received into this same congregation, and it is pleasing to know Mr. Sang has been mainly instrumental in leading Mr. Blumberger to a saving knowledge of Christ. There was a very large congregation present. Mr. Mutch in his sermon pointed out that the rejection of the Jews was neither total nor final. He showed there has always been a remnant according to the election of grace; that the Jew will be restored as a distinct and separate nation to their own land and

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that this restoration will be connected with the "Personal and pre-millennial coming of our Lord." After this the Jews will become the great missionaries of the cross; then shall nations be born in a day and the kingdoms of this world become the kingdoms of our Lord and of His Christ.

Mr. Mortimer Clark was present and spoke briefly. He held that the order of mission work was "to the Jews first" and that the Christian church in the past had in a large measure failed to recognize this. He showed what a power the Jew would be in the conversion of the heathen, inasmuch as they are already in every land and are acquainted with the ways and languages of all nations. He earnestly urged the people to take a deeper interest in mission work among the Jews.

Mr. Blumberger, in a few words, told the people how he had been led to receive Jesus Christ as his Saviour.

The whole service was very impressive and not a few were moved to tears. Both Mr. Sang and Mr. Blumberger are very anxious to be instrumental in leading others of their nation to see that "the Historical Christ" is indeed the true Messiah.

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MANY TIMES OVER.**

COMMISSION OF SYNOD OF HAMILTON AND LONDON.

The Commission of Synod on Mr. Gordon's appeal against the Presbytery of Maitland, met in the Presbyterian Church, Wingham, May 14th. The members of the commission present were Dr. Cochran, chairman, with Dr. Batisse, Moderator of Synod, Dr. Fletcher, Dr. McMullen, Rev. Alex. Henderson ministers, and Mr. Adam Spence, elder. All the parties in the case appeared. After lengthened conference with them, and having heard explanations given by all in answer to questions put to elicit the facts, the following deliverance was adopted by the Commission and accepted by all concerned as a peaceful and final settlement of the whole case:

"In the opinion of the commission there were other ways open to the Presbytery of dealing with the case, than that of reopening it on May 9th, 1893, when it had been virtually settled at Kincardine on March 15th. At the same time the Commission sympathize with Mr. McQuarrie in seeking to have his veracity vindicated when certain reports were being circulated to the contrary."

After mutual explanations Mr. McQuarrie and Mr. Gordon having expressed confidence in each other's veracity, and both having expressed regret if they had said anything to hurt each other's feelings, and further having agreed to resume their former Christian and friendly relations, the Commission see no necessity for proceeding to hear parties or examine witnesses, and with gratitude to God for the feelings manifested, now declare the case formally closed, and recommend all concerned to follow after the things which make for peace.

As a consequence of this, Mr. Gordon is hereby restored to the fellowship of the church.

The Commission further direct that this deliverance be recorded in the minutes of the Presbytery of Maitland and also in the minutes of the Session of Wingham Presbyterian Church.

W. T. McMULLEN, Clerk of Commission.

Wingham, May 14th, 1894.

PRESBYTERY MEETINGS.

Presbytery of Orangeville met May 1st, at Orangeville, Rev. R. Hughes, Moderator, in the chair. Dr. McRobbie reported that Rev. E. A. Harrison's charge had decided to become self-sustaining. Mr. Wells resigned his appointment as commissioner to the General Assembly, and Mr. Farquharson was appointed in his place. Mr. Elliott was appointed a member of the General

Assembly's Committee on Bills. Mr. Hudson reported that he had moderated in a call at Maple Valley and Singhampton in favour of Rev. R. M. Croll, of Dresden. The call was sustained and ordered to be transmitted to the Presbytery of Chatham with the request that they issue the call as soon as convenient.

The Presbytery of Brandon met in Brandon on Tuesday, May 8th., at 5 p. m. In the absence of the Moderator, Mr. Lockhart was appointed Moderator *pro tem*. Reports of following standing committees were read, Systematic Benevolence; State of Religion, Temperance, Sabbath School. The recommendations attached to each were adopted and a copy ordered to be sent to all the congregations within the bounds. Supervising pastors were selected for the different mission fields of Presbytery. Mr. Thompson was appointed Moderator of Bredebane Session. Mr. Polson resigned his commission to the General Assembly and Mr. Urquhart was appointed in his place. Messrs. John McLeod, Portage la Prairie; John Murray, Brandon; F. H. Chrysler, Ottawa; Hon. D. Laud, Charlottetown; D. Walker, St. John; James Forrest, Hanitax, were selected to hold elders, commissions. Mr. MacLean laid his resignation of Carberry congregation before the Presbytery. The Convener of Home Mission made a verbal statement regarding the proposed work of mission fields this summer. An overture proposing a change in the Assembly's Home Mission Committee, by which the Synod of Manitoba and North-West Territories and the Synod of British Columbia may obtain a more equal representation on the committee, was adopted and ordered to be transmitted to the General Assembly. On Tuesday evening a devotional meeting, conducted by the members of Presbytery, was well attended by the congregation of the Presbyterian Church.—T. R. SHEARER, Clerk.

The Presbytery of Ottawa met in St. Paul's Church, Ottawa, on 1st May, at 2 p. m. The call from Knox Church, Ottawa, to Rev. Jas. Ballantyne, of London, was sustained. The Rev. W. T. Herdridge, B.D., Rev. Dr. Wardrop and Mr. George Hay, were appointed commissioners to represent Presbytery at the meeting of the London Presbytery. A conference on Sabbath Observance was held, when several facts were brought to light as to the violation of the Lord's Day. In several villages in Ontario where Roman Catholic influence largely predominates, stores are open for a good part of the Sabbath day. In lumber camps, men and horses deprived, often needlessly, of their day of rest. The Gatineau Valley Railway conveys parties of pleasure-seekers to hunting and fishing grounds on Saturday nights and these greatly increase the violators of the Sabbath. It was agreed that members of Parliament and candidates for Parliamentary honors be waited upon, especially at election times, to secure their pledge to support a better Sabbath law for the Dominion. Communications were read from several of the Presbyteries ament the reception of ministers; from Halifax as to Rev. W. S. Archibald, Ph.D.; from Montreal as to Rev. Calvin E. Amaron; from Hamilton as to Rev. P. A. Tinkham; from Victoria as to Rev. Joseph Hamilton; from Brandon as to Rev. F. Lamb, and from Kingston as to Rev. C. E. Dobbs. Ament the latter it was noted that he had applied last year through the Presbytery of Lanark and Renfrew and that his application was fallen from at the last General Assembly and the clerk was instructed to advise the Presbytery of Kingston and the clerk of Assembly of this fact. The report of the W. F. M. S. of the Presbytery was read by the clerk. This is a very cheering report as it notes progress all along the line. Eight new societies have been formed, six of which have arisen in Ottawa itself to replace the old union one, which already proves to be a step in the right direction as the membership has increased about 100 during the year. The amount of money sent to the General Society is \$1,049.19, besides gifts of goods sent to Indore and to the Indian Missions in the North-west. The clerk read the report of the Committee on Statistics. This was also a cheering report as in almost every column progress and increase is shown. The membership has increased by 237 and the givings for all purposes is over \$10,000 more this year than last. There is a more general contributing to the schemes of the church by the several congregations, although there are still a few congregations that are more interested in themselves than the demands of the whole work of the church necessitates. The Foreign Mission Fund is the only fund that reports decrease, but this is almost made up by the givings of the W. F. M. S., which reports an increase. The report was a very elaborate one and the committee received the thanks of the Presbytery for their diligence. On the remit ament the appointment of Theological Professors there was a very unanimous opinion that appointments were made without a sufficient guarantee of fitness. The finding of the Presbytery was that this Presbytery regards the mode of appointment as a matter of secondary importance, provided that suitable measures be taken to secure competent men, save that in any case the Assembly retains the power of veto. The Presbytery is also of opinion that some way should be devised whereby professors can be tested as to their ability to teach, guide and inspire students before they receive permanent appointment.—JAS. H. BEATT, Clerk.

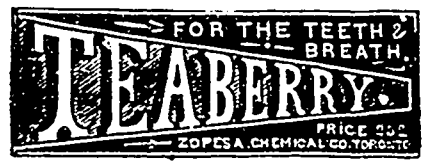
Though the special meeting of Presbytery of Toronto followed so hard on the Synod, there were thirty-six ministers and a fair number of elders present to discuss the overtures to be presented by the Presbytery to the General Assembly. The first considered was the overture on the administration of the Augmentation Fund, which has already occupied the attention of Presbytery for two months. The final deliverance was to adopt the report of a committee into whose hands the overture had been given. It was reported that the reduction proposed by the overture would much more than meet the actual deficit, and that it was very undesirable to reduce the grants at present. It was recommended, however,

that if reduction were necessary it should be in the ratio of \$2 in the city for \$1 in the country, so as to realize in some measure the present discrimination. The clerk was instructed not to transmit to the Clerk of General Assembly, but to the Assembly's Committee on Augmentation.

The overture in respect to the calling and settlement of ministers, presented by Mr. Macdonnell, is as follows: Whereas the present method of calling and settling ministers in vacant charges is often injurious to the welfare of the congregations and detrimental to the estimation in which the office of the ministry is held and; whereas it is much to be desired that vacancies should not be long continued and that ministers should not be without employment and that whereas it is demanded by the Presbyterian system that the Presbytery should have some share in guiding congregations in the choice of ministers: it is humbly overtured to the Venerable the General Assembly to take such steps as may be thought best in order to secure that Presbyteries shall exercise their rightful power in caring for vacant charges and in endeavoring to secure speedy and suitable settlements. This it was agreed to transmit, having adopted it unanimously, and Revs. D. J. Macdonnell and R. P. Mackay were appointed to support it at the Assembly. The next overture considered was one of the Confession of Faith, of which the following is the text: "Whereas it is very desirable that the Confession of Faith should be the actual expression of the living faith of the church; whereas it is important that the Confession when used as a test of admission to office in the church should deal only with matters that are vital, and should not include matters on which the opinion of Christian men are and may rightfully be divided, whereas the Westminster Confession of Faith includes many statements on matters that are not essential; whereas it is much to be desired that there should be one creed for office-bearers and for private members of the church; whereas there is at present no document subordinate to the Scriptures which can be appealed to, as containing an authoritative statement of the faith of private members of the Presbyterian Church in Canada; whereas there is a growing desire in many branches of the Church of Christ for greater unity, which can hardly be hoped for unless by a simplification of the distinctive creeds of the several churches; whereas the Presbyterian Church in Canada has indicated its desire to come into closer relations with some other branches of the church; whereas the inviting of ministers of other churches to occupy pulpits in the Presbyterian Church without any restriction being placed upon their teachings has become so common that it no longer occasions remark: it is humbly overtured to the Venerable the General Assembly that such action be taken in the premises as the Assembly may deem wise for the shortening and simplifying of the Westminster Confession of Faith, or substitution of a shorter and simpler creed, for the said Westminster Confession of Faith, so far as its use as a test of admission to office in the church is concerned." This caused much discussion and a motion to transmit *simpliciter* was lost by a vote of 9 to 14. The motion to adopt and transmit was lost by a vote of 8 to 15. The third overture considered was one on the employment of students in the Home Mission field, of which the following is the text: whereas a number of students in their literary course are appointed every summer to our Home Mission field by the General Assembly's Home Mission Committee; whereas several students in their theological course who have applied to the Home Mission Committee for work in the mission field have not received appointments; whereas the opinion prevails that students in their theological course are better qualified by reason of their advanced training to undertake the work of our mission stations; whereas it is well known that some mission stations secure their supply by private arrangement with students or Presbyteries; therefore we humbly overture the Venerable the General Assembly to instruct the Home Mission Committee to give appointments in the Home Mission field, first, to students in their theological course, then to students in their literary course according to their years in attendance on classes; and further we would ask the General Assembly to enjoin all Home Mission stations to procure their supply through the Home Mission Committee. This was adopted and ordered to be transmitted to the General Assembly.—R. C. TIBB, Clerk.



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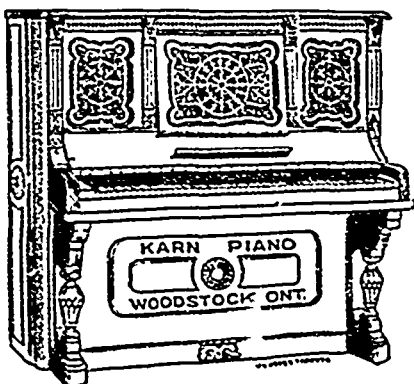
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THE CANADA PRESBYTERIAN.

British and Foreign.

Rev. S. R. Crockett was to be entertained by the Edinburgh Pen and Pencil Club on 1st May.

A famous turtle in Ceylon, well-known to be over two centuries old, has just died in Colombo.

The library of the late Principal Morison is to be acquired for the Mitchell Library, Glasgow, at a cost of £500.

Dumfries Synod's statistics for the past year show an increase of 138 in the communicants and £1,665 in the contributions.

Professor Theodore Mommsen, the German historian, has gone to Naples to work in the libraries there. He is busily engaged on his Roman history.

The annual meetings of the Congregational Union of Scotland opened in Edinburgh recently with a reception of the pastors and delegates in Augustine Church.

The May number of the *Nineteenth Century* opens with a contribution by Mr. Gladstone in the shape of an English translation of five of the love odes of Horace.

It is claimed that a college graduate's chances of obtaining a fair degree of eminence are as 250 to one as compared with the men who have not been to college.

The introduction of Sir Charles Cameron's Disestablishment bill, attempted last week, had to be postponed owing to its being objected to by the Marquis of Carmarthen.

The oldest tree in the world is still growing in California. A section of the trunk recently reached the British Museum, and experts declare that it has existed for 1,330 years.

General Sir Robert Phayre, K.C.B., was one of the preachers at the anniversary of Eccleston-square Sunday-school. The children brought flowers for the local hospitals.

Rev. Dennis Hird, who had to leave the Church of England Temperance society because of his democratic views, has been appointed to a living in Herefordshire in the gift of Lady Henry Somerset.

Miss Gertrude Mitchell, of Liverpool, eighteen years of age, has achieved the first place in all England and Wales in the examinations for the Queen's scholarship. Her triumph was gained over 4,750 competitors.

By far the largest of any of the recent gifts to Harvard is that of Dr. Harry Willard Williams, who has given \$25,000 as a special fund toward the maintenance of a professorship in ophthalmology in the medical school.

In the reconstruction of Inveresk church a tombstone has been unearthed commemorating William Smyth, clerk of Musselburgh, and portioner of Mountainball, who died in 1676. The carving is elaborate and interesting.

At the meeting in London, England, lately of the Young Men's Baptist Missionary Association, Dr. J. G. Paton, the veteran missionary of the New Hebrides, received an ovation, the entire audience rising to their feet.

A conference called by the Society of Friends, and presided over by Mr. J. S. Fry, of Bristol, was held in London last week, at which it was resolved to urge the Government to propose to the European Powers concerted measures for a general disarmament.

The total contributions in aid of the various schemes of the Established Church of Scotland have amounted to £162,896 during the year, as compared with £183,008 for the previous twelve months. Three of the funds show an increase, the other nine a decrease.

Western Reserve University has just laid the foundations for a new Physical Laboratory for the use of its Adelbert College and the College for Women. Mr. Samuel Mather, of Cleveland, is the donor of the building. It will be one of the most complete buildings of its kind.

Principal Douglas has been presented by the College congregation, Glasgow, of which he is an elder, with robes to wear when Moderator of Assembly. Rev. Dr. Reith, in making the presentation at the annual meeting of the congregation, paid a high tribute to Dr. Douglas, who was unable to be present through illness.

Ground has just been broken for a large addition to Guilford Cottage, the home of the students of the College for Women of Western Reserve University. This addition will about double the capacity of the home. This home has been pronounced by college women as the most complete of the dormitories for college women.

Cairston Presbytery have taken Professor Johnston to task for not resigning his charge of Harray and Birsay, after the lapse of six months from the date of his induction to the chair of Divinity in Aberdeen University. After a long discussion, it was suggested that

a reference should be made to the General Assembly, and that both parties should agree to the decision.

A series of addresses has been given in the York street Church, Dublin, by Rev. H. H. Souldard, on the recent World's Parliament of Religions, the subjects being—1. 'Introductory and Descriptive'; 2. 'Christ and the Modern Jew'; 3. 'Christ and Rome'; 4. 'Christ and Mahomet'; 5. 'Christ and Buddha.'

A vessel recently called at Pitcairn Island, which is inhabited by 130 men, women, and children, the descendants of the mutineers of the *Bounty*. They are all teetotalers and non-smokers, and disease amongst them was quite unknown until a year or so ago, when some mariners, who were wrecked on their island, introduced the influenza.

At a Church Defence at Dundee, Dr. Marshall Lang asserted that before an attempt was made to disestablish the Church, the consent of the Scottish people in no ambiguous manner must be obtained. The Church, he added, was a most popular Church, and was not only the most democratic in the world but was thoroughly efficient.

Miss Ricketts, a lady who spoke lately at the Exeter Hall Missionary Meeting before going out to China, fifteen years ago was a member of the Brighton School Board. She went out at her own expense, and her action led to the formation of the Women's Missionary Association, which has now twenty-two lady agents in the foreign field.

At the Spring Conference of the Evangelical Union at Aberdeen, a discussion on 'The Churches and the People' was opened by a paper from Rev. James Foote, of Dunfermline. So long, he said, as football continued, with its attendant evils of betting and drinking, it was vain to look for church attendance on the part of those for whom amusement seemed to be the end and aim of life.

The Rev. S. Vincent, speaking of Baptist Irish Home Mission, says that last year church building to the value of £11,500 was carried out in Dublin alone, and at Cork a mission church that had been closed for several years was reopened with very successful results. The Mission had sixty students in its training college at Rockferry, and carried on a home for those who cannot care for themselves.

The Bishop of Worcester, who has just returned from the Holy Land, opened a Palestine Exhibition in Birmingham, arranged by the Society for the Promotion of Christianity among the Jews. One of the sad things, said the Bishop, when one entered Jerusalem was to see into what a state of degradation and suffering the city had fallen,—one which contrasted most painfully with what one knew of its former glory.

Malaria is one of the most insidious of health destroyers. Hood's Sarsaparilla counteracts its deadly poison and builds up the system.

Only the Scars Remain.

"Among the many testimonials which I see in regard to certain medicines performing cures, cleansing the blood, etc.," writes HENRY HUDSON, of the James Smith



Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good

Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

For the cure of all diseases originating in impure blood, the best remedy is

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There was a large congregation at Regent square on a recent Sunday morning when the venerable Dr. Paton occupied the pulpit. The devotional portion of the service was conducted by Rev. Alexander Connell. Dr. Paton took for his text Acts xiv. 17, as a precedent to the story of his work in the New Hebrides. The work, he said, was more extraordinary than anything told in the Acts of the Apostles, for the Apostles went among the most civilized nations of their day.

The directors of the London Missionary Society have accepted offers of service from Mr. A. McConnachie, a student of the Evangelical Hall, Glasgow; Mr. Eliot Curwen, M.A., M.B., B.C., M.R.C.S., L.R.C.P., who has been appointed to take charge of Peking Hospital; Mr. F. W. Willway, M.R.C.S., L.R.C.P., who was accepted as a missionary candidate in 1888 during his early course at Western College, Plymouth, and has since taken a full medical course at Bristol.

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

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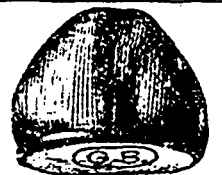
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He who reforms himself has done much towards reforming others.—*Old Proverb.*

The silence often of pure innocence persuades, when speaking fails.—*Shakespeare.*

Mr. P. D. Gallagher, Dominion Cotton Mills, Brantford, Ont., writes under date of Sept. 25th, 1893: "My ankles were much swollen with rheumatism, and looked ready to burst; in fact my stockings were removed with difficulty, and I suffered much pain. St. Jacobs Oil was applied, which eased the pain at once, and the use of one bottle performed a permanent cure."



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It's on the bottom of the best Chocolates only, the most delicious. Look for the G. B.

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ALEX. GILRAY, 91 Bellevue Avenue,
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MISCELLANEOUS.

There is always a best way of doing everything, if it be to boil an egg.—*Emerson.*

Honor to those whose words or deeds thus help us in our daily needs.—*Longfellow.*

The art of dressmaking, as distinct from tailoring, originated with the present century.

The first factory for the manufacture of white glass for houses was established in 1330.

The very lazy man is the ideal of the contented soul so long as he does not have to work.

The Chinese claim to have possessed the art of enamelling metals from at least 2000 B.C.

Joys are the flowers dropped into our path by the hands of Providence.—*Wit and Wisdom.*

Worsted stuffs were first made at the village of Worstead, in Norfolk, England, about 1313.

The essence of knowledge is, having it, to apply it; not having it, to confess your ignorance.—*Confucius.*

The special sanitary inspector sent to Lisbon by the Spanish Government in order to inquire into the epidemic which has prevailed there for some time past, after a long investigation declares that the outbreak is one of true Asiatic cholera, imported to Lisbon from the Cape de Verde Islands.

"My Optician," of 159 Yonge St., is an old established firm in Toronto, having made optics a specialty, examines eyes correctly, charging only for spectacles.

In India four leper asylums are now practically Christian, and during the past year 150 lepers became professed Christians and were baptized.

Mr. Henry Arthur Jones, the dramatist, says that when he first taught himself how to write plays, it was his custom to witness the same piece six nights a week in order to learn the technique. He keeps a stock of characters, plots, scenes, incidents and themes, all lying ready for use, and simmering in a dramatic stock-pot.

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

Man, it has been well said, begins a new series. He stands alone, erect, godlike, not so much in the pyramid of life, as on its summit. And, as every lofty summit of life is overhung by shining clouds, as if the souls of the hills had risen high above, so, to the vision of reasonable faith, there is another series of life—the spiritual, the glorified, of which man is the beginning.

A Puny and Fretful Baby.

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

The *Vancouver News-Advertiser* says that Mr. Edward Holmes who recently tramped across this Continent along the C. P. R. route will start on another long walk for San Francisco. After this Mr. Holmes will most likely visit the Hawaiian Islands. This gentleman has earned great fame as a walker. In 1885 he walked across Central Asia and in 1889 round Japan. He has been passing the winter at Warnock with a friend and during that time has done a good deal of climbing among the peaks of the coast range.

THE SPRING MEDICINE.

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

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

Minard's Liniment Cures Burns, etc.

"For Years,"

Says **CARRIE E. STOCKWELL**, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from thirty minutes to half a day, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."



At the first of the fever, my mother gave me Ayer's Pills, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble, which yielded readily to the same remedy."

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A discussion in English papers has brought out the fact that explosions take place from the stoppage of the pipes by frost or sediment, never, as has been thought, by the heating of the boiler red-hot and the subsequent admission of cold water, this last, contrary to common opinion, being accompanied by a reduction instead of an increase of pressure. The remedy is the provision of a proper safety-valve for every kitchen boiler.

It has been inferred from the behavior of iron that it exists in two allotropic modifications, somewhat as carbon exists as charcoal and diamond. These forms are respectively hard and soft, and the whole phenomenon of tempering consists in the change of one into the other in varying proportions. This hypothesis now finds additional confirmation in the behavior of iron and steel when deformed by cooling, tests by extension developing abnormal peculiarities which are doubtless due to the formation of an allotropic modification.

MOTHERS.

"One good mother is worth a hundred schoolmasters," said George Herbert. Men are what their mothers make them. But if the mothers are peevish and irritable, through irregularities, "female weakness," and kindred ailments, they find no pleasure, no beauty in the care of their babes. All effort is torture. Let all such, who feel weighed to the earth with "weakness" peculiar to their sex, try Dr. Pierce's Favorite Prescription. They will find the little ones a delight instead of a torment.

To those about to become mothers it is a priceless boon. It lessens the pains and perils of childbirth, shortens labor and promotes the secretion of an abundance of nourishment for the child.

A writer in *Harper's Weekly* says: "Had Kossuth succeeded in making Hungary an independent nation as he conceived it, it would, in spite of the brightness, generosity and heroism of the Magyar race, have been a weak little State, torn by internal race conflicts, insignificant in the councils of nations, and constantly threatened by its neighbors. The independent Hungary he rejected is a substantially self-governing and most influential part of one of the great Powers of the world. But his stubborn consistency fitted the romance of his life."

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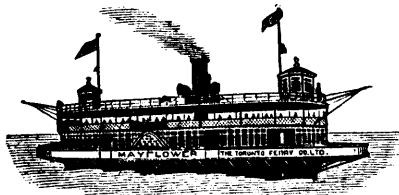
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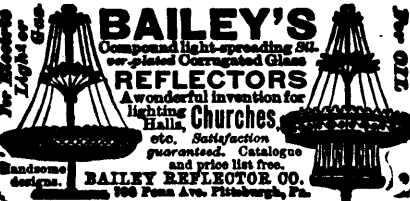
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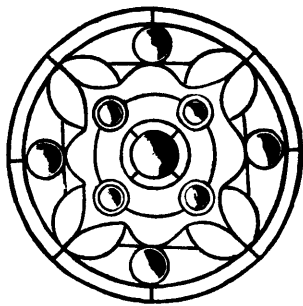
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MEETINGS OF PRESBYTERY.

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



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Miscellaneous.

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Miscellaneous.

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Miscellaneous.

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