



# The Canada Presbyterian

Vol. 22.—No. 14.  
Whole No. 1098.

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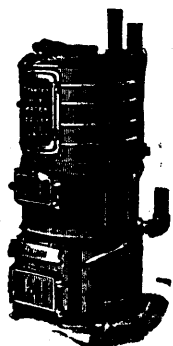
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Fine Doughnuts: Four pints of flour, four teaspoonfuls of baking powder, one grated nutmeg, one tablespoonful of butter, salt, and one pint of sugar. Beat up four eggs in a pint cup and fill it with sweet milk. Mix and knead well.

Kerosene will remove iron rust and fruit stains from almost every kind of goods without injuring the fabric. Wash the soiled spot in kerosene as you would in water. The spots must be washed in kerosene before they have been put into soap and water, or it will do no good.

To Cook Rice in Milk: To two quarts of cold milk add a pint of rice which has been looked over and washed, add two even teaspoonfuls of salt, cook slowly on back part of the stove or in double kettle for nearly an hour; when ready to serve wet an earthen dish in cold water and pour in.

Highland Scones: One pound of flour, three ounces butter, hot milk sufficient to make a dough, two eggs. Mix the butter and flour together, then make into a dough with the milk and eggs, handle quickly, roll out and cut in any shape or size required; bake on the griddle, or thick bottomed frying-pan. Serve hot.

Sponge Pudding: Three well-beaten eggs, one cupful of sugar, half a cupful of sweet milk, one-fourth cupful of butter, two cupfuls of flour and two teaspoonfuls of baking powder thoroughly sifted with it. Bake thirty minutes. Eat with lemon sauce. Make as follows: Boil one cupful of granulated sugar in two cupfuls of hot water; add to the boiling water and boil ten minutes. Add juice and grated rind of one lemon and a tablespoonful of butter.

Macaroni: Break macaroni or spaghetti into inch lengths. Boil it fast in salted boiling water for fifteen minutes. Butter a baking dish, and arrange the macaroni in it in layers, dotting each layer with bits of butter and sprinkling it with pepper and a trifle of ground mustard. Over each layer sprinkle a tablespoonful of grated cheese, preferably English. Use two tablespoonfuls for the upper layer. Pour a cup of milk over the whole, and bake twenty minutes in a hot oven.

Children should be taught to sit erect, especially if they are growing rapidly. When tired or in a position to rest, let them lie down and entirely remove the strain from the muscles of the back. If youngsters who suffer from dizziness or headache are carefully observed, it will frequently be noticed that their position is faulty. The curved form of the spine results in a pulling of the muscles at the back of the neck, and the difficulty is quite certain to be removed by correcting the habit of sitting.

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There are those that we can help in no other way, whom we can meet and help in prayer.—J. F. Clarke.

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It is a sad thing to be often eating of the tree of knowledge, but never to taste of the tree of life.—Quarles.

A cough, cold, or sore throat requires immediate attention, as neglect oftentimes results in some incurable lung disease. Brown's Bronchial Troches are a simple remedy, containing nothing injurious, and will give immediate relief. 25c. a box.

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# THE CANADA PRESBYTERIAN.

VOL. 22.

TORONTO, WEDNESDAY, APRIL 5th, 1893.

No. 14.

## Notes of the Week.

The Sultan of Morocco has forbidden intercourse between Moorish women and Christian missionary women.

There are over 100 medical missionaries in China, and fifty-six of them are women. They reach those who are beyond the reach of male missionaries, even though physicians, and touch the home life as no others can.

A steady increase in the number of Roman Catholic clergy in England is shown by the statistics in the new Catholic directory for 1893. They now number in England and Scotland 2,950. In Ireland there are 3,059. A considerable number of foreign priests, chiefly members of religious orders, are, however, included in the Anglo-Roman clergy.

Perorations, remarks the St. James Gazette, are Mr. Gladstone's strongest point. He may confuse his audience with figures, overwhelm them with words; but when the time comes for him to round off his speech, and when his voice, dropping in volumes, takes on the magnetic thrill that has helped to make its owner a power in England, then the audience mentally rises to meet the orator—to the outgoing thrill comes back an echoing answer of emotion, and the great master of words sits down amid a storm of applause.

Queen Victoria seems to have chosen the Riviera as her regular spring resort and is looking after her health most carefully. The Princess of Wales and her children were in Rome last week, and were presented to the Pope with full pomp and ceremony. They were also officially received by King Humbert, who was informed that Prince George would be present at the royal silver wedding as representative of Great Britain. This promises to be a most notable occasion, and will illustrate the fact that Italy has no enemy among the nations of the world—a unique position.

The prospects for the summer session at Manitoba College are even beyond the expectations of the originators of the plan, remarks the Winnipeg Free Press. The total number of students in attendance at the opening will be twenty-five or thirty, the largest theological class ever held in the college. The work done by the theological students during the winter months has been of a very satisfactory nature, and if the summer session is successful one of the most important steps ever taken by the Presbyterian Church will be the result. At present the college building is filled with students taking the arts course and one of the first questions to be settled is where will the theological students be accommodated.

The Ottawa Free Press of a recent issue makes reference to a minister of our Church in terms following: "Deep regret is felt by all classes of citizens over the departure of Rev. F. W. Farries from Ottawa to a new field of labour. The compliments paid by the members of St. Andrew's Society to their retiring chaplain, in the address presented to Mr. Farries on Saturday evening were well deserved. The late pastor of Knox Church has earned respect and won exceptional popularity during his residence in Ottawa, by his generosity, his zeal in the cause of religion and his kindness to all with whom he came in contact. Mr. Farries carries with him the best wishes of the people of Ottawa, for his success.

The Rev. Dr. Cuyler, in his talks to "The Young Preacher" in the Golden Rule, speaks, among other things, of "How to have a 'Working Church.'" As a part of the effective organization, he says, "Of course you will organize a Society of Christian Endeavour in your congregation, if there be none already in existence. No Church in these days is complete without a thorough organization of its young people for spiritual labour and spiritual growth. As a training school for the young it is as indispensable for the Church as the Sabbath school; it moulds the youth into a household, and into a home-like relation with the Church; it supplies a social necessity, and keeps the sons and daughters of Christ's family out of the clutches of the devil."

The Rev. W. T. Herridge, of Ottawa, in a sermon last Sunday on the evils of gambling, said: "I denounce gambling on the ground that it is an insult to labour and sets at defiance the laws of human life. Let no one say that the superior skill of the gambler should bring its reward, for the games which are usually associated with gambling are the ones in which skill counts least and chance the greater. The great gambling hells of the world flourish on such trifling circumstances as the turning of the dice or the difference in the red and black. A fool has just as good a chance as a philosopher. No man has a right to put in his pocket that which he has not come by through the legitimate work of the faculties which God gave him. If he does he has received money under false pretenses, and whatever the world calls him conscience must call him a thief."

The survey of a proposed railroad line from Vancouver, B. C., to Cape Prince of Wales, Alaska, has been finished, says the Engineering and Mining Journal. The route, it is said, was found easy to Juneau and while heavier grades will be encountered from there on, they will not be excessive. The object of this proposed road is to form an all-rail line, through future Siberian and Russian connections, with Europe. Behring Strait, at Cape Prince of Wales is twenty-six miles wide, and this distance, it is said, can be bridged. In our opinion, however, it will be many years before such a road is needed or completed. This is especially the case, as the Siberian Railroad, now under construction will end at Vladivostok, on the Japan Sea, and to carry it to Behring Sea will require 1000 miles of road, crossing two mountain ranges and running through an utterly desolate country.

Dr. Edward Judson says on the downtown church problem "A church that pulls out of the slums in order to secure a more favourable and congenial environment, is like the hard-pressed ostrich that hides its head in the sand from its pursuers. Such a policy is a violation of the fundamental principles of the Gospel. Such churches cease to be essentially Christian. They are pagan forms of social crystallization, with a thin gilded veneer of Christianity. They have Christ's religion with the bottom fallen out. They spend oceans of money in satisfying their own pious sensibilities with fine preaching, exquisite music, and solemn architecture, and yet wonder that they make no converts. They do not touch social sores, and do little or nothing to change for the better the character of the city in which we live. They are splendid illustrations of refined, pious selfishness. The world sees through it all, and turns infidel."

## PULPIT, PRESS AND PLATFORM.

Dr. Alexander Whyte:—There is no better test of true religion, both as it is preached and practised, than just to ask for and to grant forgiveness and to offer and accept restitution. Now, does your private life defend and adorn your minister's pulpit in these two so practical matters? Could your minister point to you as a proof of the ethics of evangelical teaching?

Pere Didon:—Despite all, Jesus remains the grand figure in the sky of Christian peoples. Righteousness, quickened by love as He taught, has become the law of the world; it influences every conscience; and those even who have lost their faith in Him, retain His ethics, forgetting that they came from Him.

Dr. Parker:—Plain speaking must not be played at as a game of mere skill or chance; it must proceed upon distinct moral convictions, and come out of a sincere piety, a deep reverence for all that is holy, beautiful, good. Plain speaking, thus arising and thus applied, would become one of the most influential agents in the purification of our social intercourse.

Dr. Theodore L. Cuyler:—The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that as the lesson and the rod are of His appointing, and that as His all-wise love has engineered the deep tunnels of trial on the heavenward road, He will never desert us during the discipline. The vital thing for us is not to deny and desert Him.

John Hall, D. D.:—You will see the pools and standing waters frozen through the winter, when the little running streams are bounding along between fringes of icy gems. Why is this? The streams have something else to do than to stand still to be frozen up. Be you like them. Keep your hearts warm by feeling for others, and your powers active by work done in earnest.

F. W. Farrar, D. D.:—Have we no pity for the poor, miserable, children? Is there no voice strong enough to plead "like angels, trumpet-tongued, against the deep damnation of their taking off"—of these children who, in the language of Southey, are not so much born into the world as damned into the world, damned, predestined, as it were, to live lives of disease and degeneration, because of the drink in the midst of which they are brought up, and of which they have the hereditary taint in their very veins?

New York Observer: It is, of course, in vain to plead, amid the contests around doctrinal points, for peace and work unless peace be founded on sound interpretation of God's word, and work be inspired and sustained thereby. It is easy to decry the motives and methods of those who seek to defend the one written revelation of God. It is easy, but it is wicked, to sneer at those who in any organized Church seek to insure faithfulness to the standards of doctrines on the very basis of which the Church has been organized. Blessed be the zeal that is according to knowledge, but even the zeal that can not boast the highest attainments, yet seeks to defend what it feels to be the truth, is better than supreme indifference. Cackling geese once saved a city, and God sometimes uses the things that are despised and the things which are not to bring to nought the things that are. When criticism attacks, or even appears to attack, the foundations of God's word, indifference is criminal and silence is treason.

Dr. Norman McLeod:—If the fairest star in the heavens were set apart to be the dwelling of these guilty souls, and if the richest gifts of mind and nature were lavished upon them in eternal plenty; if no righteous man were ever permitted to appear among them; if Sabbath bells and prayers were never heard; if the lust of the flesh and the lust of the eye and pride of life were to keep a never-ceasing saturnalia, with no restriction laid upon them by God or fashion or conscience; if that society were pervaded with the leprosy of hatred towards God and with selfishness as its all-prevailing purpose, as surely as there is a fixed law of righteousness on which rests the government of the universe, it would work out for itself a gehenna to which there could be no limit except the capacity of the human soul.

John McNeill:—In a fuller sense the ever present Master looks into our hearts and homes to-day. He sees our hopes and doubts. He is ready to relieve. Give not way to despondency. Doubting does not make you a Thomas. Lying under the juniper-tree does not make you an Elijah. Cursing and swearing does not make one a Peter. This is not the way to reason, though some commentators seem to think so. Elijah had his triumph, and Peter lifted up his voice, and three thousand were converted. Thomas was not all the time in an eclipse. There was light on the far side. He rose from his despondency. I come home weary and stretch out upon the lounge. My little four-year-old comes and stands beside me. She looks down on me and says, "I'm bigger than papa!" But if he pulls himself up again and stands erect, she is not much above his knee. Thomas leaps from his supine posture. His faith conquers, and there rings out from his lips, as bells peal forth from a lofty steeple, the glad yet reverent exclamation, "My Lord and my God!" Gabriel before the throne could have given no better testimony. This is a rock on which Unitarianism splits to shivers. Had Christ been simply an honest man, He would have objected to such adoration. He received Thomas's uttered recognition of His divinity, for it was the intelligent and triumphant declaration of an enlightened soul that rose serenely above all doubt into the clear light of knowledge and of love.

Rev. R. N. Grant:—"Thou shalt not bear false witness against thy neighbour." The special sin forbidden by this command is perjury in court. It was said that the Scott Act was responsible for a great deal of perjury, but he did not think so, and if the sin had not been in the heart of the perjurer he would never have committed it. At any rate the law was not to blame. But there is another court in which every one is on trial—the court of public opinion. It is possible to harm a man more in this way than by false witness in court. The witness box has certain restrictions, and the accused is given an opportunity to reply to the charge, but in common street gossip no chance is given to deny the statement. Slandering is one of the most prevalent sins that society suffers from. It can be indulged in by those who have not an opportunity of committing any other sin. One of the meanest violations of this command is that of misstatement, which is frequently done. A man makes a statement, and verifies it by other statements. These are quoted by some evil-minded person in such a way as to give a wrong impression of the sense of the report, with a view to injury. It is possible to violate this law by silence. A report is circulated which is known to be entirely false, but no effort is made to repudiate it. One of the excuses given in defence of gossiping is that it is true, but this is a very good reason why it should not be repeated.



## Our Contributors.

### PUT THE MONEY WHERE IT WILL DO MOST GOOD.

BY KNOXIAN.

Within the next few weeks between one and two hundred student missionaries will go to the Home Mission field and begin work for the summer months.

Our Church has at least two peculiarities—all our divinity students preach and our preaching staff is about a hundred larger in summer than in winter.

All Churches that amount to anything have some peculiarities. So have all men. The Presbyterian Church in Canada has just as good a right to indulge in peculiarities as any other Church has; and if our theological students all preach before they are licensed that is our own affair. We have heard ministers denounce preaching before license who preached very lean, thin sermons themselves, long after they were licensed.

The fact is, student preaching never was a question that the Presbyterians of this country could afford to discuss. The Church had to do it or die. The founders of our beloved Zion were brought face to face with a condition rather than a theory, as President Cleveland would say. They made the theory bend to the condition; and the future historian of the Church, though not half so sensible a man as Dr. Gregg, will say they did right. The alternative presented in many places, and for many years, was student preaching or no preaching at all, and the Church wisely said the students should preach.

The day may come when the whole question will have to be reconsidered; but if the population of the North-west increases as fast as we all expect and hope, most of us will be in that part of the Church where preaching is not needed when the hour for reconsideration arrives.

There is, however, another Home Mission question which we think will stand some discussion. Should stations be organized into congregations simply because the number of people connected with them seems to be large enough to warrant organization, provided a supplement can be obtained from the Augmentation or some other fund? We say, no. Most distinctly, no. Most emphatically, no. Quality should be taken into consideration as well as numbers. A Presbyterian congregation cannot be made out of any kind of people, no matter how large the number may be. Presbyterianism implies self-government: and self-government implies intelligence, self-control, patience, tact and business ability. It does not by any means follow that even a fairly sized building filled with people contains these qualities. We have all seen crowds that had the minimum of intelligence, and no self-control, no patience, no tact, no capacity for the management of affairs. To make a Presbyterian congregation out of people of that kind is an utter impossibility. The material out of which Presbyterians are made is not there. The stuff won't make the article, no matter how you work it. Our system requires brains, and where there are no brains there can be no Presbyterian congregation worthy of the name.

A community composed mainly of excitable people who shout and "slop over" and go into hysterics about nothing at all is no soil for Presbyterianism. No Presbyterian money should be spent on people of that kind. Soft, gushy material, does well enough for some Churches; but it does not suit for ours.

A trotting community never make good Presbyterians. By a trotting community we mean one in which a large portion of the people trot to everything from a hanging to a protracted meeting. A whole General Assembly working the whole year round, could not make solid Presbyterians of trotters. The thing cannot be done; and no Church money should be squandered on trying to do it.

Some communities are shallow and trifling. They have little knowledge and colossal conceit. Each man must have his own way. They have never mastered the

fundamental principle of self-government—that majorities must rule, within certain limitations or self-government is an impossibility. There is not much use in trying to establish a Presbyterian congregation in a community of that kind.

The pioneers of Presbyterianism in this country know very well what an immense difference there is in communities. Start an organization in one place and it is a success from the word go. The people elect their officers and the officers do their work and the machine runs so nicely that the pioneer feels like giving thanks every time he visits the new organization. Start another in a different kind of a community, and very different results follow. In some cases the organization languishes until it has not vigour enough to die. In others the brethren and sisters work at the old problem, "who among us shall be greatest," until they have neither time nor energy left for anything else. They are so busy pulling one another down that they have no time to build up the cause. Communities have a character just as men and women have; and some have a kind of character that to make them Presbyterians successfully is an impossibility.

Does somebody say, if that be true then Presbyterianism is not adapted to all kinds of people. Our reply is the gospel as Calvinists preach it is gloriously adapted to all kinds of people; but the Presbyterian system of Church government cannot be worked by all kinds of men. Preach the glorious gospel to everybody, but don't give elaborate machinery to men who cannot work it. The Indian on the Saskatchewan should have the gospel preached to him, but it does not follow that all Indian stations can elect elders. The Chinamen on the Pacific Coast should have the gospel preached to them; but it may be some time before many of them are qualified to become deacons. Every dozen white men that can be gathered together from the Atlantic to the Pacific should have the gospel preached to them; but many a dozen could be gathered who have not in their ranks material to officer a Presbyterian congregation.

Presbyteries, we think, in organizing congregations and asking Church money for them should take quality into consideration as well as numbers. The money and the work should be put where they will do most good.

### THE YOUNG AND CHRISTIAN MISSIONS.

BY GEO. W. ARMSTRONG, LONDON, ONT

How can the young be interested in missions? What do we understand by missions? The simplest definition I know of is "Doing good." The greatest missionary that ever trod the earth, our blessed Lord and Saviour Jesus Christ, we are told "went about doing good," and we are also told that "He hath set us an example that we should follow in His steps," and if we did we should be largely imbued with the true missionary spirit.

My subject implies that the children in our Sabbath Schools and other institutions though so largely privileged, are not sufficiently possessed of this spirit and the purpose of this paper is to suggest how more interest can be created and developed in the great field of Christian enterprise. I would suggest:—1st that a most effectual way of accomplishing this purpose is to get all the children under gospel influences and savingly acquainted with Christ and His salvation.

The first impulse of a converted person whether old or young, is for active service in the harvest field of Christ. They want to do something to bring others into the same happy relationship to God in which they find themselves. There are many instances of this recorded in Scripture. On the conversion of Saul of Tarsus, his almost first inquiry was "Lord what wilt thou have me to do." The woman of Samaria, the first female missionary, when she had come in contact with our Redeemer at Jacob's well, went back to her own city and published abroad "Come, see a man who told me all things that ever I

did. Is not this the Christ?" In the first chapter of John's Gospel we read, "One of the two which heard John speak and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, we have found the Messiah, which is being interpreted, the Christ. And he brought him to Jesus." A genuine "home" missionary.

Now, if we can get our young people to bow in humble reverence at the foot of the cross, we shall soon see their young hearts inflamed with holy zeal for the glory of God and the good of man; which will display itself not only in active personal service, but in the consecration of all their faculties and powers, both of mind and soul to this great and glorious work of Christian missions. Fellow teachers let us all try by supplication and faith to bring our scholars to Christ.

2nd. Teachers may largely influence their scholars in the cause of missions by directing their attention to the noble self-sacrificing deed done by missionaries.

The bulk of children delight to read about heroic deeds and exploits of daring; of battles both on land and sea; of travels and adventures and other such narratives. Great as have been the acts of heroism in military and naval warfare, the missionary field can produce instances of valor and noble moral courage to match anything recorded on fields of carnage and blood. Where can we find a greater hero than Paul? A greater warrior than Luther? A greater courage than John Knox's? Where greater sacrifices than those of Livingstone and Moffatt in Africa? Where more self-denying zeal than that of Dr. Carey and Dr. Duff in India? Where greater patience in seasons of loneliness than that of Thomas Wakefield among the Galla Tribes? Where greater fortitude than that of Dr. McKay in Formosa? Where more self-consecrated zeal than that of Joseph Annand, or Dr. John G. Paton in the New Hebrides? Or of the brothers Joseph and Charles New, one on the West coast and the other on the East coast of Africa? The names of our moral heroes on the mission field are legion for they are many.

I saw in the public prints not long ago a case of a boy of fourteen or fifteen years being brought before a Justice of the Peace for certain reckless and wicked conduct, which imperilled the life or limb of others. It was ascertained that he had been reading the life and adventures of Jesse James and such other accounts of freebooters and law-breakers in sensational dime novels, and under the influence and inspiration of their ignoble deeds he set out to emulate them. (The publishers of such books should share the punishment of the victims of their publications). So it is, the young mind is affected by the character of the books they read and the lives they study, and if we as teachers would influence our scholars to acts of Christian heroism, we must direct them in the choice of books and set before them the truer nobility of Christian sacrifice for the good of others not so highly favoured as themselves.

3rd. Our scholars may be influenced in the cause of missions by the teachers themselves being posted on missionary subjects and missionary stations, and by being familiar with the names and doings of the missionaries on the various fields of labour.

We are all, or ought to be, acquainted particularly with our own denominational missionaries and their stations. These may be at home among the Indians, or on the foreign field. If when word comes from any of these fields of labour we can tell our scholars the details, depend upon it, we shall incite their interest and influence their sympathies and thus cast a seed into their young and tender hearts which sooner or later will bear fruit. How is it possible for us to influence them if we are in ignorance ourselves. Can the blind lead the blind? The study of the missionary field is in itself good mental exercise for both teachers and scholars.

Every Sabbath School should have in a prominent place on its walls, charts and maps illustrating the moral and religious state of the world. Let the scholars see

what a vast proportion of the earth is still enthroned in moral darkness and what a stupendous work needs yet to be done before the kingdoms of this world become the kingdoms of our God and His Christ, and depend upon it many of our scholars will be led to consecrate themselves to the work of evangelizing and we shall hear many of them crying out, "Here am I, send me."

4th. The fourth and last suggestion I shall submit is that we may influence our scholars in the great work of missions, if, by our example as well as precept, we encourage them by showing that we ourselves are deeply interested in the work.

Example is more potent than precept, and an active life tells with tremendously greater effect than merely oral utterances.

How many of our teachers engage in practical mission work beyond the hour spent every Sabbath within the walls of the School? There is a mission harvest field in every city and town in this fair Dominion. Sin and wickedness; crime and destitution; profanity and drunkenness are to be found in every land. What are we doing in a practical way to grapple with the immoral tendencies of the present day?

Whilst there is so much heathenism at home, at our very doors, surrounding our Sabbath Schools and our Churches there is a work for all to do, and if we would influence our scholars in the work of missions, we must, by our example, show them the way.

No doubt some have heard the story of the young man who called upon the late C. H. Spurgeon, and stated to him that he felt that he had a call to the foreign mission field—a work to do for God among the heathen. Mr. Spurgeon listened to him with interest and patience and when he had finished his story handed a Bible to him and said, "Go, take your stand at the corner of the street there, and call upon men to repent." This did not suit the ideas of the would be foreign missionary, and he replied that he felt his call was to the foreign field; Mr. S. rightly told him that Englishmen had souls to save as well as Africans, and that if he were ashamed to proclaim the Gospel to sinners at home, he showed that he was not qualified to go abroad.

Fellow teachers, let us show our scholars by our example that we have the interests of souls at heart, and this, by the grace of Christ, will cause them to feel a deeper and still deeper interest in the progress of the Redeemer's kingdom, and may be the means of causing some of them with whom we come in direct contact to shape their lives for usefulness both at home and abroad in the distant fields of Christian missions.

### A SCOTCH MEETING-HOUSE FIFTY YEARS AGO.

[CONCLUDED FROM MARCH 15TH.]

The sacramental seasons were great occasions. The Thursday before the Sacramental Sunday was set apart as a "Fast Day," when the people assembled for worship and heard two sermons. Sunday was what the children felt to be a "sair day"—for the length of the services sorely taxed their powers of endurance. The services began at 11 a.m. After the usual preliminary devotions, there was the "Action Sermon," which was very elaborate, and fully longer than on ordinary Sundays. Then after prayer and singing came "the debars" or "the fencing of the tables," in which the minister set forth the character of those who might worthily partake of the Lord's Supper, and warned off all others. Plain things were sometimes said in these "debars," and loose livers reddened under them. Then came the observance of the communion, not simultaneously by the congregation, but by relays of members. When the communicants had taken their seats at the tables, which were literally tables covered with white cloths, the elders went round and gathered from each the little bits of lead which served as a token of admission. Before and after communicating there were special addresses given by the presiding minister. When the first relay were retiring the people

## Christian Endeavor.

## OUR DELIVERER IN TIME OF TROUBLE.

BY REV. W. S. M'TAVISH B.D., ST. GEORGE.

APRIL 9.—Job 5: 19-22; II Cor. 12: 9-10.

"Man that is born of woman is of few days and full of trouble." "Man is born unto trouble as the sparks fly upward." None are exempt from afflictions. Let no man conclude that because he has been lightly afflicted he is one of the special favourites of Heaven, neither let him fancy that because he is sore wounded he is a sinner above all others. "Many are the afflictions of the righteous." "Whom the Lord loveth He chasteneth." (Ps. 34: 19; Heb. 12: 6)

I. If our troubles are not of our own making they are not sent upon us by chance or by a blind faith. "Afflictions come not forth from the dust, nor do troubles spring out of the ground." They are sent not by one who is capricious, not by one who takes whims and fancies, but by One who is too wise to err, too good to be unkind. Tennyson reminds us that nothing walks with aimless feet, and Shakespeare tells us that Heaven has an end in all. Better still, the inspired prophet assures us that though our Heavenly Father cause grief, yet will He have compassion according to the multitude of His tender mercies. (Lam. 3: 31-33.)

II. God will sustain us under the trial. (II Cor. 12: 9-10). Afflictions were not kept away from Paul, but happily for him he was given strength to bear up under them. From the throne of infinite majesty and power there came down to him the words, "My grace is sufficient for thee." How many promises there are to the same effect. "I will be with him in trouble." (Ps. 91: 15). "When thou passest through the waters I will be with thee" (Isa. 43: 2). How often God has fulfilled these promises in the experience of His children! When Jacob, in his perplexity, thought that everything was against him, God was with him, and was working out for him and his family a far more glorious destiny than he ever dreamed of! When Shadrach, Meshach and Abednego were in the burning, fiery furnace God was with them (Dan. 3: 25). When Paul was on trial for his life at Rome the Lord stood by him (II Tim. 4: 17).

III. When the trouble has fulfilled the end for which it was sent deliverance will come. "Man's extremity is God's opportunity." Thrice in the thirty-fourth Psalm is the assurance given that the Lord will deliver his people from their troubles (Psalm 34: 6, 17, 19). The same thought is expressed in Psalm 91: 15. How often has God made these promises good! When the distress of Hagar in the wilderness had reached its culminating point the angel of the Lord directed her to a fountain of water from which she could procure a drink for her suffering child. On the last watch of the last night before the day appointed for the execution of Peter an angel came, roused up the sleeping apostle, struck the shackles from his limbs, opened the doors and set him free. When the little brook Cherith dried up, and the ravens brought no more food to Elijah he was directed to Zarephath and there he was provided for till the days of famine were ended. These examples, and many others which might be mentioned show "How mightily sometimes we may make us comforts of our losses."

Those who live in the love of Christ should never be melancholy; for they have a thousand sources of joy of which others know nothing.—Mrs. Ellis.

God's presence is enough for toil and enough for rest. If He journey with us by the way, He will abide with us when nightfall comes; and His companionship will be sufficient for direction on the road and for solace and safety in the evening camp.—Maclaren.

## A Fashionable Drink:

Menier Chocolate is a fashionable drink. Did you ever try it? Send postal card for samples and directions to C. Alfred Chouillou, Montreal.

sang a part of Psalm 103, usually to the tune of Coleshill; and during the singing other members came forward and occupied the tables, and then another minister presided and delivered two addresses. And this was repeated a third time. The communicating over, there were then the "directions," or an address pointing out the character and the life communicants had bound themselves to lead, and earnestly exhorting them to fidelity. Then to close the day there was a sermon. Monday was the last day of the feast, and then there were two sermons.

And now in the manse there was a busy scene with the Monday's dinner, which was a special institution. The two ministers who had been assisting at the communion were there; the elders were there; if there were any students in the congregation they were there; and sometimes one or two personal friends of the minister besides. This was twice in the year. No wonder "The Sacrament," as the people styled it, was so marked an occasion among them.

The church was ill constructed, ventilation was sorely defective, and so there were not unfrequently hearers whom the heavy atmosphere would overcome with drowsiness, and these would lay their head on the book-boards as if to sleep. In some churches in earlier days there were officials who had a long slender pole with a bunch of feathers fixed on the end of it. With the feathered end they gently brushed the cheek of the sleeping females and awoke them; with the other they unceremoniously poked the drowsy males. We had not among us, however, this method of awakening sleepers; and we did not need it, for when the sharp eye of the preacher saw a sleeper, he would suddenly halt in his discourse and say, "I will pause till the sleeper awake!" And awake he did, with every eye on him and a face a good deal redder than when he lay down!

The administration of discipline was then in public, and we have often heard the rebukes tendered to the culprits on the "repenting stool." There was generally a flutter of excitement in the congregation when it was known that offenders were to be purged of their scandalous offences by public admonition. Sometimes the offenders had to appear more than once to receive their public castigation. In the sterner days, indeed, they had generally to stand up in the church on three successive Sundays and be rebuked. This practice is now ended in the Lowlands, but, if we mistake not, it lingers still in the Highlands.

There was no Sunday school, the parents being enjoined to teach their children at home, and the minister had his diets of examination to test the religious knowledge of his people. On such occasions, a house convenient for the district was fixed on as the place of meeting, and due intimation given from the pulpit. Then everybody came that could come, and were "taired," as we say in Scotch (English hekkled) on the Shorter Catechism, and the whole was followed by a substantial dinner. The members were also visited in their own homes, and exhortations given to them and their children, and all this went on with the regularity of the seasons year by year.

Things are greatly changed now everywhere. Fast Days are vanishing; examinations have been abandoned. The amount of preaching on ordinary occasions has, in most rural districts, been diminished by one-half, and on sacramental occasions by much more. Sabbath schools and prayer meetings are general, and district evangelistic services are widely held. Were the former days better than these? Many old people say they were. But we can hardly sustain a deliverance of this kind unqualifiedly. Circumstances differ; and what was suitable in one class of circumstances would not be suitable in another. The former days, we might say, were better and worst than the present; but we cannot stay to particularize.

The type of religious character produced under the old conditions differ from that of the present. It was a somewhat reticent and self-contained religious spirit which was fostered. The people thought more than they talked. When religion

was the theme, it was its doctrinal rather than its experimental side. The late Dr. John Brown, of Edinburgh, when referring to this matter at his jubilee celebration, gave this anecdote:—Two women met on the streets of Dumfermline, and the one said to the other—"How is your soul?" "Janet," was the solemn reply, "these are no causey cracks!" Religious experience was thus held to be a thing too sacred to talk about. There was certainly robustness in the old religious character, but it was lacking in tenderness; there was considerable need for "sweetness and light." The views of the old Seceders were narrow, and this narrowness generated a spirit which, if not intolerant came at times very near being so. Looking at the area of population of which this Meeting-house was the centre, and comparing the past and the present, we would say that, while there is more interest manifested in Christian work of all kinds, there is not a higher religious and moral tone. The religious life has broadened rather than deepened. And this is suggestive of a good deal of practical interest, but it lies beyond the purpose of our paper now to consider it.

## FIRST PRESBYTERIAN CHURCH, LONDON.

## A HISTORICAL RETROSPECT.

The congregation of the First Presbyterian Church, London, is about erecting a new building on the old site; and so the church edifice occupied for several years past is soon to be taken down. In view of this fact the pastor, Rev. W. J. Clark, at the closing services in the old place of worship gave an historical retrospect of Presbyterianism in London and neighborhood, from which we make the following extracts:

"London—in the townships of London and Westminster there are three churches regularly organized and three preaching stations. Each of the churches has a session and a committee of management. The members in full communion are upwards of 250. As many families have come within their bounds since last sacrament, it is believed that at next communion the list of members will be considerably augmented. The preaching stations are chiefly for the benefit of the females and elderly persons of the congregation who live at a distance from the place of public worship. At all these stations the audiences are as numerous as could be expected from the state of the population. In the village of London a church has been begun (not yet finished) on which has been expended \$423; \$700 more will be needed to complete it. At the Proof Line a church has been contracted for; it will be ready in June. The money necessary to finish it is almost all in the hands of the treasurer of the congregation. The congregation of the English Settlement worship in a log school-house which is much too small. A new church will be needed soon. The churches which are being built are all to be deeded to the Presbyterian Church, under the superintendence of and in connection with the Missionary Presbytery of the Canadas. These churches have begun to do something in order to support their minister, but in the absence of some of the treasurers it was impossible to ascertain the exact amount. A detailed account will be rendered as soon as possible. In conversing about the state of the congregation in London, it was the opinion of all present that considerable good has been done by it, that many who formerly were careless have become regular worshippers of God on sabbath, and there is evidently an improvement upon the village. In these churches there are three meetings for social worship on those Sabbaths when they have no sermon. All are living in peace; there have been three cases requiring the cognizance of the session—one for violating the Third Commandment, one for the Seventh and one for the Eighth. It appeared to be the opinion of all that the amount of good done would be very greatly increased in London were it possible to have service every sabbath. The village contains a population of 1,100. Of these more than the half are not connected with

any church. The village is therefore more strictly missionary ground than any part of the township. With the present supply of ministerial labour it is not only not likely that any great amount of good can be done, but it is even probable the Kirk or some other denomination may feel inclined to step in, and there is no doubt that whoever may come and keep an open door every sabbath will find a numerous audience, and may render the success of our cause very doubtful. It is the opinion of the people themselves, and it is our opinion, that two ministers are needed in this township, one to take the Proof Line and the English Settlement together with one of the preaching stations, the other to take London and Westminster and the two remaining preaching stations. Were this done, more could be raised to support two ministers than can at present be raised to support one. At present these churches require an amount of labour beyond what any man can perform well, consequently it must be done superficially. Besides little can be done in the way of teaching the young. All is done that can well be accomplished, but it is far from satisfying the minister himself. There is no doubt the people would like more, but they do not ask it, because they see more cannot be done."

I have read this letter in full, because it bears so directly upon the history of this congregation. It is shown by this letter that in 1835 the church which stood on York street was not finished. The congregation had been organized, however, in 1832, the session at that time being Messrs. Elliott, Grieve and Thomas Baty, and at first worshiped in a frame building used by the Methodists and standing where the O'Callaghan terrace now stands on Ridout street. During 1834-5 the congregation worshiped in a grammar school building on the Court House square. At this time Mr. Proudfoot ministered to this congregation, and also to Westminster and Proof Line, as well as the English Settlement. The church on York street was finished in 1836. That year Mr. Adam Murray, who is still with us, loved and respected, was ordained an elder. Mr. Murray is probably the only member of this church who has been continuously from its organization a member in good standing, and still manifests a spirit of faithfulness in attendance on church services that might be copied by the younger generations. Mr. Murray has been a member since 1835, and Mrs. H. H. Elliott from nearly the time of its organization. About 1840 an effort was made to have Mr. Proudfoot relieved from London and take charge of the Proof Line and English Settlement. The separation took place, but Mr. Skinner took charge of these congregations, and Mr. Proudfoot still ministered to London and Westminster. In 1851 he was called away by the Master he had so faithfully served and was succeeded by Rev. John J. Proudfoot, D. D., who continued pastor of the congregation till the end of the year 1889, and who is still actively engaged as a member of the professorial staff of Knox College.

The Westminster congregation separated from this one in 1854, and in 1855 the roll of the congregation shows a membership of 196. A great many, however, moved away a few years later because of hard times. By an old session record I find that of the 196 then on the roll there are only nineteen now connected with this congregation. In the year 1858, there was evidently a good deal of trouble concerning the use of an instrument. One had been used for some two and a half years previously. A protest had been entered, and the Presbytery instructed the session to have the organ silenced. The session drew up a remonstrance to the synod and called a meeting of the congregation to discuss the matter. It seems to have been even more difficult to get a good attendance at a congregational meeting thirty-five years ago than it is to-day, for there was only an attendance of thirteen, and as a result the session passed a resolution to comply with the synod's remit, and silence the organ. What happened next I don't know, for the record ceases, but the organ still is used. The present building was erected in 1861-2. The items were as follows: Brickwork, \$2,959; woodwork, \$2,337; architect's commission, \$298; total, \$5,594. In 1865 an addition was made for use as a vestry and sabbath school at a cost \$700. The work of the congregation has gone on quietly, and to-day we look forward hopefully. Our membership is higher than ever, our financial strength greater, and we trust in God that he will continue to bless and prosper us.

In conclusion the speaker impressed upon his hearers in graphic and forcible language the fact that all were passing away; that the changes in the next generation would probably be greater than the changes in the past, and many, if not all of that large congregation, would have passed away to the great beyond to appear before their Maker. He advised any that were careless to take advantage of the promise held out to them, and make the parting from the old church one to be remembered.



## Pastor and People.

### GOLDEN GRAIN BIBLE READING.

BY REV. J. R. DICKSON, B.D.

#### (I) MEN FORSAKING GOD.

Key Texts: Jonah 2.8., Jer. 5.25.

1. Sin in this. 1 Sam. 12.10.
2. Stripes in judgment. Ps. 89.30-32.
3. Temporal loss. 2 Chron. 7.19-20.
4. Provokes God. Isai. 1.4.
5. Awakes His wrath. Ezra 8.22.
6. Gives man emptiness. Jer. 17.13.
7. Bitter experiences. Jer. 9.13-16.
8. Shall be consumed. Isai. 1.28.
9. Cast off for ever. 1 Chron. 28.9.

#### (II) GOD FORSAKING MEN.

Key Text: 2 Chron. 15.2.

1. God does not forsake his saints. Ps. 37.28., Heb. 18.5.
2. God does not forsake them that seek Him. Ps. 9.10, 2 Chron. 4.9.
3. He does to try them. Isai. 54.7., 49.14.
4. He does to his enemies. 2 Chron. 12.5., Jer. 12.7.8.
5. He does because of their sin. Judges 6.1-13.
6. He does as a withdrawal for a time to recover them out of their evil. Ezra 9.9., 6.15., Hosea 5.15.
7. Typical instance. Matt. 27.46.

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### THE CHILDREN'S PULPIT.

EDITED BY M. H. C.

Chosroes was astonished to find two men, each of whom claimed to have opened the channel of the underground river. He asked Karun how he could prove that it was he who had done so, and the governor answered that nobody else had a right to set engineers to work on the lake of his province. Then the emperor asked Kobad, who bade the envoys say whether or not they had delivered the staff into his hands. They said they had. Thereupon Kobad told Chosroes, that if he would send men to look in the river, they would find his staff in it, for, as soon as the rocks were loosened and the tide let in for the opening, he had cast it into the whirlpool. The emperor ordered the staff to be held up, and said "Is that yours, Karun?" Now it was not a governor's staff, but that of a camel warder only, so that Karun dared not say yes. But Kobad claimed it, and forthwith Chosroes ordered the engineers to be sent for from the north, while the two men were held in custody. The engineers came, and were examined separately. They told how the governor was himself the cause of the stopping up of the underground river, and of the flooding of his province, and, how, when he became alarmed at the mischief he had wrought, he sent them to seek for the outlet which they could not find. Karun was disgraced and sent away into a distant land, lest the friends of the people who had died through his act of folly should set upon him and put him to death. Kobad was clothed like a royal prince and placed once more in the chariot, which was driven behind that of the emperor, through the city, and out of its gates along the banks of the swelling river, while proclamation was made in the emperor's name that Prince Kobad had saved the people from starvation, and the country from ruin, and was now honoured as second only to the great Chosroes himself. Then the emperor's daughter was given him, and a royal palace and great wealth instead of the camel warder's staff. "It is only right," said the emperor, "that he should prosper and be great, by whom, under God, the empire has regained its lost prosperity."

God has so wisely arranged the affairs of this world that all true riches are gained by giving rather than by saving. He bestows nothing upon us in order that we should hoard it like the foolish servant who wrapped his lord's talent in a napkin and buried it in the earth. The other servants made use of the talents committed to them, and became rich when he lost all that he had. Our powers increase the more they are employed. He who would become a great speaker or a great writer must actually throw away on the world a great many fancied treasures of talk and composition. He is like the farmer who takes the precious seed, and, instead of shutting it up in his granary, casts it away into the furrowed earth thence to spring up, in the course of the year, into a golden harvest. If we would get into our hearts and lives the heavenly treasure of faith, hope, and love, greater than our riches of earth, we must give them forth to our fellow men and to God. Jesus Christ said "Give and it shall be given unto you." So, if we give others distrust and suspicion, gloom and croaking, ill will and hate, they will come back to us again, as fowls return at night to roost. If we shut ourselves up from others in a sense of our self sufficiency, others will shut themselves up from us in our time of need. "God loveth a cheerful giver," said St. Paul to the Corinthians, and then added, "And God is able to make all grace abound toward you." If, in spite of God's law, we seem to prosper and become wealthy by withholding, our wealth will be like the lake which overflowed its borders and be a source of injury to us rather than a blessing, drowning out our immortal life, and bringing upon us the curses of the people whom our hoarding makes, of necessity, to suffer. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again."

#### THE DUTIFUL SON.

"Honour thy father and thy mother that thy days may be long upon the land which the Lord, thy God, giveth thee."—Exodus xx.12.

About two hundred and fifty years before the birth of Jesus Christ there were many kings in China. Of these the wisest and bravest, but certainly not the best, was King Chewangte. His capital city was Keenyang, in Shense, one of the north-west provinces of the Flowery Land. From this city he set forth with a large army to fight the Huns who, coming from the country about Lake Kokonor in the west, were trying to make themselves masters of Kansuh, the province or kingdom which lay between Shense and their savage home. Chewangte drove the Huns back and took Kansuh to himself. Then by his victorious army in some cases and in others by bribes sent through the hands of his crafty prime minister Lesze he managed to bring many of the smaller Chinese kingdoms under his sway. Thus he became the great emperor Chewangte. But he did not learn goodness. His two brothers who he feared might plot against him he killed, and the mother who had gained the throne for him he drove into exile. Now the Chinese have always thought it their first duty to love their parents. So the people of Keenyang murmured loudly when they heard how the emperor had treated his mother and the scholars among them even wrote tracts and books to show how different his conduct was from that of the best kings who had gone before him. This made Chewangte very angry. He put to death some of the common people whom he heard grumbling and cruelly ill-treated the scholars that had written against him. At last the scholars all kept out of the tyrant's way except one whose name was Maou. He went boldly to the emperor's palace and asked to see him. When Chewangte gave him audience, Maou said that he had come to be killed but before dying he wished to tell the emperor one thing, and that was, what the throne rests upon. "And pray" said Chewangte "What does the throne rest upon?" "On children's love for their parents" answered Maou, "And now" he continued "You may kill me as you have killed so many others for speaking the truth." The emperor did not kill him. I suppose his conscience pricked him, and, wishing for the time to be a better man he said to Maou "Stay and be my counsellor." So Maou remained at the palace and gave good advice.

After many years had passed away Chewangte thought to put his empire in safety from the attacks of the northern Huns and at the same time to make a great name for himself. He sent Maou home to his family in the city and went out to the northern frontiers to see what could be done. Then he resolved to build a great wall from the eastern sea to the most western part of his empire, a wall fifteen hundred miles long and so broad that six horsemen could ride abreast on it, very high also, and with gates and towers every here and there along its course. So he ordered every third man in the land to leave his home and his work and help to build the wall. Officers were appointed to draft them for service and architects and overseers to teach them how to work. This was a sad thing for the country. Fathers and sons and brothers who were the support of their families had to leave their homes, their fields, their workshops and trades to travel many of them hundreds of miles and build Chewangte's great wall. They had to sink great ships full of stones to lay the foundations of the wall in the sea, to bring stones from all parts for the mason work and run the great line of solid building over hills and valleys, rivers and plains till many of them perished under the severe toil and their families starved at home. Maou and many other scholars were grieved at this. They began to write again showing that in the old books it was said great kings loved their people and tried to do them good and lighten their burdens. Chewangte heard the news and was very angry. He ordered all the old books in the empire to be brought together and burned. Thousands and thousands and thousands of these were collected for the flames and hundreds of scholars who tried to keep their treasures were either burned along with them or put to death in some other way. Among the few that escaped death was Maou and he for punishment was ordered to go and work at the wall a hundred and fifty miles north of Keenyang.

Maou took off his scholar's robe, put on a common workman's dress and with a sad heart joined the gang of labourers that the city of Keenyang sent to the great wall. He left behind him his wife whom he dearly loved and their only son Lewpang, a lad sixteen years old. To Lewpang he said "I have left some money to keep the wolf from the door for a little while but as I may never come back being an old man you must work to keep your mother, and remember that hands and feet set their master on a throne of gold." So saying he bade him farewell, and Lewpang remained behind to comfort his mother. Next day the good son said to himself that it would never do to be idle till his father's little store of money was gone. So he went out into the city looking for work and at last found an armourer who wanted an apprentice to help him in making swords, spears and other iron weapons. Lewpang became an armourer though he was a scholar's son and should according to the Chinese custom have been a scholar himself. He had read a good deal in his father's books about the ways of making iron and steel so that with careful attention to what the armourer did and his own knowledge he soon became a very clever workman, forging weapons of the very best quality and gaining high wages from his master who was proud of his young appren-

tice's skill. Lewpang was able to keep his mother, to send help from time to time to his father at the wall, and even to add a good deal to the sum which Maou had left in his care. Every two or three months a messenger from the wall brought Lewpang a little piece of red or yellow paper covered with Chinese writing in Indian-ink which was a letter from Maou to say that he was still alive and glad to hear of his wife's health and his son's success. And the old scholar always wound up his letter by saying "Never forget that hands and feet set their master upon a throne of gold."

When three years had passed since the commencement of the wall the old king died in great pain and trouble of mind. The scholars and most of the people were glad though they did not dare to say so for they thought that the eldest son of Chewangte whose name was Foosoo would succeed his father. Foosoo was a good and generous prince. When Chewangte buried alive four hundred and sixty scholars because they wanted to keep their books he was very angry and spoke strongly against his father's wickedness. Chewangte ordered him to be killed but he escaped for a time. However the prime minister Lesze after the death of his master proclaimed Chewangte's second son as emperor under the name of Urshewangte. Then he contrived to get hold of Foosoo and put him to death. Thus the hopes of the soldiers and of the oppressed people were dashed to the ground. Lewpang had been expecting to hear the name of Foosoo announced when the new emperor was proclaimed. But when instead he heard that of Urshewangte he was not altogether cast down. "The new emperor is young," he said to his mother "and he has just lost his father; so that he will feel for you and me with our husband and father far away in his old age among the rude workmen at the wall." His mother told him not to put too much trust in Urshewangte's goodness for he was the pupil of the cruel Chewangte and the cunning Lesze.

Lewpang got a holiday from the armourer, put on his best clothes and went to the new emperor's palace. Many of the guards and attendants knew him because he was the son of the scholar Maou who had lived for a time with their late master. When his name was sent in to the audience hall Lesze smiled craftily and advised Urshewangte to see the lad. So Lewpang who was now a handsome and well bred Chinaman, nineteen years old, was admitted to the royal presence. He bowed very low before the emperor and told his story, entreating Urshewangte to recall his father from the hard labour of the wall. When he had finished the emperor turned to Lesze and said "Do you know this young man who is so ready with his tongue?" Lesze answered "I know him, Son of Heaven, for the son of the scholar Maou, who was disobedient to the orders of the great Chewangte and even presumed to tell him that the throne rests on children's love for their parents." Urshewangte impatiently shook his great robe of yellow silk and said to Lewpang "Maou is a great scholar. It must be a treat for the poor people at the wall to have him with them. What other fine lessons has he taught his dutiful son on whom our throne rests?" Lewpang was so confused with the bantering tone of the emperor that he could only call to mind the advice his father had repeated so often. So he answered "My father told me that hands and feet set their master on a throne of gold." "What do you think of that?" Urshewangte asked Lesze. "August emperor," he replied, "Putting the two maxims together they sound very like treason. It might be well to send the son to join the father at the wall." "No, no" said Urshewangte laughing. "We must follow the teachings of the scholars, and especially of the great scholar Maou. Lewpang here has hands and feet and I am his master, so his hands and feet shall set me on a throne of gold, for this seat is only gilded. Then the throne will rest on a child's love for his parent and Maou shall be set free to return to his wife and son. Look well, Lewpang at the size of my throne for that in gold is the price of your father's liberty." The scholar's son not daring to show his despair knocked his head three times on the floor of the audience chamber as the custom was, and backed away to the door, while Lesze chuckled over the emperor's wit. Hardly knowing what he was doing, he found himself at home where his mother tried in vain to comfort him.

When Lewpang came to himself he looked over his father's letters and in every one of them read the sentence "Hands and feet set their master on a throne of gold." Now Maou he knew was a very wise man as the emperor had said, therefore these words must mean something. He had hands and feet but how were these going to make a golden throne for him. If he were to work all his life as an armourer he would never be able to win gold enough for the purpose. Indeed it seemed to him that there was not gold enough in all China to make such a throne. But then China was not all the world for he had read of many other countries, although the books which told about them said that none was to be compared with the Flowery Land. A joyful thought came to Lewpang. He had been using his hands diligently but not his feet and both were needed for the throne of gold. So he would travel and do his best to find his father's ransom. Leaving the money he had saved with his mother and bidding farewell to the armourer he set out upon his travels. All along the north the wall was being built and he knew that if he went that way he would be pressed into the service. Therefore he took his journey westward towards the Kokonor where dwelt the Huns. He crossed the hills of Kansuh and many streams that go to make up the great Yellow river or Hoangho. On the way he lived upon the plainest food and slept wherever he could find shelter so that he spent very little money. He kept his eyes and ears open continually along the road that he might miss no opportunity of learning how to find gold. When he had come to the western limit of the Empire and was just passing into the country of the Huns an old man in the dress of a physician met him. The old man was thin and pale and weary looking as if he had been sometime without food. As soon as he saw the bag at Lewpang's back in which he carried his rice he asked the young armourer for a meal offering to pay him well for it. Lewpang did not know how soon he might be in want himself but he took pity on the famished physician and shared his dinner of cold boiled rice with him. The old man ate greedily and asked for more always saying he would pay well for all he got. So Lewpang gave him more and trusted in Heaven not to let him want.

(To be continued.)

Our Young Folks.

BE CAREFUL.

Be careful what you sow, boys!  
For seed will surely grow, boys!  
The dew will fall,  
The rain will splash,  
The clouds will darken  
And the sunshine flash,  
And the boy who sows good seed to-day  
Shall reap the crop to-morrow.

Be careful what you sow, girls!  
For every seed will grow, girls!  
Though it may fall  
Where you cannot know.  
Yet in summer and shade  
It will surely grow,  
And the girl who sows good seed to-day,  
Shall reap the crop to-morrow.

Be careful what you sow, boys!  
For the weeds will surely grow, boys!  
If you plant bad seed  
By the wayside high,  
You must reap the harvest  
By and by,  
And the boy who sows wild oats to-day,  
Must reap wild oats to-morrow.

Then let us sow good seeds now!  
And not the briars and weeds now!  
Then when the harvest  
For us shall come,  
We may have good sheaves  
To carry home;  
For the seeds we sow in our life to-day  
Shall grow and bear fruit forever.  
Indian Witness.

A BOY'S RELIGION.

If a boy is a lover of the Lord Christ, though he can't lead a prayer-meeting, or be a church officer, or a preacher, he can be a godly boy, in a boy's way and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb and yell like a real boy. But in it all he ought to be free from vulgarity and profanity. He ought to eschew tobacco in every form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution or deceit. And, above all things he ought now and then to show his colours. He need not always be interrupting a game to say he is a Christian, but he ought not to be ashamed to say that he refuses to do something because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—Presbyterian.

THE OCEAN'S FLOOR.

After four years of sounding, dredging, etc., the expedition sent out under the auspices of the British Government for the purpose of mapping the floor of the ocean has published its report and unfolded its map to the curious gaze of the "land lubbers." They show that the Atlantic, if drained, would be a vast plain with a mountain range near the middle running parallel with our coast. Another range intersects this first, almost at right angles, and crosses from Newfoundland to Ireland.

The Atlantic, according to these soundings and maps, is divided into three great basins, but they are no longer set down as "unfathomed depths." The tops of most of these sea mountains are about two miles below the surface, and the deepest of the basins are two miles and a half deeper. According to Reclus, the tops of these mountains are as white as though they were lying in the region of perpetual snow. The cause of this is that countless numbers of a species of pure white shell literally cover what would otherwise be jagged surfaces.

There is a queer old legend which comes down to us from the time of Solon and Plato, according to which, in the early ages of the world a continent extended from the West coast of Africa far out towards what is now South America. These recent scientific deep sea soundings cast much light upon this old tradition. According to their report they found an "elevated plateau, the shape and extent of which corresponds to the site of the lost Atlantis almost exactly."  
—Christian Observer.

YOUNG WORKERS AND FIGHTERS.

Rev. J. P. Gledstone, in a paper in The Quiver on this subject, says:

The fact that I should like this paper to impress on the mind of any young man or woman is this: that when God has a great work to be done which will last through a generation, He mostly chooses young men and women to do it. When he opens a long and decisive battle with any evil, He calls young men and women to His standard to fight for Him. There is a verse in the seventy-first Psalm—the seventeenth—written by an old man whose work is nearly past and over, which is suggestive of this divine method: "O God, Thou hast taught me from my youth, and hitherto have I declared Thy wondrous works." He even goes on to show that the fire of his early zeal is not extinct, for though he is "old and grey headed," he entreats God to remain with him and enable him to bear a testimony to the generation that is springing up around him.

Young men should dream dreams of beneficent labours to be undertaken, and old men should have a testimony to bear to God's faithfulness all their life long. David, when he had served his own generation, according to the will of God, fell asleep. You cannot serve the generations that are gone; you ought to serve your own generation; and you will serve the generations that are to come by doing your utmost for the men and women, the boys and girls of your own times. He bequeathes the most to the future who achieves the most in the present. . . . Ought not the prayer of each young person to be: "O God, show me what battle Thou wouldst have me fight, what work Thou wouldst have me do?"

LONG SLEEP OF SOME CREATURES.

All animals have their time for sleeping. We sleep at night; so do most of the insects and birds. But there are some little creatures that take very long sleeps: When they are all through their summer work they crawl into winter quarters. There they stay until the cold weather is over. Large numbers of frogs, bats, flies, and spiders do this. If they were only to sleep for the night, the blood would keep moving in their veins, and they would breathe. But in this winter sleep they do not appear to breathe, or the blood to move. Yet they are alive, only in such a "dead sleep."

But wait until the springtime. The warm sun will wake them up again. They will come out, one by one, from their hiding places.

However, there are some kinds of animals that hide away in the winter that are not wholly asleep all the time. The blood moves a little, and once in a while they take a breath. If the weather is at all mild, they wake up enough to eat.

Now isn't it curious that they know all this beforehand. Such animals always lay up something to eat, just by their side, when they go into their winter sleeping places. But those that do not wake up never lay up any food; for it would not be used if they did.

The bat does not need to do this; for the same warmth that wakes him wakes all the insects on which he feeds. He catches some and then eats.

The woodchuck, a kind of marmot, does not wake, yet he lays up dried grass near his hole. What is it for, do you think? On purpose to have it ready the first moment he awakes in the spring. Then he can eat and be strong before he comes out of his hole.

I have told you that this sleep lasts all winter. But with some animals it often lasts much longer than that. Frogs have been known to sleep several years! When they were brought into the warm air they came to life, and hopped about as lively as ever.

I have read of a toad that was found in the middle of a tree, fast asleep. No one knew how he came there. The tree had kept on growing until there were sixty rings in the trunk. As a tree adds a ring every year, the poor creature had been there all that time! What do you think of that for a long sleep? And yet he woke up all right, and acted just like any other toad!

How many things are sleeping in the winter? Plants, too, as well as animals. What a busy time they do have in waking up, and how little we think about it.

Teacher and Scholar.

April 16th, 1893. } JOB'S APPEAL TO GOD. { Job xxiii. 1-10.  
GOLDEN TEXT.—"What I do thou knowest not now, but thou shalt know hereafter."

Job's passionate cry for death (ch. iii) is the beginning of a long discussion between himself and his friends. It falls into three circles of speeches. In each the three friends speak in turn, and Job replies to them successively, but in the last round Zophar, the third speaker, fails to come forward. His first bitter cry appears to them to betray a resentment against God, although it does not charge Him with injustice. Accordingly throughout the first circle of speeches, they labour, each in his own way, to bring Job back to just and reverent views of God. But Job, passionately protesting his innocence, declares that his great desire is to meet God. This turns the arguments of the friends, but at the same time leads them to look upon Job as an example of the wicked under calamity. So in the next circle of speeches they dwell on the wicked man as experience and history show him to be dealt with in the providence of God, implying that Job is a type of such. This argument Job also contradicts, appealing to experience in proof that the wicked may be prosperous. In the third circle Job is directly charged with great sins, Eliphaz (ch. xxii) suggests that Job has been guilty of such sins, as might be expected in a powerful irresponsible ruler. The lesson forms the beginning of Job's reply.

I. Longing to appear before God, Job's opening words seem a justification of his bitter (R. V. rebellion) complaint. The stroke under which he is prostrated is more severe than his groanings great as they are would indicate (vi. 2, 3). Literally the original (as R. V. margin) is—My hand is heavy upon (i. e. represses) my groanings. The meaning then might be, that though Job's complaint seems rebellious, yet he is really restraining the natural expression of such calamity as that under which he suffered. He ardently expresses the longing, which the deep experiences of life are so fitted to call forth, that he might find God. But strong in the consciousness of his integrity, it is God as judge he seeks, to his judgment seat he wishes to come. This would give the opportunity he desires of setting his whole cause before God. The holiness of God's character, and the righteousness of His moral government would fill Job's mouth with arguments. He would then learn, as he had so eagerly desired to do (ch. x. 2; xiii, 22, 23) what charges the Almighty had to make. Job does not mean that God should exhibit His omnipotence against him, as it seemed to him was being crushingly done now, but like a human judge would give heed unto him (R. V.) hearing and answering his arguments. If such access could be had then it would seem that he was righteous who was disputing (i. e. pleading his cause) with Him, and so Job would have an everlasting deliverance.

II. Impossibility of appearing before God. From the attractive picture, a divine judgment seat, at which he might personally plead with God, Job is called back to realize the impossibility of this. God is all around, besetting him behind and before, everywhere making His omnipotence to be felt, but nowhere disclosing His face. Job's experience here is one that is ever repeating itself. God is not far from any one of us, and yet man cannot so come unto His place, as to behold Him in sensible form, or to hear His voice. Now, however, the light of the life of Christ shines upon all such experiences as that which was so dark a mystery to Job.

III. Confidence of integrity before God. Though Job cannot see God, yet God sees Job's way, looks into his thoughts, as well as beholds his outward conduct. Could Job but be permitted to plead his cause before God, he is confident that he would come forth as pure as gold. This is not an expression of absolute sinlessness, for to that Job never makes pretension, but of freedom from special wickedness (ch. xxii, 5) such as on his friends' theory explained his calamity. But since Job himself has no other theory this makes the mystery all the greater. By thus causing him to suffer, it seems to him, that God has resolved to hold him guilty. This mystery points to a wider view of the meaning and purpose of suffering.

TENNYSON AND BROWNING.

There is a good fortune which has not infrequently befallen England. It is to have within her, living at the same time and growing together from youth to age, two great poets of such distinct powers, and of such different fashions of writing, that they illustrate even to the most unseeing eyes, something of the infinite range of the art of poetry. The immensity of the art they practice reveals itself in their variety; and this is the impression made on us when we look back on the lives of Tennyson and Browning, and remember that they began in 1830-33, and that their last books were published in 1890. They sang for sixty years together, each on his own peak of Parnassus, looking across the Muses' Valley with friendly eyes on each other. The god breathed his spirit into both, but they played on divers instruments, and sang so different a song, that each charmed the other and the world into wonder. However different they were in development, their poetry arose out of the same national excitement on political, social and religious subjects. The date of 1832 is as important in the history of English poetry, and as clearly the beginning of a new poetical wave as the date of 1789. The poetical excitement of 1832 is unrepresented, or only slightly represented, in the poetry of these two men, but the excitement itself kindled and increased the emotion with which they treated their own subjects. The social questions which then grew into clearer form, and were more widely taken up than in the previous years—the improvement of the condition of the poor, the position of women, education and labour—were not touched directly by these two poets; but the question how man may best live his life, do his work or practice his arts, so as to better humanity—the question of individual development for the sake of the whole—was wrought out by them at sundry times and in divers manners. It is the ground excitement of "Paracelsus," of "Sordello," of Browning's dramas from "Pippa Passes" onward, of a host of his later poems; of "Maud," of "The Princess," of the "Idyls of the King," and—to mention one of the latest of a number of Tennyson's minor poems—of "Locksley Hall, or Sixty Years After." The religious questions, both theological and metaphysical, which took in 1832 a double turn in the high-church and broad-church movements were vital elements in Tennyson and Browning. No poets have ever been more theological, not even Byron and Shelley. What original sin means, and what position man holds on account of it, lies at the root of half of Browning's poetry; and the greater part of his very simple metaphysics belongs to the solution of this question of the defect in man. The "Idyls of the King" Tennyson has himself declared to be an allegory of the soul on its way to God. I was sorry to hear it, but I have not the same objection to the theology of a poem like "In Memoriam," which plainly claims and has a religious aim. Both men were then moved by the same impulses; and long after these impulses in their original form had died, these poets continued to sing of them. In a changed world their main themes remained unchanged. Different, then, as they were from each other—and no two personalities were ever more distinct—there was yet a far-off unity in this diversity. In all the various songs they made the same dominant themes recur. Along with this difference of personality and genius there was naturally a difference of development. The growth of Tennyson has been like that of an equal growing tree, steadily and nobly enlarging itself, without any breaks of continuity, from youth to middle age, and from that to old age. The growth of Browning was like that of a tree which should thrive at least change, its manner of growing, not modified so much by circumstances as by a self-caused desire to shoot its branches forth into other directions where the light and air were new. He had what Tennyson had not—an insatiable curiosity. Had he been in the Garden of Eden he would have eaten the fruit even before the woman. He not only sought after and explored all the remote, subtle or simple phases of human nature which he could find when he penetrated it in one direction; he also changed his whole direction thrice, even four times, in his life. East, west, south and north he went, and wherever he went he frequently left the highroads and sought the strange, the fanciful places in the scenery of human nature. Nevertheless, there are certain permanent elements in his work, and there is always the same unmistakable, inclusive, clear individuality persistent through all change.—Stopford A. Brooke, in The Century.



## THE CANADA PRESBYTERIAN

PUBLISHED BY THE

Presbyterian Printing &amp; Publishing Co., Ltd.

AT 5 JORDAN ST., TORONTO.

Terms, \$2.00 per annum in advance.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

## The Canada Presbyterian

WEDNESDAY, APRIL 5TH, 1893.

Wondrous epitaphs are written. Here is a spoken one over a worthy deacon of an old time Nonconformist chapel. "You see sir, you could trust him selling a horse." Could eulogy go further?

Here is a fugitive skit to which we only add a hearty, Amen. "The devil is not trying very hard to get the man who is mean enough to say insulting things in an anonymous letter." 'Cause why? He has him!

"Claudius Clear" writes in the British Weekly, that the saying "nobody is long missed, and that every man's place is easily filled, is a cruel lie." Every man of middle age knows that he has lost friends whose places were never filled and never will be in this world. Even in regard to public men the saying is untrue. There are many public servants in both Church and State whose place it would be impossible to fill soon, and difficult to fill at any time; and there are a few whose places will never be filled.

Dr. McLaren, of Manchester, said in a sermon the other day that "if a Church begins to lose its care for and its power of drawing the outcasts and the sinners, it has begun to lose its hold of Christ and it will not last long, and the sooner it dies the better, and there will be few mourners at its funeral." Its first duty is to die. A Church that considers itself a mere social club in which everybody is judged by their alleged social position, and from which people are by various arts carefully excluded unless they have a certain amount of "tone," has ceased to be a Church in the New Testament sense—if it ever was one. And there are too many organizations of that kind called Churches.

Talmage's Tabernacle may soon furnish a striking illustration of a Church trying to prosper without doing mission work. The income of the Tabernacle is about \$30,000 a year. The membership is up among the thousands; but there is some danger at the present time that the concern may be closed. For some years this immense body of people have paid the popular Brooklyn preacher at the rate of about \$600 a year. The Tabernacle may illustrate two facts. The one is that no congregation can enjoy continued prosperity without obeying the command, "Preach the Gospel to every creature;" and the other is that crowds never give liberal collections. A steady and increasing revenue comes from steady church-going men. Many a congregation has been cruelly sold by the crowd that gathers at a church opening.

The Interior draws this sad but too common picture: There was a woman and her child in this city who were dying of starvation and abuse. She married against the fearful persuasions of her father and mother. "May God pity you," said her father when he found her resolution immovable. They came to this city. He was of good family and address, but soon began to come home intoxicated, in which condition he was a fiend. He choked and beat her when she was too weak from starvation to rise from her bed. He carried off her clothing and pawned them for liquor, leaving her in next to nakedness.

In this condition she was found, weeping night and day, hiding away any little morsel of food which she could get for her child—as the worst than beast and hog would seize and eat it himself—and yet she would rather die than let her parents know. Talk about lynch law! I tell you men and brethren, that there are cases where lynch law is the acme of divine justice.

Lynch law would be justifiable but for one circumstance. That woman married the "beast and hog" in defiance of the tears and entreaties of her father and mother. Beginning life by cruelly trampling upon the hearts of her parents what could she expect if there is a God in heaven and the word is true. Could she expect to have the happy home of a dutiful daughter? Does she deserve it?

Heresy trials are being severely criticized across the line. Undoubtedly there is much evil connected with them; but it never seems to dawn on the mind of anybody that almost as much evil arises from an ecclesiastical trial of any kind. The trial of a prominent professor for almost anything would create as much interest as his trial for heterodoxy. If a distinguished minister or professor were put on trial for breach of promise the newspaper men would be just as lively and enterprising as they are in a heresy case. A batch of juicy love letters written by a grave divine would make a far greater sensation than Dr. Briggs made by his inaugural. Most of the objections made to a trial for heresy could be made to a trial of any kind. Ecclesiastical trials may be a necessity, but all the same they are a great evil. There is no dispute that grace could not settle. Most men quarrel and litigate simply because one or both of the parties at least for the time being, is under the power of satan.

The President of the United States and all the members of his cabinet with one exception are Presbyterians. It is said that a dozen governors of States belong to the same faith. We do not think these facts can be explained by merely saying: "It happened so." Undoubtedly the study of the shorter catechism in youth develops brain power. There is something in a strong creed and a strong pulpit that helps to make strong men. Say what you will about the Calvinistic system, it strengthens the mental fibre. Henry Ward Beecher declared that any other system left a man "soft and dirty." The self government of the Presbyterian system has no doubt an educative influence and helps to prepare men for high places in public life. Strange, is it not that the Church which furnishes the men who govern the great Republic cannot solve some of its own problems with any degree of success. For years our American friends have been trying to devise a plan for the supply of vacant pulpits, but the problem is not yet solved and is not likely to be.

The contention that the Briggs case should not have been appealed, has nothing in it. Perhaps it would have been better for all the parties concerned if the case had been taken to the Assembly without being heard in a local court at all. The gradation of Church courts and the right of appeal are fine things on paper, but in nine cases out of ten any difficulty could be settled better by the General Assembly as a court of first resort than by a gradual dragging through the local courts. More than twenty years have passed since the Swing trial took place in Chicago, but many of the scars are there yet. Some of the scars of the Briggs trial will be seen in New York a quarter of a century hence. If the Presbyterian system of government could be turned upside down justice would often be done with much less friction. Who has not seen a Presbytery worried for years with a case that a Committee of Assembly could have settled in an hour. Local prejudices, animosities, interests, and various other ugly things made a peaceful settlement by local men impossible.

## AUGMENTATION FUND.

The state of the Augmentation Fund was the cause of considerable anxiety to the Home Mission Committee at its meeting in Toronto last week. It stood as follows:

Balance on hand, May, 1892, \$2,488.94  
Receipts to 27th March, 1893, \$18,766.37  
\$21,255.31.

Payments for first half year \$13,565.36

Balance on hand, \$7,689.95.  
The claims of the half year now ending amount to \$13,250 so that about \$5,600 are still required to meet in full the the Committees' liabilities. On several former occasions special efforts were made to meet existing deficits. The Committee, however, felt it unwise to repeat this method of raising funds and resolved only to pay the amount of money on hand at the end of April when the books are closed for the year. It was estimated that about \$4,000 might reasonably be expected to come in during April, so that the Committee would be under the necessity of reducing the amounts due for the last half year to the ministers of Augmented congregations.

Surely such a step as this will be obviated. There are many congregations that heretofore have done nothing for the scheme and others that have done comparatively little. If there is one department of the Church's work that should appeal more strongly than another to our people, and especially to our ministers, it is this Augmentation Scheme; and it will not be to the credit of the church if this scheme should fail or continue only a partial success. The matter, we are convinced, rests largely with our ministers. If they but do their duty and present the claims of the fund to their congregations the entire amount required will be more than got before the last of April and the Committee will thus be enabled to meet in full their obligations to the hard-worked pastors of our augmented charges.

## MEETINGS OF HOME MISSION COMMITTEE.

A good deal of important business was transacted at the meeting of the Home Mission Committee held in St. Andrew's church last week. Dr. Cochrane, the veteran convener presided; Dr. Warden ably discharged the duties of Secretary. There was a full attendance of members. Below will be found a fair synopsis of the proceedings:

On motion of Dr. Warden, it was agreed to recommend the general assembly to fix the maximum grant from the augmentation fund to city congregations at \$300 per annum and to congregations in Manitoba and the Northwest at \$250 per annum.

The convener was instructed to prepare a brief summary of the home mission report for circulation among the members of the church.

The committee spent some time considering the propriety of sending a missionary to labour among the Mormons, who have recently come from the United States to Lee's Creek, Alberta. A committee was appointed to consider certain papers submitted on the matter, which reported as follows, through Dr. Laing, the convener:

In September, 1892, the presbytery of Calgary, appointed Rev. G. Hamilton of MacLeod to visit the colony of Mormons recently established in the southern part of Alberta. Mr. Hamilton discharged his mission in a most satisfactory manner. His report was then transmitted by the presbytery, to the home mission committee, which now desires to bring the subject under the notice of the supreme court of the church.

The principal Mormon settlements are: (1) Lee's Creek, about 48 miles south of MacLeod; (2) St. Mary's, some five miles further, and (3) Boundary Creek, some twenty miles distant from the latter place. At Lee's Creek, which is also known as "Cardstone," where Mr. Card the president of the Mormon community resides, there is a prosperous settlement number-

ing about 150, chiefly living on small paration. At St. Mary's besides the temple will soon be erected here, for which the materials are already in course of preparation. At St. Mary's besides the Mormon families which are some five or six in number and very prosperous, there are nearly as many Christian families who would welcome the establishment of gospel ordinances. Boundary Creek is a new settlement close to the U. S. line. It is near the foot of the Rocky mountains and favourably situated for irrigation. Some ten Christian settlers are found here. The prospects for this district for the future are excellent.

The colony comprises altogether over 700 persons and is under energetic and skilful management, with command of means sufficient to ensure success. Nearly 50 Christian families are scattered around the settlements. The importance of doing something for the spiritual welfare of these people will be apparent when we take into account the rapid natural increase which is a characteristic of Mormon communities, their industry, thrift and steady increase in wealth, and the influence unfavorable to evangelical religion which such a powerful organization must exert on the general public, morally, socially and politically.

While little pecuniary support can be at first, expected from the Christian portion of the settlers, by sending in a suitable missionary to minister to the spiritual wants of these people, to seek the establishment of public schools and, as opportunity may be afforded, to evangelize the Mormons, this church may do much towards counteracting the prejudicial effect, social and political, which must attend the growth and consolidation of a Mormon establishment in this country.

After consideration this report was submitted to the Presbytery of Calgary for them to take any further action they might see fit in the matter.

Dr. Reid addressed the committee regarding the prospect of the home mission and augmentation funds, and presented a list of the congregations in each presbytery that had not as yet sent in their contributions.

Presbytery of Quebec—Rev. J. M. McLellan, Rev. John V. Tanner, Rev. John Buchanan, J. F. Polley, Rev. John Turnbull, John Lindsay, N. A. McLeod, K. J. McDonald, George Woodside, J. Wheeler, W. Ash.

Presbytery of Montreal—Rev. J. M. Arter, Rev. A. Suckling, P. L. Muir, P. A. Walker, A. D. Menzies, W. McCuaig, W. J. Lowden, R. Thomson, G. C. Pidgeon.

Presbytery of Ottawa—Rev. A. Miller, Rev. Mark Danby, Rev. J. Gourlay, E. Eadie, J. McKellock, J. C. Stewart, W. Paterson, George Gilmour, D. Hutchison, George Weir, W. Gallup, A. McPhee.

Presbytery of Glengarry—A. Mahaffy, W. D. Wilkie.

Presbytery of Lanark and Renfrew—Rev. E. S. Logie, Rev. J. A. McConnell, M. H. Wilson, George Low, Colin G. Young, J. W. McIntosh.

Presbytery of Brockville—A. A. Finlayson, J. H. Turnbull.

Presbytery of Kingston—D. O. McArthur, Robert Laird, R. Byars, W. J. Herbison, J. A. Fraser, R. M. Ballantyne, A. Walker, J. W. Russell, Wm. Bremner, A. D. Fraser, W. T. B. Crombie, W. M. McKerracher, John R. Hall, A. D. McIntyre, D. A. McKenzie.

Presbytery of Lindsay—Rev. J. S. Stewart, Rev. Elias Mullen, Wm. McKay.

Presbytery of Peterboro—Rev. S. McDonald, James A. Leitch, D. T. Locke.

Presbytery of Toronto—Rev. S. Carruthers, D. A. Watson, Wm. J. West.

Presbytery of Orangeville—C. Tate, A. E. Thomson.

Presbytery of Barrie—Rev. James Pullar, L. McLean, W. R. McIntosh, T. E. Robinson, J. A. Cranston, W. Johnston, Geo. Loughhead, J. W. C. Bennett, F. E. Pelt, John Hannahson, W. D. Bell, H. T. Murray, H. Fear, W. W. Porter, D. Johnston, J. J. Inkster, J. G. Jason, J. Lochore, P. Uzelle, J. M. Griffith, M. Leith, J. J. Brown, W. H. Farrer.

Presbytery of Owen Sound—Rev. H.

Simclair, Rev. W. M. Christie, Rev. W. Forest, A. W. Craw, James H. Borland, Geo. Milne.

Presbytery of Guelph—E. A. Henry.  
Presbytery of Hamilton—John A. McKenzie, Robert Martin, H. A. McPherson.  
Presbytery of Paris—J. A. Clark, W. G. Fortune.

Presbytery of Sarnia—Rev. John McRobbie, C. H. Daly, A. L. Budge, J. S. Muldrew, H. Carmichael.

Presbytery of London—Angus Graham.  
Presbytery of Chatham—M. McLellan, John C. Foster.

Presbytery of Bruce—W. A. McLean.  
Presbytery of Algoma—W. D. McKinnon, J. A. Mustard, J. Paterson, W. J. Smith, A. J. McMullen, R. Fletcher, Jas. Steefe, Joseph Carlton, D. B. Smith, P. Reith, J. C. Little, J. T. Fraser, J. A. McGillivray.

Synod of the Northwest—Rev. Joseph McCracken, J. W. Muirhead, J. G. McKeechie, A. E. Hannahson, Rev. J. H. Cameron, J. A. Claxton, A. C. Bryan, John Baillie, J. S. Gordon, G. D. Ireland, G. S. Scott, Jas. R. McInnes, J. C. Wilson, R. F. Cameron, A. D. McKinnon, J. R. Wilson, John McNichol, J. R. Elmhurst, Jenkins Burkholder, S. Lawrence, H. L. Reazin, James I. Miller, A. McGregor, John McKissock, E. F. M. Smith, George Scarr, A. J. Mann, W. M. Townsend, W. J. McBean, A. J. Shaw, H. G. Gunn, F. Foster, J. R. Peacock, W. M. Fee, Jas. McIntosh, R. T. Cockburn, Stephen Young, S. D. Jamieson, P. Nalmsmith, F. M. Gilmour, W. Wallis, J. L. Small, D. M. Gillies, J. Fleming, F. J. Hartley, W. G. Small, Jas. Arthur, E. Beveridge, W. J. Dempster, G. R. Robertson, J. H. Wallace, J. H. Menzies, A. C. McIvor, A. Dunn, M. McKee, J. G. Anderson, W. M. Russell, W. H. Fraser, H. A. Ferguson, A. Pollock, A. Lundie, E. Smith, W. Williamson.

Synod of British Columbia—D. Robertson, Rev. McLeod Harvie, Rev. A. C. Mansou, Rev. T. S. Glassford, John M. Miller, Jas. Rollins, J. S. Dobbins, J. S. Stewart, John Wray, H. R. Grant, E. W. McKay, G. S. Scott, H. Cowan.

The students, with few exceptions, begin their work on the first Sabbath in April. Many of the above appointments are for one or more years under ordained missionaries.

**SALARY OF WINTER STUDENTS.**  
The resolution of the executive passed last October was considered at length in reference to the salary of students in the Northwest. The resolution is as follows: "That students laboring in the home mission field of the church, by appointment of this committee be paid one dollar per Sabbath in excess of that allowed for summer work, making the salary eight dollars per Sabbath, together with board."  
The resolution was affirmed by an almost unanimous vote.

Dr. Robertson moved that (for last winter) the students in the Northwest should be paid nine dollars instead of eight dollars and board. On the vote being taken the motion was lost by a large majority.

**SALARIES OF MISSIONARIES.**  
The following resolution, recommended by the executive by a small majority at their last meeting was taken up:—"That in the judgment of the executive there should be a difference in the salaries of married and unmarried ministers in augmented congregations, and that it be recommended to the home mission committee next March to ask the assembly to legislate in this direction on the following scale: That on and after the 1st October, 1893, the salaries of unmarried ministers be reduced in ordinary charges by \$100 per annum; in cities and towns, when the minimum salary is in excess of \$750; and also in Manitoba, the Northwest territories and British Columbia, by \$200 per annum. Further, that the same discrimination be made in the salaries of married and unmarried ordained missionaries."  
Dr. Campbell moved that the recommendation be not adopted. On a vote being taken Dr. Campbell's motion was lost by a majority. Mr. Farquharson moved in amendment to the recommendation of the committee that on and after the 1st of October, 1893, the salaries of ministers not requiring a house be reduced in ordinary charges (including the Northwest) by \$50 per annum, and in cities and towns by \$100. The amendment of Mr. Farquharson was carried by a small majority.

Mr. Macdonnell, on the part of the committee appointed to issue a circular to presbyteries asking them to take steps to have young people's societies organized in every congregation, reported that they had done so. The convener was instructed

to collect information as to what had been done by the different presbyteries during the year, and publish it in the assembly's report.

**MISSIONARY SUPERVISION.**  
After prolonged consideration and discussion in regard to the overture from British Columbia regarding supervision of mission stations, the following resolution was unanimously adopted:

That there may be more complete oversight in the presbyteries of the synod of British Columbia, this committee would favor the making of a liberal grant to each presbytery, so that the convener of the Home Mission Committee of the presbytery, or other suitable persons, might be set free for a few weeks to visit the different fields of the presbytery, with the view of securing more complete organization, and advancing the interests of the work of the church generally. Presbyteries shall indicate to the committee at its March meeting annually the work to be done for the ensuing year, so that the committee may be in a position to make the necessary grant intelligently.

The committee then adjourned to meet again during the meetings of the General Assembly next June in Zion church, Brantford.

**AN UNFAIR ATTACK.**

Mr. Editor: A recent editorial in the Presbyterian Review seriously reflecting upon the Rev. Professor Campbell, of Montreal, has created considerable stir in ecclesiastical circles and surprise is expressed by some that he has taken no notice of it. In justice to Professor Campbell it should be known (1) that in an interview with a reporter of the Montreal Witness he repudiated the summary of his lecture as given by the Review; (2) that the MS. of the lecture is in the hands of the Students' Society of Queen's College, by whom it is being published in full, and an unauthorized summary would not form the ground of attack by any friendly or fair minded editor; (3) that some weeks ago, when an anonymous communication reflecting upon him appeared in the Review, Professor Campbell wrote the editor of that paper a letter which to this day has not been published. ONE OF THE OLD STYLE.

**A GREAT GATHERING.**

**THE TWELFTH INTERNATIONAL CHRISTIAN ENDEAVOUR CONVENTION.**

As the date of the great Christian Endeavour Convention draws near the thoughts of many thousand young people throughout the United States and Canada naturally turn towards Montreal. Letters are daily pouring in upon the secretary of the Montreal committee, showing how widespread is the interest, and how general the determination on the part of endeavorers everywhere to be well represented on Canadian soil next July.

Hotel accommodation in Montreal is not ample, but the citizens will by their hospitality more than make up this deficiency. The method of allotment will be as follows: The hotel committee will locate the various state delegations en bloc, through their respective state excursion managers. To this end one canvass of the city for suitable lodgings has already been made, and a second, more thorough, is about to be commenced. Up to date 113,000 allocations have been secured and nearly as many more may be expected before the first of June. The city will then be partitioned into sections, each section having a suitable headquarters or meeting place within its limits. As a state excursion manager makes application for a definite number of lodgings, a section adequate to his requirements will be assigned. Thus members of the same party need not be separated, but by a block or two at the most, and on arrival will be distributed from a central point near the lodgings. To enable this plan to be prosecuted to a successful issue it is desirable that each endeavorer send his name to his or her state excursion manager, to be forwarded by him with the others to the hotel committee at Montreal.

To render less difficult the problem of local transportation arrangements will be made to provide, near the place of meeting, ample lunches for a large proportion of those in attendance on the meetings.

Two large meeting places, the government drill shed, capable of holding 10,000, and a tent of nearly equal capacity, on opposite sides of the same square, will accommodate simultaneous meetings with a programme of equal attractiveness in each. Mr. Burleigh, of Rochester, will again be the cornettist, and Mr. Lindsay of St. Louis, one of those who lead the singing. The programme is not yet officially announced, but its strength and attractiveness will be greater than ever before.

All endeavorers who can come should come, and all who do come will be heartily welcome and will be cared for by the committee of Montreal.

**Books and Magazines**

**MANUAL OF NATURAL THEOLOGY,** by George Park Fisher, D.D., LL. D. (Charles Scribner's Sons, New York).

This little volume is intended as a companion to a work previously written by the author—Manual of Christian Evidences. After explaining the nature and origin of religion the author presents the cosmological argument for the being of God. The argument from design and the moral argument are then presented clearly and emphatically. The various atheistic theories are punctured without mercy. Students will find this a very helpful though very concise presentation of the subject of natural theology.

**CALVINISM: PURE AND MIXED,** by William G. T. Shedd, D.D. (Charles Scribner's Sons, New York).

This is an exceedingly able presentation of the leading principles of the Calvinistic system. Any one who is familiar with Dr. Shedd's writings knows that he is remarkable for perspicacity of style, for loyalty to the Bible, for exactness of statement and for cogency of reasoning. In these respects this work is on a par with all his other productions. It is of course specially intended for Presbyterians in America where revision is "in the air," but any one who desires to know just what the Confession of Faith does, and does not, teach will find here its doctrines clearly defined and stoutly defended.

**SEED NUMBER ONE HARD,** by John G. Wooley. Funk and Wagnalls, New York.

We love to read a book written by one whose heart is all aglow with his subject. We may not accept all his conclusions, we may question this and doubt that, nevertheless we read with intensest interest. Such a book we have here. John G. Wooley, like John B. Gough, was rescued from the pit of intemperance, has devoted his life to the reclamation of the drunkard, and therefore knows whereof he writes. He sees no hope in license either high or low, or in local prohibition. Nothing but national prohibition will satisfy him. The book is full of short, sententious sayings and pithy illustrations. It will prove a real tonic to the temperance worker.

**CANADIAN COPYRIGHT.** By Sir Daniel Wilson, LL.D., F. R. S. E. Transactions Royal Society of Canada.

In fifteen quarto pages, the late Sir Daniel has discussed the relation of the Canadian Copyright Acts to the authors of Canadian, British and American books. He has exhibited their gross injustice, and has presented a strong plea for literary or publishing honesty, citing examples of suffering, of a financial nature and in reputation, endured by authors, whose books have been stolen and reproduced in a vile dress. The lamented author has maintained that the author should have entire control of his own work, even to the form of the production and the question of when it should be stereotyped. All authors will say Amen to this; but the publishers probably will not.

**THE ARTIFICIAL PROPAGATION OF MARINE FOOD FISHES AND EDIBLE CRUSTACEANS.** By the Rev. Moses Harvey, LL.D. Transactions Royal Society of Canada.

Twenty large quarto pages are devoted to this practical subject by a specialist of note. Dr. Harvey can no longer be a young man, for his date of ordination is just fifty years ago, yet he writes with all the vigour of youth. A student of Biology, he shows much familiarity with ichthyology and especially with embryology. The literature and statistics of his subject he is thoroughly at home in, and his recommendations, including that of establishing a Biological Station for the study of ichthyology and all branches of Marine Biology, are worthy of consideration. Dr. Harvey's monograph will repay attentive perusal by those who are interested scientifically or economically in fish culture. The paper is elegantly, and at times, when the subject permits, eloquently written.

**PROCEEDINGS OF THE SOCIETY OF BIBLICAL ARCHAEOLOGY,** January 10th, 1893. Published at the office of the Society, 37 Great Russell St., Bloomsbury, London, W.C.

There are sixty-three pages in this fasciculus, and they comprise Mr. Renouf's continuation of a translation of that wearisome document, The Egyptian Book of the Dead. Prof. Dr. Fritz Hommel contributes some Assyro-Accadian notes. Dr. Wiedemann finds cobalt in Egypt, so that the ancient Egyptians had no need to import it. Prof. E. Lefebure has a study on Abydos. But the best thing, in these Proceedings, which have virtually nothing to do with the Bible, is the Rev. A. J. Delattre's translation of several clay-tablet cuneiform letters from Tell el Amarna, letters that passed between the Egyptian Amenophids and Kings of the Mittanni and other tribes in Mesopotamia, Babylonia, and Palestine. Father Delattre is a very learned Jesuit.

**SEVENTH ANNUAL REPORT OF THE BUREAU OF ETHNOLOGY TO THE SECRETARY OF THE SMITHSONIAN INSTITUTION.** By J. W. Powell, Director. Washington Government Printing Office.

This goodly volume of 410 pp. small folio, with 46 illustration plates in addition to a summary of work done by the officers of the Bureau, contains three large documents, which would individually constitute volumes of special interest to ethnologists. The first is Edward Powell's most full and accurate treatise on Indian linguistic families, north of Mexico, embracing all the tribes of the United States, of Canada and Newfoundland.

Don Orozeo de Bura has done the same work for the aborigines of Mexico and Central America, and M. D'Orhigny for those of the Southern continent. Next comes W. J. Hoffman's long illustrated article on the Midj wiwin or Grand Medicine Society of the Ojibwa. The first to treat of this masonic order of the best known Algonquin tribe in Canada was the German traveller Kohl in his Kitchi Gami or wanderings around Lake Superior. Thirdly, James Morley writes the sacred formulas of the Cherokees, a welcome addition to Charles C. Royce's Cherokee nation of Indians in the fifth annual report. These works are far in advance of all that has gone before them on the same subjects.

**CONTRIBUTIONS TO NORTH AMERICAN ETHNOLOGY.** Vol. VII. A Dakota-English Dictionary. By Stephen Return Riggs, edited by James Owen Dorsey. Washington Government Printing Office.

There are 665 beautifully printed pages in this magnificent quarto, all illustrating the language of the Dakotas, commonly known as the Sioux Indians. The Dakotas are a numerous family, one which has given the United States troops a good deal of trouble, including the Custer massacre, and which is represented in Canada by the Assiniboines and fragments of other tribes. Dr. Riggs's Dakota Grammar, this elaborate dictionary, with the Rev. Mr. Dorsey's Thegiba Language and Omaha and Pouka Letters, furnish abundant material for the study of a very important class of dialects, whose northern Asiatic affinities are distinct enough to constitute a valuable link between the old world and the new.

Dr. Riggs died ten years ago, but Mr. Dorsey and the other missionaries among the Dakotas of various tribes have continued his work of compilation, of which this monumental work is the result.

No publisher or private individual unless possessed of large heart and means combined, would have ventured to place before the public a work of such dimensions and possessing interest for so few readers. The enterprise of the Bureau of Ethnology, therefore places philologists under great obligations which one of their number now gratefully confesses.

We beg to direct attention to the announcement in another column of the seventeenth annual meeting of the Woman's Foreign Missionary Society, to be held in St. Andrew's Church, London, commencing on Tuesday, 18th inst., and lasting three days. The reports to be presented will indicate a considerable advance over last year.



## Choice Literature.

## A PARISH SKETCH.

We were just putting things to rights in our new parsonage. We had left our beloved home in S—, and accepted a call to this church in a neighbouring town.

I had a little flower-bed at my old home that I tended with much care. If I saw a sturdy little weed assert itself, I would at once pull it up and throw it away.

It was often necessary to transplant the flowers. I had a sort of pity then for the little plants, they were so contented where they were and thrust their little white roots so trustingly downward, not knowing a ruthless hand would come almost without warning and uproot them. Some plants would soon accommodate themselves to the new surroundings and grow as vigorously as ever, but others more delicate could not rally from the shock, and would soon fade and die.

I confess I was thinking of this bed of flowers that evening, and comparing myself to the tender plants that could not flourish under the new surroundings, and pitying myself most compassionately. I was very tired—I was in a frame of mind to see only the dark side. You know when the carpets are only half down, the faces of your friends in frames turned to the wall as if they scorned to look upon such confusion, absolutely nothing in the house to eat, only strange faces passing the windows there comes a feeling of loneliness that only those who have been in like circumstances can appreciate.

As I was vainly trying to make the carpet cover the space necessary, there came a cheery little knock at the door, and before I could open it a beautiful young girl came in.

This is Mrs. Gray, our new minister's wife, I know, and I am Carrie Lewis. Mamma sent you a few little things she thought you would like," she said, and set down a basket that I found afterward to contain the most appetizing lunch. She stayed and chatted a little while, leaving behind her a glow of sunshine and changing my despondent heart into a light hopeful one.

I looked out of the window to see her enter a beautiful house just across the way.

Carrie Lewis was no ordinary girl. She was beautiful as the "spring beauties" of the woods are beautiful, with that delicate, frail air of a flower, and yet there was about her a womanliness most winning.

Our acquaintance begun so auspiciously on that evening grew into a warm love such as exists between a younger and older sister. She was the only child of a wealthy widow; surrounded from birth with every luxury, she had never known a want. Carrie was a Christian, a trustful, childlike Christian. Her face glowed at the mention of her Saviour's name from the fire of holy love that burned in her heart.

Her mother was a fashionable woman, with little depth of feeling. Her ambition was to "keep up." There was a rumour that at one time she had not the position in society that she now enjoyed, and while society seemed to have forgotten it, she had not.

To her credit be it said that she showed great zeal in the missionary work, and espoused the cause of the Africans. She used every opportunity to air her knowledge of the great work done in that dark land, and some of our ladies, with a keen sense of ludicrous, laughed slyly about it. I remember once going to her with some other ladies asking her co-operation in the temperance work commenced in our town. She listened in a patronizing way until we had finished, and then said:

"I hope my dear ladies, you won't feel that I am not interested in every good work, but really I have never felt the interest in the temperance work that I have in the missionary. I presume that the women who have suffered on account of drink are the ones most interested."

I had to admit that, to all appearances,

she was as far removed from any trouble that might come from the curse of drink as she was from her beloved Africans.

Carrie Lewis was not without admirers, but her love was given to a young man not far from her own age, the son of a prominent lawyer, and an elder in our church.

Their love had grown from childhood, and the only separation they had known was the few years he had spent away at college. He graduated this year, and their marriage was to occur in the near future. I remember the first time I saw him ascending the steps of the house opposite. He was so manly in carriage, and had such a forceful, vigorous way, I was charmed at once, and gave my sweet friend to him without a fear. Upon becoming acquainted with him I was more pleased, and said to my matter-of-fact husband, who always laughed at my enthusiasm, "Surely this match was made in heaven."

My husband visited the college which young Lane attended during the year, and asked after our friend.

"A fine fellow," said the president, "one of our best students; but do you know I am very much afraid he is given to his cups? He often comes to class with red eyes and the general air of a debauchee."

"Oh," said my husband, "that can not be; he is ill; he is the son of one of the best men of my church, and I'm sure he lives a most exemplary life."

"I wish I were mistaken," said the president; "would you mind looking into the affair a little while you are here? My position prevents me coming very close to the boys."

My husband shrank from doing this, but his desire to know the truth, and to help, if possible, the young man, conquered, and he set out to learn the facts.

He called upon the young man, only to find him the same courteous gentleman. He would have been disarmed but for two young men that called for him, and, impatient at the delay caused by a visitor, were not careful to disguise their characters.

With tact and good judgment my husband found out that the very worst was true, and also learned the sad story of the young man's downfall.

He began early in college life to associate with a set of young men of his own social strata, but of fast ways. At first he engaged but seldom in their gay suppers and late hours, but in a short time he began to seek the excitement they offered, and, sad to relate, he began to drink wine—at first he just raised the cup to his lips to avoid the ridicule of his friends; then, coward as he was, taking it because he was discovered in his feat.

He could not tamper with the viper; it stung him with its fangs. The love of liquor grew upon him to such an extent that he drank to excess; often for two or three days he did not appear in his classes; "sick," his room-mate reported, and only his own circle knew the cause of this sickness. When he appeared again at class, pale and handsome as ever, his innate gentlemanliness ever asserting itself, no one would have believed him a victim of drink.

My husband, burdened with this secret, came home to me. He looked ill. My eyes were quick to see a shade of trouble in the face I had studied so long, but I "bided my time," sure that whether the trouble was of body or soul, I would hear it soon.

"My dear," said he as we drew round our evening lamp, "I have something to tell you, something that will sadden your heart, as it has mine."

"What is it?" said I quickly; "I have seen that something troubles you."

Then my husband, his sympathetic heart reflected in his face, related the sad story of this shadowed life.

I can not tell you how I felt. It seemed to me that the burden of the secret would break my heart as I thought of it day after day.

It did not occur to me then that for me there was any part to take in this tragedy.

My husband, most conscientious of men, grew graver every day, and one evening,

as we talked and prayed over the matter, he said: "I cannot shirk what is plainly my duty. I must go to Judge Lane and tell him, and, my dear, you must decide whether or not it is your duty to go to Mrs. Lewis. Carrie must not marry this young man without knowing that he is addicted to drink."

My heart gave a great throb, but, with a sense of relief, I thought in a moment that that would do no good. Mrs. Lewis so desirous of making a good match for her daughter, would pass the matter over lightly. I could see her look of scorn at what she would term my interference, say a few commonplaces about "young men sowing their wild oats," and dismiss me.

"No, Mr. Gray," said I, "I will not go to Mrs. Lewis; it would do no good." But at that moment there came a thought to me as clear as if I had heard it spoken: "You must tell Carrie herself." I tried to put it away from me, but I could not. I knew that it was my duty to tell her.

I feared the effect upon the shrinking, delicate girl that had never known trouble, but I thought she would receive even this sad word better from me than from another. Oh, ministers' wives, into whose lives so much of responsibility comes, so much of the sorrow of other people's lives, sympathize with me.

I went to her, and in the most gentle way tried to tell her what was undoubtedly true, and the reason why I, who loved her so much, came to tell her.

Her face changed to the pallor of death, then settled into the stern, set lines of marble.

She said not a word until I finished, then looked at me as if I alone were to blame, and in a voice unnatural and harsh, with the dignity of an aroused woman, said: "Mrs. Gray, I do not believe you. I have known him all my life and he is incapable of deceit. You have listened to evil report. You should have saved me this."

She turned and left me. Then I felt, not for the first time, the sorrow of being misjudged. My message delivered, my motive impugned, breathing a prayer to the One that had committed this work to me, I went to my home.

Weeks passed, and I did not see my friend; then she avoided me, and when we would chance to meet she recognized me only with a cold bow.

I saw her face grow paler; the lightness was gone from her step; she seemed years older—my sweet girl friend.

Mr. Gray went to Judge Lane and told him to the minutest incident the story as he had heard it at C—. The father listened with a grave face. Then he seized my husband's hand, and thanked him for his interest in his boy and his words of sympathy and encouragement.

"Mr. Gray," said he, "I have suspected what you have told me. There runs a love for liquor in our veins. My father died a drunkard, and I was spared only by the memory of my father's disgrace and my mother's prayers. I am blamable. I should have told my boy, and, by the memory of my father, pledged him to never touch the cup. My foolish pride, and the hope that he would never be tempted to drink, kept me from it. I have even robbed him of his mother's prayer, for my pride has kept from her the knowledge of the curse in my blood. I have watched him, but not until recently have I suspected the truth; God help me!" and the strong man buried his head on his hands and wept.

Our cruel story told we had only to wait and pray for the result. Young Mr. Lane graduated and came home. I saw him frequently ascend the steps of the house over the way. I saw my friend's face grow brighter, and we grew happier about our own fireside and hoped that all would be well.

One evening, months after, there was a timid knock at the door, and without waiting Carrie Lewis came in, pale as the flowers to which I had always likened her. She came directly to me, and kneeling by my side, said: "My dear Mrs. Gray, can you ever forgive me?"

I took the dear girl in my arms and we cried out our heartaches together.

She told me how she had schooled herself, encouraged by her mother, to believe that what I had told her was false, and that I had listened to those that would malign him.

The days passed and their love was uninterrupted. Unaccustomed to keep from those she loved, anything, she told him one evening of my visit and what I had told her, but timidly assured him that she did not believe one word of it all and trusted him more than ever.

He was very angry—more angry than she had ever seen him. He said: "A meddling minister's wife is the greatest curse of a town. I sincerely wish we were rid of both her and her husband."

"But Tom, dear," said she, not to be put off by his anger, "you never drink at all do you?" He did not answer. "O Tom, tell me," she pleaded. One can not lie in the presence of truth, and he told her, making light of it, and then solemnly promising her, by the love he had for her and the hope of calling her his bride in the future, that he would never drink. Her trusting heart believed him, and she grew happy in the thought that for her sake he had given up that which would have been his ruin.

But, alas! One evening he came to see her, and she detected liquor on his breath. Again he came; then, growing more careless, one evening she saw an unmistakable unsteadiness in his step.

Then she rose in the strength of her Christian womanhood—this gentle girl—and sent him from her. No one but God could know all that it meant to her.

Were not my story a true one I would like to tell you that Mr. Lane reformed and that they were happily married; but alas! it is too true.

Years have proven the wisdom of Carrie's course. After two or three futile efforts to reform, young Lane gave up to the demon that possessed him, and sunk into the lowest degradation.

Society blamed for awhile and finally praised Carrie. It meant little to her. She had fought her own battle. She had done right, but her sad face testified to what it had cost her.—A Minister's Wife in Herald and Presbyterian.

## THE ILL EFFECTS OF TIGHT LACING.

It would still be premature to conclude that we had done with the practice of the ill effects of tight lacing. Were we disposed to doubt the prevalence of this custom the medical records of every day could prove its continuance, nor can we see how it should be otherwise as long as the stiff corset retains its place as an article of dress. Now and then some fatal mischance is found to be traceable to its abuse, while instances in which ill-health has been the penalty are far from uncommon. Every practitioner is familiar with cases of this kind, and it needs no searching examination to convince him that among the pallid complexions and palpitating hearts which require his attention some are directly traceable to the pinching vanity of the corset. Why this effect should follow such a cause we need hardly explain to medical readers. They can well appreciate the vicious influence of cramping pressure exercised upon the trunk and its viscera without cessation for the greater part of every day. Let us nevertheless discuss briefly the effect of such pressure upon the different organs exposed to it. Naturally the kidneys, being deeply placed, may be expected to escape entirely from its direct action, and they constitute the sole example of such immunity. The lungs and heart suffer almost if not in equal degree, and the evil consequences are visible in impaired respiration, defective nutrition of the blood with consequent impoverishment of every organ and its tissue, and a weakened, and excited or languid cardiac action, culminating, it may even happen, as in an instance lately reported, in fatal syncope. The effect upon digestion is noteworthy. There being but little space for the normal expansion of the stomach after eating, less and less food is taken until the foolish sufferer is virtually half-starved. Constipation is a necessary sequel, and flatulent distension adds another impediment to the course of a labouring circulation and overpressed respiratory organs. Naturally this viscera will lie low in the pelvis; likewise feel the strain, so that almost every function required for healthy existence is deprived of its normal exercise. What then of health itself? And need we feel surprised if now and then the thoughtless vanity which thus exchanges every physical comfort for mere appearance leads to forfeit of life also? If experience be credited it is so.—Lancet.



## SPANIARDS SEEN THROUGH ITALIAN SPECTACLES.

When we speak of Spaniards in general, we include in one name three distinct types of people, who differ greatly from each other; I say three because these are all with which I am acquainted, but there are other sub-types in the Iberian peninsula, not to speak of the Basques, who are a separate race, in regard to which ethnologists and anthropologists have not yet said the last word. Although the Catalan is a Spaniard, because he lives in Spain, yet he has other blood in his veins, another speech on his lips; a psychological character altogether distinct from the Castilian and the Andalusian. These two form the great mass of the Spaniards, although each of them is a distinct type and sympathizes little with the other. The Spanish pride (whether Andalusian or Castilian) has an altogether special character, and is easily distinguished in its exterior manifestations from English pride or French vanity. I do not speak of the Italians, because for centuries their national defect has been modesty. The Spaniard is not vain, not boasting, does not willingly insult a stranger; he is simply proud, but very, very proud. His pride is mute, is negative, is latent; but it is very great. The Spanish pride is both a virtue and a vice. A virtue, because it keeps his backbone straight, since it renders him incapable of doing many base things; but it keeps him poor by preventing him from performing lucrative labour. If it were possible to compile statistics of the lies and half-lies which are told in the world every day and every hour of the day, I believe that the palm of sincerity would go to the Spaniards. This is due, not only to congenital repugnance to telling lies, but to pride. A lie means that you are afraid of the truth. By a lie you lose your own esteem, and do a dishonourable act. All such things a Spaniard abhors. The Spaniards are certainly very lazy, and the eternal cigarette they keep in their mouth occupies a great part of their time. They all smoke, and always. The coachman who drives you about smokes, and the porter who carries your bundle, the conductor of the railway, the priest in the sacristy. A barber of Cordova smoked while he was shaving me. In Spain they smoke much, but they smoke badly, unless they are rich enough to buy the delicious puros—that is the cigars of Havana and Manila. As for the cigarettes they use, they are infinite in their variety, but all alike in having an abominable smell, hardly endurable by those who have been accustomed to good tobacco. The patience with which the Spaniards tolerate this abominable tobacco is but a type of the patience with which they endure a bad government, general and municipal, and a thousand things which would cause a revolution in England or the United States. To sum up in a few words the character of a Spaniard, I would say that he is a man who is mystical, eloquent, lazy, frank, proud, enamoured of his own country, gallant, chivalric, patient, and somewhat cruel.—Paolo Mantegazza, in the Nuova Antologia."

## SIR ADAMS ARCHIBALD.

If we say of Sir Adams Archibald that he was a tall man of commanding presence, that his tastes, etc., were refined and cultured, and that he possessed a suave and pleasing address which enabled him to extend to all alike that charming courtesy of manner which was so marked a characteristic of the old school of gentlemen, a race now fast disappearing with many of the excellent things belonging to their day and generation, we think we shall have said sufficient of his character and person. As a public speaker, while not to be ranked with McGee, Howe, or Laurier, he yet took a high place. At the great council of colonial statesmen, before mentioned, he and Sir Charles Tupper divided the honors in debating talent, Archibald, however, excelling in manner, "in which," wrote McGee, "he had no superior and hardly any equal." "If it was art," continued the great orator, "it was the very highest art." In this connection some may

recall the special compliment paid the deceased statesman on the occasion of the great banquet given to the B. N. A. delegates, at the London Tavern, in the spring of 1867. On that occasion Mr. Archibald replied for Nova Scotia, and with such consummate tact and ability that the Times, next morning, declared his speech "to be worthy of any English statesman." As D'Israeli, Gladstone, Derby and Bright were then in the very zenith of their fame, so marked a compliment was naturally very pleasing to many Canadians and to Americans as well. Under the benignant sway of such a man, how happy the lot of the average civil servant—belonging as these gentlemen sometimes claim to belong—to the glorious army of martyrs! While resolute and just, Sir Adams was always kind and considerate in his intercourse with his official staff, from deputy head to messenger. One of the stories handed down by a past generation of public officials has reference to Sir Adams' experience while at the department of state. There was attached to that branch of the public service, at the period in question, a young gentleman, who, to an inordinate love for bitter ale, combined artistic tastes of a high order, leading him to stray away from his office duties upon frequent occasions to view the falls of the Chaudiere from Major's hill, Nepean point and other lofty positions. Remonstrances and wiggings from the deputy head were of no good effect, and at length, in despair, the deputy head reported the offender to the minister, who accordingly summoned the latter before him. Trembling in every limb our poor wanderer made his way to the great man's apartment, and when there almost swooned away from fright. Sir Adams, who was always a good judge of character, a knowledge which served him well during his term of office in the Northwest, saw at once what was necessary in the premises. He spoke mildly to the young fellow, dwelt on the sense of obligation resting upon minister and clerk alike to render good and faithful service to the crown while in its employ, and finally, to the erring one's immense astonishment, asked him to be kind enough to aid him (Sir A.) in making his further stay in the department as pleasant in character as it had hitherto been. The fellow could not resist such an appeal, he fell into tears and came away, vowing to amend his ways and to live and die a better man—a promise, we have reason to know, he faithfully kept to the end of his days. From "Recollections of the late Sir Adams Archibald" in the St. John Telegraph by Henry J. Morgan.

## THE MOUNTAINS OF THE MOON.

Dr. Baumann, a German traveller, in his last report received at Berlin, claims to have settled two moot points in the story of African discovery. He says that the real Mountains of the Moon are in Urundi, which lies within the German sphere. In this range of hills he traced the source of the river Kagera, and he argues that as this river is the chief feeder of the Victoria Nyanza it must form the head waters of the Nile. We can now afford to leave the worthy doctor in the enjoyment of his opinion on this point, much of the interest in the question having died out since the connection of the Nile with the inland lakes was established. With regard to the ancient legend of the mountains, Dr. Baumann tells a curious story of the welcome given him by the natives of Urundi under the impression that he was a re-embodiment of their last king, and had come back from the moon. The simple natives say their former kings were lineal descendants of the moon, and in this respect exhibit an extraordinary parallel with the belief of the Incas of Peru.—Daily Chronicle.

The greatest act of obedience is to take Jesus Christ.—W. Romaine.

Any soul is safe who walks, trustfully and obediently, with Christ, fearing sin in any mode and any measure. Any soul is in danger who underestimates the power of sinful habits and thinks that in his own strength he is free from harm and death.—Herald and Presbyter.

## Missionary World.

## WHY ARE MISSIONS SLOW WORK?

1. Because heathenism is old. Most of the systems are older than distinctive Christianity. Can we in a few years tear down what was built in centuries? It is wonderful that our religion can do anything against Confucianism. It is like a child defeating a giant.

2. Because heathens are sinners, as we are. They will not give up their views without some solid reasons. The old symbol of mission work which represented a band of half naked savages under a palm-tree eagerly drinking in what the missionary said without a question is a fine piece of purely imaginary work. There are medans. And there are sincere worshippers in those lands who resist any attack on their belief as eagerly as we on ours. They must be brought to see that Christianity is actually better than what they hold. That takes time.

3. Because every missionary has to learn a new language, at first often unwritten. Religious distinctions demand thorough acquaintance with languages such as commerce does not have.

4. Because Christianity appeals to a part of the man debased by the heathenism which has controlled him all his life. He cannot at first appreciate the finer motives suggested. Much practical heathenism is gross in its practice.

5. Because we are so abominably stingy in our money bestowments. Our Board have to ask, "What can we get along without?" Hence we haven't a corporal's guard of warriors on the field.

## A HINDU "MELA."

The great annual fairs ("melas") of India are familiar to all readers of missionary news. The missionaries in the neighbourhood of these immense gatherings take advantage of these unique opportunities thus afforded them of preaching the Gospel. They go out with a staff of native preachers, and, at different points of the vast concourse of people, they hold services from sunrise to sunset, so addressing many thousands during the week or ten days of the "mela." At the recent Batesar "mela" (near Agra), during its ten days, the crowd of people constantly increased, till, on the great day fixed for the meritorious bath in the Jumna, not less than 150,000 people were present. "One special feature of this year's mela," says a Baptist missionary who was present, "was the eclipse of the moon on the night after the great bathing day, which necessitated the superstitious Hindus remaining for a second bath in the waters of the sacred Jumna; for although, according to Hindu belief, the first had washed away their sins, a second bath was required to remove the defilement caused by this natural phenomenon. As I sat watching the eclipse from my tent door it was curious to notice the men of the sweeper caste going about with lighted torches, demanding the gifts which, from sense of fear, are freely made them on these occasions. Poor fellows, their services are ill-requited at ordinary times; they are glad, therefore, of this opportunity of making capital out of this curious superstition of the Hindus."

## OPPOSITION TO ZENANA MISSIONS.

Zenana work in India is now exciting much alarm amongst orthodox Hindus. A Calcutta newspaper, the Bangabasi, says—"There exists an enemy of Hindustan very subtle indeed. It is the lady of the Zenana Mission, inoffensive in appearance, who introduces herself into the apartments of our women to turn their heads upside down. The mistresses of the Zenanas receive them with eagerness. If these missionaries succeed it is all over with Hinduism." It is in no way astonishing to hear that this fear of the influence of Zenana missionaries is leading to opposition. Miss Warrack, of the Free Church Mission in Calcutta, says in a recent letter—"During the last few weeks several Hindu newspapers have been publishing a number of articles against Zenana mission schools.

They call on the Hindus to shut the doors of the Zenanas to missionary ladies, and to withdraw all their daughters from mission schools, and to hold up for special reprobation the Hindus who are 'mean-spirited' enough to let their rooms for mission schools. An agitation meeting has been held in a lane in which we carry on a good deal of Bible work, but as yet our work has not been seriously interfered with. The other day I saw in a Hindu paper the names of several Hindus who had promised to banish the missionaries from their houses. I am not surprised at this opposition; indeed, for two or three years I have felt that opposition must come, there was so much real good work being done in the Zenanas. Do pray for us all, and for all the hidden believers in the Zenanas. If this opposition increases it may drive them to an open confession of their faith in Christ."

## THE WORK AT CHE-FOO.

We are permitted to make the following extracts from a letter written by Mrs. Corbett, wife of the Rev. Dr. Corbett, of the American Presbyterian Mission, to a friend in this city. Mrs. Corbett will be better known to many of our readers as Miss Hattie R. Sutherland, formerly of Cobourg, Ontario.

I think the dear friends at home are sometimes too apt to think that from the workers here must come the words of cheer and encouragement to keep up the interest at home; but the deadening influences of heathen surroundings are sometimes hard to fight against, and there are times of spiritual and mental depression very hard to bear. But now I am dwelling on the dark side; there is a very bright side and I have only to look out into our own compound to see what Christianity has done in China. There are two schools with about forty pupils, all receiving a Christian education, and we have many evidences of the good that has been done by the boys in their homes. Mothers and fathers have been brought to a knowledge of the truth, and they, in turn, bear witness among their neighbors. Then there are about fifty men in the inquirers' class, taught by Mr. Heap, my husband and the native teachers. These men are nearly all farmers from the country, who during the slack time in winter, come here to be taught, and it is marvellous what some of them learn in the short time they are with us. Many of them are baptized before they leave, and some of them give their lives to preaching and teaching when they return to their homes. Then in the Normal school there are about thirty pupils, men who have been educated in native schools, and have sufficient knowledge of the character to take up studies required in the three years' course of the school. The object of this school is to train native teachers for the schools scattered throughout the country; they are taught the higher branches and Christian books. In the villages near us are three day schools, two for boys and one for girls. There are about eighteen little girls now attending school, and doing good work.

The new Gregory Seed Catalogue for 1893 is the most valuable ever issued. It is greatly enlarged and contains new departments, as well as new varieties of seeds and plants. No more reliable catalogue was ever published than this, as every seed sold from it carries the guarantee of a dealer who has always received and merited the confidence of his customers. Mr. Gregory raises the large majority of his seeds on his own farms, and has been very successful in the new varieties he has introduced. A card to J. J. H. Gregory & Son, Marblehead, Mass., will bring a copy of this handsome catalogue free, to any applicant.

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John D. Boutlier.

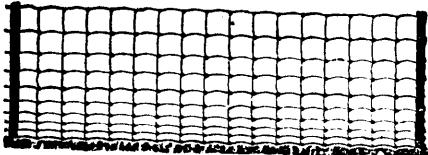
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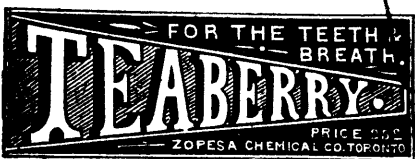


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## Ministers and Churches.

The Rev. Mr. Atkinson, of Pictou, N. S., is unanimously called by the Berlin congregation.

The Rev. D. C. Hossack, M. A., of Orangetown, has accepted a call to Parkdale Presbyterian Church.

The Rev. Mr. Pettigrew, M. A., Glenmorris, has so far recovered from his recent illness as to be able to attend divine service once more.

The congregation of New Edinburgh, has decided to extend a call to Rev. Mr. Macfarlane, who at present is the minister of the Hull Presbyterian Church.

Improvements are being effected in Knox Church, Acton. The choir platform will be moved to the front of the pulpit and lowered to within six or eight inches of the floor.

Rev. H. Gracey, Gananoque, has been presented with a purse of money and given six weeks' absence. He goes to Toronto, New York and southern points. He suffers from bronchial affection.

The "Jubilee Service" in connection with Knox Church, Harriston, conducted by Rev. John McInnis on 26th March, yielded \$1,220. The pastor, the Rev. M. C. Cameron, B. D., is delighted with the liberality of his people.

Mr. Robert Bell, ex-member of the old Parliament of Canada, before Confederation, who has been Chairman of the Carleton Place School Board for more than forty years, has resigned the position on account of failing health.

The Glenmorris people were very much pleased to have the opportunity of seeing the familiar face of Rev. Mr. Hume, formerly of St. George, who conducted the services there on Sabbath last, both morning and evening.

Mr. James Wilson, B. A., of Knox College, preached at Markdale on a recent Sabbath. He urged the claims of the Students' Missionary Society on the congregation, and a liberal collection was the result.

It is said that the Winnipeg Westminster congregation are negotiating for the purchase of a number of lots on the corner of Dugmar and Bannatyne streets on which to erect a church edifice. The property is central and a very desirable location.

Rev. H. McQuarrie who has been pastor of the Presbyterian Church, Wingham, for the past seventeen years, has tendered his resignation, which will take effect about the first of May. The Rev. gentleman proposes taking up his residence in Toronto.

The Rev. J. B. Muir has now been nearly nineteen years minister of St. Andrew's Church, Huntingdon. During these years 420 members have been added to the congregation, 434 children and two adults have been baptized, 140 couples have been married and 233 burials were officiated at.

The Presbyterians around Wyevalle have erected a very handsome church capable of seating 250 people. It was opened on a recent Sabbath for public worship, the Rev. J. D. McLeod, of Barrie preaching practical sermons both morning and evening to large and attentive congregations.

St. Andrew's Church, Sarnia, was greatly prosperous during 1892. Its financial position is satisfactory. Seventy members were added to an already extended roll. The Albert Street Mission—formerly in connection with the congregation—was, by permission of Presbytery, independently established with a membership of seventy-six.

The Rev. A. B. Winchester, of Victoria, conducted the anniversary services of the Mount Pleasant congregation on a recent Sabbath. Both morning and evening the attendance was very large. The Rev. J. W. MacMillan, the pastor, and his people are considering the best steps to be taken to secure sufficient accommodation for the congregation.

We are in receipt of the annual statement of the Lyn, Caintown and Mallorytown congregations under the pastoral charge of the Rev. J. J. Wright, B. A. The exhibit is a pleasing one. The membership now numbers 196. The total receipts were \$2,661 against \$2,246 for the preceding year. To the scheme of the church was contributed the sum of \$529, an increase of \$150 over the previous year.

The second meeting of the Synod of British Columbia was opened in the First Church, Victoria, on the evening of Wednesday, March 1st. The opening sermon was preached by the retiring Moderator, the Rev. D. MacRae, of St. Paul's, Victoria. The Rev. Thomas Scouler, of St. Andrew's, New Westminster, was elected Moderator for the ensuing year. The next meeting will be held in Calgary on the first Wednesday of May, 1894.

The Rev. Robert Johnston, of St. Andrew's Church, Lindsay, has offered a handsome bible to every Sabbath school scholar who is able to repeat the Shorter Catechism, and is regular in attendance during the present year.

It is reported from Montreal that the congregation of Knox Church will rebuild on the old site at the cost of about \$50,000. The new structure will be of limestone, 80x128 feet, with a seating capacity of 1,200. The Sunday school room will be in the basement.

The Rev. Dr. Grant, of Orillia preached eloquent sermons at St. Andrew's, at both services on Sunday, to large congregations. The Dr. is one of the best known speakers and writers in the Church, and to say that his sermons were both eloquent and interesting, does him but scant justice. So says the Lindsay Watchman.

Mr. James Wilson, of Knox College, has declined the invitation sent him to supply the Cambury-Oakwood Presbyterian churches for the summer. A great many are much disappointed, as it was expected Mr. Wilson would have become the settled pastor of these congregations when he got his license.

Mr. George Hunter on resigning the superintendency of the Knox church school, Stratford, after having efficiently filled the position for fifteen years was presented with an appreciative address by the teachers and scholars, along with a handsome chair and secretary. Mr. Hunter responded in fitting terms.

The annual report of Crescent Street Church, Montreal for the year 1892 has just been issued. Numerically and pecuniarily its position is entirely satisfactory. The number of communicants now included upon the roll is 610, while the total receipts from all sources were \$16,767.10. Judging from the tenor of a number of other statements the outlook for the congregation—now in its jubilee year—is seemingly very encouraging.

The various reports of Knox Church, Stratford, submitted to the recent annual meeting, were very complete, as well as satisfactory. The membership is now 633, a net gain for the year of 56. The receipts amounted to \$5,300.80; the expenditure to \$4,939.18, leaving a balance of \$361.62 in the treasury. The Sabbath School, Missionary Association, Auxilliary of the W.F.M. Society and the Y. P.S.C.E., all appear to be in a healthy and flourishing condition. The Session is composed of the Moderator and sixteen elders.

Mrs. John Fairley, on the eve of her removal to Carberry, was presented with an address teeming with affection and appreciative sentiments and most kindly farewell word was read by Mrs. S. Dickson; and Mrs. A. D. McDonald presented her in behalf of the local auxilliary of the W. F. M. Society, with an elegant silver fruit basket and a set of silver table forks. It was a complete surprise to Mrs. Fairley, but she thanked the donors in a few well chosen words and in a very pleasant manner.

A number of friends and the members of Knox Church choir met at the residence of Rev. F. W. Farries, Ottawa, last evening and presented Miss S. Farries with a beautiful ring and purse filled with a handsome sum of money. The presentation was made by Mrs. D. L. McLean, Misses Nellie Ogilvy and Maggie Masson, to which Miss Farries, though affected, made a brief reply. The ring bore the inscription "To Miss Farries from Knox Church choir." Miss Farries has for many years been a most valuable member of the choir.

The anniversary services of the Newtonville church were held on the 5th inst. Rev. R. D. Fraser, M. A., of Bowmanville, preached to large and appreciative congregations on Sabbath. No tea meeting was held, a special offering instead, which amounted to \$75. This was the 14th anniversary of the present pastorate. Since Rev. A. Leslie's ordination and induction the Presbytery has entirely changed; some congregations having changed their pastors more than once. The past season was one of the best financially and spiritually in the history of the congregation.

The Egmondville correspondent of the Huron Expositor says: The Rev. Hector Currie, of Thedford, preached excellent sermons in our church last Sabbath. He is a nephew of the Rev. Mr. McLean, of Blythe, and has been in Thedford for the past seventeen years. The Rev. Mr. Leslie, of Newtonville, will occupy our pulpit next Sabbath. It seems strange that so few candidates are able to stay for more than one Sabbath. The system of having candidates is rather unsatisfactory, at best, for all parties, but when confined to one Sabbath it becomes almost a farce.

The remains of the late Dr. Clarke were interred in Mount Hermon cemetery, Quebec, on the 20th ult, after an impressive and largely attended funeral service at Chalmers' Church, of which he was so long the respected pastor. Among the min-

isters present on the sad occasion were the Rev. A. T. Love, pastor of St. Andrew's; the Rev. D. Tait, pastor of Chalmers'; the Rev. Mr. Mansell, pastor of the Methodist church, and Rev. Professor Macadams. In commenting on the life work of the deceased, the Rev. D. Tait also took occasion to read a letter from the Rev. Dr. MacVicar, Principal of the Presbyterian College, Montreal, expressing regret at his inability to be present to pay his tribute of respect to his departed friend.

The death is announced at his father's home, Tuckersmith, of Mr. James Landesborough, Jr., a former student of Knox College, in his twenty-fifth year. The Seaforth Expositor says: "He spent last summer in the missionary field in Muskoka and did good and faithful service for the Master. Fearing the rigours of a Canadian winter, he determined to take his final year at Columbia College, South Carolina, and left here for that institution last fall. He was not long there, however, until the disease, consumption, gained such mastery over him that he had to retire from his studies, but still he refused to give up hope, and his letters home were cheerful and encouraging, and he never said how ill he really was, and his parents were only made aware of his real condition upon receiving a kind letter from the principal of the college telling them that there was no hope for his recovery.

At the fifty-sixth annual meeting of the Guelph Branch of the Upper Canada Bible Society, in the Committee's report feeling reference was made to the death of Mr. Thomas MacCrae, for many years a warm friend, a cheerful contributor and an efficient officer of the Society. The report goes on to say: "To his last day his prayers, influence and means were cheerfully given to promote the aims of the Society. For years he acted as Secretary, till he felt it to be his duty to resign the position to younger hands. His name holds an honourable place on the list of vice-presidents. At the meeting of the committee he was, while able, a regular attendant. To all the business transacted he gave an earnest and sustained attention. His clear and calm judgment made him a valued counsellor. All those associated with him were impressed with his frank, candid and upright bearing, and acknowledged him as one on whom the Word, whose circulation he sought to promote, had taken hold with quickening and energizing power, and whose character it was leavening and moulding.

The annual report of St. David's church, St. John, N.B., gives, in neat form, a clear statement of the affairs of this flourishing congregation. This is the report of the tenth year of Rev. George Bruce's ministry; and it is natural, therefore, to find in it the following interesting retrospect: The membership of the church in 1883 was 282. There have been added during the ten years 326, and removed 234. The total number now is 374. The Sabbath schools have been greatly enlarged. In 1875 the number of teachers and officers was 26; in 1882, 25; in 1892, 67. In 1875 there were 223 scholars on the roll; in 1882 228; in 1892, 561. The total number in connection with Sunday school work at

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present is 628. The income of the Sabbath schools was, in 1883, \$239; in 1892, \$650. The revenue of the church was, in 1875, apart from special contributions for building, \$3,712; in 1881, \$4,608; in 1892, over \$7,000. The contributions in ten years for ordinary revenue was over \$75,000; contributed for religious and benevolent purposes, \$19,500; average annual revenue for ten years, over \$7,500; average annual contributions for religious and benevolent purposes, about \$2,000.

Several weeks ago a new church was opened at Sprucedale, Parry Sound District. The building which owes its existence to the determined persistence of a few earnest men and women, would be a credit to any village. It is admirably situated on an eminence, on a solid stone foundation 28x42, surmounted by a tower 72 feet high. The ceiling is ornamented with varnished basswood, the plaster having a grey finish in imitation of stone, while stained glass windows give the interior a beautiful appearance. The pulpit chair and seats are most modern in style, the latter ash with iron fastenings. It will cost at least \$1,400, and speaks volumes for the lack of the handful of Presbyterians in the neighborhood. The dedication services were conducted by Rev. W. A. J. Martin, of St. Paul's Toronto, and Rev. James Sieveright, B.A., of St. Andrew's, Huntsville. In spite of the inclemency of the weather, morning, noon and evening, the building was crowded with earnest, attentive listeners. The collections taken up at the three services amounted to \$26. This with the proceeds of the teas the following evening made up a sum of \$100. The friends in Toronto, Hamilton, Peterboro', Lindsay, Orillia, Collingwood, Brantford and Galt, who so liberally contributed through Mr. Geo. Copeland, elder, in aid of the church building fund, will be glad to know that there is now only a debt of \$380 on the church property; and that the future of the congregation is full of promise.

Presbytery of Owen Sound met in Knox Church, Owen Sound, March 21st. The first hour was spent in devotional exercises led by Dr. Waits, Moderator pro tempore. Dr. Fraser brought up the question of a uniform order of service in the congregations of the Presbytery. Dr. Fraser, Dr. Waits, Messrs. McAlpine, McLean and Somerville were appointed to consider the matter and report at next regular meeting. Presbytery agreed to ask \$275 for Knox, Sydenham and \$75 for Euphrasia and Holland, and expressed its gratification at the gradual reduction of aid to the latter. The Treasurer presented his report audited, which was adopted. The following Commissioners to the General Assembly were appointed: Ministers, Messrs. Forrester, McLennan, Fraser, Somerville and McLean; elders, Judge Creasor, Messrs. J. Harkness, Boyle, D. McKenzie and Michael. Rev. D. M. Gordon was nominated as Moderator of Assembly. Dr. Fraser was appointed on Assembly's Committee of Bills and Overtures. Dr. Waits was appointed on the Synod's Committee of business. Rev. H. Sinclair was appointed ordained missionary to Lion's Head for two years, subject to the approval of Assembly's Committee. Grant asked for Lion's Head is \$300. Rev. W. Forrest was appointed for one year to Markdale with grant of \$200, and Rev. Wm. Christie was continued in Crawford till June meeting with the view of his being appointed for two years, with a grant of \$200. It was resolved to ask grant of \$3 per week for Indian peninsula—Johnston, etc., for ordained missionary—no grant for student and for Berkeley etc. Messrs. Yeomans and Sinclair were appointed to visit Tobermory and inquire into the condition of that district with regard to the petition to Presbytery to organize a congregation there and to report to Presbytery on April 25th. Mr. Yeomans sent in the resignation of his charge. Messrs. Waits, Forrester, Fraser, and McLean were appointed a commission to visit Warton and if necessary cite the congregations to appear at the June meeting of Presbytery. Messrs. Forrester, Fraser, and Somerville were appointed to prepare a resolution regarding the death of Mr. Dewar. Reports on Temperance, Sabbath Schools, State of Religion, and Systematic Benevolence were considered, and Conveners instructed to secure fuller returns, if possible before forwarding to Synod's Conveners. It was agreed to consider the question of Systematic Benevolence at the June meeting. The examining committee recommended that catechists give evidence of good education and ability, to conduct a service appropriately and to edification. That they be under the care of the Moderator of the Session of the Mission field, and during the first six months pass an examination in Salmon's Shorter Catechism, parts II. and III., and in Withrow's "Apostolic Church, which is it?" and Book of Forms—Chapters on Congregation, Session and Presbytery. The ministers of Owen Sound were appointed to prepare a programme for a conference of Presbytery on life and work to be held on Monday afternoon and evening, June 26th. Mr. Somerville was appointed to

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**BIRTHS.**

On March 20th, at the corner of College and Beverley streets, Toronto, the wife of Alexander Davidson, M. D., of a daughter.

**MARRIAGES.**

At Huntingdon, P. Q., on 15th March, by the Rev. A. Rowat, David F. Gow, of Montreal, to Mary Ann Wilson, daughter of J. Smail of Elgin.

At the residence of the bride's mother, Glennan, on the 22nd March, by the Rev. A. Y. Hartley, Bluevale, Mr. W. E. Graham, of Brucefield, to Miss Annie Henderson.

At Lachute, Que., on the 22nd ult., by the Rev. Mr. Waddell, John R. Wason, Hawkesbury, Ont., to Mary E. R. McGregor, of Lachute.

GRAY—LAW.—At the manse, New-townville, Ont., on March 22, by the Rev. A. Leslie, M. A., Robert G. Gray to Mabel Law: both of the township of Clarke.

At the manse, N. Williamsburg, Ont., on March 21st, by the Rev. A. Graham, B. A., Mr. Aaron S. Crobar, of Matilda, to Miss Agnes J. Colquhoun, of Williamsburg.

At the manse, Clinton, on the 15th March, by the Rev. A. Stewart, Mr. Chas. H. Hanley, of Clinton, to Miss Jessie, daughter of Captain McDougall, of Porter's Hill.

At the residence of the bride's mother, on the 22nd of March, by the Rev. G. Whilans, assisted by the Rev. C. M. MacKer-racher, James Davies, to Christina, daughter of the late Farquhar McRae, all of Chateaugay County.

At the residence of Mr. Donald McQueen, Egremont, Ont., on the 15th of March, by the Rev. John Morrison, Neil McArthur, son of Mr. Neil McArthur, farmer, to Christina, twin daughter of the late John P. McLachlan, all of Egremont, Ont.

On March 21st, 1893, at the manse, 1133 Dorchester street, Montreal, by the Rev. Dr. Mackay, Mary Ann Munro, youngest daughter of Mrs. Alexander Munro, of Glenroy, to George Edward Myers, of Iroquois, Ont.

**DEATHS.**

At Cornwall, on March 21st, 1893, John McFee, aged 60.

At Hamilton, on Wednesday, March 29th, Maggie McColl, beloved wife of Rev. R. J. Laidlaw, LL. D.

In Cheltenham, Ont., on Monday, March 20th, 1893, Margaret, wife of the late John McPherson, aged 88 years.

At Chesterville, Ont., on March 25th, the Rev. Dr. W. B. Clark, for many years Minister of Chalmers Church, Quebec.

At 110 Victoria St., Hillhead, Glasgow, Scotland, Wm. Murdock, aged 74 years, brother of Messrs. John and Peter Murdock, Bowmanville.

lead in devotional exercises at next regular meeting. The Presbytery then adjourned to meet in Knox Church, Owen Sound, April 25th at 10 a. m., and the meeting was closed with the benediction.—J. SOM-ERVILLE, Clerk.

**"German Syrup"**

Here is something from Mr. Frank A. Hale, proprietor of the De Witt House, Lewiston, and the Tontine Hotel, Brunswick, Me. Hotel men meet the world as it comes and goes, and are not slow in sizing people and things up for what they are worth. He says that he has lost a father and several brothers and sisters from Pulmonary Consumption, and is himself frequently troubled with colds, and he Hereditary often coughs enough to make him sick at Consumption his stomach. Whenever he has taken a cold of this kind he uses Boschee's German Syrup, and it cures him every time. Here is a man who knows the full danger of lung troubles, and would therefore be most particular as to the medicine he used. What is his opinion? Listen! "I use nothing but Boschee's German Syrup, and have advised, I presume, more than a hundred different persons to take it. They agree with me that it is the best cough syrup in the market."



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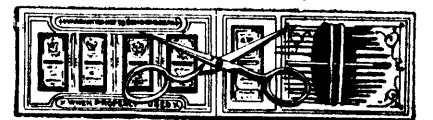
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since COTTOLENE has come to take its place. The satisfaction with which the people have hailed the advent of the New Shortening

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evidenced by the rapidly increasing enormous sales is PROOF POSITIVE not only of its great value as a new article of diet but is also sufficient proof of the general desire to be rid of indigestible, unwholesome, unappetizing lard, and of all the ills that lard promotes. Try

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at once and waste no time in discovering like thousands of others that you have now

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Most convenient of access from Ontario of any Health Resort in New York. Hot water heat, electric bells, hydraulic elevator. All forms of Modern Baths are used, with special attention to the manipulation of

**Natural Salt Water Baths,**

Very effective for Rheumatic and Nervous troubles, and as a General Tonic.

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IS something that will interest almost everybody in the civilized world. The eminent and distinguished Dr. Guernsey, of Fifth Ave., New York, says that ADAMS' PEPsin TUTTI FRUTTI not only insures perfect digestion, but also corrects any odor of the breath which may be present.

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**DROPSY TREATED FREE**  
Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

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Frank's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.  
J. F. FRANK, 551 Pearl St., N.Y.

**British and Foreign.**

There are nearly 2,000 Presbyterian soldiers in the Dublin garrison.

The death is announced of Mr. Oftebro, the oldest missionary in Zululand.

The government liquor bill has been unanimously approved of by Glasgow F. C. Presbytery.

Two young African princes who are studying law in the Temple, had an interview with Mr. Gladstone.

The circulation of Bibles by the West of Scotland Bible Society during the past year was 2,146, the revenue being £272.

Mr. Quarrier has received £2,000 from a friend in Glasgow to build and furnish a home in the national group at Bridge of Weir.

Mr. Stead says the Irish Home Rule bill is as dead as Julius Caesar, and he offers a prize for a cartoon in ridicule of clause ninth.

No less than 10,000,000 acres were last year declared by the New South Wales Government to be at the mercy of the rabbit pest.

The health of Dr. Robertson Smith is still unsatisfactory, and he is advised to go to Madeira. He underwent an operation lately.

At a meeting of the Assembly's College Theological Society, Belfast, 46 votes were given in favour of written discourses, and 43 for extempore.

The deaths directly attributed to influenza in London, which has been 15, 19, 27 and 35 in the preceding four weeks, further rose to 41 last week.

A famine is raging in one district of China, and the people are said to be reduced to such straits that men are selling their wives and children wholesale.

The death occurred at Moffat on 8th ult. of Mrs. Bell, widow of Rev. T. B. Bell of Leswalt. She was a daughter of Sir Andrew Agnew, Bart., of Lochnow, famous for his championship of the Sabbath.

The degree of D. D. is about to be conferred by St. Andrew's university on Rev. James Alexander Crichton, M. A., of Annan, and Rev. William Lockhart, M. A., of Colinton.

Rev. John McNeill has opened his evangelistic tour through the provincial towns of the South and West at Drogheda. The meetings are crowded by representatives of all classes from town and country.

At a special meeting last week of Glasgow University council an unsuccessful attempt was made by Rev. Dr. MacEwen of Claremont United Presbyterian church to carry a motion recommending the abolition of tests in the case of the Hebrew chair.

The death of Dr. Macleod, one of the leading medical men of Dundee, is an event greatly mourned in that city. A son of the late minister of Laggan, he had long been an elder, first in Galston church, Ayrshire, and latterly in St. Mark's, Dundee. Rev. Dr. Macleod of St. Columba's, London, is a brother.

Glasgow F. C. Presbytery by seventy votes to fourteen have rejected Rev. John Robertson's overture for the exclusion from the eldership of those engaged in the drink traffic. Rev. Mr. Muir, an abstainer, in moving the rejection said that wherever there was sin there must be no compromise elders and members being treated alike. Rev. J. J. Mackay regarded the overture as unnecessary. He would sooner resign his charge than admit even to the membership anyone engaged in the traffic.

**The Harriers.**

The members of the well-known Ranelagh Harriers' Club of London, Eng., know what is best when one writes like the following. Mr. W. F. Jefferies, member of the Club, says: "I find St. Jacobs Oil the best remedy I have ever used for sprains, stiffness and bruises. It quickly removes pains and swellings, and if rubbed into the muscles, it will be found of great benefit to all athletes. I may also add that several friends of mine have found the Oil a cure for rheumatism and neuralgia."

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A CURE IN EVERY BOTTLE

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They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For children and the aged they are priceless.  
Manufactured only at THOMAS HOLLOWAY'S Establishment, 78 New Oxford St., London; And sold by all Medicine Vendors throughout the World.  
L.E.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

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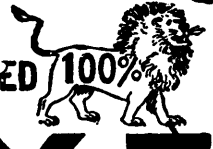


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DUEBER-HAMPDEN \$7.00 Watch.

The movement is the celebrated Deuber-Hampden "Gladiator," stem-winding, with patent regulator, compensation balance, full plate, with dust band, and patent pinion; guaranteed for ten years; and is fitted in the new Deuber Silverine Watch-Case, 3 1/2-oz. open-face, stem-wind. No watch on the market equals it at twice the price.

We will sell, for the next 30 days only, this watch for \$7 cash. Mailed post paid to any address upon receipt of price. Address

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Brown Bread, White Bread. Full weight, Moderate Price. DELIVERED DAILY. TRY IT.

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IMPERIAL BAKING POWDER. PUREST, STRONGEST, BEST. Illustration of a woman holding a large bag of powder.

MISCELLANEOUS.

"When Bishop Berkely said there was no matter, It was no matter what he said"—Lord Byron.

The Lover's Lament. Your face is like a drooping flower, Sweetheart! I see you fading, hour by hour, Sweetheart! Your rounded outlines waste away, In vain I weep, in vain I pray, What power Death's cruel hand can stay?

Sweetheart, Sweetheart! Why, nothing but Dr. Pierce's Favorite Prescription. It imparts strength to the failing system, cures organic troubles, and for debilitated and feeble women generally, it is unequalled. It dispels melancholy and nervousness, and builds up both flesh and strength. Guaranteed to give satisfaction in every case, or money paid for it refunded.

Now, children, you must be very good to-day, for your father has hurt his hand and if you are naughty he cannot whip you. —Flegende Blaetter.

We're not waiting for the bats and moles but for men and women who have eyes and use them, who have brains and reason! There's a new world for them—suffering and sickly as they are—a new world created from the brain of a skillful physician—a discovery—the "Golden Medical Discovery."

Editor (to aspiring writer): You should write so that the most ignorant can understand what you mean.

Aspirant: Well, what part of my paragraph don't you understand?

Years ago Dr. Pierce found out that the secret of all scrofula, bronchial, throat and lung trouble lay—in the beginning at least—in impure blood and the weak tone of the system; that the way to cure these effects was to remove the cause, that human nature being the same, the same results might be looked for in nearly all cases. So confident was he that the exceptions were uncommon that he took the risk of giving the medicine to those it didn't benefit for nothing, and the results have proved that he was right.

Wife: I am going to call you "hubby" for short.

Husband: I am glad of that.

Wife: Why?

Husband: I'm glad you're not going to call me "hubby" for long.

And "Golden Medical Discovery" is the remedy for the million! The only guaranteed Liver, Blood and Lung remedy. Your money back if it doesn't help you.

"This man got weighed on a slot machine without dropping in a coin," said the policeman.

"He stole a weigh, did he?" replied the magistrate.

And the prisoner laughed so heartily at the judge's joke that he was discharged on the spot.

A Cure for Coughs. There is no remedy that makes as large a percentage of perfect cures as Dr. Wood's Norway Pine Syrup. In nearly every case of coughs, colds, asthma, bronchitis, hoarseness, croup, etc., its curative effects are prompt and lasting.

The Married Man: I tell my wife everything, sir—everything. The Bachelor: Ever tell her a lie? The Married Man: Didn't I say I tell her everything?

The joints and muscles are so lubricated by Hood's Sarsaparilla that all rheumatism and stiffness soon disappear. Try it.

"Oh, May; what do you think? Charles has proposed to me!" May: Well, I'm not surprised. When I refused him he said he would do something silly.

Dyspepsia Cured.

Gentlemen,—I was troubled with dyspepsia for about four years. I noticed an advertisement of Burdock Blood Bitters, so I started to use it and soon found that there was nothing to equal it. It took just three bottles to effect a perfect cure in my case.

Bert J. Reid, Wingham, Ont.

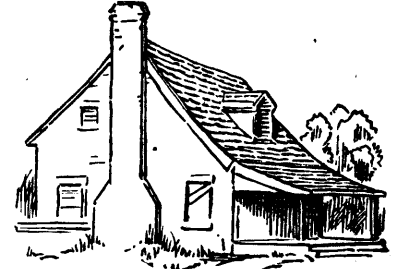
Minnie: I didn't know until last night that Mr. Kely was a married man. Helen: Did he tell you? Minnie: No; but he asked Fred for a nail to fasten his suspender with.

Can You Think?

Can you think of a worse disease than dyspepsia, it plunges its victim in gloom and despondency, makes him a burden to himself and others, and causes constipation and bad blood. Yet Burdock Blood Bitters cures dyspepsia or indigestion, and has done so in thousands of cases.

Miss Lillian (about to marry a widower): Mona, dear, I am going to be your new mamma. Mona (aged eight, with dignity): Oh, poor papa! Thank you, Miss Lillian, I prefer to be my own mother.

Ask for Minard's and take no other.



To Be Let alone—all the imitations of Pearline. Let some one else suffer, for they're dangerous. Pearline stands alone by itself. It is a powder that is better than soap; more economical than soap. It costs little, but it saves a great deal. Without Pearline, it is soap or nothing; soap makes you work hard—Pearline does away with half the work and makes the other half easy. 277 JAMES PYLE, N. Y.

B B BAD BLOOD CURES. This complaint often arises from Dyspepsia as well as from Constipation, Hereditary Taint, etc. Good blood cannot be made by the Dyspeptic, and Bad Blood is a most prolific source of suffering, causing BOILS, PIMPLES, BLOTCHES, Eruptions, Sores, Skin Diseases, Scrofula, etc. Burdock Blood Bitters really cures bad blood and drives out every vestige of impure matter from a common pimple to the worst scrofulous sore. H. M. Lockwood, of Lindsay, Ont., had 53 Boils in 8 months, but was entirely cured by 3 bottles of B.B.B., and is now strong and well. Write to him.

RADWAY'S READY RELIEF.

The Cheapest and Best Medicine for Family Use in the World.

CURES AND PREVENTS COLDS, COUGHS, SORE THROATS, INFLAMMATION, RHEUMATISM, NEURALGIA, HEADACHE, TOOTHACHE, ASTHMA, DIFFICULT BREATHING, INFLUENZA.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH PAIN.

INTERNALLY. From 30 to 60 drops in half a tumbler of water will, in a few moments, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Cholera Morbus, Colic, Flatulency and all Internal Pains.

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There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious, and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Price 25 cents per bottle. Sold by druggists

Dr. RADWAY'S Sarsaparillian Resolvent A SPECIFIC FOR SCROFULA Builds up the broken-down constitution, purifies the blood, restoring health and vigor. Sold by druggists \$1 a bottle.

Dr. RADWAY'S PILLS For DYSPEPSIA and for the cure of all the disorders of the Stomach, Liver, Bowels, Constipation, Biliousness, Headache, etc. Price 25 cents.

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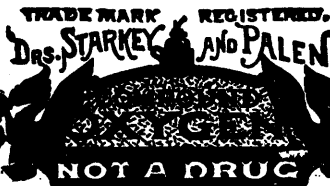
Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH Sold by druggists or sent by mail, for E. T. Hazeltine, Warren, Pa.

Miscellaneous.

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We have added to our Piano business the manufacture of the above instruments, which department will be under the supervision of an expert from London, England.

We offer special advantages in the quality of our Organs, and in financial arrangements. Correspondence solicited.

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In addition to our regular stock, we are showing a number of new special styles, very attractive. CALL AND SEE THEM.

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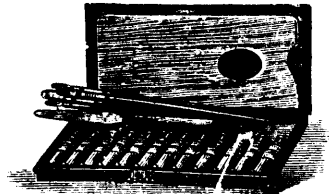
on the Tubular Pneumatic and Electric Pneumatic Systems, superior to anything heretofore built in Canada. Intending purchasers should write us for particulars as to construction, and terms for payment. Old organs reconstructed, and fitted with our patented improvements.

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PURE CONCENTRATED COCOA Is cocoa in Perfection.

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SYNOD OF HAMILTON AND LONDON.

The Synod of Hamilton and London will meet in Knox Church, St. Thomas, on Monday Evening, April 17th, 1893, at 7.30 p.m. The Committee on Bills and Overtures will meet in the Lecture Room at 4 p.m. Rolls of Presbyteries, with the changes within the bounds, and all documents for presentation to the Clerk not later than 7th of April. Ministers and elders who apply to the ticket agents for certificates enabling them, after being signed by the Clerk of Synod, to return at reduced fare.

Presbytery treasurers are requested to forward the Synod dues for the year to GEORGE RUTHERFORD, ESQ., Hamilton, either before the date of meeting or not later than the first sederunt.

WM. COCHRANE, Clerk of Synod. Brantford, March 22nd, 1893.

Knox College.

CLOSE OF SESSION.

The session of Knox College will close on Thursday, 6th April.

There will be a meeting in the Hall at 3 p.m. for conferring Degrees and granting Certificates, and at 8 p.m. there will be a meeting in Knox Church, when Rev. Prof. Thomson will address the graduating class and the Rev. Principal MacVicar, of Montreal College, will deliver an address on "Dogma in Relation to Current Thought."

Woman's Foreign Missionary Society.

Presbyterian Church in Canada, Western Division.

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

ST. ANDREW'S CHURCH, LONDON, On Tuesday, Wednesday and Thursday, the 18th, 19th, and 20th of April, 1893.

Sessions will open on Tuesday at 3 p.m.; on Wednesday at 10 a.m. and 2.30 p.m., and on Thursday at 11 a.m. and 2.30 p.m.

The Board of Management will meet in the School room on Thursday morning at 10 o'clock. Devotional meetings will be held in the Church on Tuesday afternoon at 3 o'clock, and on Thursday morning at 10.30.

The usual Public meeting, Mr. Hamilton Cassels, Convener of the General Assembly's Foreign Mission Committee, presiding, will be held in St. Andrew's Church on Wednesday evening at 8 o'clock. Addresses will be delivered by the Rev. Mr. Wilson of India, the Rev. Mr. Macdougall of China, returned missionaries, and others.

A cordial invitation is extended to delegates from every part of the Society throughout the Western Division. All names should be forwarded as soon as possible to Miss L. M. Fraser, 544 Waterloo St., London, Secretary of the Billeting Committee. Attention to this request will greatly assist and oblige the Billeting Committee.

Certificates to travel at reduced rates will be procured from ticket agent at starting point and signed by him, they will also require to be signed by Mrs. Shortreed at London. For further information see March "Letter Leaflet."

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DR. W. L. SMITH,

Specialist in Chronic and Malignant Diseases, offers a sure, certain, safe and painless cure for Hemorrhoids or Piles, Ulcer, etc. Patients go about business after treatment. The most serious of all maladies is Ulceration, because of its comparatively painless progress.

Symptoms: Protrusion, burning, bleeding and pain at times of and after passages; soreness in lower portion of back; mucus matter or bloody discharges; frequent urination; itching and moisture about the anus; constipation followed as disease progresses by diarrhoea; gradual decline, and in time prostration. Treatment in use over ten years. 300,000 successful operations. Consultations free. Offices and residence

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Vienna Toilet Cream.

For chapped hands and rough skin has no equal. Dries instantly. Is not sticky or greasy. Price, 25 cents. Leading druggists.

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

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For Resident and Day Pupils.

MISS LAY, Principal.

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ROBERT HOME, MERCHANT TAILOR, 415 YONGE STREET, CORNER OF MCGILL STREET, TORONTO.

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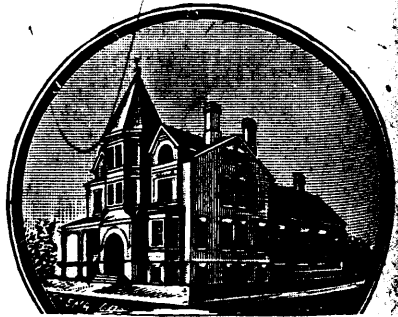
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