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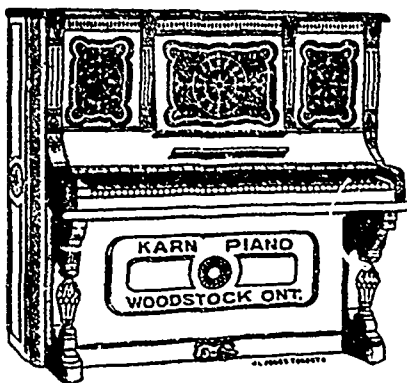
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ABOUT LAMPS.

Nothing adds more to the cheerfulness and homelikeness of a room than well-shaded lamps. They are undoubtedly troublesome until one learns how to manage them. "Such a worry!" "They take so much time!" say my friends enjoying the clear, yet soft light my many lamps give. I have seven in daily use. I give them ten minutes every morning; and in that time I collect them all on one tray, trim, replenish, polish and restore them to their places. Badly trimmed, uneven, or smoky and evil smelling lamps, are abominations and give sometimes a bad name to a good article, simply through wrong treatment.

A few hints—the result of many years' experience—may help some young house-keeper, or some older one, who is anxious to abandon the use of poisonous gas, or is compelled to do so by a move into the country.

Suppose then, that you start with a new lamp. First, thoroughly dry your wick in the oven for five or ten minutes, according to its thickness. Fill the reservoir with oil, so that when the wick is in there will be a depth of one inch unfilled; it will be sure to smell if you let the oil come to the top. Fill in your wick in the manner special to the lamp and leave it for some minutes to soak. Meantime you can attend to the chimney; these are often very dirty, and must be washed; but this is the only occasion in which I ever wash a chimney; they never need it, unless the wicks smoke. Leave the chimney in front of the fire to get thoroughly hot, as it will be less likely to crack; now trim the wick. You will find it a good plan to use the burner as a guide by which to cut. In order to do this successfully, you may be obliged to bend the chimney-gallery. It is always made of soft metal, and can be easily readjusted.

Now to explain the daily routine, which you will soon be able to carry out with expedition. The lamps collected, arm yourself with an oil filler, lamp, scissors (rarely needed), soft paper, soft rag, a fair-sized bottle brush, and a soft, clean linen rag—an old handkerchief will do well—wrap the latter smoothly round the brush, and remove the chimneys; breathe inside, and instantly polish with the covered brush, one by one. Polish the outside with the rag only, and stand them safely on one side for a time.

The chimney also rests upon an open wire-work cage. This is a most important part, and the one that is most neglected. If it is choked up your chimney will crack when there seems no reason for it, and if the least speck of burnt wick is left there it will cause a smell. You can generally take the cage right off; do so, when possible. If not, wipe it as carefully as you can. I find a fine bone crocheting hook very useful for one lamp, in which the cage is a fixture.

If through neglect or lack of knowledge, you find the burner and cage coated with burnt oil, take out the wick and, putting the metal parts in cold water, let them come slowly to the boil—you can easily clean them afterward, and start afresh.

Let us proceed with the daily routine. Turn the wicks the least bit above the burner, wipe the charred portion off each with paper. Then gently wipe with rag, being very careful to leave them perfectly smooth and free from loose bits. Now turn them quite down so that you may carefully wipe away the stale oil from inside the burner. If you are sure to light the lamps yourself, leave them down, as oil always oozes over, but as I rarely light mine I find it wiser to turn them just right for lighting, so that the maid does not touch the regulator.

The chimneys may now be replaced and the outside of the lamp wiped and brightened. Oil has an extraordinary power of oozing, even through brass and copper. One drop on the metal part will produce an evil smell, so it is always best to wipe them with soft tissue paper just before lighting.

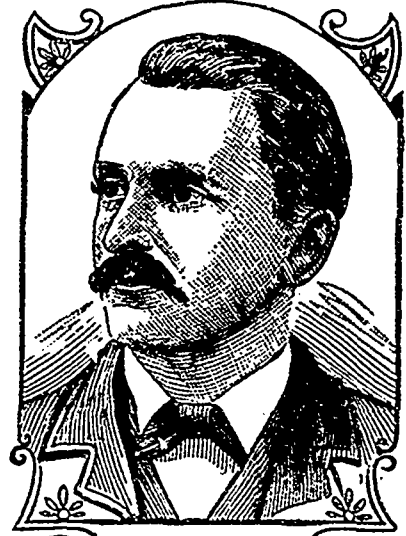
It may seem a'fad, but it is the habit of careful attention to minute details that saves time in the long run and achieves the successful result of lighting your house in a pleasing manner. Nothing is petty or even common place that adds to the comfort as well as the charm of home. Therefore:

- 1. Dry your new wick. 2. Avoid washing



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chimneys. 3. Do not cut wicks, only wipe them. 4. Keep the cage perfectly clean. 5. Do not quite fill the reservoir. 6. Remove any oil that has oozed through before lighting.

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During the past year, according to the annual report of Director Powell, of the Geological Survey, topographic surveys were carried on in twenty-eight States and Territories, covering nearly 26,000 square miles.

THE CANADA PRESBYTERIAN.

Vol. 23.

TORONTO, WEDNESDAY, APRIL 4th, 1894.

No. 14.

Notes of the Week.

Other bodies besides our own are suffering from want of funds. The *Belfast Witness* says: Were-gret to notice by a letter from the respected Con- venger of the Home Mission Fund, that he fears the collection will fall short of the necessary amount this year. This is to be deplored. Mr. Clarke hopes that ministers will give members of their congrega- tions who may have been absent when the collection was taken, an opportunity of contributing on the coming Sabbath.

The annual meeting of the Belfast Young Men's Christian Association was held a short time ago, under the presidency of the Lord Mayor. The re- port presented by Mr. Black, the energetic and able secretary, was a most encouraging one. The asso- ciation means to extend its borders. New premises have been taken, and £1,000 will be required to complete the extension. The public help those who show that they deserve help, and the association labors with zeal and energy.

At a recent meeting of the New York Presby- tery, the question of students connected with Union Theological Seminary came up again before the Presbytery, five having presented their application to be taken under the care of the Presbytery. This application was opposed by some very earnestly, in view of the fact that they were obtaining their train- ing in a seminary out of sympathy with the Church. After some discussion, in which Dr. John Hall urged that the young men be admitted to the care of the Presbytery, it was decided that they be so received by a large majority.

The annual meeting of the Presbyterian Orphan Society of the Presbyterian Church in Ireland, was held in Belfast, under the presidency of the Lord Mayor. The shadow of Dr. Johnston's loss was manifest in the meeting in all save the funds, which seem to have gone up out of respect for the honored dead. The Moderator of the Assembly, the Rev. Dr. Lynd, Rev. Mr. Prenter, and other friends of the society dilated on the loss of Dr. Johnston and the merits of the society which he founded and nurtured. The new secretary, the Rev. D. A. Taylor, got a good reception, and presented a most gratifying re- port.

Never has Archdeacon Farrar denounced in words more burning selfish indifference to social wrongs than in his sermon on "Am I my Brother's Keeper?" peached in St. Edmund's, Lombard street, in connection with the Christian Social Union. He could not find words scornful enough for the man who merely criticises the good work of others, and he who justifies himself on plausible economic grounds for doing nothing to relieve suffering. God, he said, will ask every one of us, with such a glance as struck Simon Magus with a curse, or Gehazi with leprosy, "What hast thou done?" After all is said and done, there is but one test with God of orthodoxy, of catholicity, of membership of the kingdom of heaven; a test which sweeps away nine-tenths of the falsity of artificial religionism—it is "He that doeth righteousness is righteous."

Time was when the only occupation thought worthy of a gentleman or a freeman was war, and the greatest man was he who, either by himself or by means of others, had taken the largest number of human lives. What a long distance have we travel- led now in civilized and nominally Christian lands from that far-off time. Just the other day 6,700 delegates, representing 32 countries, and 500 so- cieties assembled in Rome to hold hygienic con- gress, that is to consider ways and means of pro- longing human life and bettering its condition in every sense. The theatre in which it held its meet- ings was magnificently decorated not with the tro- phies of war; over the stage was this motto, "*Salus Populi Suprema Lex*," and the King and Queen of

Italy and other distinguished personages welcomed to the Eternal City, once the most warlike in the world, this great gathering in the interests of humanity.

Replying, recently, to an address from his con- stituents, Mr. Gladstone said: "There will natu- rally be a change in my attendance at Parliament. I cannot yet judge how far my sight and hearing will disable me from performing Parliamentary duties. Whatever the merits or demerits of my career—and certainly I have been chargeable with many errors of judgment—I hope it at least has been governed by uprightness of intention and a desire to learn." We see it stated that on the Sun- day following his resignation Mr. Gladstone attend- ed service at the Chapel Royal, St. James, in London, "and heard a plain, earnest sermon from the Bishop of Norwich, his own last episcopal creation." It is spoken of as "a pathetic coincid- ence" that the hymn sung was that in which the words occur,

"O Paradise, O Paradise,
Who doth not sigh for rest?"

A very remarkable meeting was held lately in the Mansion House, London, England, on the oc- casion of a demonstration under the auspices of the Women's Total Abstinence Union in honor of the Temperance Mayoresses of England. "I have seen some great meetings in the Mansion House, but never one to equal this," was the Lord Mayor's estimate of the throng of lady Temperance reformers who simply carried his civic palace by storm. In the Egyptian Hall, which is seated for 1,000 people and where the principal meeting took place, standing- room even could not be had. The Long Parlor or Corridor, where an overflow meeting was organized, was also one dense mass of enthusiastic women, which in turn overflowed into the street, threatening to obstruct the traffic in the very heart of the city. Over thirty mayoresses, all interested in Temperance, and many of them total abstainers, occupied seats on the platform in the hall.

At the Free Church Congress, that is of non- established churches in England, held in Leeds lately, Mrs. Hugh Price Hughes gave an extensive and interesting account of the Sisterhood of the West London Mission. They had there taken the cue from the Roman Catholic and Anglican Churches, as well as from the Salvation Army, and endea- voured to bring women into Christian work. In starting their Sisterhood they had laid down two broad principles—(1) They were to be true sisters of the common people. They used the word sisters in a human and democratic sense. They existed solely for their work, and regulated their times and services by its needs. (2) Their Sisterhood was to be wide enough to give scope to women of original power and culture. Over and above all intellectual qualities, they sought to make essential a spiritual qualification. No Sister could face the degradation of their work unless she experienced in her own life a power not her own. At the present moment they numbered 38 Sisters.

The death and funeral obsequies of Louis Kossuth recall vividly the memories of more than a generation past. It is interesting to notice how, although for many years he has lived in silence and obscurity, his memory and services for his country have been kept alive in the breasts of the people. His passing reminds us of a revolutionary period in European history, of brave and at the time, though not in every case subsequently, of bootless struggles for national liberty against despotism; of the brave but ineffectual attempts of Hungary to gain its in- dependence; of the visit of Kossuth to England and the United States, and his fiery and inspiring elo- quence on behalf of his beloved Hungary where now, at the desire of the nation and by the royal consent, his remains and those of his wife and daughter have been taken to rest together in their native soil. It was in 1851 that Kossuth arrived

in the United States by a vessel sent by the nation to convey him thither as its guest, and there two of the departed patriot's sisters still reside.

At the meeting in Exeter Hall, London, to celebrate General Dow's ninetieth birthday, an address to him was unanimously adopted, and the following cable despatch was ordered to be sent and read at the public meeting in Portland, Me.: To Gen. Neal Dow: "A mighty throng gath- ered in Exeter Hall crowns your ninety beneficent years with love and gratitude, for you can truly say: 'When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. Be- cause I delivered the poor that cried, and the father- less, and him that had none to help him. The bless- ing of him that was ready to perish came upon me and I caused the widow's heart to sing for joy. I put on righteousness and it clothed me; my judg- ment was a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out.'—Job 29: 11-16." A letter was read from Gen- eral Dow to Miss Frances Willard, dated Jan- uary 3rd, 1894, in which it was stated that there was no tendency in Maine to repeal the prohibitory law which had prevailed there for so many years.

Some sections of the press in the United States have lately been talking loudly of fire and blood, and their utterances have been widely quoted in this country, over the alleged dilatoriness of the Govern- ment of Great Britain to enact the necessary legis- lation to have the regulations of the Behring Sea international tribunal as to seal fishing carried out, and all this for the purpose of playing into the hands of the Canadian sealers. It is amazing with what facility a certain style of writers and newspapers can fabricate sensational news, and it would be infamous did not every really sensible person know just how little credence is to be given to such sen- sational reports. Sensible people will keep quite calm over such things. Nothing was more unlikely than that two great countries having patiently threaded their way through grave and complicated questions were going to quarrel over comparatively small details. Now the news comes that there is complete accord between the United States and Great Britain as to the method of enforcing the award of the Behring Sea tribunal of arbitration. Any fear of difficulties is groundless.

The London Presbytery North, at a recent meet- ing, was occupied at length with the proposed over- ture to the Synod on Ritualism in the State Church. Rev. Dr. McGaw, on behalf of a committee, appoint- ed to frame an overture on the various motions which had been submitted at the two previous meetings, submitted the following: "Whereas many of the doctrines and much of the ritual of the Church of Rome, renounced and repudiated by our fathers at the Reformation as contrary to the teaching of Holy Scripture, have been extensively revived within the Church of England, by law established, to the great danger of our Evangelical faith and Christian liberty; it is humbly overtured to the Synod to take these premises into consider- ation, to renew its testimony in favour of those doctrines of the Reformation which are most im- perilled, and also to issue a statement of doctrinal truth calculated to safeguard our people against Romish and sacramentarian error." This overture was seconded by Dr. Mathews. Rev. A. Ramsay moved that the overture from the word "considera- tion" be made to read, "to bring before the Church the nature and extent of the evil, and the gravity of the issues at stake, and especially to enjoin its ministers to give all prominence in their preaching to those truths of the Gospel most calculated to maintain spiritual religion and to counteract prevalent sacerdotalism." This was seconded by Professor Skinner. The debate was continued by Revs. Dr. Pentecost, Principal Dykes, W. Armstrong, R. C. Gillic, J. Mackintosh, D. Fotheringham, and Mr. Willey. In the end it was resolved to consider the three overtures at next meeting.

Our Contributors.

SHORT SERMONS AND LONG CRIMINAL TRIALS.

BY KNOXIAN.

How long should a sermon be? How long should people be expected to sit and listen to a discourse on questions of momentous importance delivered by a man of fair ability in a reasonably good style?

Scotch people are said to answer questions by asking other questions. Having a pretty close connection with the oatmeal people we take the liberty of trying to answer this question about the length of sermons by asking a few questions about the length of time people can remain patiently at gatherings in which sermons are not a special feature.

About how long should an average citizen be expected to sit patiently and listen to a trial for murder.

Recent press reports tell us about crowds of people going to a court house at nine o'clock in the morning, taking their lunch with them and remaining in the seats for which they had struggled until five o'clock in the evening. Eight hours of continuous listening to a trial for murder did not seem to weary them in the least. No doubt many of them were good church-going people. If their pastor had preached the gospel for one continuous hour the Sabbath before, or the Sabbath after they sat for eight continuous hours listening to the murder trial, there would likely have been trouble in the church. If he had prayed five minutes over the usual time there would no doubt have been a good deal of talk about "long prayers." Eight hours to a murder trial and half an hour to a sermon on the way of salvation seems a rather peculiar division of time to be made by Christian people. Two hours of rapt attention to counsel addressing a jury and five minutes of weary listening to prayer addressed to the Almighty may be in accordance with modern ideas of religion, but it scarcely seems to square with the spirit of the New Testament.

At a trial recently held a large concourse of people, many of them ladies, waited for over an hour until the jury found a verdict. If they had been asked to wait ten minutes for a religious service some of them might have complained. Is the sending of a fellow creature to the gallows a more pleasing and edifying kind of exercise than reading the scriptures, or praying, or singing praise to God. Why should civilized and presumably christianized people have such a craving for the horrible?

This morbid craving is distinctly on the increase in Ontario. We could name four different towns all nearly a century old and in parts of the Province supposed to be above average in the matter of culture and intelligence in which the course of justice was more or less impeded by the crowds that struggled to see alleged murderers. In one case the presiding officer cleared the room and sent the crowd home.

The presence of women in such crowds is a decidedly new thing in Ontario. Our mothers would no more have thought of leaving their homes to attend a murder trial, or of waiting all Saturday afternoon in a crowded court room to see a condemned man sentenced than they would have thought of going into the fire. Is this new departure a part, or a consequence of the alleged reform that gives woman a place at the Bar and promotes her generally to places and positions in which she can become familiar with the worst side of human nature?

There must be some reason why people can sit for eight hours a day happily listening to a murder trial and can give only half an hour to a sermon and five or seven minutes to a prayer. Right here some one will say, "they are not the same people." To which we reply many of them are the same people. But if they were not the same people what difference would it make? Just this, that people who like the horrible will listen eight hours a day to a murder trial, while many who profess to love the gospel think half an hour quite long enough to listen to the gospel. How much better does that make the case?

It may be urged, in fact it has been urged, that the men who conduct criminal trials are so much more able and eloquent than preachers that people never tire of hearing them. That view of the matter is easily tested. Let Mr. B. B. Osler, the acknowledged leader of the criminal Bar, deliver a course of lectures on any branch of criminal jurisprudence and see if hundreds would flock to hear him and listen to a lecture eight hours long. He wouldn't have a baker's dozen in the audience at the end of the third hour. So after all it is the murder the people want to hear about, not the eloquence of Mr. Osler.

Mr. S. H. Blake defends criminals and addresses religious meetings. He does both exceedingly well. In an interesting fight for a man charged with murder Mr. Blake could keep the attention of a thousand people eight hours a day for a week. It might puzzle the learned gentleman to keep up the interest of a religious meeting of a thousand people one hour a day for three days. So you see it is not the man, but the subject that draws.

We do not advocate prolonged religious services. We think about half an hour long enough for an average sermon. But if people sit eight hours a day to hear murder trials, or all evening to hear political speeches they should not complain if a religious service goes a minute or two over the usual time.

THE MODERATOR, REV. THOMAS SEDGWICK, D.D.

BY ROBERT MURRAY, HALIFAX.

Dr. Sedgwick is a native of Scotland; form, visage, voice and idiom unite their testimony to the fact. Like many another Scotch boy, he has become a thorough Canadian. He was born at Aberdeen, May 5, 1838. His father was Rev. Robert Sedgwick, D.D., who came to this country about 1848, and ministered for many years to a large and attached congregation in Musquodoboit, Halifax County. The father belonged to the United Presbyterian Church of Scotland, and he was induced to come to this country by hearing of the spiritual destitution that prevailed. About the same time another eminent Scotchman, a minister of the same body, Rev. George Walker, long a pastor of Primitive Church, New Glasgow, came to Nova Scotia. These two men were like-minded, and were very highly esteemed all their days. For some time after the family came to Nova Scotia, Thomas was left in Scotland to prosecute his education at the Grammar School and University of Aberdeen. He studied theology first in the Hall of the U.P. Church, Scotland, and then in the Hall in this country. Shortly after completing his curriculum he was called to Tatamagouche, Nova Scotia, and having accepted the call he was ordained there on Sept. 19, 1860, in time to give his assent and consent to the union of the Free and U.P. Churches, consummated at Picton, on the 4th October of that year. At Tatamagouche he has remained ever since; and his pastorate is now to be numbered with the "long" ones. It is interesting to mark that he is the only pastor in the Maritime Synod who, today, occupies the same charge as occupied in 1860. Many have died, some have retired, the remainder—and it is now but a very small remainder—occupy other charges.

Almost from the date of his ordination, Dr. Sedgwick has been Clerk of the Presbytery, and the duties of that office he has discharged with exemplary care and fidelity. For a number of years he has been Clerk of Synod, and a more efficient and judicious Clerk the Synod never could desire. He was Moderator of Synod in 1885. In 1893 he received the degree of D.D. from the Presbyterian College, Halifax, an honor worthily conferred, for Dr. Sedgwick is a well-equipped theologian. His intimate knowledge of Church law and order has often been of much service to the Church. He has the judicial temper; and he can, with admirable facility, unravel difficult and knotty questions. Had he devoted his attention to law he would easily have reached the highest position in the profession. A younger brother, Mr. Robert Sedgwick, is now one of the Justices of the Supreme Court of Canada; and a brother, still younger, is prominent at the bar.

In 1893, Rev. Dr. Sedgwick was the unanimous choice of the General Assembly for the Moderator's chair. This onerous and important position he has thus far filled in a way that shows his mastery of the rules of order, and his acquaintance with the business of the Church in all its details. He is paying the penalty of his prominence and popularity by having to preach or speak on important special occasions, not only in our cities, but in distant rural districts. Few men are better acquainted to day, with the work, the polity, and the mind of the Church, from Newfoundland to Vancouver. Four years ago the Maritime Synod, after discussion, appointed a Special Committee to consider our "Method of Work," and to suggest what changes, if any, should be made in our methods, so as to secure greater efficiency. Dr. Sedgwick was Convener of this Committee, and he prepared an elaborate and very valuable report on the subject which was endorsed by the Committee, and received with warm approval by the Synod. That report was characteristically progressive, and at the same time safe and conservative. It would not alarm the most timid, but it laid down principles which would permit the utmost freedom in adapting our polity to the circumstances of time and place.

We need not say that Dr. Sedgwick is a sound and edifying preacher. His discourses are carefully prepared, and are usually read. The more frequently he is heard the more highly he is appreciated. His father, the beloved and honored pastor of Musquodoboit, read his discourses, and read with a power and pathos that were perfectly marvellous. For many years he was the most attractive and irresistible of our preachers. Great audiences crowded to hear him in town and country; and the magic of his eloquence did not forsake him, even in "old age when others fade." When on the verge of the grave, and after disease had sorely smitten him and bereavement had bowed him down, we have seen his eyes flash with the old-time fire, and heard his voice swelling to something of its old resonance, as he repeated snatches of the metrical psalms, and portions of grand old poems and ballads. The father was overwhelmingly a man of impassioned appeal, of a warm and overflowing heart. While the son is not deficient in feeling and warmth, his great strength lies in the calmer line of logic. His appeal is to the clear light of the Heavenly Reason, the Divine Truth, and in this line his preaching is cogent and searching, as well as in a high degree, edifying. Dr. Sedgwick is one of the most widely read of our ministers. He is careful to keep abreast of the times—so far as it is in the power of any of us, even the most unrelenting devourer of books, to keep pace with the gigantic strides of literature and science.

Dr. Sedgwick's wife is a daughter of the late Roderic MacGregor, of New Glasgow, and granddaughter of Rev. James MacGregor, D.D., the "Apostle of Presbyterianism" in eastern Nova Scotia.

THE LATE MADAME BECKWITH.

BY THE REV. T. FENWICK.

The Waldensian Church has lost a highly valued member in the removal of the lady above named, who, on the 18th of January last, was promoted to the church triumphant, in the 68th year of her age.

Many years ago, her husband, the late General Beckwith, lived in Canada. He was stationed with the Imperial troops in Montreal. The arm of the service with which he was connected was, I think, the artillery. He lost a leg at Waterloo. I suppose that the township of Beckwith, near Ottawa, is named after him. Though he was a good member of the Church of England, he took a deep interest in the Waldenses. Accordingly, after he retired from the service, he made his home in their valleys. In 1850, he linked himself more closely to them by marrying a "Vaudoise"—Caroline Vola, daughter of an elder of the Waldensian Church of St. Jean, near Torre-Pellice. In 1862, he passed away peacefully at the latter place. When I was there, I saw his grave from a distance. Want of time prevented me from going to it. I called on Madame Beckwith, and had some conversation with

her and her daughter, her only child. As the General had lived some time in Canada, it was, naturally, interesting to them to meet with one from that country.

Madame Beckwith was a most active member of her church, and a good friend of the poor, irrespective of creed. Much of the good which she did, will be known only when the Son of Man shall come in His glory and all the holy angels with Him. Her religion expressed itself more in deeds than in words.

Two years ago, she paid a visit to England, to see once more her valued friend, the widow of Canon Gilly, another of whom the Waldenses, gratefully say "He loved our people, and did much to help us." Mrs. Gilly was fully twenty years older than Madame Beckwith, but the younger has fallen asleep, and the elder remains to the present.

I may here say in passing, that in the Waldensian College at Torre-Pellice, there is a full-length, life-size oil painting of the General, and a three-quarter, life-size one of the Canon. There is also a large engraving of the Cromwell and his secretary, Milton. The Protector made the Duke of Savoy cease his persecution of the Waldenses, and in other ways greatly helped them. One of Milton's most famous sonnets is on the massacre of the Waldenses in his day, "Avenge, O Lord, Thy slaughtered saints."

At the funeral, Roman Catholics equally with Protestants manifested by their presence, the high esteem in which they had held the departed. The large church of Torre-Pellice in which the service was conducted, was crowded, and as many were outside. About two thousand followed the remains to the burial ground, where they were laid in the same grave as that in which the General's lie.

THE PRESENT AND THE PROPOSED HYMNAL.

TO THE EDITOR,—I have just been engaged in what is a part of the duty of the pastor every week, namely, in selecting the hymns which are to be sung in public worship on Sabbath. And I have found it now as on almost every occasion a most wearisome, disappointing duty. It has from the beginning been a surprise to me, that our Church should have adopted as its book of praise a selection of religious verse so unsuited to the purpose, as the book now in use is. Nor am I alone in regarding the book as a very unsatisfactory one. Many elders and ministers as well as educated and intelligent members of the church, have spoken of it and do speak of it in terms not at all complimentary. How often in looking out hymns for the public service in churches which have not trained singers, we have to select what the choir can sing whether it is suitable or not. And in not a few churches also where there are good choirs, the number of hymns which they use is very limited. And this for two reasons—namely the reason that the hymns rejected are not easily sung by a congregation or are not such as the people care to learn or use; or, in the second place, the tune set to the hymn is not such as the people can easily sing or would care for if they could sing it. Even after all the years the book has been in use in many congregations, only a small proportion of the hymns are sung, and the book has not taken a hold upon the affections of the people. The fact that large numbers have been sold argues nothing in its favor. We had no other resource than to keep it after foolishly giving up the much better books many congregations had in use before it was adopted. It only requires a little longer time and the addition of the proposed new hymns to lead many churches to select a hymn book for themselves. In adopting any other we could not possibly adopt a worse one than our own. Having one hymn book for all the Presbyterian churches of the world is spoken of, and the idea is one which has much to commend it. To us it has this attraction that such a book could not possibly be like ours, for no other section of the Presbyterian Church, so far as I know, has one so utterly unsuitable as ours is, as a Presbyterian Hymnal. When one reflects on the immense benefit to a church of a good

book of praise, and on the fact that other bodies of Christian people enjoy such a privilege, it is a matter of deep regret that our own church should be so far behind all others in this respect. Perhaps I should not say all others, for there may be an inferior book in use in some church, but I have not met with it. True, this opinion which I express is only the opinion of some. There may be a great many who regard this book as a model one. I noticed that it was suggested for use in the Public Schools of Toronto, as probably the least harmless, or perhaps as the best, but this does not appear to me a strong argument in its favor. I think the schools are much to be congratulated on the fact that it was not adopted. The above are general statements. Your space does not allow of their being verified by quotation or illustration, and I am not anxious to take up space doing that, because I know the above statements express the sentiments of a large number of our people without any further verification of them. The only way in which I could conceive of our book being made worse would be by adding to it the remarkable collection of religious poetry which has been sent down to Presbyteries. When these are added we will, in my judgment, have a hymnal inferior to that in any Presbyterian or any other church for those purposes for which such a book is required.

There is what seems to me a quite unrequited introduction of a form of hymn distinctly not Presbyterian, as in Hymn 149 in the old book and Hymn 18 in the new. There is, it seems to me, an effort rather at forcing upon the Church a class of hymn and forms of expression that appeal only to a very limited class of our people. This is done, no doubt, to elevate our taste, to refine our forms of praise, to educate us in a modern line of thought. But I think the committee is too anxious in this respect. They will not allow us to select our own psalms and even teach us what verses of the psalms we should sing. But I submit we do not require so much aid in this particular. I think the committee should take some more time for the great work entrusted to it. For to mutilate the psalm book and force on the church this proposed collection of religious poetry as a book of sacred song is to give to every congregation abundant reason for at once falling back on hymn books more suited for congregational use both in their hymns and tunes.

These remarks will perhaps be regarded as an attack on the committee or the work of the committee. They are not so intended. They are simply the views of a large number of our people which it is well the committee should know. For although the committee may not be disposed to depart from their own views, in which case the sending of the matter down to Presbyteries would be a farce, yet the public statement of these views may elicit comment which may be of use to the committee. It seems to me also that the position and circumstances of the large number of our rural charges and mission stations is not sufficiently considered in the past or present compilation. And considering the impossibility of frequent meetings of committee the greatness of the interests at stake more time should be given to the work and a book prepared that would be a credit to our church.

The most convenient arrangement it appears to me, would be to have a hymn book for the congregation, and a selection from that book for use in Sabbath Schools and prayer meetings. The hymns for children need not be so childish and didactic as some that are suggested, such 109 and 110 and others. Many of the most commonly used hymns are quite as suitable for Sabbath school use as for use in the church. The difficulty lies in selecting hymns suitable for congregational use. Religious poetry may be edifying, yet not suited for a church hymn book. As in our present book, so in the hymns sent down, a large number would not be used in our rural churches, and it is doubtful if the psalmody of congregations has been improved by the learning of the new and strange tunes in our present book and the consequent disuse of the simpler tunes in which congregations could so easily join. It is well to educate the church in the better conducting of the service of praise. But education requires time and it is injurious to the church to force upon her congregations a style of hymnology which can only be appreciated by a small portion of the members. Let us take more time.

D. D. McLEOD.

THE EXPENDITURE OF THE W. F. M. S.

MR EDITOR,—Your correspondent whose letter appeared in the CANADA PRESBYTERIAN of March 15th signed "A Member of the W. F. M. S.," (W.D) appears not to understand very clearly the principle on which its work is carried on, and the figures she quotes from the *Monthly Letter Leaflet* are misleading, being taken sometimes from the estimates and sometimes from the expenditure. The expenditure alone shows the true state of the matter.

But leaving these, let me give the actual expenditure for 1892 and 1893 on the four mission fields mentioned in her letter. These figures can be verified by comparison with the Foreign Mission Committee report and November *Letter Leaflet* for 1893. They are as follows:—

	FOR INDIA.	1892-3.
Total expenditure.....	\$32,527.00	
Of which the W. F. M. S. gave	25,115.02	
	FOR NORTH WEST.	
Total expenditure.....	17,911.94	
W. F. M. S.....	11,784.75	
	FOR FORMOSA.	
Total expenditure.....	14,827.76	
W. F. M. S.....	1,119.78	
	FOR HONAN.	
Total expenditure.....	10,435.95	
W. F. M. S.....	2,367.00	

Now it will be seen at once that while Formosa got much the largest amount from the Foreign Mission scheme of our church it received the smallest from the W. F. M. S. And why? Simply because Dr. Mackay prefers his own method of carrying on his very successful mission and does not require lady missionaries, so that after the W. F. M. S., at his request, gave a few years ago \$3,000 to build the girl's school at Tamsui, it only remained for us to meet the yearly expenses of the school and the salaries of the native Bible women. In Formosa 2 ordained missionaries.

In India, to which the largest sum was given by the W. F. M. S., we had 11 lady missionaries (5 medical.) The outfit, travelling expenses, salaries and bungalows, boarding and day schools, teachers, etc., and for the medical work a hospital and dispensaries, are charges on the funds of the W. F. M. S. This explains the large sum. In India 6 ordained missionaries.

In the North West there are 13 Reserves and while the Government and the Foreign Mission Committee paid the salaries of the 7 ordained missionaries, the W. F. M. S. paid the salaries of the 19 helpers, i.e. teachers, matrons, interpreters, etc., as well as the necessary school buildings and furnishings. In the North West 7 ordained missionaries.

In Honan we have only one medical lady missionary and one trained nurse. In Honan 8 ordained missionaries.

It will be seen from the above statement that there is really no "important question" as to what we women can do to help, simply because Dr. Mackay himself says, "He has always got from the Foreign Mission Committee" all he asked for and he has also received from the W. F. M. S. the amount the F. M. Committee asked for that mission.

C. S. EWART,
Pres. W. F. M. S.

WHAT SUBSCRIBING TO A CREED SHOULD MEAN.

In last week's PRESBYTERIAN, "Presbyter" discusses "What is meant by subscribing to a Confession of Faith?"

He notices first, one extreme view of it. From that he expresses his dissent. He notices next the opposite one. From that, also, he expresses his dissent. Then, lastly, he notices the middle one. With it, he expresses his agreement.

I differ from him. I hold the second of the views above referred to, and I now proceed to defend it. I state it in "Presbyter's" own words. "As with a contract so with subscription, every article must be taken as binding." That, I maintain, is the only reasonable view of subscription to a creed. There should be no liberty in connection with one. Let me not be misrepresented. Let not words be put into my mouth which I have not uttered

and whose meaning is very different from that of those which I have used. I am as much opposed to persecution for conscience' sake, as any one is. What I mean is this. Have as few articles in your creed as you like, but make every one of those which you put into it, binding. One object of a creed is to show to the world what those who accept it, profess to believe. Well, what is the use of putting articles into a creed of which we have to say to the world: "O, these are not binding on us. We are at liberty to accept or reject them. Those who reject them are in just as good standing in our church as those who accept them?" It is only a downright farce. Have in a creed only those articles deemed absolutely necessary. Let all questions on which difference of opinion is allowed, be kept outside of it. Railway conductors are forbidden to take empty cars any further along a line than is needed. Well, what are articles in a creed on which variety of opinion is allowed, but useless lumber, as far as the creed is concerned?

Our Church has decided that her ministers may either accept, or laugh at what the Confession of Faith says about marriage with a deceased wife's sister. It ought, therefore, to be struck out. Keeping it in, only exposes us to the just ridicule of our opponents. God Himself says that He made the world in six days. If what the Confession says about the six days of creation is supposed to mean only six of our days, and difference of opinion on that point is allowed, then put it out. If, what the Confession says about the second coming of Christ is considered to be postmillennial doctrine, yet those who reject it have as good standing in the Church as those who accept it, then put it out. The Confession calls the Romish Church Antichrist. But if we must treat her as only an erring Christian Church, put it out.

If language means anything, the question put to a minister of our Church when he is inducted, treats every part of the Confession, save what relates to the civil magistrate, as binding. It is, with that exception, as comprehensive as the one relating to the Scriptures. The former is, "Do you believe the Westminster Confession of Faith (not merely some of it) to be founded on, and agreeable to the Word of God?" The latter is—"Do you believe the Scriptures of the Old and New Testaments (not merely a part of them) to be the Word of God, and the only infallible rule of faith and manners?"

I am diverted with the statement that the Church requires only a "general acceptance" of the Confession. Who is to mark out the boundaries of that expression? Is every minister to be his own land surveyor? Fancy a society whose members pledge themselves to drink intoxicating liquors only in "moderation." I have no doubt that in this instance, the term "moderation" would have far more India rubber than cast-iron in its composition.

T. FENWICK.
Woodbridge, Ont., March 28, 1894.

The reception given last Thursday evening by St. James Square congregation to their new pastor, the Rev. Louis H. Jordan, B.D., was a very pleasant affair. Principal Kirkland, of the Normal School, in the unavoidable absence of the Rev. Dr. Caven, Moderator of Session, presided in his usual happy manner. A letter of regret at his inability to attend owing to the pressure of his public duties, was received from Sir Oliver Mowat, who is a member of the church, and read by the chairman. Beside him on the platform were the Rev. D. B. Macdonald, Moderator of the Presbytery of Toronto, the Rev. H. Warden, D.D., of Montreal, and the Revs. Messrs. John Neil, B.A., of Toronto, and J. A. Brown, of Knox Church, Scarborough. A presentation of a Bible was made to the new pastor by Mr. Horatio Nelson, in the name of the congregation, and a silk gown and cassock on behalf of the ladies by Mrs. Ewart and Mrs. Teifer, accompanied with brief addresses to which Mr. Jordan replied in a very graceful and happy manner. Interesting addresses of welcome to Mr. Jordan, and of congratulation to the congregation were given by Rev. Mr. Neil, Rev. Dr. Warden and Rev. Mr. Macdonald, interspersed with suitable music by the choir. This part finished, refreshments provided by the ladies were served by a large number of active, bright young ladies and gentlemen and a most pleasant and sociable hour and a half were spent by the members and pastor in meeting and greeting each other. The meeting was largely attended, and altogether it formed a happy beginning to what all hope may be a long, happy and useful pastorate.

Christian Endeavor.

ENVY AND COVETOUSNESS—HOW TO CONQUER THEM.

BY REV. W. B. MOTAVINH, B.D., ST. GEORGE.

April 8.—I. John ii. 1-11, 15-17.

Envy and covetousness are two very common sins. The unbeliever and the believer alike may be guilty of them. Indeed there are few persons who are not more or less tainted with them. They are also very insidious sins, because they may be cherished by a person almost before he is aware that he is harboring them. If the Christian is not on his guard he may, like Asaph, be envious when he sees the prosperity of the wicked, and he may long to possess that which properly belongs to another (Ps. lxxiii. 3) These are not only insidious, but they are very grievous sins. How unseemly that the Christian should be envious of those who are more richly blessed than he! To be envious is to imply that God is unjust, partial, and that He knows not how to govern the universe. Since God has bestowed so many blessings upon even those who are most unworthy, surely they should not grieve because He blesses others in other ways! Covetousness is idolatry, and certainly no sin could be more heinous in the sight of God than idolatry. So great is this sin of covetousness that Christ took occasion to utter a special warning against it: "Take heed and beware of covetousness."

A worse feature still of these sins is that they lead to others. This is true of almost every sin, but it is specially true of these. If a man check not his envious propensities, he will try to devise some means whereby he can injure the reputation of the one whom he envies; and if he restrain not his covetous desires, the probability is that he will make an attempt to secure what he has set his heart upon. Achan first coveted, then took, the proscribed goods of Jericho. Elisha's servant coveted the present which Naaman brought for the prophet, and then he devised means to get possession of it, and thus was led on until he was guilty of a double falsehood. Jezebel coveted the vineyard which belonged to Naboth, and because she did not restrain her evil desires, she was led into forgery, hypocrisy, perjury and murder. Ananias and Sapphira coveted the goods which they should have laid at the feet of the apostles, and their desires, being unrestrained, led to wilful deception.

There can be no doubt that covetousness lies at the base of many of the robberies, falsehoods, perjuries and murders of the present day.

Another peculiarity of these sins is that they bring misery to those who indulge them. Who could be more wretched than Ahab was when he found that he could not have Naboth's vineyard? He lay upon his couch and acted like a spoiled child. One of the most unhappy women in England in her day was Sarah Duchess, of Marlborough, and yet she was the wealthiest woman in the land. The cause of her misery is not hard to find. The story is told in two words: envy, covetousness.

How can these sins be conquered? The most effective method, and perhaps, indeed, the only one, is to cultivate faith in God and to get the heart full of His love. When we trust Him as we ought, we shall realize that He will never leave us nor forsake us; that He will order our lives in the way that is best for us; that He will bestow upon us those things that are for our temporal and eternal good. When we get our hearts filled with His love, these evil passions must take their flight. It is not necessary to drive out the darkness, for if the light be brought in the darkness must disappear.

But while this is true, there are other things which may help in attaining the end we have in view. We may, for example, profitably dwell upon the truth that the world is passing away and that our differences in respect of worldly things will soon be forgotten in the grave. So far as this world is concerned we shall soon be all on a common level. It might help to make us more contented and better satisfied if we sometimes conned the words of the poet:—

"Their hatred and their love is lost,
Their envy buried in the dust."

Pastor and People.

THE EVE OF THE SABBATH.

"That day was the preparation and the Sabbath drew on."—Luke xxiii 54.

O Day of preparation
Before each Sabbath given ;
O hours of expectation,
The vestibule of heaven ;
O time of sweet refreshing,
Of feeding on the Word,
The harbinger of blessing,
The handmaid of the Lord !
O Haven, calm and restful,
After a week of care ;
O Rest, of peace suggestful,
Which angels with us share ;
O Ark of God's own making,
Pavilion where we hie,
And see the darkness breaking,
And hear the harps on high !

We wait the full perfection,
The dawning of the day
That saw Thy resurrection,
And Death robbed of his prey ;
That changed our fears to gladness,
Hope to fruition bright .
Made faith forget its sadness,
As day forgets the night.

We hear, far down the ages,
The tender, sweet refrain,
Of prophets, martyrs, sages,
Who followed in Thy train,
Of whom earth was not worthy,
Whose heirs we fain would be.
Entering into their labors,
Sharing their victory !

Like them we come confessing,
Our soul unrest and grief,
Our sins, our oft transgressing,
In ways beyond belief ;
And yet through all we love Thee !
" Thy Kingdom Come ! " we pray ;
Lord, make our life-work wholly
A preparation-day.

Then joy shall come with morning,
Bringing its sheaves of praise ;
And holiness, adorning
They hallowed day of days ;
And prayers that never falter,
And songs that never cease,
Shall make Thy love their altar,
And crown Thy day with peace.

—J. B. Greenwood.

REGENERATED HOMES.

It is now fully thirty years since one of the best and ablest women of England wrote a book entitled, "Ragged Homes and How to Mend Them." The rags to be mended, or rather the evils to be removed, were of various sorts. Broken glass and broken plaster were not the worst of them, ignorance, sullenness, quarrelsome tempers, habits of gossiping and evil speaking, indolence, love of drink and all the usual cousins and concomitants of such habits were far harder to deal with. But the lady was a wonderfully skilful mender, and many of the homes to which she applied her hand were so wonderfully transformed that no one would have known them. And she got such a wide fame as a home-mender, that people came to her from all quarters and asked, "How did you do it? Do give us your recipes, for we have at our own door a vast amount of similar work that perplexes and even baffles us."

The lady was Mrs. Mary Bayly, of London, who is still alive at an advanced age, but through ill health, almost entirely confined to her couch. Her husband was a sailor, the late Captain George Bayly, an "elder brother" of the Trinity House. They were like-minded Christian people, kindly, warm-hearted, deeply touched with the love of Christ, and eager to reflect on the homes of the miserable the sunshine that had been poured on their own hearts. The writer of this paper had the great pleasure of being acquainted with them for many years, and still numbers Mrs. Bayly among his particular friends; and with a warm personal affection for herself he combines great respect for the common-sense and Christian wisdom which have always marked her work as a philanthropist.

The scene of her labors as a home-mender was a miserable district called the Potteries, in the aristocratic suburb of Kensington, in the west of London. In recent years the place has been swept away; it was a strange eyesore in such a situation, but a generation back London here and there presented extraordinary combination of grandeur and degradation in contact with each other. The chief industry of the place was pig feeding, and the whole locality might fitly be called a pigsty. The inhabitants were little above the

animals they fed. They were ignorant, dirty, ragged and drunken. Most ladies would have despaired of such a neighborhood, and turned from it with disgust. Not so with Mrs. Bayly. She had full confidence in the regenerating power of the Gospel of Christ, and laid great stress on texts like this: "Such were some of you, but ye are washed, ye are justified, ye are sanctified in the name of the Lord Jesus, and by the Spirit of our God."

In grappling with her work, the one desire that filled Mrs. Bayly's mind was the regeneration, physical and moral, of the people's homes. All through her life she has been burdened with the feeling that through the mismanagement and the absence of the Christian spirit, innumerable homes that ought to be abodes of sunshine and happiness, and nurseries of useful Christian lives, are turned into dens of disorder and discontent, and send out unhappy beings into the world to become in due time parents, and propagate the mischief and the misery in which they have themselves been brought up. And the one aim of her life has been to make home a sanctuary of love and peace, and to provide for the upbringing of the children in an atmosphere of cheerfulness, contentment and joy.

Accordingly, her first step in dealing with the Potteries was to establish a mothers' meeting. But it was deemed not enough to open a hall with a comfortable fire, sing a hymn or two, and either give a suitable address to the mothers, or get a clergyman or missionary to speak to them. All the resources of Christian tact and wisdom were employed to gain the confidence of the mothers, to make the meeting a real attraction to them, to let them see what their homes too often were, and what they might become, to awaken and strengthen all motherly and womanly feelings in their breasts, to reveal to them the faults that ruined their homes, and the method by which they might be regenerated. It needs hardly to be said that Mrs. Bayly expected little good to come from anything short of the power of Christ working in the hearts of the mothers, and generating that love and respect for husband and children which would make them patient, gentle, and affectionate. Mrs. Bayly was much occupied with her own family affairs, and other duties, but the help of a devoted Bible woman and an excellent city missionary was of the greatest benefit. Besides the ordinary appliances of a mission, a Workman's Hall was erected, which proved an invaluable means of good. It was, we believe, the first of the kind, but it was followed by many more. While it remained it was carried on with great life and spirit, a contrast to many such institutions which from want of tact and energy on the part of the conductors, have an air of languor that shows how little good they do. Of course abstinence was one of the greatest features of the movement, and the Hall was the great centre of operations. Upwards of nine hundred signed the pledge, and of these two-thirds kept it. With regard to the money aspect of the abstinence question, taking only four hundred as the number of rigid teetotalers, and ten shillings (two dollars and a half) as the average spent of each one on drink, the saving effected was £200 (\$1,000) a week, or in one year £10,000 (\$50,000). Out of this saving, the tailors, drapers, butchers and bakers of the neighborhood profited abundantly, and a wonderful transformation became apparent on every side.

In answer to the request of her friends to tell them "how to do it," Mrs. Bayly many years ago published her book "Ragged Homes and How to Mend Them." The present writer remembers well her visit to Edinburgh in 1863, and her introduction to Dr. Guthrie. It needs not to be said that the author of "Ragged Homes," and "A Plea for Ragged Schools" drew most cordially to each other and became life-long friends.

Thirty years have done much, but they have not abolished ragged homes. No, not nearly. Home wisdom is still deplorably lacking, and home misery is the result. And this is not confined to one class of society. Mrs. Bayly has seen ragged homes under noble roofs and lordly surroundings. No more striking case of this could be found than that of the first of recent philanthropists—the late Earl of Shaftesbury. Neglected at home and brought up in the coldest and most love-

less atmosphere, he seemed never to know that joyousness of heart which is the natural heritage of children. He used to say that at school as the holidays drew near he was miserable because he was going home, and as they drew to a close he was miserable because he was going back to school. Rich mothers living in pleasure, if they don't make ragged homes in the common sense of the word, make them very ragged morally, and may well tremble to think what answer they shall give at last to the question, Was it not your duty to make home happy to your children?

The subject being still vitally important Mrs. Bayly, with the help of her daughter, has written another book presenting briefly the results of her more mature experience, under the title, "Home Weal and Home Woe." (London: Nisbet & Co.) It is full of the fruits of mature wisdom, but in a few lines at the end of a paper we find it absolutely impossible to convey any adequate idea of its contents. We limit ourselves to a single incident, as showing the combination of faithfulness and kindness with which she worked. One evening at a temperance meeting, missing a mother who was in the habit of going out to work, she asked, "Does any one know if Mrs. D—— will be here to-night?" A woman replied, "O no, she had one of her children burnt to-day."

"How unfortunate," exclaimed another, "this is the second she has had burnt." "Don't say 'unfortunate,'" struck in Mrs. Bayly; "it was a wicked and a cruel thing, and a great sin in the sight of God to leave a child where it could set itself on fire. The cries of that little sufferer have gone up into the ears of the Lord God of Sabaoth." Herself at a white heat, she pled for little children as she had never done, and the meeting was set on fire. Not a stitch of work was done that night; all ordinary ways of proceeding went to the winds. The Spirit of God moved in the meeting, convincing the mothers of sin in neglecting their children. They knelt down weeping and praying. They said they could not go on as they had been doing; but if their husbands brought them so little what could they do? Mrs. Bayly gave them suitable counsel, but asked them to call on her one by one during the week. Many a sad case was spread before her. One who came thus told her in her absence one of her little boys had wandered out and got so wet and chilled that he contracted an illness which ended in hip disease, making him a cripple for life. At the meeting this poor woman had been terribly overcome. Going home she had told her husband all about it, and the man was as distressed as the woman. They tried to do better, but the remembrance of the past could not be wiped out. Not long after the father died, and his mourning cry "Poor, poor Johnnie!" showed that to the last he was agonized on account of his thoughtless cruelty.

Drink was the great manufacturer of these ragged homes. And drink involved drink sellers. As the people became teetotalers the drink traffic suffered. Some of the publicans had to give up simply for want of custom. One of these landlords, observing that the people had quitted company with drink, did the same. He took to a legitimate business, which prospered. Many years afterward he was asked how he was getting on. "O," he said, "we get on steady; we have enough for all our wants, and more, thank God. My wife is a good business woman, and we are never ashamed of what we are doing now. Our children are all growing up respectable, what they would have had little chance of doing if we had stayed at the public-house. The Hall did a deal of good, but it never did a better stroke than when it turned my wife and children out of that public-house. My wife and me are often saying it is the best thing that ever happened to us in all our lives."

Bravo, publican of the Potteries! Many a publican and publican's wife agree with you in their secret hearts, but they have not the courage to follow their convictions, and it is terrible to think of the alternative—carrying others and drifting themselves to misery and ruin.—By W. G. Blaikie, D.D., in Chicago Standard.

Avarice is always poor, but poor by its own fault.—Johnson.

SHORT AND LONG SERMONS.

There are fifteen-minute sermons which are long; that is, tedious and long in proportion to their breadth, and thickness, and substance. There are also sermons which extend for an hour or more, and are then pronounced too short. He who speaks steadily from year to year to one congregation can begin a subject one Sunday and finish it the next; but he who is "ready to depart on the morrow," as was Paul, may find it needful to talk "a great while."

The tendencies of our times are to reduce the sermon; and many sermons ought to be reduced, unless the preachers have something to say; but we have seen a printed programme which had seventeen different items, including six or eight hymns, anthems, voluntaries, etc. Of course there was no time to expound the Word of God. The sermon must be limited to about half an hour, and the time must be occupied in singing old hymns which everybody knew, and had sung a hundred times, and in going through a musical performance which might have been a sacred concert, if it had only been a little more sacred.

There are many subjects which can be presented in thirty minutes, some which can be presented in three minutes, in five minutes, or in ten; and there are many men who can make a creditable speech of five, ten, or twenty minutes length: they can tell a pleasant story, utter a few compliments, throw off a few witty scintillations, and their talk will answer the little boy's idea of a sermon, the object of which was "to give the singers a rest;" but you might as well expect an albatross to spread its wings in a hen-coop, or an American eagle to fly in a canary's cage, as to expect a man, discoursing on a weighty subject, and dealing with themes of grandeur and importance, to reason out of the Scriptures, convince, reprove, rebuke, and exhort, and produce an impression which the hearers will carry to the latest hour of life, when hampered by twenty or thirty minute regulations, and jammed in between the quartettes, solos, interludes, preludes, postludes, and heaven knows what else, which find their place on the programme of a fashionable modern church. No wonder that a congregation hearing a man speak under such circumstances cannot understand nor appreciate what is said. One might as well undertake to teach English grammar in three five-minute lessons, as to undertake to present the great themes of divine revelation in a period of time so utterly inadequate.

But this style of sermon doubtless suits some who never read anything deeper or longer than a newspaper story or a magazine article; who do not love God; who do not search the Scriptures; who do not know the truth; but who cultivate a flabby, formal, mechanical sort of religion, which is hired and paid for, goes by machinery, starts and stops upon the minute, and has no grasp upon the heart, the intellect or the conscience. Doubtless there are men to whom all these methods are welcome. Short sermons, the shorter the better, please a certain class, who would be better pleased with no sermon at all, provided they could have the concert and other accessories thrown in. But the gospel must be preached in other ways, if it is to be the power of God unto salvation; and there must be time for the reverent reading and expounding of the Word of God, if that word is not to return void, but to accomplish that whereunto it is sent.—The Armory.

Rev. Dr. Thomas. There is an inexhaustiveness about the Bible that is wonderful. Generation after generation comes and goes, and they all draw their comfort from it; yet it is ever full. The wiser the world becomes the loftier the old book looms up above the wisdom of the world. It has been the inspiration of the grandest achievements of the age. It is incomparable in its unity. It took 1,500 years to write it, yet one thought runs through the whole. It begins with the creation and ends with "the new heavens and the new earth." The builders of the book evidently all worked under one master's mind.

Principal Fairbairn has received the degree of LL.D. from Aberdeen University.

Missionary World.

MEETING OF EXECUTIVE OF FOREIGN MISSION COMMITTEE.

BY REV. R. P. MACKAY, D.D.

At a meeting of council held in Mhow, a Building Committee was appointed for the whole field. They are determined to reduce the cost of building to the lowest possible point consistent with the interests of the cause. As the work extends new buildings are necessary and yet the need for more laborers is so great that they grudge any expenditures that reduce their chances of getting more men.

Mr. Russell's sickness was largely due to the location of his bungalow, and it was the only one he could rent. The difficulty of renting has increased owing to an increase in the number of troops in the city and the officers always get the first chance. Mr. Russell ought to have a new bungalow.

The work amongst the Mangs at Indore still goes on, they need very much to have their college hall completed.

The work in Formosa progresses favorably. Mr. and Mrs. Gauld are very happy in the work and Mr. Gauld cannot express too strongly his admiration for some of the native preachers, especially A Hoa. The work amongst the Chinese in British Columbia is extending. The churches are taking a hold of the work at New Westminster, Vancouver, Nelson, Huron Mines, Wellington and Nanaimo. In Victoria, for some time, Mr. Winchester and Mr. Coleman conducted Sunday services in the Chinese theatre in the heart of Chinatown and had very large audiences. They are not able, however, to get an audience of any considerable size in their own hall because it is outside of Chinatown. They need a new building there very badly. Mr. Swartout is at work at Alberni and has both hands full learning an unwritten language, dispensing medicines, following wandering tribes, looking after schools, etc. Mr. Swartout has already proved himself to be possessed of more than ordinary energy and he will need it all. Miss Johnston and Miss Minnes held the fort splendidly ever since Mr. McDonald retired. We are glad for their sakes that Mr. Swartout has arrived.

Letters from Honan are all hopeful. At different points there are new enquirers and always they who are turning their faces towards the light have to endure persecution. The only thing that disheartens is the malaria. The natives themselves are a prey to it even more frequently than the missionaries. Mr. MacLennan arrived at Shanghai on the 12th of Feb. and will probably have joined the missionaries by this time. How gladly they welcome a new comer! It is likely after all that Mrs. Goforth will come home this next summer. She is very unwilling to leave the work and determined not to come, but then the doctors all say that her child Paul's life depends on it, so she will probably come. The work is so great and the labourers so few that they do not like to come away, even home.

A gentleman at Thedford who recently died, left a legacy of \$200 for Dr. G. L. Mackay. It was distinctly stated by the executors that it was not for the mission but for himself, absolutely at his own control. Dr. Mackay, however, wrote asking them to send the money to Dr. Reid for the Foreign Mission Funds.

The funds so far are coming in very slowly, far more slowly for Foreign Missions than for any of the other funds. Congregations in many cases are doing nothing for Foreign Missions, depending entirely on the W. F. M. S., and yet the W. F. M. S. are but a very small fraction of the membership of the church. All the rest are satisfied to do nothing. The money raised by the W. F. M. S. is all applied to work amongst women and children. Do the men not need the gospel too? What is to become of the churches and schools and evangelistic work? And what will the Lord say, who provided the remedy, if we turn our gifts into home channels where churches and Bibles are so plentiful and neglect the millions who have no Bible and never heard of Christ? Surely an awakening is needed.

A very earnest appeal to all the churches to make a special effort during the last years of this century has been issued by a Confer-

ence of committees recently held in New York. The executive ordered 1,000 copies for distribution. It is just about the length that will make it a suitable sermon and it is hoped will be read in every pulpit in the land.

INDORE MISSIONARY COLLEGE.

OUR HINDU BOY'S LETTER.

The following extracts are from a letter written to our Sabbath School by Shripat Narayan, the boy we are maintaining in the Boys' Home:

"My Dear Friends in Brucefield,—Through the grace of our Lord Jesus Christ I am able to send my salaam to you. I was by caste a Brahmin. . . . All our family are cultivators of the soil, but as land proprietors. . . . My big brother is called Basist Narayan, and he did the work of clerk and record keeper in the court house, but he went to Bombay. From there he came to Indore, and there became a Christian, sending word to us at home.

"At that time mother, father, and the rest of us cried much and became very sad. . . . After some years he came home, when our caste people raised a great row and tried to hinder him. At that time my brother returned to Indore, but he left in our house a copy of the gospel, and a book called 'Ram Tried.' I went to another place for some work in the court house the same way Basist left home. When I returned home again I found Narayan had gone, and I cried much, for I loved him much, so I began to read the books he left behind, but I did not fully understand them. When my brother returned a second time, when he was coming to Indore from the theological school I cried much, and so he said to me, 'Don't cry; when you wish, come to me.' I therefore, after a few days secretly left my home and came to my brother. That is three years ago almost. After some days I got a situation here in the State.

"I continued to read the gospel my brother gave me, and my brother took me to the church and tried to explain to me Christianity.

"One day, on the preaching of our missionary, I felt in my heart and believed that Jesus Christ was our true Saviour, but I still felt it hard to leave my father and mother, and also my caste, so I tried to secretly live as a Christian, but one day Mr. Wilkie spoke so strongly of confessing Christ, and that Christ would not confess us before God, that I feared and determined that whatever would come I would follow Christ and be baptized openly. I was therefore baptized after further conversation with Mr. Wilkie. . . . Kindly pray for me that I may get such grace and strength as will enable me to bring before others the glory of Jesus Christ.

"Your young Christian brother,
"SHRIPAT NARAYEN."

I give this touching letter especially for the use of Sunday School teachers. To any teacher applying for it I shall gladly send a photograph of the boy and a line or two of the original letter written in Hindi. These, along with the letter read to the class, will wonderfully stir a healthy interest in the young hearts. After being shown, it would be well to return them, as my supply, though considerable, is not unlimited.

The Boys' Home in connection with the Indore College is for the special training of those Christian boys, that they may become thorough Christians and intelligent workers.

ANNA ROSS.

Brucefield, Ont., March 13th, 1894.

A public meeting under the auspices of the Woman's Foreign Mission Society was held in Glasgow recently—Mrs. Lindsay presiding. There were now, she said, five lady medical missionaries, two being daughters of Glasgow ministers. Addresses were given by Miss Small, of Poona, who deprecated the number of baptisms in India being made a criterion of success, and expressed her pain at seeing the attention we are giving at home to politics; by Miss Rainy, who wants for the society more than the blessing usually offered; and by Mrs. Stewart of Lovedale, who spoke of the work there.

Fourteen women known as "the Gray Ladies of London" have dedicated their lives to working among the poor of Blackheath. The population of this district amounts to over 70,000, and the gray ladies, so called from the habit they wear, visit the sick and try to educate the well. They have one day a week for rest, but with that exception devote themselves entirely to the people around them.

Rev. J. C. Macphail, of Pitrig, Edinburgh, is about to receive the degree of D.D. from Edinburgh University.

PULPIT, PRESS AND PLATFORM.

Sir James Grant: Not only was the Earl of Aberdeen eminently fitted for the discharge of his duties as Viceroy, by his natural abilities, but also by reason of his knowledge of the country gained during his former residence in Canada.

Cumberland Presbyterian: Not to get helped, but to help is the chief motive and desire of every true disciple. "What wilt thou have me to do," not "What reward shall I have?" should be our first and ever the uppermost question.

Laurier: Lord Aberdeen entered on his regime at Dublin Castle amidst the distrust of the Irish people, and after a few months sojourn he departed carrying with him the love and affection of those people who at first regarded him with distrust.

Cumberland Presbyterian: The kingdom of heaven is larger than any one organization, sacred or secular. Even the pope would probably admit that there are some loyal subjects of Christ, if not some legitimate ecclesiastical authority, in the Greek church, or even in the Church of England.

Christian Guardian: Without discrediting what is being done by Sunday-schools and young people's societies, there is need for a profounder conviction of the importance of the instruction of the young, and a more general practical recognition of their claims in the conduct of the religious services. They should have a larger share of the instruction of the pulpit.

Canadian Churchman: Pulpit exchange has become such a favorite and popular exercise of fraternal feeling on the part of the ordinary Protestant denominations, that the exclusiveness of the church is thrown into high relief. In the U. S. they have been questioning the Bishops about it. They agree that this "exchange" does not promote reunion one bit.

Rev. Alex. Whyte, D.D.: When a half-converted, half-subdued, half-saved sinner gets himself called to the sacred ministry his office will either greatly hasten on his salvation, or else it will greatly hinder and endanger it. He will either stoop down every day to deeper and ever deeper depths of humility, or he will tower up in pride of office and in pride of heart past all hope of humility, and thus of salvation.

Rev. Secretary McConnell: The colored Baptists are doing exceptionally well. In every town they are the first to take to the field. I can point to a town where, after building their own church, the colored brethren took up a collection to help their white brethren build theirs. Think of it! In New Orleans we have three feeble churches in a white population of 200,000, while our colored brethren have fifty-seven churches among the 60,000 colored people of that city.

Kate Lindsay, M.D.: The temperance cause needs women of mature experience and ripened intellect. Every town in the land affords a field of labor of this kind, and the younger women need leaders who are wise and motherly. What is true of the temperance cause is also true of church work, where "mothers in Israel" can perform holy offices of ministration to those whose feet are newly turned into paths of righteousness, and also in guiding and encouraging the young.

Rev. Hugh Price Hughes: Women had no share in the wrongs and cruelties which ultimately broke His heart. He alone of all great Oriental teachers denounced and abolished forever polygamy, which under all circumstances must be the degradation of women. He introduced into marriage its tenderness and its sacredness, and, in so doing, created, for the first time in human history, a true home. It is only so far as the influence of Christ extends that woman receives, either from her husband, or from her children, the respect and reverence and therefore the real affection, to which she is entitled.

Teacher and Scholar.

April 15 1894.] JOSEPH SOLD INTO EGYPT Gen. xxviii. 13-36.

GOLDEN TEXT.—Ye thought evil against me, but God meant it unto good.

Cherished envy usually finds or makes an occasion for expressing itself. Jacob was still living at Hebron, but his sons had gone with the flocks to the pastures at Shechem. Perhaps anxiety on account of their recent feud with the Shechemites led him to send Joseph for the purpose of enquiring after their welfare. Meanwhile, however, they had left the place. Joseph was directed to Dothan, whose name means "two wells;" this was about twelve miles further to the north-east, rich pasture lands stretched out northward. The sight of Joseph put into the mind of his brothers the idea of slaying him. Reuben, though seeming to fall in with their purpose, sought to save him by proposing that he should be put into an empty pit, his intention being afterwards to deliver him.

I. The Plotted Murder.—Reuben's suggestion, as they understood it, fell in with the hatred of the rest. It saved them the unpleasantness of having their hands actually imbrued in his blood. Their intention was not less criminal than before, and the proposal could not well have to commend it any thought in their minds that thus they would be less blameworthy. It was rather a refinement of cruelty to prolong the agonized despair of the young life, until hunger, thirst and exposure had done their work. As Joseph came up the brothers at once put the plan into practice. The coat, whose very appearance inflamed their anger, was stripped off, and was afterwards used to suggest their plausible account. Callously stopping their ears against their brother's anguished entreaty, ch. xlii. 21, "They lowered him into one of the empty cisterns near by." These ancient tanks for storing water, which are still common, were regularly built and plastered, so narrow at the mouth that a single stone served to cover them, but widening in their descent. Escape from them was impossible. Joseph was left there to confront the most appalling of deaths. The crime was aggravated by its deliberateness. It was no unpremeditated act of suddenly aroused passion, but one which they had not shrunk from talking over with one another. Then there was the heartlessness with which, undisturbed by Joseph's cries, they sat down to eat, perhaps the very delicacies which he had brought them, Amos vi. 6.

II. The Sale of Joseph.—The plain of Dothan was on the track of what is still the great caravan route from Gilead, across Beisan on the Jordan to Egypt. The universal practice of embalming in Egypt made that country a market for all kinds of spices, such as those with which the trading company now seen approaching was laden. The spicery is probably the gum of the tragacanth, a plant which is abundantly represented in Palestine. The balm (R. V. margin mastic) seems to be the gum of the balsam tree, common both east and west of the Jordan, used for healing wounds, Jer. viii. 22; xiv. 11; li. 8. The myrrh (not the usual word so rendered) is the gum of the rock rose, of which several species occur in Palestine. It has a strong fragrant smell, and was formerly used as a medicine. The company here called Ishmaelites (R. V.) are also called Midianites and Medanites (v. 36) and were, like Ishmael, descendants of Abraham (ch. xxv. 2). Possibly while Ishmaelites owned the caravan, it was made up for the most part of the others, or the term Ishmaelite as a geographical or professional name may have comprehended the others. Their approach suggested to Judah another mode of disposing of Joseph. His proposal appealed to the cupidity of the others, and while it would rid them of Joseph might enable them to save their consciences with the thought that this was merciful dealing in comparison with the murder at first determined on. The bargain was struck for twenty shekels of silver, worth nearly thirteen dollars, the price in later times of a male slave under twenty, Lev. xxvii. 5 (see Ex. xxi. 32). Reuben, absent at the time, on returning to the pit rent his clothes in impotent grief. A sense of responsibility as the first-born, was probably mingled with tender feeling for his younger brother and unhappy father, but a courageous stand at the first might have prevented the first thoughts of the others from maturing into a definite purpose.

III. The Grief of Jacob.—The cruel mode taken to suggest to Jacob Joseph's fate, while fitted to intensify his grief, marked the want of delicate feeling in these sons. To Jacob the sight was overwhelming. He at once drew the inference they wished him to draw. He rent his clothes, the Oriental expression of vivid emotions of sorrow, and put on sackcloth, a coarse, rough garment, worn as a sign of the deepest mourning. Vainly his sons and daughters offered him a comfort, which on the part of the former was only hypocritical. To him it seemed that life now held only grief, until he would go down to the grave (Satan) that is, the habitation of the spirits of the dead. Thus again Jacob is made to suffer from that same deceit which he had practised on his father.

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The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, APRIL 4TH, 1894.

SIR JOHN THOMPSON declined to give any pledges to the prohibitionists who waited upon him last week. Perhaps the honourable gentleman would like to see how the Premier who has promised a prohibitory law fares at the polls before committing himself.

WHETHER the plums will go to the High Church, or the Low Church, or the Broad Church is the question that exercises the Episcopalians in England just now. Rosebery's theology has no colour. There is a terrible possibility that he may give a share of the plums to the sporting parson.

SPURGEON is credited with having said that a large congregation is like a large steamer on any part of which the captain can walk briskly, without disturbing the equilibrium, but a very small congregation is like a small boat in the centre of which the rower must sit quietly with his hair parted evenly in the middle or the thing might upset. There is a good deal of truth in the illustration. To what department of theological education does learning to part the hair in the middle belong. A young pastor who has to part his hair in the middle in order to preserve the peace in his flock should be trained by somebody.

MONEY, money, money all the time, says somebody who thinks that the preachers and others who are trying to avoid deficits in the schemes at the close of this month are too zealous. Well, that is scarcely so. No preacher nor any other church worker that we know of is crying money all the time. But supposing they were. Is there any day on which we do not receive innumerable blessings? Any day on which we do not enjoy inestimable privileges? If there is any such day let that be a day on which nothing is said about giving. We receive every day, and therefore, there is no impropriety in talking every day about giving. As a matter of fact, many days of each year pass without seeing anything done in the way of giving to show our gratitude to Him who gives us so much.

THE *Christian Work* has this to add on the school question:

We beg to advise our valued contemporary the *Canada Presbyterian* that in suggesting that Canada would do well to take up with "the American idea" as concerning the public schools, we did so with the conviction that such a course would eliminate all occasion for friction and trouble arising out of religious feeling—that was all.

Judging from what we read in the *Christian Work* and other excellent journals from the other side of the line, we should say that the "American idea" has signally failed in eliminating "friction and trouble" from the American school system. Whether there is any "occasion" for them or not,

the friction and trouble are just as manifest in the system worked according to the "American idea" as in ours.

THE *Interior* advises ministers who preach in vacancies to give the people strong meat:

Vacant churches which hear a succession of candidates, rejecting them as they come, are endangering their appetites. They pick over the victuals set before them and push the plate back. What such a church needs is a tonic of burdock and boneset, or of tansy bitters and exercise. We advise ministers who get a chance at such churches not to give them any sermonic bouquets and confectious. Give them a section of the Prophet Elijah out of the Old Testament, and of the Apostle Peter out of the New. Give them Mosaic and Petrine Hail Columba.

No doubt that is just the kind of sermonic victuals most vacancies need, but the candidate who supplied the need would have a slim chance of getting a call. A few earnest souls who kept up the tone of their piety in spite of a long vacancy might vote for him, but the crowd would go in for the man of "bouquets and confectious."

THE more the MacWherrell case is examined the more unsatisfactory the verdict appears. If MacWherrell was guilty, as charged by the Crown, the man in the dock with him was guilty of being an accessory after the fact. The jury find one prisoner guilty and the other innocent, thus showing that they themselves did not accept the theory of the Crown in regard to the murder. The Crown contended that there were two men at the killing, two in the cutter a short distance from the murdered man's house, and two in the cutter when it reached Toronto the same evening. The jury by their verdict say there was one, thus knocking the bottom clean out of the theory of the Crown, but at the same time consigning one of the prisoners to the gallows. The whole case so bristles with contradictions and improbabilities, if not impossibilities, that the verdict should be set aside at once and further enquiry made. MacWherrell may be a bad young man, but it will never do to hang even men of his stamp merely to show that the detectives did their work cleverly. Their business depends on getting convictions, and of course they wish to convict as many people as possible. It is not very long since the same detective put a respectable man on trial for the murder of his own daughter. It is needless to say the man was innocent.

THE HOME MISSION COMMITTEE MEETING.

THIS important committee of our church met last week, Rev. Dr. Cochrane, Convener, presiding, and Rev. R. H. Warden, D.D., filling his post as secretary. Its first business was the sad duty of expressing condolence with an active and valued member of the committee, the Rev. D. J. Macdonnell, at the bereavement which himself and family have sustained through the death of Mrs. Macdonnell.

Rev. Dr. Cochrane then stated to the committee that the condition of the Home Mission and Augmentation Funds was such that, unless there were very large contributions made in the next few days, there would be a considerable deficit in both, which would leave the missionaries short of their full amounts.

The committee proceeded with the consideration of grants in aid of Home Mission and of augmented congregations for the half year ending March 31st, 1894, and made apportionments for the former to the amount of \$21,000, and of \$12,000 for the latter. The serious financial state of the funds, however, may be learned by our readers, and ought to be laid to heart by the statement of the convener, that an estimate based upon the sums received by the treasurer up to date shows that in order to enable the committee to meet all its liabilities, and close the year free from debt, \$9,000 will yet be required for Home Missions and \$7,000 for augmentation.

How carefully the funds of the church are looked after and husbanded by this committee may be gathered by the statement that on the second day a large amount of time was taken up in discussing matters connected with the re-arrangement of certain congregations in the Presbyteries of Huron and Maitland. The executive of the committee at its meeting in October had declined to make grants to certain congregations in these Presbyteries, because there appeared to be then an opportunity of re-arranging the fields in them so as to save the

funds of the church without impairing their efficient working. This had not been done, and while the action of the executive was unanimously approved, the following resolution was adopted: "That this committee record its great disappointment that the fields in question in the Presbyteries of Huron and Maitland were not re-arranged when a favorable opportunity offered itself, thus saving a large amount of the church funds, that such re-arrangement of fields should yet be effected, and, with this end in view, a deputation from the committee be appointed to visit the Presbyteries and such of the congregations as may be found expedient, to report to the committee in June next, that meantime no grants be made for the ensuing year to Leeburr, Bayfield Road and Bethany, Dungannon and Port Albert, but that the claims for the past half year be paid." The committee appointed were Rev. Dr. Laing, and Messrs. Cockburn, Ratcliffe and Penman. In accordance with this resolution the sum of \$407.33 was voted for the augmented congregations in the Huron Presbytery for the last year.

It was agreed that the payment of augmented claims for the last six months be delayed till the end of April, in the hope that there may then be sufficient funds to pay in full; otherwise they will be reduced in the same proportion as last year. The claims for missions for the last six months, it is hoped, will be paid forthwith.

Dr. Reid addressed the committee in regard to the state of the funds at the present date, and the number of congregations that had as yet sent no contributions to either the Home Mission or Augmentation Funds. He also referred to the large amount for interest on borrowed money spent in carrying on the work of the committee, which might be greatly lessened if congregations sent in their contributions at an earlier date.

The convener, after consulting with certain members of the committee had appointed the Rev. C. W. Gordon, formerly of Banff, N. W. T., to visit Britain, the Colonial Committees of the various churches there and other courts as well as congregations in the interest of our Home Missions. Mr. Gordon's visit has been very successful and the result so far as reported, in a recent letter received from him, was that some 30 congregations had promised grants in aid of North-west work, to the amount of \$250 each, for a period of from three to five years. The students' societies also of the Free Church and U. P. Churches are taking up the matter in a practical manner, both as regards assistance with men and money. The committee heartily endorsed the convener's action and by way of expressing its gratification at the success of Mr. Gordon's mission, passed the following resolution:—"That the thanks of the Home Mission Committee are due, and are hereby tendered, to Mr. David Arnot, Mr. D. R. Drummond and Rev. C. W. Gordon, for the great service rendered by them in presenting the claims of the Canadian North-west Manitoba and British Columbia, to the students of the U. P. Hall, Edinburgh, as a mission field, and for their success in securing the adoption of the Canadian North-west as the mission which these students are to advocate in Scotland, and aid by their contributions during the year 1894. It is also hereby agreed to record satisfaction with the action of the students of the U. P. Hall, Edinburgh, in adopting the Canadian North-west, Manitoba and British Columbia as the mission to which they are to extend their aid in 1894-95."

It was agreed that on Mr. Gordon's return from Britain the convener should interview him in regard to his taking charge of the correspondence between the congregations in Scotland and Ireland and the missionaries in the North-west who are aided by the former.

The committee, after making apportionments to mission stations in the various Presbyteries for services during the next half year amounting to upwards of \$2,000 in the aggregate, and to augmented congregations for the year of upwards of \$22,000, adjourned at 10 p.m. on the second day of its sittings to meet again at 9 the next morning for the appointment of missionaries for the field for the coming summer. Of these well-nigh two hundred were appointed to the various Presbyteries. If we add to these the large number of students sent to fields worked entirely by their college missionary societies we may obtain some idea of the immense amount of work required to overtake the needs of our Home Mission field and what a vast deal of earnest work will be done in it during the next six months.

An interesting and suggestive item in the committee's apportionments was an amount voted for

exploration and supplying Gospel ordinances among certain colonies of Danes, Swedes and Scandinavians in the Regina Presbytery. The committee has already missions among the Germans, Icelanders, Hungarians, Norwegians, Crofters, and also the Mormon settlement in the North-west.

Let prayer go up unceasingly to God for His blessing upon this great, shall we say right arm of our church's service? and upon all His servants engaged in it, that their labors may redound to His glory in the salvation of many souls in the upbuilding and extending of His kingdom, so that the wilderness and the solitary place shall be glad for them and the desert rejoice and blossom as the rose.

FRENCH EVANGELIZATION.

THE circular which appears in another column, calling attention to this work, ought to receive, and we hope it will receive, the most earnest consideration of the whole church. The field in which, and the circumstances under which this work has been carried on have been beset with the most formidable difficulties. To the natural aversion of the human heart to that which is good, there has been added minds and souls blinded and enslaved by a system of false doctrine, and in many respects of vain, misleading, formal worship. It has had also to contend against all the weapons and forces that a thoroughly disciplined and determined Romanism fighting for its life could bring to bear against it. In spite of these difficulties the work of French Evangelization in the hands of our church under the blessing of God has made constant, if sometimes apparently as was to be expected, but slow progress. It has branched out in various directions until it has become a great and ever-growing work. What labour has been spent upon it? What gifts have been bestowed upon it, of money and talents? How many prayers have been offered up for it by those who have been carrying it on in the church, and by those who have been blessed by it by being brought out of darkness into the marvellous light, out of bondage into the liberty of sons of God! A great and laborious work extending over many years of breaking up the hard soil, of sowing the good seed of the kingdom has been done. The present time is auspicious. The awakening which long has been gradually going on is becoming more and more manifest and visible, the minds which have been enslaved are breaking their bonds; no longer satisfied with stones, they are calling for bread, the bread of life. To stand still now at this critical moment is to lose a great vantage ground which has been gained for further and immediate advance; to retreat, to abandon a single out post, how can the church do such a thing without being humbled and giving occasion for her powerful foe to rejoice over her? In the name of our God we have set up our banners; in His name let us keep them up, let us hold every inch of ground gained. Every consideration for support that applies usually to any mission field applies to this, and besides there must be added those that appeal strongly to every enlightened citizen who loves his country, especially to every enlightened Protestant. We refer to those questions, of race, of language and education, the happy, peaceful settlement of which so vitally affects our welfare as a nation. These great difficulties which beset us if we may not say threaten us with danger, cannot be settled in any forced or arbitrary way. They can only be peacefully and permanently settled by the spread of intelligence and, above all, by the spread of those divine and living principles of the gospel which our church holds, which are taught in the word of God, and which we are seeking in this branch of our work to impart to our French speaking Roman Catholic fellow-citizens.

It is most painful and discouraging to all truly interested in this work, most especially to those directly charged with carrying it on, to be hampered for the want of means, and after everything which can be done has been done, and yet unsuccessfully, to avoid a deficit. This is how the matter stands just now. A deficit is not yet absolutely unavoidable, and it is to be hoped that within the present month, such an effort may be put forth over the whole church as will enable the committee to meet the Assembly with at least the accounts squared. "We have had," writes Rev. Dr. MacVicar, "a most successful session of the college: fifteen men, ready to graduate and to be licensed to go forth as preachers of the gospel." The only thing standing in the way of the almost indefinite extension of the work and the reaping of a rich harvest both in the Province

of Quebec and in other parts of the country, is the want of such consecrated zeal and liberality on the part of the church as will put into the hands of the committee the means wherewith to do it.

THE LATE MRS. D. J. MACDONNELL.

THERE are probably few women in Ontario whose death would call together such a large and representative gathering as that which assembled in St. Andrew's Church on the afternoon of the 26th ult., to show their respect for the memory of the late Mrs. Macdonnell, and their sympathy with her sorrowing husband and children in their great bereavement. It was a solemnly beautiful tribute to a singularly beautiful life. Mrs. Macdonnell was the eldest daughter of the Rev. Dr. Smellie, of Fergus, where she was born on the 18th of Dec., 1845, and where, in their declining years, her father and mother still reside, sorrowing, though "not without hope," for her who has been called so unexpectedly from the joys and duties of the earthly home, to the higher services and the deeper satisfactions of the great Father's home on high.

Reared in an atmosphere of Christian culture and refinement, endowed with a brilliant and active intellect, and possessed of an exceptionally attractive disposition, which was still further sweetened and mellowed by the influence of divine grace, she grew up to exemplify in a striking manner the Bible pattern of "a good woman." She was married on the 2nd of July, 1868, Mr. Macdonnell being at that time the minister of St. Andrew's Church, Peterboro'. Their removal to Toronto, in December, 1870, involved added responsibilities for her as well as for her husband; and yet with unwearied, self-forgetful toil, she sought continually to lighten the burden of his arduous duties. From every point of view she was peculiarly fitted for the honorable but difficult position which she was called upon to fill, and whose duties she discharged with such credit to herself, such comfort to her family, and such satisfaction to the whole congregation and community.

Of her active and intelligent interest in the work of the church at large, and of her cheerful co-operation in every movement for the relief of the suffering and distressed, it is not necessary for us to speak.

As "the mistress of the manse," she dispensed its hospitality with a sweet winsome grace, that will be recalled with tender sadness by scores of ministers in all parts of the Dominion, and by not a few in lands beyond the sea, as they learn with grieved surprise that she has "passed to where, beyond these voices, there is peace."

Into the privacy of the darkened home, into the sacredness of its loneliness and grief, we do not venture to intrude; but knowing how strong and tender was the bond that death has severed, how sweet and fair the companionship that death has broken, we extend to Mr. Macdonnell our own and our readers' profound and heartfelt sympathy.

Seven children—of whom the eldest graduated last spring from Queen's University—mourn their mother's death, the first death that has occurred in the family; and we can wish nothing better for them than that they may prove themselves worthy of the mother who has been thus early called to take her place in "the family in heaven," in the home of which she loved to sing, where "glory dwelleth in Immanuel's land."

BOARD OF FRENCH EVANGELIZATION.

AT the general meeting of the Board of French Evangelization on the 15th inst. the Treasurer's statement showed receipts for the ordinary funds to date to be \$17,174.05, and expenditure \$18,821.46; and also a careful estimate calling for \$6,675.00 before the 30th April, in order to close the year free from debt.

The Board resolved unanimously to appeal for increased gifts to make up the sum called for and to earnestly request a prompt response from congregations and friends so as to be relieved from further curtailing this department of the Church's missionary work by withdrawing missionaries and discontinuing mission schools. To draw back just now is most undesirable, inasmuch as there are several new fields which should be entered.

By order and on behalf of the Board.

D. H. MACVICAR, D.D., LL.D., Chairman.
S. J. TAYLOR, Secretary.

Montreal, March, 1894.

Books and Magazines.

"They Met in Heaven." With one added remark we adopt the review of this book given in the last *New York Evangelist*. Those who know Hiram Golf's Religion, will know that what Mr. Hepworth has to say on the doctrine of the resurrection and the recognition of friends in Heaven, will be said in a telling and interesting way. The truths he has to teach are cast in narrative form; the members of the Fireside Club of Woodbine among whom the shoemaker, Hiram Golf, was as valued as the minister and the doctor and the master of the manufactory, bringing out and meeting inconspicuously the difficulties which the new member finds in questions concerning the new life. The new member of the club is an invalid, Van Brunt, whose faith was wrecked with the blow that devastated his home, robbing him of wife and child. The discussions of the subject of most importance to one so bereft, whether the parting must be final, or whether there might be a hope of recognizing the loved and lost in another world, are able and full of suggestion. Our added remark is, that we should have liked to see in this interesting, and so far as it goes helpful book, a more distinct recognition of the work of Christ, and faith in Him as the ground of salvation, and hope of meeting in heaven those who by death have entered into rest. E. P. Dutton & Co., Publishers, 31 West Twenty-third St., New York.

The *Presbyterian and Reform Review* for April presents as usual a varied, interesting and at the same time, a solid bill of fare. Among other contributors, Principal MacVicar has an article on the "Adjuration of Romanism," giving a brief sketch of the history of L. J. A. Papineau, of his reception into our church on February last, the results which may follow this important step, especially in view of the resistiveness under the papal yoke becoming more and more manifest. Other well-known contributors are Rev. Dr. Breed, Prof. William Henry Green, Rev. Norman L. Walker. Articles written by others than these, are "The Sabbath-school Movement of To-day," "The Witness of the Reformed Church of Germany against Rationalism," "The Principle of Reformed Protestantism and Foreign Missions and Political Science and Christian Missions." A long list of books is also reviewed by competent men under the heads respectively of Exegetical, Historical, Systematic, and Practical Theology. MacCalla & Company, 237 9 Dock St., Philadelphia, Penn.

New Themes and Organ Gems, Vol. V.: Wm. A. Pond & Co., 25 Union Square, New York. Compared with piano music, there is a scarcity of suitable music for the organ in a church or at home. This book, just published, was compiled and edited by Albert W. Berg, and evidences much time and work in completing it. It is divided into four parts, viz.: Part 1st—New Themes and Modern Gems, principally for soft stops, transcriptions of songs, etc., by S. Ainer and others, such as the charming Intermezzo from "Cavalleria Rusticana." Part 2nd—Preludes, postludes and hymn-tunes, an example is an arrangement of a Barby anthem. Part 3rd—Wedding and Festival Marches, such as Scott's and Clark's and a British Imperial anthem-tune. Part 4th—Plaintive and Funeral music for example: part of Greig's orchestral suite. Each piece is liberally marked with the names of stops best suited, also extra pedal notes, though all are arranged to suit a parlor organ as well. It is a large work of 136 pages, out-jer than Vol. IV., with strong cover.

Harper's Monthly for April begins with a gruesome subject with gruesome illustrations: "A Battle-ship in Action," by T. A. Stanton, Lieutenant United States Navy, graphically written. "The English Senate," by the well-known George W. Smalley, gives some account, by one well qualified by long acquaintance with English public questions, to speak of the House of Lords and the present agitation against it. "A Vigorous Politician of the Olden Time," "The Comedies of Shakespeare," continued; part fourth of Trilby, "The Emperor William's Stud Farm and Hunting Forest," "Yale University," by Arthur T. Hadley, are all valuable articles. The Editor's Study, the Editor's Drawer, and Literary Notes contain their usual interesting melange. Harper & Brothers, New York.

Richard Wagner's Album of Piano Solos. Same publishers. We are witnessing ever increasingly the prominent place Wagner's music takes on programs of the best concerts and the charm of his grand music. Dramas on the audiences, a collection of transcriptions for piano from parts of the scores is very interesting and valuable. We would specially mention the "Spinning Song," "Prayer," from Rieuzy, the dramatic "Funeral March," from Gotterdammerung. At first trial some seem difficult to read; but with close attention you grow familiar with their structures and great beauty.

St. Nicholas for April is worthy of the reputation it has gained among magazines for juveniles. It begins with "Our Wolves and Foxes," "O! a Glacier in Greenland" follows, then is the beginning of a new story, "Jack Ballister's Fortunes," by Howard Pyle. Recollections of the Wild Life and Loinette's Philip are continued. There is an interesting account of San Francisco, with illustrations by Charles H. Shinn; and many other things with illustrations all interesting to the young mind, and informing in an attractive way. The Century Company, Union Square, New York, U.S.

The *Alluistic Review*, on the plan of the *Review of Reviews*, and edited by Hasliut Alva Cuppy, supplies for April a variety of interesting reading matter. Accompanying a character sketch of Mr. Stead's new book, "If Christ Came to Chicago," is a very good portrait of the writer, also one of Gladstone and of George Peabody. This monthly furnishes a good medium of getting a general bird's-eye view of the world's affairs and doings as reflected in the newspapers and periodical press. 1003 Monadnock Block, Chicago, Ill., U.S.

With every succeeding year almost, Easter is becoming more and more noticed as a religious festival season, and accordingly use is made of it among other ways to cater to the popular taste. Accordingly we have the Easter number of the *Literary Digest*, as we have had the Easter number of various other publications. This number contains much interesting, wide-awake reading matter under the various departments well known to its readers. Funk & Wagnalls Company, 18 and 20 Astor Place, New York.

The Family Circle.

A SERMON IN RHYME.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them; and by kindly sharing,
Own your kinship with the skies.
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veils the land.
Ere the darkness veils the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest Giver,
He will make each seed to grow.
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

A VISIT TO THE WEST INDIES.

NEVIS.

Almost attached to but yet separated from St. Kitts, is Nevis, a small island 7 by 6 miles; 37 square miles in area, very mountainous, the highest point being nearly 4,000 feet high; the population, almost entirely black, is 11,000. The town shows signs of past greatness, and the country is studded with ruins of noble country houses. The white population at one time numbered 4,000, now scarcely 50—once the population was 20,000. There are very fine roads and sulphur baths; a short distance out of town is the ruins of a great stone edifice built in 1803 at a cost of £40,000 sterling. The morals of the people are very low, and it is said that human sacrifices are offered in the centre of the island, a case had very recently occurred, and is now being investigated by the Government. It would take little to allow these people fall into actual barbarism.—Our time here is short, as we take ship in the afternoon for

ANTIGUA,

which we reach early the following morning. The coast line of this English Island is very bold and extremely dangerous to shipping. The water close to the very edge is of immense depth, our ship drawing 22 feet sailing within a few yards of shore—in fact, the same can be said of all West Indian Islands. On a prominent hill to the right of the town (St. John's) is the Fort, while the town lies snugly in a valley shaded with tropical trees. The vessel anchors three miles from the harbor, which is being dredged to admit large ocean vessels. The North American channel war fleet which left Bermuda, was at anchor here, and we passed under the stern of the *Blake*. It was a grand sight to witness their departure at 8 a.m., shortly after our arrival. About a mile from where we lay [at anchor] was a wrecked steamer, the waves beating in white spray over her. On the opposite side of the harbor is the General Hospital, and alongside the Leper's Home. There are many cases of this horrible disease on the various islands.

The most prominent building is the English Cathedral, built in 1845, at a cost of £40,000—on the brow of a hill. It has two steeples, and double walls as a preventive against earthquakes. The other churches are the Methodist and Moravian.

As is usual on landing on West Indian islands we were met by a crowd of men, wo-

men and children—all anxious to be of service to us in some way. As we went along one of the main streets, we saw a novel sight; about 100 blacks were harnessed to a house, which they were moving to another part of the city—one man kept time by singing—the rest would join the chorus.

The houses are mostly built of wood, low and irregular. There is, however, a very fine Free Library, containing a large assortment of foreign papers. Strangers are allowed the use of the building for one month free.

The moral condition of the people is very low, most disgusting scenes occurring on the main streets, which would almost shock the modesty of the most depraved.

The semi-annual sitting of the High Court began on the morning of our arrival, service being held first in the Cathedral by the members; the bells rang and there seemed to be a general excitement in consequence of this great event.

Antigua was discovered by Columbus in 1493, and received its name from the church Sancta Maria de la Antigua. It was added to Great Britain in 1667. The circumference is 54 square miles, and 108 square miles in area; population of the island 34,000. The principal town is called St. John's. This is the seat of Government. The next largest is Barbuda, on the other side of the island.

As seen from the sea, the island presents five conical hills, but on nearer approach the high lands of five islands. The climate is generally dry, subject to frequent visitations of drought in consequence; the luxuriant tropical vegetation common to the other islands is absent. The trees never attain the height or beauty of St. Kitts. We obtained some fine samples of petrified woods, which is obtainable in the centre of the island and sold by the natives. We are charged here 2s. 6d. to go ashore, this being a government charge.

In the afternoon we left for

MONTserrat

(English 9 x 6 miles; 35 square miles area. Population 9,000, all black), distant from Antigua, 30 miles. The ship anchors a half mile from shore, and the charge for going ashore is sixpence. The coast is extremely bold with deep soundings—was discovered by Columbus 10 March, 1493. The island is very mountainous, the highest point 3,000 feet, and clothed with dense primeval forests, which give it beauty, and which is enhanced by the many shades of green of the cultivated slopes at their bases. It was first colonized in 1632 by the French, but came into possession of Britain in 1668.

The island was originally settled by wild Irish, by which name the native Irish were formerly known, in order to distinguish them from the English and Scotch settlers. It is not surprising, therefore, that the descendants of the slaves that belonged to the Irish settlers all have Irish names and speak a jargon of Irish, English and African—they are noted for their blarney. The climate is salubrious—called the Montpellier of the West Indies. The island produces sugar, arrowroot, aloes, ginger, etc., and in fruits, papaws, tamarinds, bananas, oranges, breadfruit, etc. The mountains abound in a delicate "mountain cabbage," a vegetable rivaling our asparagus. Also many valuable drugs, such as gums, sarsaparilla, cascarilla bark, quassia, etc.

The chief town is Plymouth. The houses are mere huts, and the streets crooked and narrow, and crowded with men, women and children almost in a nude condition. The country drives are very nice. There are three churches, English, Methodist and Moravian. There is a good public school. We only spent a few hours here, when we passed on for our next stopping place, the island of

DOMINICA,

also discovered by Columbus, and received its name in consequence. Since 1783 it has been in possession of Britain, and curious to note, the language is French, although a British possession. It is 27 miles long by 13 wide, and is the most picturesque in appearance of any of the islands yet visited. The view from sea is very fine, dozens of sugar-loaf mountains rising in all directions. The volcanic eruptions must have been very great to cause such upheavals, the whole having the aspect of having been twisted and torn and rent asunder.

The population of the island is 30,000. The chief town is Roseau, with a population of 4,000; very old fashioned and houses of the poorest and most primitive style. The inhabitants huddle together, as many as a dozen families live in a small courtyard. The moral and religious condition the very lowest, and strangers are harassed continuously for "a penny, sir," by men and women—particularly the women, who follow you wherever you go. They live on dry fish, rice and fruits. All are barefooted and very scantily clothed—the children go naked. There are no conveyances on the islands, and the only locomotive power is the pony—and half-starved creatures at that. The language spoken is a gibberish of French, English and African.

After seeing all that could be seen in the town, we concluded to take a ride up the mountains. There were seven in the party, and after some little difficulty in securing ponies we started. We followed the street which led past the jail, over an excellent bridge, passing under the white cliffs of St. Aromant, followed the Roseau River, which flows through a beautiful valley covered with banana, citron, cocoa and lime groves, to the very base of the mountain, then up, higher and higher, the path growing rocky and slippery, past the lovely valley Shawford. When a mile and a half above, we enter a deep ravine, 2,000 feet or more, where are the first perfect tree ferns on the trail—the largest and most beautiful that can be imagined. The gorge is filled with them and the banks along the path are covered with smaller ones, infinitely beautiful. Up the mountain sides we climb slowly, over 5,000 feet above sea level. Here is one of the wonders of the Caribbeas and has been visited by very few white men—the Boiling Lake. It was in a state of wild fury of ebullition, and the basin is filled with steam from the internal fires below. No bottom has been found at ten feet from the edge with two hundred feet of line. At this great height, oranges, bananas and lovely roses could be seen in all directions.

After a good rest, we began the descent, which is a much more difficult undertaking than ascending. When getting ready our ponies were together, and one of our party got kicked in the side, but was not hurt seriously. This, however, was the first accident, but others followed ere we reached the bottom. The path was very slippery, so that great caution was necessary. We proceeded in single file slowly, but surely, until Our Boy, Alford's pony, missed his footing and fell just in the most dangerous pass, where the path was not more than six feet wide, and right on top of the deepest gully; fortunately, the animal fell towards the rock which rose perpendicular on the right hand side. Alford did not get hurt, and as soon as we got the animal on his feet he got on his back once more. Had the animal fallen on the left side, both would have gone down 1,500 feet before reaching bottom. After this accident all acted more carefully.

The next accident was to one of our party whose horse ran away on account of the breaking of the bridle, throwing the rider to the ground. There was a lively chase after the runaway horse, but it was not overtaken until near the town.

We passed Boiling Springs on the way; the water boiled and steam rose into the air in four different places.

As we passed along the river side which is near the town, we noticed scores of women washing clothes, some standing, some sitting, others squatted on a boulder; it was a rare sight—very few wore more than a thin piece of cotton round their waist.

The fruit of this island is of the best quality, and much superior to any of the other islands.

ST. LUCIA.

The next island we called at after leaving Dominica, was Martinique (French). The chief town, St. Pierre, is long and narrow, lying at the foot of a steep hill. There is no harbor, vessels anchor close to shore with their bows all facing seaward. The general appearance of the town is French, the roofs being painted in all colorings. The streets are long and narrow, with a deep gutter on each side. The population, chiefly black, is 34,000, and the total population of

the island is 154,000. This is one of the "wet" islands and is purely French—we could not get anyone who could speak English. The currency is French.

Nearly three years ago a great hurricane and earthquake, which unroofed and demolished a great portion of the town and shipping, took place, and in which over 300 lives were lost. We saw the most perfect rainbow here, the coloring being very distinct.

After casting anchor close to shore in fifty fathoms, several darkies came out in small boats made out of ordinary boxes, 2 feet by 1½, and capable of holding one only. They sat in the primitive-looking boat and paddled with a small board in each hand using their arms for oars; they were excellent divers—for a halfpenny thrown in they would dive down after it and bring it up every time. They were entirely nude, and how they would manage to get into their boats without upsetting was marvellous. They would yell out, "Throw a penny, massa; me dive for it." They got a good many pennies.

We visited the factory in which macaroni was manufactured, and, curious to note, no buggies or horses could be hired, as there were none in town. The social condition of the people was much the same as some of the other islands, and as to morals not much better. The Roman Catholic is the only church here. We had not much cargo for this port so that our stay was only six hours, when we left for

ST. LUCIA (English).

Here there is a beautiful, almost land-locked harbor, very similar to St. Thomas. At the entrance we noticed the wreck of a large three-masted vessel, the masts only appearing above water and not 30 feet from shore; she was a "coolie" vessel from Calcutta and had 700 on board when she struck—all were saved.

St. Lucia is the coaling station for the West Indies, and a large number of vessels were in port. There is a splendid pier, built by the English Government; vessels arrive with coal from England and United States, and load up with logwood, this being the chief industry of the people. The town is closely built and the moral condition is the worst yet. It makes one blush to think of the horrible state of matters. A mother offered to the writer her baby, only two months, for 5s. Oh for the Salvation Army to take possession of these islands for Christ!—no other denomination would be successful. The Roman Catholic Church is the main one here and their attempts to reform—well—

Castries is the capital, with a population of 15,000, while that of the whole island is 31,000. The island is said to be unhealthy, full of fevers, but we could not verify this, as we could not hear of any case from inquiry. The harbor is full of sharks, but the darkies do not fear them much as "the sharks are as frightened of them as they are of the sharks—only white men they attack."

St. Lucia is 35 by 12 miles, the highest mountain being the volcano Soufriere, 4,000 feet. The chief objects of interest are the two Pionons, superb, conical peaks rising sheer from the sea, 2,715 and 2,500. We pass at the south side of the island and quite close.

St. Lucia is one of the most interesting of all the Caribbeas to the student of history who delights in the story of battles upon land and sea. The Caribs made a desperate resistance here. In less than two months after the first settlers landed from the English ship *Olive Blossom*, in 1605, the Caribs descended upon the settlement, and all the colonists were either killed or driven from the island. Again, in 1659, a company of English settlers attempted its colonization. Scarcely had they laid the foundation of their settlement when the Caribs, stirred to hostility by the French at Martinique, or outraged by the attempt to make slaves of their countrymen, fell upon the English and killed all they could lay their hands upon, expelling the survivors from the island.

(To be continued.)

In judging of others, a man laboreth in vain—often erreth and easily sinneth; but in judging and examining himself he always laboreth fruitfully.—*Thomas a Kempis.*

Our Young Folks.

A PLAIN LITTLE GIRL.

Once I knew a little girl,
 Very plain;
 You might try her hair to curl,
 All in vain;
 On her cheek no tinge of rose
 Paled and blushed, or sought repose—
 She was plain.

But the thoughts that through her brain
 Came and went,
 As a recompense for pain,
 Angels sent;
 So full many a beauteous thing,
 In the young soul blossoming,
 Gave content.

Every thought was full of grace,
 Pure and true;
 And in time the homely face
 Lovelier grew;
 With a heavenly radiance bright
 From the soul's reflected light
 Shining through.

Shall I tell you, little child,
 Plain or poor,
 If your thoughts are undefiled,
 You are sure
 Of the loveliness of worth;
 And this beauty, not of earth,
 Will endure.

—St. Nicholas.

FLASH, THE FIREMAN.

CHAPTER II.

"HE'S A JOLLY GOOD FELLOW."

"First, Pleasure held the cup—the flowing bowl
 Weathered, sensual poets say, 'with flowers of
 soul.'
 See him! how gracefully the glass is raised,
 As all his guests he praises—and is praised!
 His health they drink with one continuous roar;
 'Hip, hip,' and 'Three times three,' and 'One
 cheer more!'"

How thirteen people crowded into Mrs. Foster's little "front parlour" is just one of those mysteries of *packing* which only those who have ever been the victims of such a process can conceive; though even they cannot fully explain it.

It was the evening of the day following the return of Flash. He and his friends had reached Goldsmith's Row about half past ten on the Wednesday night, when a rare supper was spread, and a great deal more drink was taken by them all—except quiet Patty. Not till one o'clock had they retired to rest, and all felt some ill effects next morning.

Both Ted and Hedley "lost a quarter" that morning, neither of them getting to work till after breakfast.

It was determined that this "home-coring" of Flash, which was to be a final one, should be celebrated by a party in the evening. Tilly and Flash spent most of the day in purchasing supplies of all sorts for the occasion, while Mrs. Foster and Patty made preparations at home for the reception and entertainment of the invited guests. These were all of the same class as that to which the Fosters themselves belonged, and their arrival was almost simultaneous—about half-past seven in the evening.

Of course, the first thing was for each to drink the health of the "hero of the hour"; and this was generally accompanied by the giving of some so-called "toast."

One merry young fellow, a journeyman painter, who was quite a dandy in his way, caused considerable amusement, as, standing with one eye shut, and a droll, drawn-up look in his face, he held up his glass to the light, and, in a lackadaisical tone, thus apostrophized the drink,—

"Here's to the stuff that causes all our woes,
 That keeps us poor and makes us wear bad
 clothes;
 But since it's got so near my nose,
 I'll tip it up, and down it goes."

Every one, laughed and clapped hands most heartily, but no one seemed to realize the humiliating truth contained in the first two lines of this rhymed toast.

No one, did we say? That is hardly correct; for an observer would have noticed that a look of pained intelligence crossed the face of that deformed girl, who was almost lost in the capacious depths of an arm-chair which Flash had insisted upon her occupying.

Supper was to be at half past ten, so there was "plenty of time to have a good sailor's yarn," said several of the party.

"Why can't we have a song? I've got a stunning one wot I've learned on purpose," broke in Ted.

"All right, young cockchafer! We'll have your ditty arter Flash has spun us a regular twister," remarked an old man, who had been a mate of Mr. Foster before he died, and had known the children from infancy.

Having settled themselves comfortably—which meant something very different to each—the party proceeded to listen to a "sea yarn" from Flash. All hung upon his words, very rarely interrupting him even to ask a question. In fact, the only real interruptions were those caused by passing round fresh drinks.

On went the sailor with stories of slave chases, full of thrilling adventure and horror; descriptions of foraging parties on shore, full of droll situations and unexpected and comic *denouements*; and other wonderful tales. A fascinating, dashing recital of how a Chinese pirate was captured was followed by an inquiry from the old man before mentioned.

"But I say, Flash, my boy!" he exclaimed, "what became of that young fellow that joined the same time as you? Let me see—whatever was his name? I say, Mrs. Foster, you know who I mean; he came here once to see yer when poor Foster was alive. He was tall and fair, with ginger whiskers, and—"

"Ob, I know who you mean," said Flash, suddenly. "You mean Harry Simcole!"

"That's him!" replied the old man slapping his knee. "Wot's come of him?"

"Ah, poor old Harry!" said Flash, "he's been going wrong for a year or two. We've been in the same ship, and, in fact, in the same mess, this last two commissions, and I've done all I could to stop him; but he'd got a list to leeward, and drifted dead off the course."

There was a tone of real concern, almost of sadness, in the voice of Flash, as he told incident after incident in the downward career of his friend, till presently he concluded by describing the last he saw of him.

"You see," he said, "it was like this. When Harry got a skinful, and that was pretty often, he always wanted to do some mischief, either to smash something or to hit somebody, or some other antigalligan thing. So it wound up with his very nearly smashing the boatswain's jaw one day after he had been cook of his mess—and that generally means a good snuff basonful or more of grog. Well, the skipper had let him off often before; but this time he was obliged to flog him. Poor Harry! I think I see him now, just as they took him down from the gratings, with his poor back one mass of bleeding gashes, and his head fallen over on one side, for he'd fainted. That's the worst of fellows taking *too much* bronze! That's what I call abusing a *good creature* of God."

"Flash!" The voice was Patty's, and came out of the arm-chair, where she had been, with wide-open, horror-stricken eyes, watching his face as he told the terrible story.

"Well, little Pat," he said, as he stroked her beautiful hair with a tender, fondling touch, "what is it?"

The pale face of Patty became suddenly suffused with blushes as she found all eyes turned upon her; but she gathered courage to ask, "Do you think *it can be a good creature of God*, if it does such mischief? Mother says sometimes, 'You can't have *too much of a good thing*;' for, if it's good, the more you have the better you'll be;" but you say the more Harry Simcole had of the drink *the worse* he was."

Flash was beginning to feel the situation somewhat embarrassing, as the prospect of having to answer such questions satisfactorily loomed ahead of him.

He was fortunately spared the difficulty, however; for Mrs. Foster, who had left the room half-an-hour previously, now returned and announced supper. A few minutes later the party, merry as crickets, were doing justice to the "spread."

And what a "spread" it was! There was a whole ham which had been bought, ready dressed, at a ham and beef shop, and a large piece of brisket of beef (corned). There were also meat pies and sausage rolls, kidney patties, and sundry other dainties from the same ready source. Sweets of various kinds were there from the pastry cook's; and bottled ales

and stout besides draught beer, with ginger beer and lemonade for "shandygaff," or for any who would prefer these things alone.

The whole affair was on the most extravagant scale, considering two important things: the class to which these people belonged, and the fact that there would be spent on that evening's entertainment as much as would ordinarily be needed to keep the family of the Fosters for four or five weeks.

Supper over, they adjourned once more to the front room, where fruit and drink were almost immediately pressed upon all.

A sober onlooker—had such been present—would have found a curious study in relation to the drink in that room during the next two hours and a half.

As glass after glass was imbibed, the change in the drinkers was most marked and very varied. One became quiet, stupid, almost helpless; another, argumentative and quarrelsome; a third, hilarious and noisy; a fourth, gushing and sentimental; while, again, another would become incoherent in speech, and would make the most senseless and silly observations, repeating them over and over again; and all were careless—careless as to what they said, and careless how they acted. They were blinded to their own and to each other's coarseness of speech and action. Thus does drink blind its victims and lead them on to destruction.

Tilly, as we have already indicated, was a girl of no little refinement in manner, considering her birth and surroundings—a girl who ordinarily would shrink from anything *openly* coarse or vulgar. But as the time passed on, and her lover kept pressing and coaxing her to drink with him—all the more that the drinks were much stronger than she was accustomed to, and soon became more potent by their mixture—she, unknown to herself and unnoticed by others, became very lax in her behaviour.

She had come into that room in the early evening the picture of a modest, well-dressed, lady-like girl; now, as she sat with disordered hair and dress, she looked—well, to say the least, not a modest, good girl.

Her face was much flushed, not with a sense of shame, but with the unnatural excitement and stimulus of that robber of maiden purity of thought, feeling, and action—the Drink. In such so-called "innocent" parties the holy barrier of maidenly reserve has often been first so weakened that afterwards temptation has found its work comparatively easy.

"—What fills our streets with sin?
 Whence does the so-called 'social evil' spring?
 The devil has no helper like the gin."

While the others were, in their several ways, yielding to the power of the drink, poor Patty sat with face flushed with shame, and with head throbbing from the hot and stifling air of the room—for all the men were smoking as well as drinking.

It is surely a problem hard of solution—one that has puzzled many minds—how, here and there up and down the stream of life, some like this deformed girl have been enabled to keep a mind so transcendently pure and exalted above anything known or dreamt of by their companions, and so entirely uncontaminated by their surroundings.

(To be continued.)

A HURON CO. MIRACLE.

AN OLD LADY'S STORY OF DEEP INTEREST TO OTHERS.

Mrs. Robert Bissett, who Was Crippled with Rheumatism for Nine Years, Despite Advancing Years has found Relief—She Relates Her Experience that Others May Profit by it. From the Goderich Star

For upwards of three years the Star has been republishing articles from various papers in Canada and the United States recounting miracles in healing, wrought, often in forlorn cases, by the use of the preparation known as Dr. Williams' Pink Pills for Pale People. A more or less intimate acquaintance with the publishers of several of the newspapers warranted us in believing that the cases reported by them were not overdrawn or exaggerated advertisements, but were published as truthful statements of remarkable cures from human ills, worthy of the widest publicity, that other

sufferers might be benefitted also. For some time past we have heard the name of Mrs. Robert Bissett, of Colborne township, mentioned as one who had experienced much benefit from the use of Dr. Williams' Pink Pills after years of painful suffering. Curious to know the particulars, a representative of The Star called upon her son at his flour and feed store on Hamilton street, and asked how far the story was true. Without hesitation or reserve Mr. Bissett launched into praise of Pink Pills, which he said had a most wonderful effect in relieving his mother from the suffering of a bedridden invalid, crippled by rheumatism, and restoring her to the enjoyment of a fair degree of health and activity for a person of seventy years of age. "See her yourself," he said, "I am sure she will freely tell you all about her case, and you can judge how much she owes to Pink Pills. I am sure that it is owing to them that she is alive to-day."

Acting on this cordial invitation, the reporter drove out to the well-known Bissett homestead. Mrs. Bissett was found enjoying an afternoon's visit at the residence of a neighbor, Mrs. Robertson. She laughingly greeted the reporter with the assurance that she knew what he had come for as her son had told her the day she was in town what was wanted, and although she had no wish to figure in the newspapers she was quite willing to tell the facts in her case. "It is about nine years," she said, "since I was first taken down with rheumatism and for seven months I lay helpless in bed unable to raise or turn myself. I doctored with local physicians and I suppose the treatment I received must have helped me, for I was able to go around again for quite a long while, until another attack came on, and for two years I was again laid up, never being able to put a foot under me, or help myself in any way. I tried everything. Bless you—doctors, baths, liniments and medicines, and of course suffered a great deal, being troubled also with asthma. But although I finally got on my feet again I was not able to do anything, and could get across the room only with the help of someone and leaning on a chair which they would push before me. By and by I was advised to try Dr. Williams' Pink Pills, and though of course I had no faith in anything, I bought some at Wilson's drug store and began their use, and when I had taken two boxes I felt they were helping me. I continued them quite awhile, improving gradually until now I am as you see me, although I have not taken them for a couple of months. I can now go around alone, and although I always keep my stick with me to guard against an accident or a misstep, I can safely say I am wonderfully improved from the use of Pink Pills. I am no longer a helpless burden and care on my children that I was, and Pink Pills did it."

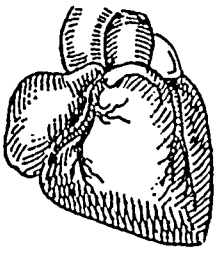
Mrs. Bissett has been a woman of great activity and industry, and is possessed of an unusually bright and vivacious mind; she is a great reader and talks with all the charming interest of one of the old-time mothers in Israel. In her long residence of 48 years in this county she has seen many changes, and to her patient toil and untiring labors may be attributed much of the prosperity and beauty which is characteristic of the old homestead.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as acrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

Bear in mind Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

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

THE HEART



is liable to great functional disturbance through sympathy. Dyspepsia, or indigestion, often causes it to palpitate in a distressing way. Nervous Prostration, Debility and Impoverished Blood, also cause its too rapid pulsations. Many times, Spinal Affections, cause it to labor unduly. Sufferers from such Nervous Affections often imagine themselves the victims of organic heart disease.

ALL NERVOUS DISEASES, as Paralysis, Locomotor Ataxia, Epilepsy, or Fits, St. Vitus's Dance, Sleeplessness, Nervous Prostration, Nervous Debility, Neuralgia, Melancholia and Kindred Affections, are treated as a specialty, with great success, by the Staff of the Invalids' Hotel. For Pamphlet, References, and Particulars, enclose 10 cents, in stamps for postage.

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MARCH 16, 1894.

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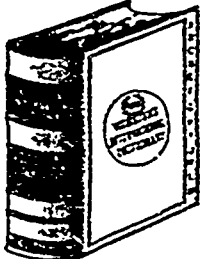
DEAR SIR,—I have suffered for over seven years with dyspepsia and chronic diarrhoea, and was so reduced in flesh and strength as to be unable to attend to my duties on the farm. I was unable to retain food of any kind on my stomach, meat acting more like poison on me. Every day at 10 in the morning and 4 in the afternoon the pain in my stomach would become almost unbearable, lasting about an hour at a time, and frequently I would faint away. For sometime I was under the impression that some living reptile was in my stomach, and I finally became so weak as to be unable to go from the house to the barn and back again without assistance. It became a common remark among my friends that I was not much longer for this world, whenever my case was discussed by them. I doctored with a number of "doctors" and tried every "patent medicine" which was supposed to be suitable to my case, but found no relief until Mr. James Stewart of Waterdown recommended me to obtain from you "Wm. Radman's Microbe Killer," and I am happy to state that I improved with the very first dose. It settled my stomach and I have not vomited any food since. I am now able to eat any kind of food and go about my work on the farm as well as ever; in fact, I consider myself entirely cured, completely so. I have recommended this remedy to many of my friends, and it has cured them in every case whenever they gave it a fair trial. I cannot speak too highly of this remedy and would advise all sufferers of any description to give it a trial.

Yours sincerely, JOHN IRELAND,

Postoffice address, Nelson, Halton Co., Ont.

P.S.—Mr. D. Benson, Gen. Mgr. of the Raymond Sewing Machine Co., 98 King-street west, Toronto, is one of the many parties conversant with the facts of above case and will be only too pleased to corroborate the same.

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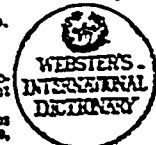
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Ministers and Churches.

The Presbyterian Church at Bluevale is about to be renovated.

Mr. Morrison has resigned the charge of Cavan Church and North Dawn.

Rev. T. Davidson, tendered his resignation of the pastorate of Western Congregation.

Rev. Dr. Thompson, of Sarnia, is delivering a series of lectures to the divinity students at Queen's.

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

A branch of the Presbyterian Woman's Foreign Missionary Auxiliary was organized at North Bay a short time ago.

Rev. G. Ballantyne accepted the call from Molesworth congregation, and will be inducted Tuesday April 3rd, at 11 a.m.

The Presbyterians of Kemble held their annual tea on the evening of Friday, 16th ult., and it was in every way a grand success.

J. M. Douglas, a well-known ex-minister of the Presbyterian Church, was the choice of the Patrons' Convention held at Whitewood, Man., lately.

Miss Jessie Dow, of Beaver Hall Square, Montreal, has donated \$5,000 to the building fund of a proposed Young Women's Christian Association.

Rev. J. A. Murray, pastor of St. Andrew's Church, London, who has been unwell for some time, is again occupying his pulpit at both services.

On a recent Sunday thieves broke into the Manse, Burlington, and stole \$65 and a gold watch, while Rev. R. H. Abraham, D.Sc., and family were at church.

The Easter musical literary evening in connection with the Brantford Young Ladies' College, took place in the college hall on Tuesday night, and it was as usual crowded to excess.

The Rev. J. W. Rae, of Acton, delivered a lecture lately in Chalmers church, Elora. The subject—"The Presbyterian World, as seen in the Pan-Presbyterian Council, Toronto."

Students from Knox College, Toronto, have been holding Sunday service in the Presbyterian church Hopeville, since the Rev. Mr. Morrison retired after serving 29 years in faithful service.

Bradford Presbyterian ladies have a Talent Society, by which they receive a dollar from the church, which they return at the end of the year with interest, or what they have made out of it.

Very successful evangelistic meetings were held in St. Andrew's (Presbyterian) Church, Dalhousie, lately. The Rev. Mr. Buchanan, of Lanark, assisted the pastor, Rev. Mr. McConnell, in conducting the services.

CORRECTION—In this column in our issue of last week the proceeds of the anniversary of Knox Church, Millbank, were through a mistake given as \$16. It should have been \$160.00. Our readers will note the correction.

Mr. Wm. H. Turrance, eldest son of Rev. Dr. Turrance, of Guelph, has been promoted to the position of assistant cashier of the Merchants Bank, Halifax, a position analogous to that of assistant general manager in this Province.

On a recent Sunday evening Rev. W. G. Jordan, Sirahny, preached on "How to protect the Protestant religion," and dwelt upon the need of positive service to God and the avoidance of bigotry and bitterness in dealing with our neighbors.

The adjourned congregational meeting of the Newbury Presbyterians was held the other day, when it was unanimously resolved to tender a call to the Rev. Mr. McIvor, of Toronto, and to proceed at once with the procuring or building of a manse.

Professor R. V. Thompson, of Knox College, Toronto, lectured recently in Convocation Hall, Queen's University, to a very attentive audience. He took for his text the 11th verse of the 86th Psalm, "Give ear, O Lord, unto my prayer, and attend to the voice of my supplications."

Dr. Marion Oliver, of Indore, Central India, has been lecturing in Montreal on the aspects of mission work in India. Quite a number of ladies answered by their presence the invitation of the Northern W.C.T.U., under whose auspices the lady lecturer appeared in Chalmers Church extension.

A good audience assembled in the Presbyterian church, Wingham Centre, to listen to a lecture by Rev. Dr. McMullen, of Woodstock, on "Variations of Scepticism." In a very clear and logical way he dealt with the subject under the heads of atheism, pantheism, materialism and evolution.

In St. Paul's Presbyterian Church, Ottawa, Sabbath morning, 25th ult., the pastor, Rev. Dr. Armstrong, delivered a stirring discourse suited to the Easter festival. At the evening service the course of special sermons to young men was continued, the subject being "The laws and limits of amusement."

At the Presbytery meeting in Prescott, recently, Rev. C. J. Cameron, J. W. G. Watson, Rev. W. A. Mackenzie, and Newton Corbett, Sr., were appointed delegates to the Presbytery General Assembly which meets next June at St. John's, N.B., as representatives of St. John's and the First Presbyterian Churches respectively.

At a *pro re nata* meeting of the Presbytery of Lindsay held at Sunderland on the 19th ult., a unanimous call was presented from the congregation of Sunderland and Vroomston in favour of Rev. Geo. McKay, of Queensville, in the Presbytery of Toronto. The call was sustained and ordered to be sent to the Clerk of Toronto Presbytery with request for a speedy issue.

A meeting of Sabbath School workers for the county of Victoria was held at St. Andrew's Church, Lindsay, lately. Rev. John McEwen, normal secretary of the provincial association, and Mr. Alfred Day, general secretary, were present. An association for the town of Lindsay, in connection with the county association, was formed.

Rev. John Nichols, of St. Mark's Presbyterian Church, Montreal, conducted the services in Knox Church, Cornwall, on a recent Sunday and left a very favorable impression on the congregation. In the evening he spoke on Christian Socialism, and his remarks on the economic and social questions of the day were listened to with much interest.

The induction of Rev. Louis Perrin, of Pickering, as pastor of the Presbyterian churches of Georgetown and Limehouse, took place on Tuesday afternoon, March 20th. There was a large attendance of those immediately interested and also of those who, members of other congregations, came to hear the interesting exercises and to show their good will.

The members of the Ladies' Aid of the Presbyterian church, Meaford, accompanied by the choir, repaired to the residence of Mr. A. Sunter on a late evening and presented Miss Ella Sunter with a handsome diamond ring as a token of their appreciation of her services as a vocalist in connection with entertainments held under the auspices of the church.

The induction of Rev. John McNeil, late of Uptergrove, into the pastorate of Duff's and Chalmers Churches, Dunwich, took place on the 15th ult. at the former church. Rev. D. Kelso presided, Rev. A. M. Ross, of Glencoe, preached, Rev. Mr. Miller, of Melbourne, addressed the people, and Rev. Mr. Henderson, of Appin, the minister.

The financial report for the congregations of Christ Church, Lyn, Caintown and St. John's, Mallorytown, has just been issued showing the total collections for the past year to have been \$2,597. Of this \$41 went to the New Hebrides through Dr. Paton and \$588 to the schemes of the church. The offerings for missions show a steadily increasing interest in that part of the work.

The sermons delivered by the Rev. R. E. Knowles at Stewarton Presbyterian Church, Sabbath, 25th ult., were full of power and inspiration. In the morning the reverend gentleman dwelt interestingly on the results of the resurrection, and in the evening dealt with atheism in reference to the great event, proving beyond a doubt that the resurrection was indeed a fact.

The Rev. J. Rennie, of Manitowaning, Home Mission convener for the Presbytery of Algoma, made a perilous trip of forty miles across the ice on the 10th of March from Manitowaning to the north shore of the Georgian Bay in order to attend the meeting of the Home Mission Committee at Toronto. The previous mild weather had caused the ice to abound with danger us air holes and stretches of open water. Happily however no accident occurred.

Rev. J. W. Penman, Presbyterian minister at Dominion City, has resigned his charge and will probably leave the Province. It has been agreed by the Winnipeg Presbytery to notify the congregation to appear in their interests and a special meeting of the Presbytery will be held in Dominion City on Monday, April 2, to consider the matter. Revs. Jos. Hogg, Wm. McKinley and Prof. Baird have been instructed to deal with the congregation at the meeting.

The Rev. Dr. Grant, of Orillia, the official examiner for the year from the Synod of Toronto and Kingston, spent a day lately at the Young Ladies' College, inspecting the different classes and departments and everything connected with the institution. He expressed himself in the very highest terms, as to the commanding ability shown by Mrs. Rolfe, the lady principal in the management of the college, and the culture and teaching ability of the entire staff as manifested in what he had seen.

On the evening of Sunday, the 18th ult., at Stewarton Church, Ottawa, after an able and appropriate discourse by Rev. R. E. Knowles, B.A., pastor, on service for Jesus' sake, and in the presence of a large congregation, two new elders were added to the Kirk Session of this growing and prosperous church, by the induction of Mr. James J. Campbell, formerly an elder of Knox Church, Regina, and the ordination of Mr. Henry L. Wood by the laying on of hands of the Session. Both gentlemen, having received the right hand of fellowship from their colleagues, were fittingly addressed by the Moderator.

The most unique concert programme of the season was rendered in Forum Hall lately at an entertainment in aid of the Foreigners' Home Mission and Sabbath School. Many, no doubt, heard then for the first time, what this society is doing in Toronto. It was established about three years ago to teach foreigners the English language, and at the present time classes are being held every week night but Saturday for the study of reading, writing, and arithmetic. Among those who attend are twelve boys and eight girls, between seven and fifteen years of age. Altogether there are thirty-six who attend, mostly Italian men, and that they are making rapid progress in their studies was evident by the way they took part in the concert. Mayor Kennedy was received with hearty applause, and addressed the meeting, expressing himself as thoroughly in sympathy with the work of the society.

At the January meeting of the congregation of Augustine church, Winnipeg, it was resolved, on suggestion of Mr. Hugh Ross, chairman of managers, that the debt on the enlarged and improved church be cleared off during the present year. The amount was about eleven hundred dollars, and when the managers expressed the congregation for subscriptions the response was so hearty that in a few weeks the whole amount was subscribed, pay-

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of which we always have a dazzling assortment, are as follows:

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June, Agate.
July, Ruby.
August, Sardonyx.
September, Sapphire.
October, Opal.
November, Topaz.
December, Turquoise.

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able in monthly instalments, so that the church is now practically clear of debt. About the same time as the above proposal was made, the pastor, at the suggestion of Mr. G. R. Crowe, the energetic superintendent of the Sabbath school, asked the congregation for contributions towards increasing the library, and within ten days a sum very considerably in excess of the amount asked for was sent in without any other solicitation to Mr. MacBeth, and the excellent library is now proving of great value and interest to both children and their parents.

At the annual meeting of St. Andrew's Church, Quebec, the pastor, Rev. A. T. Love, presided and Mr. G. M. Craig acted as secretary. Reports were presented and read from the Board of Managers, Ladies' Aid Society, Woman's Home Missionary Society, Children's Mission Band and Y.P.S.C.E., all of which showed that active and successful work had been carried on during the year. It was mentioned also that the Sabbath School was doing excellent service and a Bible class was conducted on Sabbath afternoons by Mr. Love. The total revenue for the year amounted to close upon five thousand dollars. \$710 were given for missionary and benevolent objects. After meeting all obligations the treasurer reported a balance of \$45. Altogether the reports were of a most cheering and encouraging nature. Reference was made to the fact that notwithstanding the large exodus of Protestants from Quebec of recent years, the attendance at St. Andrew's during the past year has been larger than for years past. The following gentlemen compose the Board of Management for the ensuing year; Messrs. Andrew, Thomson and J. D. Gilmore, representing the trustees; Mr. W. R. Dean, representing the Session; Messrs. H. G. Beemer, Frank Laurie and David Rattray, representing the congregation.

ANNUAL CONGREGATIONAL MEETINGS.

The congregation of Zion Church, Brantford, over which Dr. Cochrane has presided for 32 years (out of the 41 of its organization) attended in large numbers in the lecture room at its annual meeting to hear the various reports for the year 1893. Dr. Cochrane occupied the chair. Notwithstanding causes that might reasonably have reduced their numbers and revenue, it was a matter of devout thankfulness that in both respects they were in advance of last year. Mr. Thos. McLean, the session clerk, reported that 117 members had been added to the roll during the year, and that 94 had been re-

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moved by dismissal, or death, or dropped from the roll for absence, leaving the membership at date 763. The report referred to the deaths of several valued elders and the removal of others, and intimated the necessity of new elders being appointed at an early date. It also referred to changes in the Sabbath Schools. Speaking of Dr. Cochrane's labors, it went on to say: The session need not add to what they have said in former reports, as to the physical labor and intense mental strain imposed upon a minister by the demands of such a widely scattered congregation as that of Zion Church. Pulpit preparations, week day services, visitations from house to house, daily ministrations at sick beds and death beds, and attendance at funerals in addition to occasional assistance given the mission schools, makes up a round of duties that can hardly be estimated. Dr. Cochrane read the reports prepared by the W. H. M. S., the W. F. M. A., the Ladies' Benevolent Society, the Missionary Association and the King's Daughters Circle. Miss Jessie Robertson presented that of the C. E. S., Mr. James Ogilvie, that of the Sabbath School Association, and Mr. A. L. Baird, the financial report of the same, and Mr. J. H. McLaren, the report of St. Andrew's Mission. From the Sabbath School Report submitted by Mr. Ogilvie, it was shown that there were 79 teachers and officials connected with the Sabbath Schools of Zion Church, with 726 scholars on the roll, and an average attendance of 407, and that the schools had given to missions during the year over \$400. The report of the Board of Management referred to the highly satisfactory condition of affairs in the congregation, and their desire that Dr. Cochrane should be prevailed upon to take a lengthy holiday, which had been offered him, but hitherto refused on account of the constant demands made upon him. Treasurer's Report, presented by Mr. Wm. Grant, showed among other details that the revenue of the year amounted to the handsome sum of \$9,790. Of this amount, \$2,446.09 was given by the Missionary Association of the church; \$850 by the Sabbath School; nearly \$600 in special subscriptions to Manitoba College, and the Aged and Infirm Ministers' Fund; \$300 for other benevolent purposes, besides the contributions of the Endeavor Society, King's Daughters, and other associations. The sum of \$1,880 was given by the congregation towards re-furnishing the church and entertaining the General Assembly, and \$500 was received from bequests to the church and Balfour Street School. On the whole, no more satisfactory report was ever presented in the history of the church. About one half of the total amount raised was given to missionary and benevolent purposes outside of the congregation. Before the close of the meeting Mr. Thos. McLean referred in a neat and exhaustive speech, to the continued marvellous activity, pulpit power, and pastoral diligence exhibited by Dr. Cochrane in the congregation over which he has been settled for 32 years. He was sure that he expressed the feelings of the entire congregation that they would gladly, if he would accept, give him the time and the means to take if need be, a trip around the world, as but a small recognition of his services and token of their regard for him. His remarks were received with applause. Dr. Cochrane, in reply, thanked Mr. McLean and the congregation for this kind expression of the attachment to him, but felt that in all the labors rendered for these many years, and doubtless they were at times arduous and difficult, he was only doing what his noble band of co-laborers were doing for a Master who was worthy of the best service of His followers. And so ended one of the best attended and most harmonious congregational meetings ever held in our good Dominion.

HIGHER RELIGIOUS INSTRUCTION.

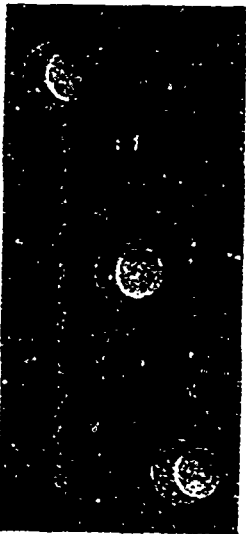
ADDITIONAL RESULTS OF EXAMINATIONS.

INTERMEDIATE BIBLICAL.

- 1 Willie Gray, Chalmers church, Uxbridge, Ont. 100 dip.
- 10 John Dool, United church, New Glasgow, N.S. 100 "
- 29 George Haddow, Dalhousie, N.B. 107 "

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- 30 Bessie J. Draper, Dalhousie, N. B. 86 cert.
- 31 Aggie A. Stewart, " " 69 "
- 32 Mabel B. Mitchell, " " 100 dip.
- 33 Bessie Stewart, " " 152 prize.
- 47 Bella Hall, First Presb. church, Chatham, Ont. 101 dip.
- 49 Wm. G. McQuarrie, St. Andrew's church, N. Westminster, B.C. 100 "
- 65 Maggie Pride, Bloor St. church, Toronto, Ont. 65 cert.
- 66 Mary T. Fotheringham, Bloor St. church, Toronto, Ont. 112 dip.
- 71 Jennie L. Richards, Bank Street church, Ottawa, Ont. 90 cert.
- 74 Elizabeth E. Creelman, Springside, Up. Stewiacke, N.S. 132 dip.
- 75 Jeanette Crockett, Newton Mills, Up. Stewiacke, N.S. 53 cert.
- 77 Annie Dingwall, St. Andrew's church, Toronto, Ont. 89 "
- 78 Jennie Johnston, St. Mark's church, Toronto, Ont. 150 prize.
- 79 Alice L. Cook, St. Mark's church, Toronto, Ont. 137 dip.
- 80 Jennie Hamner, College Street church, Toronto, Ont. 53 cert.
- 81 Lizzie Clark, College St. church, Toronto, Ont. 114 dip.
- 82 Ethel Riddan, Erskine church, Toronto, Ont. 104 dip.
- 83 Flossie McKell, St. Mark's church, Toronto, Ont. 82 cert.
- 154 Elizabeth Turfas, Calvin church, Montreal Que. 100 dip.
- 200 Minnie Anderson, St. John's church, Hamilton, Ont. 104 "
- 201 Nellie F. Allan, St. John's church, Hamilton, Ont. 88 cert.
- 204 Mable Blain, Bank St. church, Ottawa, Ont. 55 "
- 205 Aggie Daniels, Bank St. church, Ottawa, Ont. 59 "
- 206 Minnie Marston, St. John church, St. John, N.B. 62 "

SENIOR BIBLICAL (INCLUDING LIFE OF ST. PAUL).

- 3 Maggie McDonald, St. John's church, Dalhousie, N.B. 300 prize.
- 4 Lena Haddow, St. John's church, Dalhousie, N.B. 360 med.
- 5 Mary Draper, St. John's church, Dalhousie, N.B. 200 dip.
- 28 Bessie Hamilton, Spring church, Cross Roads, N.S. 300 prize.

(SUNDAY SCHOOL LESSONS ONLY.)

JUNIOR HISTORICAL.

- 6 Laura Louisa Cross, Bloor St. church, Toronto, Ont. 172 prize.
- 7 Charles Neil Larsen, Bloor Street church, Toronto, Ont. 106 dip.
- 8 Melville Bertram, Bloor St. church, Toronto, Ont. 109 "
- 9 Douglas McPherson, Bloor Street church, Toronto, Ont. 159 prize.
- 10 George Arthur Crane, Bloor Street church, Toronto, Ont. 79 cert.
- 15 Kenneth L. Horton, Knox church, Goderich, Ont. 102 dip.
- 16 John M. Atkins, Knox church, Goderich, Ont. 134 dip.
- 17 William S. Lane, Knox church, Goderich, Ont. 84 cert.
- 26 Frank Swarnell, Chalmers church, Toronto, Ont. 121 dip.
- 42 David Allen Kay, St. John's church, Toronto, Ont. 112 "
- 43 Emma McPhaden, St. John's church, Toronto, Ont. 119 "
- 44 Mary Tran Kay, St. John's church, Toronto, Ont. 137 "
- 45 Katie Stephenson, St. John's church, Toronto, Ont. 109 "
- 46 Sarah Isabella Vickers, St. John's church, Toronto, Ont. 88 cert.
- 47 George G. Traill, St. John's church, Toronto, Ont. 120 dip.
- 100 Gordon K. Powers, St. Andrew's church, Sarnia, Ont. 81 cert.

INTERMEDIATE HISTORY.

- 33 Geo. A. Morrow, St. John's church, Toronto, Ont. 157 prize.
- 34 Amy Wilson Lee, St. John's church, Toronto, Ont. 121 dip.
- 35 Agnes L. Plock, St. John's church, Toronto, Ont. 88 cert.
- 36 Mary Laing, St. John's church, Toronto, Ont. 121 dip.
- 37 Florence E. Cleasby, St. John's church, Toronto, Ont. 124 "
- 38 Agnes Porter Traill, St. John's church, Toronto, Ont. 131 "
- 39 Minnie McNeely, St. John's church, Toronto, Ont. 102 "
- 40 Lilian Dryden, St. John's church, Toronto, Ont. 66 cert.
- 42 Annie Moorhead, St. John's church, Toronto, Ont. 82 "

SENIOR HISTORICAL.

- 4 Isabella Carmichael, St. Andrew's church, Sarnia, Ont. 102 dip.
- 7 Peter McArthur, Brussels, Ont. 167 prize.
- 8 William C. Livingston, " " 156 dip.
- 9 Edward Garvin, Melville church, Brussels, Ont. 105 "
- 10 James A. Ross, Melville church, Brussels, Ont. 161 prize.

INTERMEDIATE DOCTRINAL.

- 3 Louie Sharpe, Chalmers church, Uxbridge, Ont. 128 dip.
- 4 Jessie Winfield Watt, Chalmers church, Uxbridge, Ont. 160 prize.
- 10 Louis McCallough, St. John church, Halifax, N.S. 149 prize.
- 11 Mabel Grant, St. John church, Halifax, N.S. 95 dip.
- 13 Jennie McKandy, St. John church,

BIRTHS, MARRIAGES AND DEATHS.

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DEATHS.

On March 12th, at the residence of Chas. Nicol, 70 Victoria crescent, Toronto, of pneumonia, Christine May daughter of Mr. and Mrs. A. J. Flett, Buffalo, N. Y., U.S., aged 1 year and 3 days.

- Halifax, N.S. 138 dip.
- 14 Bertha Rochivell, St. John church, Halifax, N.S. 158 prize.
- 15 Lena B. Hamilton, St. John church, Halifax, N.S. 89 cert.
- 29 Frederick W. Gordon, St. Paul's church, Eldorado, Ont. 160 prize.
- 30 May Brownson, St. Paul's church, Eldorado, Ont. 163 prize.
- 35 Bertha Loucks, Russell, Ont. 115 dip.
- 36 Mina Turnbull, Russell, Ont. 157 prize.
- 40 Jennie M. Kennedy, Knox church, Agincourt, Ont. 152 prize.
- 41 Sara Lochy Paterson, Knox church, Agincourt, Ont. 126 dip.
- 42 Agnes McCall, Knox church, Agincourt, Ont. 159 prize.
- 43 Elizabeth Ellen Little, Knox church, Ellesmere, Ont. 162 prize.
- 44 Emily A. Ley, Knox church, Ellesmere, Ont. 99 dip.
- 53 Nellie Bastedo, Bloor St. church, Toronto, Ont. 165 prize.
- 54 Birdie Wilson, Bloor St. church, Toronto, Ont. 105 dip.
- 55 Edith McGill, Bloor St. church, Toronto, Ont. 130 dip.
- 56 Edgar Fenton, Bloor St. church, Toronto, Ont. 153 prize.
- 59 Agnes Richardson, Brussels, Ont. 134 dip.
- 62 Carrie McConnell, Craigvale, Ont. 174 prize.
- 75 Robert Ernest Diehl, College St. church, Toronto, Ont. 129 dip.
- 76 James A. Adamson, College St. church, Toronto, Ont. 134 "
- 77 Jennie Hamner, College Street church, Toronto, Ont. 150 prize.
- 78 Florence Garvin, Knox church, Toronto, Ont. 192 med.
- 80 Lizzie Clark, College St. church, Toronto, Ont. 165 prize.
- 132 Laura Campbell, St. Mark's church, Toronto, Ont. 170 prize.
- 133 Flossie McKell, St. Mark's church, Toronto, Ont. 174 "
- 134 Barbara C. Eason, St. Mark's church, Toronto, Ont. 180 med.
- 135 Jeanie Johnston, St. Mark's church, Toronto, Ont. 183 "
- 136 Alice L. Cook, St. Mark's church, Toronto, Ont. 186 "
- 144 Katie Proctor, St. Andrew's church Sarnia, Ont. 157 prize.
- 145 D. Archie Brebner, St. Andrew's church, Sarnia, Ont. 104 dip.
- 148 George B. Henderson, Appin, Ont. 127 "
- 149 James B. Henderson, " " 117 "
- 167 Bella Hall, Chatham, Ont. 124 "
- 169 Georgina Fish, Chalmers church, Montreal, Que. 150 prize.
- 170 Maggie Bell, Carmel church, Hensall, Ont. 168 "
- 171 Ellen Shitray, Carmel church, Hensall, Ont. 162 "
- 177 Minnie Marston, St. John church, St. John, N.B. 136 dip.
- 178 Amanda Marston, St. John church, St. John, N.B. 93 "
- 179 Alice Brown Henderson, St. John church, St. John N.B. 163 prize.
- 180 Laura Howe, St. John church, St. John, N.B. 155 prize.

SENIOR DOCTRINAL.

- 17 Ella J. Fulton, Castlereagh, Col. Co., N.S. 157 prize.
- 102 Joseph Harry Campbell, Appin, Ont. 157 "

The annual meeting of the W. F. M. S. of our church is an event looked forward to by large numbers, indeed we might say by the whole church, with ever deepening interest. It is to be held this year in Ottawa, in Bank Street Church, on the 17th, 18th and 19th of this month. As the meetings have year by year grown in enthusiasm and interest, this approaching one will, we are sure, be no exception to the rule. The Presbyterian Churches in the Capital and in the Ottawa Valley generally, will not be behind any of the churches in any of our cities in hospitality, in sympathy and interest on the occasion of this gathering from all points for such a noble purpose. Delegates will do well to note carefully the items to which their attention is called in the advertisement. Everything we hope that can contribute to make this meeting successful and a blessing to the church, will co-operate to this end, and the result be up to the most sanguine expectations.

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

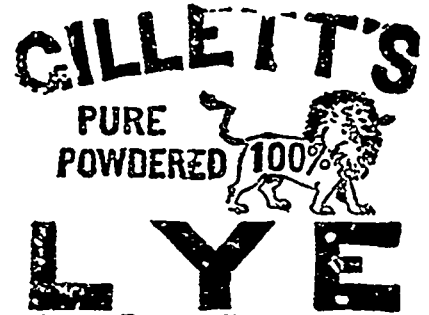
stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar



Rev. W. A. NEWCOMB, Thomaston, Maine. Suffering from indigestion when in Nova Scotia a year ago, a package of K. D. C. was given me. I cheerfully acknowledged that the effect of the remedy in curing the trouble was very marked and prompt, as well as lasting. Free sample mailed to any address. K. D. C. Company, Ltd., New Glasgow, N.S., Canada, or 127 State St., Boston, Mass.



PUREST, STRONGEST, BEST. Ready for use in any quantity. For making 5000 softening Water, Disinfecting, and a hundred other uses. A can equals 20 pounds of soda. Sold by All Grocers and Druggists.

INCORPORATED TORONTO HON. G. W. ALLAN PRESIDENT

CONSERVATORY OF MUSIC

659, YONGE ST. & WILTON AVE. University Affiliation for Degrees in Music. Artists' and Teachers' Graduating Courses. Scholarships, Diplomas, Certificates, Medals, equipment, Staff and Facilities unsurpassed. ALL BRANCHES OF MUSIC TAUGHT FROM RUDIMENTS TO GRADUATION. Free tuition in several departments. Pupils received at any time. Many "Free Advantages" for Students. CONSERVATORY SCHOOL OF ELOCUTION. (E. N. Shaw, B.A., Principal.) Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Literature, &c. CALENDAR of 132 pages, giving particulars of all departments mailed free. EDWARD FISHER - Musical Director.



Do not bend
Have needle points
Are beautifully tapered
Are the best in the world
Any lady unable to obtain Puritan Pins in her town will oblige by sending postal card to
Gordon, Mackay, & Co.
TORONTO.

DON'T

Find fault with the cook if the pastry does not exactly suit you. Nor with your wife either—perhaps she is not to

BLAME

It may be the lard she is using for shortening. Lard is indigestible you know. But if you would always have

YOUR

Cakes, pies, rolls, and bread palatable and perfectly digestible, order the new shortening, "COTTOLINE," for your

WIFE

Sold in 3 and 5 pound pails, by all grocers.

Made only by

THE
N. K. FAIRBANK COMPANY,
Wellington and Ann
Sts., Montreal.



Babies need fat.

Mother's milk, though thin and watery in appearance, contains from 2 to 6 per cent. of fat.

Fat is needed, not only for the growth of brain and nerves, which is very rapid in children, but also for the perfect formation of the other tissues.

MILK GRANULES

contains 3 per cent. of butter fat, and it is the perfect equivalent of Mother's Milk.

For sale by Grocers and Druggists. Prepared by The Johnston Fluid Beef Co., Montreal.

PISO'S CURE FOR CONSUMPTION

CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

This is the way Colonel Watterson deals with a newspaper that has been pestering him: "If this newspaper had been born a bird," he says, "it would have been a buzzard; if a beast, a panther; if a fish, a mudcat; if a reptile, a lizard; if an insect, a bedbug."—*Rochester Democrat.*

"But evil is wrought by want of thought, As well as want of heart."

By want of thought mothers allow daughters to become frail and puny. Over-study in girls induces uterine disorders and weaknesses, and blights their future happiness as wives and mothers. Joined to proper hygienic care, Dr. Pierce's Favorite Prescription is a priceless remedy in such ailments, its value becoming even more apparent every year. Using it, the wan, debilitated school girl gains color, flesh and spirits, losing those deathly headaches, tormenting backaches, languor, dejection, and othersymptoms of functional irregularities, and nervous debility. It never harms the most delicate girl.

Robertsdale, Huntingdon Co., Pa.

World's Dispensary Medical Association: Gentlemen,—I cannot sufficiently express to you my gratitude for the benefit your medicine has conferred upon my daughter. Of late she has suffered no pain whatever. It is simply marvellous. You have just reason to call it your "Favorite Prescription," and to stake your reputation as a physician on it. A favorite prescription it is, indeed, to you and to thousands in this land, and I believe will be to suffering women the world over.

Yours gratefully,

THOMAS THIRLWELL.

Asthma cured by newly discovered treatment. Pamphlet, testimonials and references free. Address World's Dispensary Medical Association, Buffalo, N. Y.

British and Foreign.

An agitation has been started in New York against the States treaty with Russia.

Ohio has just declared for biennial session of the legislature on the score of economy.

The Spanish Government will provide for the families of the men killed by the explosion at Santander recently.

The United States Senate has adopted a resolution expressing regret at the death of Louis Kossuth, the Hungarian.

The Massachusetts House of Representatives has passed a bill by a vote of 110 to 96, granting municipal suffrage to women.

Rev. William Hastie, formerly principal of the Calcutta Institution, is about to receive the degree of D.D. from Edinburgh University.

Lord Overton's Bible class in Dumbarton, whose annual meeting was held the other week, numbers 511, the average attendance being 298.

Dr. Edward Eggleston has been giving a series of lectures on "Early intellectual life in the United States" in Historical Hall Brooklyn.

Kentuckians are taking measures to purchase the birthplace of Abraham Lincoln, in La Rue county, Kentucky, and convert it into a park.

In response to an invitation by the minister of Irvine to supply names for the eldership, only 200 members out of 1,000 on the roll sent in lists.

Nineteen applications for colleague successors were before the F. C. Assembly's Commission recently. They were remitted to a committee.

At Boston lately the House of Representatives ordered to a third reading the bill of Mr. Day, of Marblehead, to prevent treating in liquor saloons.

Mr. John Cowan of Beeslack, so well known as chairman of the Midlothian Liberal Association, has had a baronetcy conferred on him. He is an elder in Penicuik church.

More than half the revenue is derived from drink and tobacco, the tax on the poor man's mug and pipe being heavier in proportion than on the rich man's glass and cigar.

An institute is to be presented to Pitlochry by Mrs. R. W. Barbour and Dr. Barbour. It will contain reading, dining, billiard, and smoking rooms, with gymnasium and baths.

The validity of more than 2,000 marriages in Malta depends on the interpretation of "the canon law, the civil law, the matrimonial law, international law, Maltese law, and Colonial law."

A memorial to the bishops, remonstrating with them on their recent attitude towards certain parts of the Parish Councils Bill, is in course of signature in London among the Liberal clergy.

Mr. Thomas Shaw, M.P., has been appointed Solicitor General. This will necessitate a new election in the Border Burghs. His majority last time was 365. Mr. Shaw is an elder who figures much in the U.P. Synod.

The appointment of Mr. T. Ellis, one of the Young Wales party, to succeed Lord Tweedmouth (Mr. Majibank-) as Liberal whip has come as a surprise, and speculation is busy as to its effect on Welsh disestablishment.

It is calculated that New York spends \$800,000 a year on the education of its inhabitants, \$1,400,000 on amusements, and \$12,000,000 on drink. The thing is hardly credible, but so it is put in one of the most trustworthy of the American newspapers.

The Jubilee Debt Extinction fund is now closed. Back congregation, Lewis, has been able to take advantage of the six months given it. Principal Rainy referred to Mr. Hewat, at the Commission, as their indefatigable, insuperable, and invincible convener.

The Third Church of Chicago, of which Rev. Dr. J. L. Withrow is pastor, has twenty-three elders. That is the largest session we find in any church. The Bethany Church of Philadelphia has eighteen, and the Fifth Avenue Church, of New York City has seventeen.

An interesting discussion in Glasgow Presbytery on non-churchgoing was marked by a general admission that the evil is largely prevalent in the city and calls for urgent efforts for its cure. Rev. W. Ross was almost the only one who sounded a hopeful note. Ten years' experience of aggressive work in Cowcaddens enables him to predict satisfactory attendance at the sanctuary wherever similar work is undertaken.

Birmingham supplies but half the number of church sittings required to accommodate the people on Sunday, and only half of these are occupied on Sunday night. The inference is that only a fourth of the population attend worship, which surely must be open to some correction.

Dumfries Presbytery, as the result of their experience in elections of ministers under the new regulations, have adopted an overture to the Assembly, recommending a return to the old mode of election by open vote at a congregational meeting. They also suggest that probationers should be sent to vacant churches under a system of rotation.

The new London Missionary Society steamer *John Williams*, which is at present lying at the Broomielaw, Glasgow, was formally dedicated recently with a religious service. The steamer is about 700 tons, her length over all is 204 feet, her breadth 31 feet, and her depth 16 feet. She has been built of steel by Messrs. R. Napier & Sons, Govan.

A few evenings ago a painful sensation was occasioned in Kilmarnock by receipt of intelligence that Rev. Thomas Patton Milne, M.A., assistant of the Abbey Parish, Paisley, and minister-elect of the second charge of the Laigh Kirk, Kilmarnock, had died suddenly at his father's manse in Tyrie, Aberdeenshire, under peculiarly tragic circumstances.

On November 25th last, Freetown in Sierra Leone, was visited by locusts in such numbers that the sky was darkened by them, and the noise of their wings was like heavy rain. Such a visitation had not been experienced in the colony for fifty years. Happily they did not stay, but the rice-crops of the interior were much damaged by their depositions.

Glasgow Presbytery have agreed to a Hospital Sabbath. Rev. Dr. Donald Macleod said it would be lamentable if the infirmaries were placed on the rates, a view combated by Rev. Dr. John Macleod, who thinks it the best way to get at the sting. Rev. R. McMillan, of Strathbungo, made some severe remarks on the management of the infirmaries.

Principal Mackichan, of the Wilson College, Bombay, has been presented by the professors and students with his portrait, painted by Mr. J. Guthrie, the Scottish artist. The Hon. Mr. Bridwood, in making the presentation, spoke in high terms of Dr. Mackichan's character and work, and in reply the principal testified to the gratitude that characterizes the Indian student.

The corresponding members to the Synod of the Presbyterian Church, of England, are to be Dr. W. C. Smith, Prof. Salmond, and Dr. Stalker, ministers, and Sir William Henderson, Colonel Cadell, and Mr. J. C. Robertson, elders; and to the United Presbyterian Synod, Dr. W. C. Smith and J. H. Wilson, and Prof. Lindsay, ministers, and Lord Provost Russell, of Edinburgh, Sir Thomas Clark, and Mr. D. M. Watson, elders.



A FRIEND

Speaks through the Boothbay (Me.) Register, of the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who are in need of a laxative to try Ayer's Pills. They will do good."

For all diseases of the Stomach, Liver, and Bowels, take

AYER'S PILLS

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Every Dose Effective

When writing to advertisers please mention THE CANADA PRESBYTERIAN.

There are certain manners which are learned in good society, of that force if a person have them, he or she must be considered, and is everywhere welcome, though without beauty or wealth of genius.—*Emerson.*

GOVERNMENT HOUSE, OTTAWA.

March 24th, 1894.

Gentlemen,
"It gives me much pleasure to inform you that the organ which you have recently erected in our private Chapel here, gives much satisfaction. Many of the stops appear to me to have a very pure and high quality of tone, and the instrument as a whole is effective. Thanking you for the care and attention which you have personally bestowed upon the arrangement and erection of the organ,

I remain
Yours faithfully,
(Sgd.) ABERDEEN."

Messrs. S. R. Warren & Son.

House Full of Steam!

A big fire, heavy lifting, hard work is the usual way of doing the wash



There is an easier and cleaner way.

A TEA KETTLE

will give all the hot water required when

Surprise Soap

is used according to the



directions on the wrapper. It does away with boiling or scalding the clothes and all that mess and confusion. The clothes are sweeter, whiter and cleaner, washed in this way.

Thousands use Surprise Soap on wash day, why don't you?

1894.

THE ST. CROIX SOAP MFG. CO., ST. STEPHEN, N. B.

Rudolph von Benningsen, whose political services in consolidating the German Empire are rated only second to Bismarck's, will retire from political life next July, when he reaches his 70th year.—*New York World.*

Messrs. Lawson & Wilson, the well-known manufacturing stationers, Toronto, Ont., write, under date of Sept. 25th, 1893. "We highly recommend St. Jacobs Oil, having used it in our factory and personally, with highly gratifying success in every case. We always take pleasure in recommending it to anybody requiring a first-class article.

Ask for Minard's and take no other.



THE FINEST IN THE LAND.

Ganong Bros., Ltd.,

St. Stephen, N. B.

COUTTS' ACETOCURA



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

Mention this Paper.

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

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

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

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



Sold by Lyman, Knox & Co., Toronto, and all leading druggists.

MISCELLANEOUS.

Newspaper advertisements date from 1662.

London theatres employ over 12,000 persons.

A Russian does not become of age until he is 26.

More accidents occur to the right leg than to any other limb.

Finger-prints as a means of identification has been adopted to the Indian army.

There has been a recurrence of cholera at Warsaw, and many deaths have resulted.

Over 1,800 stray dogs were recently captured by the police during a single month in the streets of London.

Great Britain is first in merchandise freights, Germany being second, the United States third and France fourth.

Egyptian figures found on obelisks mounted on two-wheel vehicles show that the Pharaohs had some idea of the velocipede.

Let everyone sweep the drift from his own door and not busy himself about the frost on his neighbour's tiles.

A retired French naval officer has invented a rifle that is capable of firing two kinds of explosive bullets, both having immense power of penetration.

As the sword of the best tempered metal is most flexible, so the truly generous are most pliant and courteous in their behavior to their inferiors.—Thomas Fuller.

The poet Burns says: "Dyspepsia is the devil." It is, but where he assumes this form he is easily gotten rid of by K. D. C. Use K. D. C.

Official tests of different qualities of steel at the Massachusetts Arsenal show, contrary to the popular opinion, that steel is stronger at zero Fahrenheit than at ordinary temperatures. The minimum of strength is at about 210°, but above that it rises again till it reaches its maximum at 550°.

Rheumatism Cured in a Day.—South American Rheumatic Cure, for Rheumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. The first dose greatly benefits. 75 cts. Druggists, or 44 Church St., Toronto.

It is claimed in an article by M. de Djeri in the *Kerm Scientific* that aluminum will soon replace tin for many purposes, that for equal volumes the price of the two metals is not very different, and that the alloys of aluminum with copper and other metals are superior to those of tin.

MR. JOHN HENDERSON, 335 Bathurst street, Toronto, was cured many years ago of a complication of diseases at the Saltcoats Sanitarium, Ayrshire, Scotland, where our remedy is largely used. At home his people were never without it.

Putting the cart before the horse is no longer a mere conception. In France it is now an accomplished fact. An inventor has gotten up a street car or omnibus, not drawn but driven with gearing from a treadmill attached to the rear of the vehicle and supported on wheels. The horse, therefore, rides while he works.

The tunnel which carries the Colorado Midland Railway through the Rocky Mountains, at Hagerman Pass, Col., has just been completed. The tunnel is close upon two miles long, and it is bored through solid gray granite. Its completion involved three years and twenty days work, each day comprising twenty working hours. The tunnel is 10,890 feet above the sea level.—*Scientific American*.

The chief characteristic of nineteenth century life is rapidity. If you are wise avoid hurry in eating—hurry in anything. If you have been unwise and have dyspepsia use K. D. C., the King of cures.

An interesting and valuable relic of the Roman occupation of Britain (writes the London correspondent of the *Manchester Guardian*) has recently been acquired by the Department of British Antiquities in the British Museum, in the shape of a bronze boss of a shield of Roman work found in the Tyne and bearing the name of the soldier to whom it belonged, as well as the number of the legion.

ECONOMY AND STRENGTH.
Valuable vegetable remedies are used in the preparation of Hood's Sarsaparilla in such a peculiar manner as to retain the full medicinal value of every ingredient. Thus Hood's Sarsaparilla combines economy and strength and is the only remedy of which "100 Doses One Dollar" is true. Be sure to get Hood's. Hood's Pills do not purge, pain or gripe, but act promptly, easily and efficiently.

Minard's Liniment Lumberman's Friend.

Only the Scars Remain.

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



Woolen Machinery Co., Philadelphia, Pa., "none impress me more than my own case. Twenty years ago, at the age of 18 years, I had swellings come on my legs, which broke and became running sores. Our family physician could do me no good, and it was feared that the bones would be affected. At last, my good old mother urged me to try Ayer's Sarsaparilla. I took three bottles, the sores healed, and I have not been troubled since. Only the scars remain, and the memory of the past, to remind me of the good Ayer's Sarsaparilla has done me. I now weigh two hundred and twenty pounds, and am in the best of health. I have been on the road for the past twelve years, have noticed Ayer's Sarsaparilla advertised in all parts of the United States, and always take pleasure in telling what good it did for me."

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

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Cures others, will cure you

When writing to Advertisers please mention THE CANADA PRESBYTERIAN.

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. 25 cts. a box.

A curious passage of the letter from Lobogula to Dr. Jameson with reference to the terms of his surrender was a request to the doctor to send him some pens and ink, as the royal supply had run low since Buluwayo had been destroyed. The letter is said to have been written by one of Lo Ben's followers, who had had some education in the Cape Colony and is a curiosity as regards orthography and calligraphy.

JAMES E. LESLIE, Richmond street, Toronto, writes:—"It affords me great pleasure to attest to the benefit I derived from your Guaranteed Acetic Acid in a case of Pleurisy. It was decidedly effectual; nothing more need be said. I have also recommended the Acid Cure system of treatment to many of my friends, and in no case has it failed. You are at liberty to give this certificate publication."

The revival of the Napoleonic spirit now in progress in France and evidenced by the numerous dramatic and literary efforts which are put forth by the disciples of that dynasty is cropping up in the queerest way right here in New York. Half the French restaurants in town are investing in color prints of Bonaparte, and pictures of the Emperor adorn conspicuous places in the markets and delicatessen shops in the different French colonies.—*New York Press*.

Get the Best.

The public are too intelligent to purchase a worthless article a second time, on the contrary they want the best! Physicians are virtually unanimous in saying Scott's Emulsion is the best form of Cod Liver Oil.

Wire netting has been so coated with glass as to fill up the openings and make a transparent but not brittle roofing and sidewalls. For the glass an insoluble gelatine film has been substituted, and the material, known as "tecturium," is now extensively employed in constructing hothouses, verandas, factory windows and store roofs in several foreign countries. It is tough and flexible, and, if desirable, may be painted any color.

I BELIEVE MINARD'S LINIMENT will cure every case of Diphtheria. Rivordale. MRS. REUBEN BAKER.

I BELIEVE MINARD'S LINIMENT will promote growth of hair. Stanley, P.E.I. MRS. CHARLES ANDERSON.

I BELIEVE MINARD'S LINIMENT is the best household remedy on earth. Oil City, Ont. MATTHIAS FOLBY.

TEN PRACTICALLY FREE USEFUL BOOKS

For Family Reading and Reference.

- The Practical Poultry Keeper.
- The Practical Horse and Cattle Doctor.
- The Handy Cyclopaedia of Every-day Wants.
- The Family Doctor Book.
- The National Handy Dictionary.

- The Ladies' Model Fancy Work Manual.
- The American Family Cook Book.
- Famous Dramatic Recitations.
- Mrs. Parington's Grab Bag.
- The Modern Hoyle.

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

IF YOU ARE INTERESTED SEND FOR A SPECIMEN COPY OF

THE RURAL CANADIAN

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SERVICEABLE INFORMATION

...FOR EVERY...

CANADIAN HOME

HEALTH FOR ALL! HOLLOWAY'S PILLS

Purify the Blood, correct all Disorders of the

LIVER, STOMACH, KIDNEYS AND BOWELS.

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

MISS A. M. BARKER, SHORTHAND SCHOOL.

51 KING STREET EAST, TORONTO.

Apply for Circulars.

"To Save Time is to Lengthen Life."

Miscellaneous.

McLAREN'S

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

RETAILED EVERYWHERE.



\$3 a Day Sure.

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

Address A. W. KNOWLES, Windsor, Ontario.

IMPERIAL BAKING POWDER advertisement featuring an illustration of a woman in a long dress holding a large banner that says 'IMPERIAL BAKING POWDER'. The banner also features an owl logo. Text includes 'PUREST, STRONGEST, BEST.'

DROPSY TREATED FREE advertisement. Text: 'DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousands 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.'

25 YEARS Poultry Yard advertisement. Text: '25 YEARS Poultry Yard IN THE 108 pp. 51st Edition. Written and sold by a farmer and Poultryman of 50 years experience. A plain, practical system, easily learned. Describes their diseases, how to make hens lay, Cholera, Gapes & Roup you need not have. Price, 35c. (stamps). A Free Catalogue. A. M. LANG, Cove Dale, Ky.'

THE GREAT CHURCH LIGHT REFLECTORS advertisement. Text: 'THE GREAT CHURCH LIGHT REFLECTORS FOR OR OIL GAS ELECTRIC LIGHT. I. P. FRINK, 551 PEARL ST. N.Y.'

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

When writing to advertisers please mention THE CANADA PRESBYTERIAN.

MEETINGS OF PRESBYTERY.

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

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Synod of Hamilton & London. The Synod of Hamilton and London, will meet in McNab Street Church Hamilton, on Monday evening, 16th April, at half past 7 o'clock. Rolls of Presbyteries, with the changes during the year, and all documents to be presented to the Synod, should be sent to the Clerk AT LEAST one week previous to the day of meeting. Ministers and elders will receive the usual standard certificate from the ticket agents, enabling them to return at the reduced rate. WM. COCHRANE. SYNOD CLERK. Brantford, March 27th, '94.

Miscellaneous

Knox College Closing Exercises.

The meetings in connection with the closing exercises of Knox College will be held on Wednesday and Thursday April 4th and 5th. The Alumni Association will hold its annual meeting on Wednesday at 10.30 a.m., the most interesting item of business being in connection with the College jubilee. The College Senate will meet on Wednesday at 7 o'clock, in the Board Room, and the College Board on Thursday, at 1.30 p.m. The closing exercises of the College will be held in Convocation Hall Thursday at 8 p.m. and the usual public meeting in West Church the same evening at 8 o'clock. Addresses at this meeting will be given by Revs. Principal Caven, John Somerville, M.A., and J. McD. Duncan, R.A. The usual arrangements have been made for special rates on the Railways by use of the standard certificates.

Woman's Foreign Missionary Society

PRESBYTERIAN CHURCH IN CANADA WESTERN DIVISION. The Eighteenth Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (Western Division) will be held in Bank St. Church, Ottawa, On Tuesday, Wednesday, and Thursday, the 17th, 18th and 19th of April, 1894.

Sessions will open on Tuesday, at 3 p.m., on Wednesday at 10 a.m. and 2.30 p.m., and on Thursday at 11 a.m. and 2.30 p.m. The Board of Management will meet in the Schoolroom on Thursday morning at 10 o'clock. Devotional meeting will be held in the Church on Tuesday afternoon at 3 o'clock, and on Thursday morning at 10.30. The usual Public Meeting, Mr. Hamilton Cassels, Convener of the General Assembly's Foreign Mission Committee, presiding, will be held in St. Andrew's Church, on Wednesday evening at 8 o'clock. Addresses will be delivered by the Rev. Dr. MacKay, of Fortnowa, the Rev. Mr. MacVicar, of Honsau, returned missionaries, and others. A cordial invitation is extended to delegates from every part of the Society throughout the Western Division. All names should be forwarded not later than the 10th of April to Miss George, 377 Jarvis St., Toronto, Convener of the Credential Committee. Attention to this request will greatly assist and oblige the Billating Committee. Members and delegates are urged, even though coming a short distance, to procure certificates to travel at reduced rates from the ticket agent at starting point, and signed by him; they will also require to be signed by Mrs. Shortreed at Ottawa. For further information see April Letter Leaflet.

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Miscellaneous.

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

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Miscellaneous.

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