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Whole No. 1208.

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It Cures Disease and Long-standing Troubles.

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"I am a living witness to the worth of Paine's Celery Compound."

This is the statement of Mr G. J. Smye of Sheffield, Ont.

It makes people well!

This fact is so widely known and so fully borne out by thousands of magnificent cures, that the simple statement is in itself sufficient.

The whole Dominion has been blessed by the marvellous work of the great medicine, and an army of rescued and saved men and women bless the noble discoverer, Prof. Edward E. Phelps, M.D., LL.D.

Master minds amongst the medical men of the present day readily acknowledge the potent and curing virtues of Paine's Celery Compound. They find that it makes strong nerves and pure blood, two essentials necessary for perfect health and strength.

Long-standing troubles and diseases are cured by Paine's Celery Compound when all other medical agencies fail in their work. For kidney and liver troubles, it is the infallible remedy. Nervous debility, exhaustion, sleeplessness, and headaches are quickly swept away by the curing powers of Paine's Celery Compound.

This is the season when the sick must, of

necessity, recuperate lost strength, and gain the healthfulness so necessary to make life pleasurable for the summer. All should bear in mind the fact that Paine's Celery Compound "makes people well."

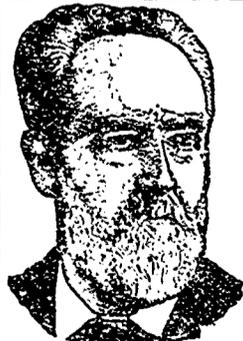
The following letter from Mr. G. J. Smye, of Sheffield, Ont., speaks of a wondrous cure after all ordinary means had failed to do the work:—

"It is with great pleasure that I testify to the value of your great medicine, Paine's Celery Compound. For nearly two years I suffered from indigestion, kidney and liver troubles. After trying several medicines that did not effect a cure, I decided to try your Compound. Before using it I was so low in health that I could not eat or sleep. I could not lie in bed owing to pain in my back; it was only by resting on elbows and knees I was enabled to obtain a slight degree of ease. Before I had fully taken one bottle of your medicine I began to improve. I have in all taken fourteen bottles with grand results. I am a farmer and am now working every day. Anyone may refer to me in regard to those statements, or to any of my neighbors around Sheffield, where I am well known. I am a living witness to the worth of Paine's Celery Compound."

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HEALTH AND HOUSEHOLD HINTS.

Banana Pudding.—Line a glass dish with thin slices of plain cake and cover them with thin slices of banana. Have a second layer of cake and banana then pour over them a very thin boiled custard. Serve with whipped cream piled on the top.

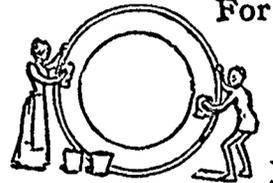
To do Up a Shirt.—In order to do up a shirt properly iron every part of it before the bosom, being careful not to stretch the neck. Then slip in the bosom board, and with a cloth wrung out of hot water rub the bosom well, cleaning off the surplus starch. If the bosoms wrinkle anywhere, rub them toward the bottom. Iron quickly with a hot iron, but no hot enough to stick and scorch. Raise the plaits with the blunt edge of a table knife and iron again, polishing until there is an even gloss over the entire surface.

How to Estimate for Wall Paper.—As most wall paper, when trimmed, is 18 inches wide and 24 feet to the single piece, a piece will contain 36 square feet. Measure the length and height of each wall in feet and multiply. Add together the number of square feet. Divide this total by 36, which will give you the number of pieces required for side wall. Allow half a piece of paper for each door and window. To allow for waste in matching it is safer to divide by 33 instead of 36. To find the number of single pieces required for ceiling multiply length by width in feet and divide by 33.

House Plants. In the first place, when you buy a plant from the florist do not because it is a strong plant, repot it, for one-half the plants grown in the house are killed by over potting. When you do repot don't use "rich black dirt." Many ladies think because the soil is black it is rich. Usually soil of that color is from low, damp ground, and is cold and sour. Use good garden soil from a dry spot, or better yet, decayed sod with about one-third well-decayed old manure. Put plenty of drainage in bottom of the pot, so that the water can pass freely from the soil and never allow the soil to become sodden.

Water only when a plant is dry. Do not stand the pots in saucers of water. After the water has soaked through the soil empty what is in the saucers. The same rule applies to plants in jardinières. While most plants like plenty of water, they don't like wet feet.

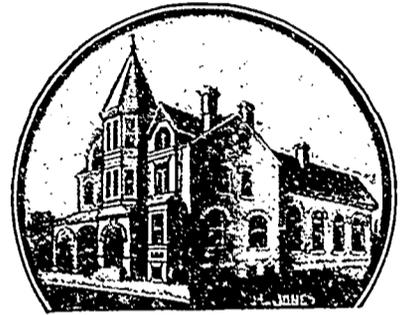
Some of the easiest plants to grow in the house in the winter are hyacinths, as they will perfect their flowers without sun. Another bulb of easy cultivation is oxalis cernua, or as it is sometimes called the Bermuda buttercup oxalis. All it requires is to be placed when potted in a cool, dark place for a few weeks to root, and then move to the window where it will soon flower.



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THE CANADA PRESBYTERIAN.

Vol. 24.

TORONTO, WEDNESDAY, APRIL 3rd, 1895.

No. 14.

Notes of the Week.

Rev. Mr. M'Neill, the evangelist, reached Calcutta on February 6, and met a number of friends at the Y.M.C.A. Rooms. Speaking of the first week's services, the *Indian Witness* says—"Mr. M'Neill's work has daily grown in interest through the week. The tent is provided with eleven hundred chairs, and these have all been filled, and numbers have had to stand. The power of the meetings has also increased; the week's experience is so encouraging that the service for the Sunday night has been appointed for the Rink, which will accommodate from two to three thousand persons."

A movement is on foot in England to erect a monument to the memory of Tennyson, the late Poet Laureate of England, on one of the high seaward cliffs of the Isle of Wight and on the "edge of the noble down which he loved so well, and we may say has immortalized. It is to be in the shape of a lofty granite monolith in the form of an Iona cross, and it is to be placed on the top of a bold cliff 700 feet above the sea. The Government has agreed to accept the monolith and to preserve it forever as a beacon. Its cost will be \$6,000, of which \$1,000 has been assigned to America and two thirds of the whole cost is already subscribed. The monument will bear the legend; "Erected by friends in England and America."

The following figures, taken from the *Michigan Advocate*, relative to the education of negro children in the United States are most encouraging and hopeful, as to the future, as well as an indication of what fruitful work is being done by many agencies, connected with the churches especially, among that once enslaved people. There are 1,416,202 negro children in the public schools of the United States, and of these 1,329,618 are in the public schools of the sixteen Southern States. This is an encouraging showing. A generation ago it was a penitentiary offence in all the south to educate a negro. Now, public schools are provided for their education. As compared with the past, the amount raised by taxes for the public schools in the south is large, but as compared with the North it is as yet small.

The Salvation Army seems to do well by its newspapers. In the trading account for 1894 we find that the receipts for the *War Cry*, *Young Soldier*, etc., were over £78,280, against expenses £61,062, or a profit of £17,000. Elsewhere Mr. Bramwell Booth says that the "Army Literature" brings into the various headquarters about £200,000 per annum. On the same authority we find that during 1884, 51,000,000 of newspapers, magazines, periodicals, books, tracts, and other publications were issued from the Salvation Army printing press, all containing "some definite teaching for the ungodly, the young, and the afflicted." All the labour involved is quite "voluntary"—presumably this means unpaid—and is "carried on by godly persons," who never make any "attacks or accusations or reflections upon Christians or their work."

The *Edinburgh Scotsman*, which is in a way the London *Times* of Scotland, is coming down heavily upon Principal Rainy in connection with a revival of the question of the Union of the Free and United Presbyterian churches of Scotland. While this has been in abeyance the learned Principal has been devoting his strength to the disestablishment of the Church of Scotland. "What a pity it is," says the *Belfast Witness*, "that these three Scotch Churches, which are substantially one, should manifest such ecclesiastical rivalry, and make themselves and the religion they represent a byword and a mockery among Anglicans and Romanists. But to us it is quite clear that if ever a union is to take place among them it will never

be brought about by sledge hammer blows administered never so skillfully from without, but from the presence and operation of the true spirit of unity from brethren."

A bill for the disestablishment of the Church of England in Wales has been introduced into the Imperial Parliament which it is hoped may pass ere long. The effect upon the church of establishment by the State appears according to history to have been uniformly bad, and once established nothing can exceed the tenacity with which it clings to privilege. Yet there appears, from a series of able articles on Disestablishment, appearing in *The Christian World*, conclusive evidence that a large proportion of Church of England ministers in Wales favor disestablishment. It requires a good deal of courage in Episcopal clergymen to speak out against the sectarian clamor on this subject; yet a number of them have done this strongly and clearly. In the last *Christian World*, it is said: "It is a notorious fact that three out of every four of the Welsh clergy who have taken Holy Orders during the last ten or fifteen years are ardent Welsh Nationalists, and, as such, are longing for the day when the Welsh Church is set free from the trammels of State control."

The funeral services of the late Professor Blackie, "were performed," say the *Belfast Witness*, "with consummate good taste." The funeral was public and the greater part of the service was in the historic St. Giles' Cathedral. The Lord Provost and magistrates attended in their robes of scarlet and ermine; the professors of the University in their vari-coloured academic hoods and gowns; also the professors of the Free Church College. The clergy were there in great force. The service was beautiful and appropriate, and taken part in by the Moderator of the Church of Scotland, and Rev. Dr. Walter Smith, of the Free Church, whose preaching the late Professor Blackie greatly enjoyed. Immense crowds pressed upon the cortege, and reverently uncovered their heads as the coffin passed. The late professor is generally recognised not only as a man of genius, but as the last of the Scots. London absorbs Scotchmen of parts, as in the case of Carlyle, and all are becoming Anglicised, which is a pity. But Blackie was Scottish, pure and entire; he carried the air of the hills about him, and the fragrance of the heather. And though broadened in some of his theological opinions, his spiritual sympathies remained Presbyterian and Scottish to the last.

The Home Mission Committee of the Church met last week and sat constantly, working with great energy and patience and with all the wisdom it can command and experience at the most important part of our Church's work committed to its care. To look in upon it and listen for a time to its deliberations, to look upon the men and recognize this familiar face from the far East and upon that from the most distant West, and upon those of others that come from all the way between, to observe the earnest and watchful attention of almost every member as he sits at the long table note-book in hand, in many cases also with the whole or part of the blue book; and hear how the claims and representations of every applicant and every field are scrutinized; to watch how the secretary, his mind at full bent, keeps his pen going at top-speed, and with what tact, promptitude, firmness and withal good nature, the chairman keeps his hand upon and directs all, will at once convince one that membership in the Home Mission Committee is no sine-cure. Questions of the utmost moment come up from time to time before this committee the settling of which involves very great responsibility. It is understood that this year there will be a deficit of somewhere about \$10,000 in the Home Mission Fund, and to avoid debt, reduction is to be made

on all salaries paid by the Committee to an extent which it is hoped will avert this difficulty of debt. We hope in an early issue to be able to give our readers fuller details of what was done at the meeting.

In the United States the increase in the number of penitentiary convicts per million of the population in the last decade has been but thirteen, which is absolutely insignificant. So far as the prison statistics go, they tend to prove that serious crime, in the country at large, is neither increasing nor decreasing in comparison with the population. It seems to be increasing somewhat in the North Atlantic and Western divisions, but in the North Central (extending from Ohio to Minnesota and Nebraska), and in the South Central (extending from Kentucky to Texas) divisions, there has been a relative decrease in the number of felons in prison. Such increase as has taken place is found among the misdemeanants—petty thieves, drunkards and disorderly persons, not for the most part true criminals. The increase per million in petty crime is ten times as great as in serious crime; and the jails, not the penitentiaries, receive the benefit of it. It does not follow, however, from the increase in the jail population, that the people of the United States are in fact more disorderly than ten years ago; the difference may be due to a more determined effort on the part of the authorities to suppress disorder. According to figures the increase of prison population is greatest in the South and East, but least in the North and West.

On two successive days occurred very recently in New York City two social events possessing in several ways a very striking significance. They served to illustrate with a high degree of distinctness some of the abuses of great wealth. They involved members of the two richest families in the United States, and perhaps in the world; one was a union in the bonds of matrimony, and the other was a severance of those bonds. Looked at from the point of view of those interested in the solution of the social problems of the time, and especially in the betterment of the conditions of the working class, "we are confident," says *Christian Work*, "that all who are labouring and hoping for an improved state of things in these directions must feel a sense of dread and apprehension at the effect produced in various quarters by the vast extravagances and reckless and profligate expenditures of money connected with the events to which we have referred." From the accounts given by the press, and read by everybody, the marriage was celebrated with all the pomp, display and extravagance that vulgar wealth and taste could contrive. On this, *Christian Work* remarks in language which saddens while we read: "We do not hesitate to express our belief that these ostentatious and vulgar displays of wealth, much of it notoriously ill-gotten, have done more to increase the social discontent of the time, to intensify the bitter feeling entertained in various quarters towards existing industrial conditions, to add fuel to the flame which the anarchists and their followers are striving to convert into a universal conflagration, than the charities and benevolences of a thousand other men of wealth for a year to come can possibly offset. No philosophy of any sort, sound or unsound, no putting forward of the old commonplaces about individual liberty, the laws of supply and demand, the rights of men to accumulate wealth if they can, and to use it as they please, will weigh a feather weight against the convictions in the minds of multitudes that gross wrong and cruel injustice are involved in an industrial system under which it is possible for a few thus to accumulate money to waste by the millions while many are striving almost in vain to earn their daily bread."

Our Contributors.

THE CHURCH IN BRITISH COLUMBIA.

BY REV. W. L. CLAY, B.A.

Presbyterianism came to British Columbia with the traders and officers of the Hudson Bay Company, in the early decades of the century. The Presbyterian Church, with accustomed deliberateness followed, Peter-like, "afar off." The inevitable happened; and many, born within her pale, of Scottish and Irish parentage, feeling themselves bereft of parental attention, sought as their foster mother the Church of England, in whose fold their children have found a natural and permanent home.

In the Canadian Church that indomitable missionary, pastor, professor and author, Dr. Burns, was persistent in advocating that a man be sent to minister to the scattered Presbyterians of the Pacific Province. Accordingly, in 1859, the Rev. D.H. MacVicar, now the honored Principal of Montreal College, who had been graduated from Knox College the previous year, was asked to undertake the mission. Other calls being before him at the same time this was declined; and the honor of laying the foundations of organized Presbyterianism on this coast passed to the Irish Church. For before another appointment could be made in Canada, the Rev. John Hall from the "Emerald Isle" began a short but fruitful ministry in Victoria.

A year after Mr. Hall's arrival the Canadian Church began work on the mainland the Rev. Robert Jamieson being her first missionary. At New Westminster Mr. Jamieson continued to labor, except for a period spent in organizing a congregation at Nanaimo, with signal success until 1884, when failing health compelled his retirement. In the twenty-two years of his ministry he did much to extend and guide the missionary operations of the Church throughout the Province, and to counsel the younger men who from time to time came to take part in this arduous ministry with him.

The Church of Scotland, also, did much for her sons and daughters among the mountains and forests of British Columbia—sending both able men and liberal sums of money to maintain ordinances among the settlers. The first missionary from the mother Church was the Rev. Mr. Nimmo, who was afterwards followed by Messrs. Somerville, MacGregor, Clyde, McElmon, Dunn, Murray, Stephen and others, of whom some remain until this present but some are fallen asleep.

The year 1882 marked a new epoch in the work of the Canadian Church in this Province. The indefatigable convener of the Home Mission Committee having, by appointment of the General Assembly, visited the Province and become acquainted with its needs and possibilities, was enabled to inaugurate a more aggressive policy of missionary enterprise.

"There is a tide in the affairs of men (and churches), which, taken at its flood leads on to fortune."

In the history of the Church in British Columbia there have been two such tides. The first, when the vast wealth of forest and mine began to attract the people, she failed to take advantage of to her irreparable loss. The second, not quite so full perhaps, was when the C.P.R. began to thrust its civilizing hand across prairies, over mountains and through forests. This the Church was sufficiently wise to embrace, with the result that the evils of former neglect have to some extent been counteracted.

One result of the vigorous prosecution of the work in the developing period that followed the construction of the railway, was the erection, by act of the General Assembly of 1887, of the Presbytery of Columbia comprising 8 ministers with their congregations. In 1888 the Presbytery submitted its first statistical report in which the number of ministers is set down as 9 with 45 churches and mission stations and 245 communicants, raising for all purposes \$11,024.

To follow the Presbytery of Columbia through its brief but bright career, might be interesting but the good nature of my readers must not be imposed upon at too great a length.

The catterpillar dies only to find a more perfect life in the beautiful butterfly—so the Presbytery of Columbia simply attained a more perfect and useful existence when in 1892 its extensive field of operations was divided into three Presbyteries, which, with that of Calgary beyond the mountains, an offshoot from the Presbytery of Regina, were erected into the Synod of British Columbia. The first Moderator of the new Synod was the Rev. Donald MacRae, of St. Paul's Church, Victoria, to whose exhaustive review of "Mission Work in the Far West," contained in his retiring sermon published with the minutes of Synod, I am indebted for the historical facts of this paper.

The first year of its existence (1893) the Synod reported 131 churches and stations, 3,324 communicants and a total revenue of \$83,023, while this year the figures under the foregoing head stand respectively 164, 3,351 and \$85,331. This increase indicates a progress not sensational, but, in view of the general commercial depression, not discouraging. Since the organization of the Presbytery of Columbia a very large portion of the revenue of the Church has been spent in this Western Synod. Some may think an undue share has come to us, and ask what has been done with their contributions. The enquiry is just, and the answer—satisfactory, I trust—is that, in addition to paying the salaries of the missionaries employed, no fewer than 36 churches and 13 manses have been erected or purchased through the assistance of the Church and Manse Building Fund.

It should here be noted with pleasure that the various congregations, organized and supported throughout the Province by the churches of Scotland and Ireland, have, with the hearty concurrence of the parent churches, one by one, entered the Presbyterian Church in Canada bringing with them their very valuable property in churches and manses, and enriching her ministry with men of varied gifts and graces.

In addition to the work carried on among the white population, the Church has two Foreign Mission Agencies within the bounds of this Synod. In July 1891 the Rev. J. A. McDonald, B.A., who had been appointed by the Foreign Mission Committee to undertake mission work among the Indians of British Columbia, having carefully explored the whole field finally settled upon Alberni on the West coast of Vancouver Island as the centre of his operations. Assisted by his sister as teacher in a day school, and Miss Elizabeth Lister as Matron, Mr. McDonald entered zealously upon his work and soon won considerable influence over the Indians of the neighborhood. But severe trials were in store for the young mission. Miss Lister was soon obliged by ill health to withdraw and has since died. Then Miss McDonald was called home, and last year Mr. McDonald was compelled to withdraw from the field. Notwithstanding these losses the educational, industrial, and evangelistic work of the mission has gone forward with some encouragement. The missionary now in charge is Mr. M. Swartout, with whom are associated Miss Bella Johnston as matron, and Miss M. Minnes as teacher.

Our other mission is among the Chinese of whom there are about 8,000 in the Province. The greater number of these reside in the city of Victoria, where, in a quiet way, Christian work was begun in 1891 by members of St. Andrew's Church. In December of that year the Assembly's Foreign Mission Committee, after much seeking, invited the Rev. A. B. Winchester, of Berlin, Ont., to undertake the entire control of the work among the Chinese. Having accepted this call he arrived in Victoria early the following spring, where, while seeking for a suitable building for his work, he met Mr. C. A. Colman who had had some experience in evangelistic work among the Chinese of San

Francisco, and who could speak Cantonese fluently. Him would Mr. Winchester have to go forth with him, and together they opened an evening school on the borders of Chinatown in June, 1892. This school, in which the missionaries are assisted by volunteer teachers, is still in active operation and was never so prosperous as at present. Similar schools are being carried on at Vancouver, Westminster, Kaslo, Nelson, Union and Wellington without expense to the Foreign Mission Committee. In July of last year Mr. Colman visited the canneries of the Lower Fraser where a great many Chinamen find employment during the summer months. With the approval of the Committee Mr. Winchester is at present in China where he will spend some eight months with a view of acquiring greater fluency in the Cantonese dialect. Although our missionaries are as yet unable to point to their school, and to say with certainty of anyone, "This man was born there," evidences of the Divine blessing upon their self-denying labors are not wanting. Two of their pupils have professed their acceptance of the Lord Jesus as their Saviour, but none have yet been received into communion by any of our churches.

May this imperfect but too lengthy review of our Church's operations on the Pacific coast be to all who may be led to read it, a sort of Appii Forum message enabling them to thank God and take courage.

St. Andrew's Church, Victoria, B.C.

THE CATECHIST AND THE SACRAMENTS.

BY REV. JAMES FRASER.

Some months ago you published a paper which I sent you on the Catechist and the Sacraments. The present contribution is given in the form in which it was presented to the Presbytery of Montreal, as introducing a draft overture on the subject of the paper.

This overture contemplates the exercise by Presbyteries of the power to authorize catechists to administer the sacraments, subject to such conditions of place, time, and manner, as the Presbyteries may deem to be needed, in the interests of the gospel, in their Home Mission fields.

The main issue, shortly defined, is this: May the Church, through its organized governmental institutions, employ catechists to minister the sacraments, without ordination to the ministry?

Consider first the subject of ordination in relation to this question.

In the record of an ordination that of deacons (Acts vi: 3, 6) in the church in Jerusalem the apostles set the matter before the disciples in this manner. "Look ye out therefore from among you, seven men of good report, full of the Holy Ghost, and wisdom, whom we may appoint over this business." The appointment itself is thus described: "And when they had prayed, they laid their hands on them." Again, there are certain qualifications enumerated as needed by the elder. The fact of the laying of hands on those chosen for the office is stated, and the practice of ordaining elders in the Church is declared in such terms as these: "And when they had appointed for them elders in every church" (Acts xiv: 23). Bearing also on the present question is the unique ordination of Barnabas and Paul, at Antioch, to a special work. To certain prophets and teachers "as they ministered to the Lord and fasted the Holy Ghost said, 'Separate me Barnabas and Paul for the work whereunto I have called them.' Then when they had fasted and prayed and laid their hands on them they sent them away" (Acts xiii: 1-3). The return from their fulfilled mission is connected with the outgoing in these words: "And thence they sailed to Antioch, from whence they had been commended to the grace of God for the work which they had fulfilled" (Acts xiv: 26). These examples clearly show that the meaning of ordination, in general, is appointment of men, approved

as qualified, to office or special work in the Church, for an undefined time or for a more definite season.

Now in this sense ordination, whatever the form of service be, is necessary to the performance of what may be called church or public acts. The worker must be chosen, and in some way recognized, as an authorized and duly appointed church worker. By this the individual is removed out of the category of an independent worker, and is appointed a regular agent under the Church organization. In this sense, the catechist who now preaches the gospel without ordination to the ministry has been ordained, whatever the form of service conducted by the presbytery at his appointment was. In this sense the appointment of the catechist hereafter (should this overture be adopted) to minister the sacraments in a certain place and for a certain time will be ordained. But neither for the exercise of his present power, nor for what may in the future be given him is the ordination or appointment of the catechist, ordination to the office of minister or pastor.

Consider now, in its relation to this question, the comparative importance of the Word and the Sacraments, in the economy of the gospel.

A kind of vague idea prevails that the Sacraments hold a higher place than the Word, because of their grave solemnity and also perhaps because they not only represent, but "seal and exhibit" the grace of the truths they represent. On these grounds it is held by some that they should not be administered except by one duly ordained to the ministry, not even by duly ordained elders, unless a minister be present to conduct the service. Without laying too much stress upon the fact, let it be observed that Paul was baptised (and most probably ordained in the sense of being appointed to his life work) by one who is called simply "a certain disciple" (Acts ix: 10). But surely the declaration of the apostle Paul beginning, "I thank God I baptised none of you save Crispus and Gaius" (1 Cor. i: 14, 17) will be accepted as decisive. It is true that the apostle's thankfulness to God, for not having baptised many of them, is conditioned on the very important statement, "lest any man should say that ye were baptised into my name." Notwithstanding this, it may be affirmed, as a conclusion within safe bounds, from this judgment of the apostle, that the word of the gospel, occupying the realm of bringing men into personal fellowship with God, stands supreme, and this in Christian as well as heathen lands, in our ordinary congregations as well as mission stations. But what is true of the Word, in regard to men coming into communion with God, is true of the Word also, as the means whereby Christians abide in God's love of complacency in them, for it is through the Word that they are made like God, the condition of such abiding. "If ye keep My commandments, ye shall abide in My love, even as I have kept my Father's commandments and abide in His love" (John xv: 10). "Sanctify them through Thy truth; Thy word is truth" (John xvii: 17).

In all this there has been neither desire nor attempt to disparage the Sacraments. Their great importance, and our great need of them, are vindicated by their institution. Simply there is pointed out, and that very shortly, their place in the economy of the gospel as compared with the Word; and the conclusion is drawn that the same relation must exist between the ministrations, as subsists between the Sacrament and the Word themselves. To accept therefore the present practice of our Church, of employing catechists to minister the Word under the charge and control of the Church, is to fall in simpliciter with this overture. On the other hand to deny this supreme place to the Word, demands proof of the ground on which the denial rests. And even supposing it could be shown that the sacraments held the higher place, it would still have to be proved that the appointment of catechists to

minister the sacrament is beyond the power of the Church organization.

This leads to the third consideration, the relation of our conception of the Church to the question of the overture.

In a vague kind of way, the present action of our Church, in employing catechists to preach the gospel, is defended on the ground that it is the privilege of every Christian to be a co-worker with Christ in the furtherance of His kingdom. Now the defence is good as far as it goes, but, as has been said, it is held vaguely, without distinguishing between a private act and a church act, and without discerning the principle which gives the defence validity. That principle lies in our conception of the church. Our view of the church is that it is the body of believers in Jesus Christ with Him the Head, and that the external organization is instituted, among other reasons, for the sake of order and government. The powers, as to their nature and limits, exercised by the organization are conditioned on the powers and their limits possessed by the body as an endowment from Christ, the Head. Broadly, the church is the people, and the organization can do only that which lies within the power or right of the people as given by Christ. Ideally all have the right, really all have not the capacity, and even if the organization judges of the capacity, it is because the power of judgment lies in the people. When deacons were appointed in the church in Jerusalem, the choice separated, from among the whole number of disciples, the seven best qualified for the duties, and both the judgment and the choice were made by all. If then the church organization can appoint any one to act in an official capacity, it is because the members of the church, the body, possess the right to do the acts of that office. It is the privilege of the members of the body to teach the gospel, to preach the gospel publicly if need be, as the disciples that were scattered abroad by the persecution that arose about Stephen did. It is equally within the right of Christians to baptize and break bread, as no doubt the converts of the day of Pentecost did when they returned to their homes. If any of our home missionaries were to report that he had come upon a community of Presbyterians, unreached by any church worker till his advent, who not only met together for the worship of God every Sabbath day, but who baptized their children and observed at intervals the communion, there is not one in this presbytery who would think of utter condemnation, holding up his hands in holy horror. Unanimously we would thank God for the existence of such a blessed state of things. If then there are those who hold that our present practice, with regard to the catechist and the Word, is justified on the ground of the right and privilege of every Christian to make known Christ, the very principle which gives validity to their conclusion, binds them inevitably to fall in with the contention of this overture.

It might still be objected that while the principle is true, the church organization cannot make the application universal, but must abide within the limitations set generally by those officers which are of apostolic institution, in the case before us to that special office, the functions of which, according to apostolic institution, embrace the arts under consideration. An inquiry into this question does not fall within the scope of this introduction, for the overture is based upon and starts from an application of the principle already made and acquiesced in by the church. The objection in its true issue, let it be observed condemns the employment of the catechist to preach the Word as a recognized agent of the church, unless he be ordained to the office of the ministry. Thus it cannot be pleaded by any one who acquiesces in the present practice.

In conclusion, the question of the expediency of the exercise of the power of the organization in this matter of the overture is answered by the need of the field.

In the history of our Canadian church, whose mission has been and is above all in the home sphere, the need, the pressing need for the sacraments has been continuously felt. Various have been the plans adopted from time to time to meet this need, for there has been continuously a struggle in the mind of the church, between the felt actual need of the field and difficulties that have barred the way, arising out of theoretical views regarding functions and offices in the church organization, traditional views if you so like to call them. The plan of more than half a century ago, revealing need and device—good device to get over the theory of ordination *ad ministerium vagum*—was this: "The Synod consider it expedient that missionaries of this church should be invested with the power of dispensing the sacraments of the church, and presbyteries are hereby instructed to ordain missionaries over defined districts of country, as they shall 'see meet' (codification of special enactments of Synod, page 4). The last enactment, that of the Assembly of 1891, also revealing need and device—illogical and clumsy device—is "that students who have completed the second year of the theological curriculum of the church, and have been appointed to the Home Mission Field may be licensed to preach and, if necessary, be ordained, but shall not be eligible for settlement in a pastoral charge, until they shall have completed the examination of the third theological year."

Now with respect to the catechist and the Word, as presently established on the foundation of true principle, there was also struggle; and the result was achieved by the victory of need over the difficulties of traditional views. Why should it not be so with regard to the catechist and the sacraments. This overture, itself arising out of a case of need, contemplates an action, which, if it runs counter to the traditional views of some, is yet in the line of our church's conception of principles; her conception of the church, her conception of the relative importance of the Word, and sacraments in the economy of the gospel, and her conception of ordination. If need requires action, the existence of principles requires advancement of action in the line of these principles. Thus alone can difficulties be satisfactorily removed. And this is the method of this overture.

[Note.—If it should be asked, "Would you authorize our lady missionaries to minister the sacraments?" I answer, "If, because of the existence of a certain custom it is actually necessary to employ lady missionaries as church agents to declare the gospel to the inmates of the Zenanas, personally I would have no objections to the ministration of the Lord's supper and baptism by these lady missionaries to their converts. More than that, in view of the fact that change in customs comes by gradual process of growth and not by revolution, and in view of the success that we look for, to be achieved in the Zenana work by our lady missionaries, I would consider it wisdom on the part of our church to be making serious examination of this question now in all its aspects.]

The overture, based on the foregoing argument, the transmission of which to the Assembly was rejected on a vote of 25 to 6 was as follows, the preamble being omitted.

"The Presbytery of Montreal overtures the General Assembly to declare, in the interests of the gospel in mission fields, especially isolated fields, that it is permitted to presbyteries, when in their wise judgment the necessities of the fields require it, to authorize the ministration, under their charge and direction, of the sacraments by the catechists, whom they may appoint to such fields.

"And also to enact that in those cases in which the catechists are students of the second year in theology, this authorization shall take the place of the present practice of a regular presbyterial license to preach the gospel, and an ordination to the

office of the ministry that are coupled in both cases with limitations of these acts, as to, in the case of the one an important, in the case of the other an essential characteristic."

St. Mungo's Manse, Cushing, P.Q.,

THE NEWSPAPER AS A MEDIUM OF MISSIONARY INTELLIGENCE

BY REV. J. M.

No one hesitates to credit the ordinary newspaper—the great dailies of our cities and the less pretentious but better read weeklies of our rural districts—with being most influential factors in moulding the opinions of the public upon the issues of the day; whether these issues be such as involve the entire civilized world, or have no greater stake than the imposition of a tax of a few mills for the repairing of the sidewalks in Mudtown. But the Christian who is intelligent enough to understand the newspaper (and all Presbyterians are so intelligent), should read these news gatherers and news disseminators with other feelings than that of mere curiosity, to know how many were killed by the last railway accident, or what was the majority of one's party in the House on the occasion of the latest division, or who attended the last gubernatorial banquet. The newspaper ought to be to the Christian (and more particularly to the Presbyterian) a report, more or less regular, of what is happening at home and abroad, whereby the Master's interests in the world are being affected. The most ordinary newspaper, and even the newspaper whose editor does not hesitate to show his lack of sympathy with the Christian religion, may be a very helpful medium of missionary intelligence, when it is read as Jonathan Edwards read the meagre newsletters of his day, hoping to find "some news favourable to the interests of religion in the world." And if we would take with us to the perusal of our newspapers a missionary atlas, with Presbyterian missions particularly denoted, our interest in missions as well as in the brief telegraphic despatches bearing upon foreign events, would be increased.

It is a pleasure to see that one church magazine *The Church at Home and Abroad*, the monthly organ of the Presbyterian Church in the United States—has begun this study of the daily press, and is singling out for its readers the current events that have a direct relation to the kingdom of our Lord among the nations. The task would be a formidable one were its readers not also readers of the newspapers. But always assuming that Presbyterians take in the dailies or weeklies, a few lines are all that are required to supplement from the missionary point of view the happenings in Japan, China, India, Brazil, Armenia, Madagascar, Siam, Africa, etc. In this way a connection is made between the so-called secular press and the so-called religious paper. But the idea is capable of being carried further. Why should not parents adopt it in the home? And why should not leaders of Y.P.S.C.E. Missionary meetings also use it in their department? The newspaper is a great power, in this way a considerable portion of its greatness would be consecrated—unintentionally, on its part—to the service of our Lord and the furtherance of His Kingdom.

On the evening of Wednesday last, a very pleasant and largely attended social gathering of St. James' Square Church, of this city, was held. It served the double purpose of introducing to the congregation a large number of new members, and celebrating the first anniversary of the induction of the Rev. L. H. Jordan, B.D., as pastor. Very appropriate vocal music was rendered by Misses Burr and McCutcheon and Mrs. William Douglass.

Christian Endeavor.

ON GUARD OVER WHAT? HOW?
(A temperance meeting suggested.)

REV. W. S. MACTAVISH, B.D., ST. GEORGE.

Apr. 21st.—Neh. iv. 6-23.

Nehemiah, when superintending the rebuilding of the walls of the city of Jerusalem, was on the look-out as sharply as if he had been a soldier on out-lying picket duty. It was very necessary for him to watch because his enemies were strong, numerous and very crafty. If one device failed, to get him away from those walls they tried still another. But Nehemiah was constantly on his guard, and, as he was as determined as he was watchful, he continued his work until it was completed.

In keeping his eye upon the tactics of the enemy, Nehemiah was a good type of what a Christian ought to be. As that noble old patriot withstood those who desired to frustrate his work of reformation, so the Christian should be on his guard against those who would stand in the way of his progress, or who would throw the weight of their influence against the cause of Christ.

As we are advised to hold a temperance meeting, we shall discuss this topic along the line of temperance.

One should be on his guard when tempted to drink. However plausible the temptation, it should be firmly withstood. Some are tempted to use intoxicants because they think it is manly to do so. Others are tempted because they are in the society of those who indulge in strong drinks. Others are tempted because they entertain the mistaken notion that stimulants are necessary to enable them to do the work they have to do. Still others are tempted because they imagine that a little wine makes them gay and hilarious. Whatever be the form of the temptation, and from whatever quarter it comes, it should be spurned forthwith. "If sinners entice thee, consent thou not." It is certainly not as manly to be tipsy as it is to be sober. Under ordinary circumstances the body can do a greater amount of work and do it more efficiently without stimulants than with them. If one appear to be unusually happy when under the influence of wine, he is sure to be specially depressed when the effects of the poison are passed away.

How different would be the aspect of society to-day if all young men had been on their guard when tempted to take the first glass! But thousands have said, "If I find that drink is injuring me, I shall give it up." When, however, they found it was hurting them, they had formed such an appetite for it that it was next to impossible for them to give it up.

Perhaps it may be in place to state here, that those who are trying to reform should be on their guard against the use of so-called temperance drinks. As a rule they are neither wholesome nor necessary. Some which are sold as temperance drinks are said to contain a certain proportion of alcohol. Many a man in trying to reform gradually, has used these drinks and thus roused up an appetite which he thought was dormant and so has fallen again under the power of his old habit.

As citizens we should be on our guard lest those who are interested in the manufacture and sale of intoxicants should "steal a march" on us in the matter of legislation. The "trade" is never asleep, but temperance people have been caught napping again and again, and so, though they are in the majority, they allow their plans and purposes to be frustrated by neglect.

As friends of temperance and sobriety, we should stand on guard over those who have reformed, lest they be led astray again. How well the soldiers of the Salvation Army keep guard over a fellow-soldier. In doing this they stand on Scriptural ground—"Look not every man on his own things, but every man also on the things of others." As Endeavorers, we ought to be as willing to assist the reformed drunkard, as soldiers in the Salvation Army are to stand guard over a comrade.

Pastor and People.

Written for THE CANADA PRESBYTERIAN
AT EVENTIDE.

BY A. A. POWELL.

I wandered in the garden bowers
Amid the beds of fragrant flowers
The Heaven brew'd nectar to receive
And heard the music that at eve
Through moonlight bars athwart the sky
To join the unseen choir on high
With Heaven's choicest gifts up heap'd
And all around the air was steep'd
Like sheen of angels' robes of snow
That nearest Heaven has caught the glow
The film of earthly hopes had passed
My quickened spirit strove to cast
Of earthly cares and earthly clay
Float on with ever widening sway
Of fragrance to each wandering breeze
Forever be a silent prayer

A silent prayer
Kincardine, April 18th, 1889.

Written for THE CANADA PRESBYTERIAN.

NORTH AFRICA.—III.

BY J. R.

What is being done to give North Africa the gospel? The first missionaries entering North Africa were the Moravians. They started a mission in Egypt in 1752. It prospered, but after a time, owing to political troubles, they were recalled.

The American Presbyterian mission commenced work in Egypt in 1854, and have met with steady success. Boys and girls schools were started; Bible women employed to visit the women in their homes; religious literature scattered over the land and evangelistic work carried on. In the year 1892 the reports gave the number of pupils in the schools as 7,000; 3,000 of these were girls. When the schools first were established the Mohammedans were afraid to send their daughters, lest it might hinder their chances of marriage. Public sentiment has greatly changed during these forty years, and now, educated girls are ranked first, and preferred in marriage contracts. I think I can not do better than give a few extracts from a letter received from a lady friend, who visited Egypt a year ago. She says: "Dr. Watson and his wife were sent to Cairo thirty-five years ago, along with some others. The mission has been very prosperous, and now in Cairo they have large mission premises. On the lower flat the schools are held for both day and boarding scholars.

"The population of Cairo is very mixed, so that among the scholars you see almost every nationality and creed; but they are all taken into the school, with the proviso that the Scriptures are to be studied. On the second flat are the missionaries' homes and dormitories of the boarders; and on the third flat is the church and more rooms for the missionaries, and is often full at the native service. The men sit on one side and there is a curtain between them and the women. They are of all shades of color, from the black of the negro, to the lightest fairness of the Arab. . . . There are many outlying stations up the valley of the Nile. The most interesting one is at Assiout. Here the boys' and girls' schools are conducted in separate buildings. The attendance at the boys' school is about 300, most of them boarders.

"In the girls' school the work was going on in the different departments, plain sewing, dress making, fancy work and also all the studies of an ordinary school. The girls are taught and do the house work of the school. . . . We also called at

the mission house in Luxor; here they have a school, but only a local one." Besides these there are numerous smaller schools in the different parts of the city of Cairo and in most of the larger towns and villages in Upper Egypt. The work among the women has been very interesting, too. Miss Thomson, of Cairo, gives us an account of it in an article published in the *Missionary Review*: "In 1892 there were 1,082 women enrolled in the mission as taking lessons. A few of these only had the Bible read to them regularly, with explanations, but the majority were learning to read it for themselves." Women's prayer-meetings are held from house to house, and numbers of the women learn to engage in prayer. Numbers of the girls in the boarding schools are fitted for teachers and Zenana workers. Many are learning to trust in Jesus, and are helpers to the missionaries.

The Church Missionary Society entered Egypt in 1822. They opened a school for boys and girls in Cairo, and commenced work among the women. But the work was given up in 1868, and the American Presbyterian Mission received their pupils. A few years ago the work was begun afresh, and now they have a number of schools in Cairo and employ several Biblewomen; but as yet the work is but in its beginnings. A lady belonging to this mission took a short tour, visiting the poor fellaheen women in the villages along the Nile. Everywhere she received a welcome. She carried a Bible Picture Book, which won their attention, and as they gathered round to look at the pictures, she could tell the stories connected with them. None of the women visited could read, showing how much room for work there still is in this land. "There are many villages and towns varying in population from 2,000 to 4,000, in which there are as yet no schools or missionaries." Another interesting work in Cairo was that carried on by Miss Whately, a daughter of the late Archbishop Whately, of Dublin. When on a visit to Cairo she became very much interested in the Arab children. Several years afterwards when no home ties were left to bind her, she took up her residence in Cairo and worked among the women and children for the last twenty years of her life. Her schools are still carried on, but have lost much of the missionary spirit. One gentleman says: "They can no longer be called mission schools." Up to the year 1881 there were no missionaries in North Africa outside of Egypt. In that year the North African Missionary Society commenced work. They are found in Morocco, Algeria, Tunis and Tripoli and a few in lower Egypt. Their work lies principally among the Arabs and the Berbers, and is meeting with encouraging success. Mr. Glenn, the secretary for this society, gives a pleasing incident in connection with it. February 28, 1894, was set as a day of special prayer. All the officers, helpers and friends within reach came together and laid the needs of the work before the Lord. The very next morning the post brought a contribution of \$2,800.

This mission reports thirty male missionaries in North Africa, and as many lady missionaries, but counting them all, and all other workers besides, there are just about one to every 200,000 of population. There are a number of independent missionaries working in Morocco and Algeria.

The British and Foreign Bible Society have agencies in Morocco, Algeria and Egypt; they employ a large number of colporteurs and Bible women. In their last report we find this statement. "The mood of the Mohammedan is being altered, he receives the colporteur without the malignant scowl of earlier years, it is no longer strange to hear him give as a reason for declining to buy that he already possesses a copy of the *Ingil*."

"Within the last ten years, 100,000 Scriptures have been circulated in Egypt itself, and among the streams of ocean travellers who crowd the Suez Canal." How impossible for us to measure what

the results of this work may yet be: God's own Word has a power in itself, when applied by the Holy Spirit, and many through it may find Christ who never see or hear a missionary.

"The Lord does not allow His Word to return to Him void, although often our own responding hearts and the unbelieving opponents of missions will say you are laboring in vain." In Algiers there are Halls established by the McAll Mission of Paris, for holding services among the French soldiers. An English lady supports a missionary among the Spaniards, of whom there are a large number in Algiers. In the Soudan, which embraces nearly one-fourth of the whole continent, and which has a population variously estimated at from 60,000,000 to 90,000,000, there are as yet few missionaries. In the Eastern Soudan the hostility to Europeans is so great that at present it is almost impossible to gain an entrance.

A number of societies are endeavoring to gain an entrance into the Western Soudan. I shall just speak of two, the Church Missionary Society and the International Missionary Alliance.

The Church Missionary Society first commenced work in West Africa in 1804. Though their work in Sierra Leone and Yomba cannot be said to belong to the Soudan, yet, as it was through these missions that advance towards the Soudan has been made, we will just give a brief outline of their history. The work first started in the Tusu country north of Sierra Leone. In 1816 Sierra Leone was made its headquarters. The work here was prospered. About fifteen years afterwards the Yomba speaking people in Sierra Leone, who were Christians, earnestly desired that a missionary should be sent to their land, which lies about 1,200 miles east of Sierra Leone. In 1845 a mission station was placed in Badagry, and a year later another in Abeokuta, one of the principal towns of the Yomba country. Among the first party of workers sent to this field was Crowther, afterwards Bishop Crowther. He was a native of Yomba, captured in boyhood as a slave, rescued and educated at Sierra Leone. He then returned to his own land to tell the glad news. In Abeokuta he was reunited to his mother, and she became the first convert of the mission there. The missionaries first work was to tell the story of the Gospel; as converts were made it was found necessary they should be taught, and that the Bible should be translated. This work was accomplished. Then a felt need everywhere in Africa is that the natives should learn the duty and worth of regular employment. Industrial schools both for girls and boys are a necessity. Here the boys were taught carpentry and other mechanical work, the girls were taught housework and sewing. "Some cotton gins, a present from Baroness Burdett Coutts, and a cotton press from other sources enabled the missionaries to clean and send to England, pressed, the first cotton exported from Yomba." A printing press was also introduced, and some natives taught to use it. In 1867 a sore trial befel the mission. There was an outbreak of the natives and all the machinery belonging to the mission was broken up. In the early history of the mission, slave raids and wars interfered greatly with the work, and Dahomeyan raids often caused great trouble.

The Rev. J. B. Wood, from whose article on this mission in the *Church Missionary Gleaner* I have taken my statements, says. "Since I joined the Yomba Mission in 1857, more than fifty towns with an aggregate population of half a million, have been destroyed." In this mission now there are stations all over the country, and many natives are capable of aiding materially in carrying the work forward. It was in 1857 that Bishop Crowther was given the task of establishing a mission on the Niger. This mission has met with severe trials. Early in 1890 a party was sent to this field,

and nearly all either laid down their lives in that far away land, or returned home invalidated. In January of last year six missionaries, Bishop Hill and his wife and four of the Niger party, were called away. But no time was lost in trying to fill up the broken ranks, and the mission is still endeavoring to advance towards the Soudan. Stations are established at Bonny and in the Kingdom of Brass. Any of our readers who have read the account of Sander's discovery of the outlet of the Niger, will remember his experience among the people of Brass Country.

The missionaries found cannibalism still practiced, and heathen rites of the worst description. We can only give a brief outline; any wishing to get further information must read up for themselves.

The Church Missionary Societies' work in West Africa, though it has passed through many difficulties, is advancing. Seven years ago there were just eleven missionaries, now there are forty-three, and a corresponding advance has been made in the work itself.

The International Missionary Alliance took up work among the Temue people in 1892. This work began by a number of young men who met Dr. Guinness, of Soudan, and heard him speak of the destitute fields in Africa. They offered themselves for mission work. A party, numbering nine, determined to go out in simple faith, having no connection with any board or society. Shortly after reaching the field, five died of African fever and the rest met with difficulties. On the advice of friends they made propositions to be connected with the Missionary Alliance, and were granted this in 1892. Since then twenty-eight missionaries have been sent out; ten have died. There are eighteen now on the field. There are four societies working among the Temue people, who number somewhere about 200,000. In all there will be between thirty and forty missionaries. In this paper we have dealt mainly with the work being done. Let us not forget there is much yet to do: millions yet in North Africa to whom the gospel is not being told.

These societies entering the Soudan have but barely touched upon its outskirts and practically speaking these 90,000,000 of the Soudan are yet without the gospel.

We cannot but allow it is a most difficult field. All the more should it claim our prayers and our help. We should pray for the missionaries who face death in entering this field; pray for the native converts that they may shine as lights in the midst of the darkness surrounding them; pray that the way may be opened up for easier access into the Central and Eastern Soudan, and that workers and means may be supplied. Some may ask: How are we to carry the burden of so many on our hearts? Should not our own church work stand first? Yes, the claims of our mission work should have the first place in our prayers and our gifts; but if we once grow thoroughly interested in missions, every part of the world will seem to come nearer us; all missionaries will seem to claim our prayers. As we read of the different societies at work, it will not be hard to name them in prayer, and ask a blessing for all engaged in striving to advance our Master's cause.

Before closing I would like to say that never having visited Africa myself, of course I am indebted to books, and missionary periodicals for information gained, especially I would mention *The Missionary Review of the World*, *The Missionary Alliance* and *The Church Missionary Gleaner*.

No matter whether he is eloquent or not, the man who lives right will be listened to with interest by somebody every time he stands to speak in church.

Find out what you cannot do and cease to worry about that, find out what you are fitted for and set about the doing of that with all your might.

Missionary World.

A MISSIONARY CONFERENCE IN INDIA.

The Rev. James Mair, U. P. missionary in Rajputana, India, writes from Beawar as follows to the *Missionary Record* of the U. P. Church of Scotland:

"Our winter conference was held in Ajmere on the 7th, 8th, and 9th November. Most of the members were well forward by the 5th, when we had the pleasure of meeting Dr. Philips, the indefatigable and enthusiastic secretary of the Indian Sabbath School Union, in Conference in the Methodist Episcopal Church. The afternoon was devoted to the consideration of the best methods and the growing needs of the work amongst the children of India. The discussion was opened by addresses from the Rev. Mr. Lyon (Methodist), Ajmere, and Rev. Mr. Mair, Beawar, followed by a most telling address from Dr. Philips, after which the meeting was thrown open for discussion of the point raised. In the evening our Ajmere Church was well filled by an appreciative English and Eurasian audience, to hear further of the claims of Indian Sunday school work. The Rev. Dr. Schoolbred occupied the chair, and was supported on the platform by Rev. Mr. De Souza, the presiding elder of the Methodists, and Rev. Hesketh Biggs, of the Episcopal Church, both of whom gave addresses. Dr. Philips followed in his racy and impressive style, and quickened the interest of all in Sabbath school work by showing how easy the Lord had made work among the children of the land. On Wednesday evening, though speaking through an interpreter, or interrupter, as he jocularly called him, the good doctor was again doing valiant work in rousing the interest of the native church in this most hopeful of all mission labor. No man has a wider outlook on the great mission problem of India, for he claims this great empire as his diocese, from far Burmah in the East, from Ceylon in the South, to the mighty Himalayas of the North. The facts he gave, the bright incidents he told, his words of cheer and encouragement, stirred our hearts and deepened our purpose to do more for India's little ones. It was pleasing indeed to see Episcopal, Methodist, and Presbyterian casting aside all differences, at one in the great work. We trust that such friendly conventions may be more frequent in the future. 'A little child shall lead them.'

"It was our further pleasure to receive and honor as a guest during Conference the Rev. Mr. Wynkoop, of the North Indian Bible and Tract Society, to which we as a mission stand so much indebted for the pure stream of evangelical literature which they pour forth for the reviving of this great desert waste of heathenism here in Rajputana. As the servant of all the missions, he was present at our Conference to have a friendly talk with the missionaries on many points of interest regarding the printing and circulation of mission literature.

"On Thursday evening we had our usual missionary meeting addressed by Mr. Wynkoop and Mr. Brown of Ulwar. A missionary meeting among missionaries may strike some as a little incongruous, but the zeal and interest of missionaries in the spread of the Redeemer's kingdom need renewal just as truly as any other portion of the Christian Church. The heart can be chilled and the vision dimmed even in the mission field. The ordinary work of Conference at this season is largely financial, but one or two matters of great importance were before us. During our thirty-five years' work in Rajputana we have occupied the large cities as centres for disseminating the truth, and we feel that the time has come when the great chain of villages lying between and around the cities should have a more direct Christian agency. Accordingly a committee was appointed to consider the best village centres where missionaries may settle for this work.

FOREIGN MISSIONS NOT A FAILURE.

A leaflet published by the Presbyterian Board of Foreign Missions has the following cheering statement of Foreign Missionary progress during the last 100 years:

"Two hundred and eighty missionary societies have been organized, which have under commission 9,000 foreign missionaries working in almost every unevangelized country on the globe, and 44,532 native assistants; nearly a million of converts have been gathered into 7,800 organized churches and 1,006,768 pupils into 7,000 Sabbath schools; eighty Bible Societies have given the Bible to the nations in ninety entire versions and 230 partial versions, the total circulation of the Scriptures during the century amounting to the enormous aggregate of 350,000,000 copies; hundreds of millions of pages of wholesome literature have been issued from mission presses; hundreds of thousands of patients have been treated by medical missionaries in hospitals and dispensaries; 70,000 pupils have been gathered in higher educational institutions, and 608,000 children in village schools—the total outlay for 1892 being \$14,588,354."

And in this grand outcome our Church has taken a noble part. In 1844 it had in its foreign work 10 missions, 10 stations, 30 missionaries, 2 native licentiates, 10 lay missionaries, 29 married and 2 single female missionaries, 7 native female missionaries, 41 communicants, 107 boys and 67 girls in boarding schools, 310 boys and 39 girls in day schools, and receipts amounting to \$77,751. In 1894, fifty years afterwards, our Church had in its foreign work 24 missions, 108 stations, 208 missionaries, 165 ordained native missionaries, 239 licensed native missionaries, 51 lay missionaries, 204 married and 164 single female missionaries, 1,335 native lay missionaries, 30,453 communicants, 2,110 boys and 1,834 girls in boarding schools, 18,271 boys and 9,236 girls in day schools, with receipts amounting to \$841,553.

Rev. S. Baring-Gould has returned from a journey around the world, and after abundant opportunities to inform himself, declares: "In no part of India or Japan have I ever seen anything at all to compare with the aggressiveness of these [Chinese] native Christians. Inquirers are being brought in by the score every week by the converts themselves. Individual Christians, in one case a medical man, in another a peddler, in another a blacksmith, have been recently the means of evangelizing a village, or villages, or in one case *twenty eight villages*, in which 126 inquirers are now waiting to be taught. In the districts I have visited, thousands of women are willing to be evangelized, and hundreds of female catechumens are waiting to be taught, and can only be taught by their own sex."

A correspondent to the *Scotsman* from Manchuria writes an interesting detail of the war. The Rev. John MacIntyre, of the U. P. Mission, having been ordered by the British Consul to leave his station, left in charge an old elder named Wang. As the troops poured in, the chapel was inquired for, and two sentries were told off to protect it. A Korean officer was put in charge, who wrote that he had "enjoyed Mr. MacIntyre's instructions many years ago, and now that by the grace of God he had entered the city with the Japanese he was pleased thus to be of service to his former teacher." "Cast thy bread upon the waters, and thou shalt find it after many days."

CHINA.—Who does not sorrow with the Celestial Empire in her humiliation, so abject and utter? Some 300,000,000 bursting with conceit, beaten time after time, on both land and sea, by a puny nation of only 40,000,000! And yet China has only herself to thank. Or can the remote outcome of these months of chagrin and shame be other than beneficial. The Great Wall of exclusiveness will tumble at many points, and many a highway will be opened for the entrance of Christian forces.

PULPIT, PRESS AND PLATFORM.

Ibsen: Labour and trouble, one can always get through alone, but it takes two to be glad.

Prof. Edward Caird. The task of philosophy is to gain, or rather, perhaps, to regain, such a view of things as shall reconcile us to the world and to ourselves.

Ram's Horn. An idiot lad used to go about the streets of Toronto, crying, "Money, money!" Many a one in his senses, if he were to speak out according to what is in his heart, would do exactly the same.

Bishop Philip Brooks: As you would hold no truth without a reason, possess no dollar whose history you do not dare to tell. In politics every principle pays a heavy toll to expediency before becoming a working reality.

Christian Work: Lazarus, according to all accounts, was not a rich man. But he was a millionaire in comparison with the man who spends a dollar a week in cigars, but who can't afford to subscribe to a religious paper for his family.

Philips Brooks: Every stroke of sorrow that issues into light and joy is God putting in your hands the key of that sorrow, to unlock it for all the poor souls whom you may see approaching it through all your future life. It is a noble thing to take that key and use it.

Christian Inquirer: With thanksgiving for the past, let us be hopeful for the future. When David surveyed his mercies he exclaimed: "Surely goodness and mercy shall follow me all the days of my life!" The past he regarded as the pledge for the future.

C Kingsley. He who has an intense perception of humanity must know that Christianity is divine, because it is the only religion which has a perfect perception of human relations, wants and feelings. None but He who made the heart could have written the Bible.

The Outlook. The difference between a bit of black carbon and a luminous lamp is in the electricity which passes through the carbon. This is religion—a divine current making luminous a common life. Bringing God into every-day life makes every day a sacred day and every life a divine life.

Rev. James Millar: I am convinced that there is no such thing as gratuitous, unrequited misery. God does not take away anything of good from us, or anything that we esteemed a good, without offering in its stead something that would satisfy us equally well, and that would be better fitted to serve His high purpose with us.

Rev. James Millar: We sometimes hear it said: "It does not matter what a person believes about God, or religion in general, so long as his actions are right." But that is not the case. It really matters a very great deal what you think. A person is never better than his thinking is. What you are, and what you will be, are largely determined by what you believe about God, and what you regard as the end for which He put and keeps you here.

Ram's Horn: In ordinary circumstances, the passengers on board a ship do not take any part in the working of it. They have paid their fare, so they enjoy themselves as they please, leaving the working of the ship to the captain and crew. Many members in the church act in like manner. They pay their fare, and let the pastor and other officeholders in the church attend to the working of it. As for themselves, they do nothing. To work as well as play, seems to them a most outrageous request.

Teacher and Scholar.

April 14th, 1895. } THE WICKED HUSBANDMEN. } Mark xii 1-12.

GOLDEN TEXT.—Mark xii. 6, CATECHISM.—Q. 16.
Home Readings.—M. Mark xi. 12-26—The Second Cleansing of the Temple. Th. Matt. xxi. 23-32—The Two Sons. W. Mark xii 1-12—The Wicked Husbandmen. T. Isa. v. 1-7—The Lord's Vineyard. F. I. Kings xix. 1-18—The Prophet Persecuted. S. Acts vii. 37-53—The Messengers Slain. St. I. Peter ii. 1-10—A Chief Corner-stone.

Time.—A.D. 30, Tuesday, April 4th, the last day of our Lord's public ministry.

Rulers.—Same as Lesson I of First Quarter. Place.—Jerusalem, in the temple.

Introduction.—Arriving at the temple early on Tuesday morning, Jesus began at once to teach the people. The Jewish ecclesiastics demanded to know his authority. He replied by asking them whether John's baptism was from heaven or of men. They declined to commit themselves. Jesus then spoke the parable of The Two Sons, and rebuked the Jews severely, adding the parable in to-day's lesson. In studying it we have first, The Vineyard's Owner; second, The Vineyard's Renters or Husbandmen; third, What is done at Last With the Vineyard.

I. The Vineyard's Owner.—This parable is a picture of the Jews and of the way they had been treated by God, and in which they treated Him. They were His vineyard. In Psalm lxxx, 8, they are spoken of as a vine. After He brought them out of Egypt He planted them in Canaan. The hedge or protecting wall set about them was their geographical position; the laws and restrictions which marked them off from other people; God's known favour and interposition for them, so that the fear of them at times, on this account, was upon surrounding nations. In every way God had done much for them. The winepress consisted of two vats or troughs, one higher than the other. Into the higher the grapes were put, trodden upon and the juice ran into the lower. The tower was for the watchman to guard the vineyard against robbers and wild animals. We, too, may be said to be God's vineyard, planted in favourable circumstances, in a Christian country. The influence, restraints and training of Home and parents, especially when these are Christian, are like hedges. To these we may add teachers, pastors, church and Sabbath school, good friends and companions, everything which should insure fruitfulness. When He had done all, the owner went into a far country; Luke says for a long time. God having done so much for His people, it was for them to show what use they would make of all their advantages. So with ourselves; God gives us privileges, opportunities, capacities, and it is for us then to use them. At the proper season the vineyard owner expects part, his share of the produce, and sends His servants to get it. Though all we have is God's, yet in His kindness He allows us so much for our own use under Him, and asks a certain portion for Himself. Six days are ours for work, but the seventh, the Sabbath, is the Lord's.

II. The Vineyard Renters or Husbandmen. V. 2—At the season He sent to the husbandmen a servant that he might receive from the husbandmen of the fruit of the vineyard. It was reasonable and just that they should give Him his share. What did they do? V. 3-5. He sent three servants, one after another, then many others, and their treatment of them got worse and worse. Here, Luke xx. 13, the Lord of the vineyard says: "What shall I do?" In grief and sorrow He says this. V. 6, "Having therefore yet one son, His well beloved, He sent Him also, last, unto them, saying, 'They will reverence my son.'" V. 7, 8, "But these husbandmen," etc. These servants were the prophets and others whom God sent to His people from time to time, down through all their history, and they treated them this way, until in the fulness of time He sent forth His son. The gospels tell us how they treated Him. God asked loving reverence, obedience and service, and after despising some prophets, ill-using, even killing others, they crucified God's well-beloved son. We, too, are God's husbandmen. He expects fruit from us, and although we have not done the same kind of things against Him, as these servants, yet what fruits of repentance, love, faith, obedience and active, willing constant service have we rendered. How are we treating Christ, God's son. "He sent Him at last." This is represented as the climax of a long history of gracious acts of love. There is no messenger of mercy after Jesus. He is God's best and last gift. There is nothing more after Christ and his cross, that even the Father in His infinite power and love can do to induce men to be reconciled to Him. When a man rejects Christ he throws away his last hope of mercy. People now reject Christ because they want to remain independent and free from restraint. But they make the same terrible mistake which the Jewish rulers made. We are expressly told that to those who receive Christ is given the privilege of becoming children of God, "and if children, then heirs; heirs with Christ." We can get the inheritance only by receiving Christ. To reject Him is to throw away the inheritance, all hope of eternal life.

III. What is Done at Last With the Vineyard. V. 9—The rejection by the Jews of God's Son did not hinder His purposes of mercy and love for men being carried out. The gospel and the salvation they refused were offered to and have been accepted by a vast number of Gentiles. Should we reject Christ? That can hurt only ourselves; it cannot hinder His glory nor retard the advancement of His kingdom. Unto Him, yet, every knee shall bow and every tongue confess that He is Lord.

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C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, APRIL 3RD, 1895.

THE Foreign Mission Committee is expected to meet on May 21st, to attend to the important business which will come before it prior to the next meeting of the General Assembly. It will be looked forward to with much interest because of the number of young men, who, it is understood are ready to go to the foreign field.

THE importance of keeping church buildings well insured is being emphasized at present in a way which calls for an expression of sympathy towards our Methodist brethren, which we very heartily tender, in the loss by them recently by fire of four valuable church edifices in important places. Sometimes a fire proves a blessing in disguise. We hope that in every one of these cases the loss may call forth spontaneous and hearty expressions of attachment to their Church by those concerned, in liberal contributions to make good their losses, and in the manifestation of kindness and practical help on the part of brethren of other denominations.

"I VOTE for the man," said one friend to another in eager discussion over the question of a vote. "Do you?" was the reply, "then I don't, I vote for the principle." But the two must go together, the man and the principle, to make the thing complete. A good principle in a good strong man, in a succession of such men, is sure in time to win the day. Miss Francis E. Willard very happily puts the subject thus: "Disembodied spirits and disembodied principles fare about equally well in this workaday world. Voters do not rally very strongly around vacancy, but they rally around a candidate; and we must incarnate our ideas in leaders whom we can trust."

ONE would have thought that the history of our Royal Commission to examine into and report upon the liquor question would have deterred any sane legislature from following our example. Probably ignorance of the fact that we have had such a commission at work for an indefinite period accounts for the late action of the United States Congress, in following in our footsteps. It has however had the wisdom and forethought to fix before hand the sum to be spent on investigating the matter. During the closing hours of Congress Senator Lodge, of Massachusetts, presented an amendment to the Legislative, Executive and Judicial Appropriation bill providing the sum of \$10,000 to investigate the economic aspect of the liquor problem, under the supervision of the Commissioner of Labour. The measure was inserted in the bill by the Senate Committee on Appropriations and passed both Houses in the last week of the session.

THE regard paid to human life and the public care taken to protect and preserve it are indications of the real state of civilization amongst a people. If in Britain one attempts to cross a railway track anywhere within sight of an official, you will at once be called back and warned to get to the other side of it in some other way. Contrast with this state of things the fact that the census of people killed by the Brooklyn trolley car companies has now reached one hundred and five, and as yet nothing has been done to stop the slaughter, not a single official brought before the courts. No European country presents such a spectacle, nor would such bloody work be tolerated without the most rigid enquiry and energetic means being taken to prevent such wholesale destruction of human life.

ALL political systems are exposed to dangers of the most formidable kind which assail them from every quarter and in manifold forms. Lord Rosebery, speaking at Glasgow lately, and referring to drink, said: "We know how much of crime and how much of all the evils of civilization are to be traced to drink. And there is this further danger in this question; I see it coming in that shape, nearer and nearer, that owing to the enormous influence wielded, directly or indirectly, by those who are concerned in upholding the drink traffic, we are approaching a condition of things perilously near the corruption of our political system." Now is the time for Canada to be up and doing before this insidious, powerful and most dangerous enemy get so entrenched in every part of the body politic as it has done in some older countries.

"KEEP thy tongue from evil, and thy lips from speaking guile," is a very general injunction, one which everybody should practice and might surely, one would think, be carried out without the aid of any organization. But it appears nowadays as if nothing could be attempted without getting up a society to do it. Accordingly one has been organized whose main object is to promote the doing of this most excellent thing. It goes by the name of "The Daughters of the Court of Gentleness and Truth." The members simply agree not to speak ill of any one, and to do at least one helpful deed each day. It is an unsectarian order, and Jews may join as well as Christians. It was founded as late 1890, by Dr. Bevan, of Melbourne, Australia, and as yet is largely confined to the antipodes. As in the King's Daughters, ten members may constitute a "coterie." Instead of ten we would recommend every person to constitute himself a society of one to carry out this most commendable object.

EVERYTHING which tends to humanise men in their treatment not only of their fellows, but even of the dumb brute beasts should secure the hearty support of all men. Much is being done in this direction by many various means, and among others by the very extensive circulation of a periodical published in the interest of our humble friends of the brute creation, entitled *Our Dumb Animals*. Besides being sent to from 4,000 to 6,000 Boston business firms, all the clergy of Massachusetts, lawyers, physicians, bankers, postmasters, and to thousands of other classes within and beyond the state, it is sent to about 20,000 editors of newspapers in the United States and Canada. When our school children are being loaded down with so many subjects we would not ask any specific teaching in this line, but the constant inculcation by teachers, by precept and example, of this virtue of kindness to animals would soon have such a marked effect for good on the whole body of the people as to make some of those not only foolish, but cruel fads, such as docking horses tails, an impossibility.

PARTLY as cause and partly as effect, as civilization advances legislation widens in its sphere and becomes more and more complicated, until it is impossible in many cases to know where to draw the line and say, here it must stop. There are difficulties in plenty which legislation cannot cure, and not a few which by meddling with at all it can only aggravate. Such would appear to have been the opinion of an important committee of merchants, which recently appeared before the Legislature of an Eastern State, and gave voice in a very plain and emphatic way to a

truth that needs frequently to be reiterated. It told the legislators plainly that they legislated too much; that business interests would be better off if nine-tenths of the enactments never found their way upon the statute-books, if the legislature met half as often, and if business and other affairs were left more to their own spontaneous development. We are inclined to think that there is much truth in this view, for church and state alike. Abuses should be corrected by legislation so far as they can be, and reforms should be promoted; but every unnecessary enactment only tends to create new evils.

FEW things are more interesting, and to us, in this country, with our as yet hurried and imperfect education, difficult to understand how it can be done, than to see the facility with which leading public men in England turn from work in public affairs to that of a more purely intellectual kind, and even religious or semi-religious in its character. It gives one a very elevated idea of their splendid scholarship, of their great intellectual ability, and high character to see the kind of work they do. Lord Salisbury's lecture before the British Association for the Advancement of Science showed not only a very wide range of the most solid reading, but a serious thoughtfulness on the most important subjects. Now his brilliant nephew, Balfour, in the midst of a busy and engrossing life writes a book of the Foundations of Belief. As for Gladstone, people have long ago ceased to be surprised at any announcement respecting new forms of his literary, political or religious activity. He has just published the Psalter with a concordance, which he considers a needful aid in the study of the Psalms. The concordance was made fifty years ago, so the ex-Premier has been long a diligent student of that most precious Book. He has adopted the Prayer-book version of the Psalms, which he esteems to be by far the better version, and he has arranged the Psalms according to subject-matter, so as to form a handbook of devotion, which may be an advantage to many aged persons and invalids, as well as to lovers of the Psalms generally. Happy is the country which has any considerable number of men like these just named, who can both adorn and ennoble public life, and contribute so much of all that is best to elevate the national life.

MERE PREACHING.

THAT a very great change has for some years been rapidly going on in the conduct of public worship and that the end has not yet been reached are facts too obvious to be disputed or to require proof. This consists in the prominence now given to music and sacred song, and to these being rendered by artists and in an artistic style. The demand is for plenty of singing and music, much of it of a kind which as effectually shuts off the congregation as a whole from taking any part in it as if this were its sole aim; it can only be done by professionals or amateurs. We are no advocates for indifference and sloveliness in the service of praise, but the reverse, and on the other hand we are just as much opposed to everything which tends to degrade this part of worship into any thing that can give the service of praise the appearance or the character of a sacred concert, which minimizes the time allotted to preaching, and belittles its place, so as to justify speaking of and characterizing it in such language as "mere preaching." This expression occurs in an account given of the change which is taking place in the service of praise in the South-West of Scotland in the three leading Presbyterian bodies of the country. It tells us that "the greater portion of the services is being enlivened by chants extending to a whole Psalm of 15 or 20 stanzas, and other fine pieces of music, which is attracting such crowds as mere preaching could not. Especially is this the case in the evenings, when the service is entirely choral, assisted by an instructed choir and a skilled organist."

The man who wrote this may have been of course a fool, or a crank, or this may have been his fad, but it falls in so fully with many hints of what is going on in Britain and our own country—it describes so aptly the idea in the minds of many of the place of preaching as compared with music and song—as to call for some attention. Mere preaching! What a change, not for the better, is described in these two words, and in the

connection in which they occur as taking place in Scotland, and which is coming fast also amongst ourselves. The part of the service that once held the place of honor and importance as a means of enlightening the mind in the knowledge of God and of His word, of kindling the emotions of the devout soul into a holy flame, of instructing the ignorant, warning the erring, convincing and converting sinners, of building up and extending the Redeemer's kingdom, is being so crowded into a corner, made so subordinate to anthems and solos that it is spoken of as "mere preaching." And we fear that this expresses the feeling of many more who would not like to put it in words.

The service of praise and the true idea of worship being embodied in every other part of the service, as well as in preaching, may in the past have been, was, we believe, defective and very imperfect, but the place and importance of preaching can hardly be overestimated, and should never approach the position when it can be spoken of as "mere preaching." When it has reached that stage which "mere preaching" truthfully represents as the public estimate of it, it is a clear evidence of something very far wrong in the Christian Church. During the three years of His public life and ministry the greater part of Christ's work was what some would now speak of as "mere preaching." It was for this that He was specially anointed with the Spirit, that He might preach. It was this that so moved the people with wonder and reverence as led them to say: We never heard it in this fashion; "never man spake like this man." When He sent forth the seventy, He said, not, "Take a singer, or a band of them with you and give the people anthems and solos," but "As ye go, preach." His last commission to the twelve, and through them to His Church, was, "Preach the gospel to every creature," and this gospel preached proved itself then to be, and it has ever since, the power of God unto Salvation to every one that believes. When the Church at Jerusalem was broken up by persecution, the Christians driven from their homes went everywhere, not holding choral services, but preaching the gospel. And this they continued to do. This was the mighty weapon which Paul wielded, which he gloried in, and by which, with the blessing of God, he wrought such wonders. We preach Christ and, "Preach the Word," was the one express injunction he laid upon others. There were in his day, as there are now, those who despised preaching and thought it foolishness, "mere preaching," but he was not turned aside from it or lost his faith in it because of this. Every period of great revival in the Church, when it has been greatly strengthened and men deeply moved, has been marked by powerful preaching and an abundance of it. And though in our day the service of song has rightly been used as a powerful auxiliary, it has not taken the place of, but only prepared the way for the preaching. All this an emasculated christian sentiment would contemptuously speak of as "mere preaching," and substitute for it fine music, choral services, anthems and solos, of which, as a rule, no one can tell one word in ten of what is said or sung, which therefore cannot possibly be worship, of the whole congregation honouring and acceptable to God, any more than the sacrifice of fools.

We frankly confess that we regard with the gravest concern the present tendency and drift to instrumental music and artistic singing, and to substitute these for preaching. "Mere preaching!" If this is become the way in which plain, honest, sincere preaching is to be regarded, then we must consider what effect it is going to have upon the character of the ministry if its part is to be treated as—we beg pardon for using the words—a mere side-show. What effect will it have upon his study of the Word; upon the minister's preparation as a student; what will be the effect upon our theological colleges, upon the support of them by the people for the object in the end of "mere preaching?" What will be the effect upon Christian character and the Christian Church of regarding preaching with contempt as but a secondary thing and an altogether subordinate consideration?

"Mere preaching!" The spirit which this language represents calls in question the Divine wisdom, treats it with contempt in appointing this to be the great instrument in the conversion of the world, for the spread and upbuilding of His Kingdom, in promoting His glory and honour, and working out His beneficent and glorious purposes in His great scheme of human redemption.

HOME MISSION COMMITTEE MEETING.

At the meeting of this important Committee, held last week, upwards of thirty members were present representing Presbyteries from Quebec to that of Vancouver. Claims for mission work done under the committee during the last six months were passed to the amount of \$27,976. Of that sum the missionary Presby. of Algoma received \$2,736 and those of Regina and Calgary received respectively \$3,269 and \$3,277. The statement of funds up to date amounted to \$54,732 of which \$42,921 consisted of contributions made by congregations. Although not unexpected, it is to be regretted that there will be a considerable deficit in the amount required over that likely to come into the treasury of the Committee from all sources. This is expected to amount to \$10,000. In view of this probable deficit the committee agreed to pay to the presbyteries for the half year now ending 75 per cent. of their claims, and, on May 1st, to distribute to them *pro rata* the amount then in hand, and the hope was expressed that by special efforts made throughout the Church, it would yet be enabled to meet all claims in full. To assist in this effort members of the committee pledged themselves to obtain according to their ability special additional contributions within the bounds of their respective presbyteries and Rev. Dr. Robertson has also been appointed to spend the month of April in visiting congregations in Ontario and Quebec, to lay before them the necessities of the fund, and obtain collections and subscriptions to enable the Committee to make good, as far as possible, its promises to missionaries. From this it will be seen that if any of them at the end of the year are not paid in full, it will not be because the Committee has been indifferent to their needs or failed to do all in its power to meet them.

On account of this present condition, and the future prospects of this fund, there was felt an absolute necessity to reduce expenditure, and, in consequence, after mature consideration, it was agreed to report to the General Assembly a scale of salaries per annum as follows:

Synods	Married Orphaned Missionaries Without Manse.	With Manse.	Unmarried.
British Columbia.....	\$900	\$850	\$700
Manitoba & Northwest..	800	750	650
Ontario & Quebec.....	750	700	600

Student missionaries per Sabbath with board and expenses to the field for summer half year \$5.50, or, for the whole year, \$6.50 per Sabbath; catechists as above for summer half year \$5.00 per Sabbath, for winter half year \$5.50 per Sabbath; approved catechists for a term of at least one year \$5.00.

In the Synods of Ontario and Quebec each field is taken up and its claims and needs discussed separately. With regard to the Synods of Manitoba and the Northwest, and British Columbia, after lengthened consideration, it was resolved, instead of allocating to each field, to set apart annually a lump sum to be given to these Synods to disburse among the mission fields within their respective bounds.

It will be remembered by our readers that in some cases congregations, Sunday Schools or other societies have taken upon themselves the support of a missionary in whole or in part, upon the condition of receiving reports from time to time of his work, a condition which some missionaries have failed to fulfil. With reference to such cases it was unanimously resolved that the committee would in future decline to pay the full amount of the grant promised.

In response to a proposal of the Synodical Home Mission Committee of Manitoba and the Northwest, that 25 per cent. of the proceeds of the successful visit and appeal of Rev. C. W. Gordon to the British churches for help, should be applied to the Augmentation Fund, while this suggestion was not concurred in by the Committee it was

"Agreed that mission fields at present supported by those grants continue to receive said grants during the period for which they are pledged, if required, even although any of said fields be raised to the status of augmented charges before the expiring of said period."

The only remaining important step taken by the Committee at this meeting, which remains to be noticed, is the extension, upon the report of a committee, at the request of the Presbytery of Kingston, of the field now superintended by Rev. A. Findlay, so as to include Eastern Ontario. Thus the appointment of superintendents of missions, such as Dr. Robertson and Rev. A. Findlay, has

amply vindicated the wisdom of what was at the time an important new departure, and adaptation of the principles of Presbyterianism to the circumstance of our Church in a new country.

Let the whole Church now follow up the work of this Committee with its prayers for a rich blessing to rest upon them, upon all our missionaries in every field, and with a liberal response to the appeal about to be made, so that the year may close without any debt to hamper the operations of our Home Missions during the year lying before us.

Books and Magazines.

CENTENNIAL, ST. ANDREWS, NIAGARA, 1794-1894. By Janet Carnochan. Toronto: William Briggs. 1895.

We devoted considerable space in our columns to an account of the proceedings at this centennial when it was being celebrated. It has been naturally felt that as this was an occasion of rare and special interest, there should be some permanent memorial of it. This is sought to be provided in this little book. It is from the well known pen of Janet Carnochan, and has been with her a labour of love. The addresses and papers read on that most interesting occasion, some of them by distinguished Canadians, among whom were conspicuous Sir Oliver and Professor Mowat, are here given in whole or in part, with a full account of the proceedings, all of which are made more life-like by an abundance of illustrations scattered throughout the work. It is a helpful and interesting contribution to the history of Canadian Presbyterianism, and should be valued and extensively read, especially by Presbyterians as well as by all who take an interest in the early annals of our religious history.

LIFE-POWER OR CULTURE, CHARACTER AND CONDUCT. By Rev. Arthur T. Pierson, D.D., author of "The New Acts of the Apostles," etc. Fleming H. Revell Company, Toronto, Chicago, New York. \$1.00.

Arthur T. Pierson as a preacher, lecturer and author is well and favourably known. This work, although it may be read with profit by all, is especially intended for young men and women, and cannot but be helpful to all of them who will read it. It is written in the forcible, nervous, graphic style of the author with an abundance of apt illustration. If to this we add the subjects of the chapters of which it is composed, we have said what we hope may commend it to all young people especially. First, the "Elements and Secrets of Power"; second, "The Power of a Presiding Purpose"; third, "The Use and Abuse of Books"; fourth, "The Genius of Industry"; fifth, "The Ethics of Amusement"; sixth, "The Inspiration of Ideals." We may add that this book is dedicated to the memory of the late Charles Haddon Spurgeon.

SOUTH AMERICA, THE NEGLECTED CONTINENT; being an account of the Mission Tour of the Rev. G. C. Grubb, M.A., and Party, in 1893, with an Historical sketch and summary of Missionary Enterprise in these vast regions. By E. C. Millard and Lucy E. Guinness. Fleming H. Revell Company, Toronto. 75 cts.

This is a brief but most interesting and instructive sketch of the two special matters dealt with. No one at all interested in such subjects will lay it down without finishing it. Both because of the merits of this little book, profusely and well illustrated, accompanied by a helpful map, and because so little is known, for the most part, even by intelligent people, respecting South America, and because, more than any country, it has been so largely, and we might almost say, shamefully neglected, we heartily commend it to all interested in Christian work.

AMONG THE MAORIS, OR DAY-BREAK IN NEW ZEALAND. A record of the labours of Samuel Marsden, Bishop Selwyn and others. By Jessie Page, author of "Among Greenland Snows," "Henry Martin," etc. Fleming H. Revell Company, Toronto, Chicago, New York. 50 cts.

This is one of those charming, brief, bright narratives of missionary work and triumph, happily now so common. The name of Bishop Selwyn is one fragrant with the record of good deeds done among the islands of the Pacific. This richly illustrated little book contains an interesting sketch of his labours with those of Marsden, Williams and others, by which so many of those savage islanders have been transformed into the peaceful and devoted followers of Christ. We can hardly imagine any more interesting or useful books than just such for Sabbath-school libraries.

Women take a prominent place among the contributors to the *Arena* for March. The names appear of Lady Henry Somerset, with a photograph, Miss Frances E. Willard, Margaret C. Peeke, and Helen E. Gregory-Flesher, M.A. Their respective contributions are: "The Welcome Child"; "Scientific Temperance Instruction in the Public Schools"; "True Occultism, its place and Use," and, "A Day With Joaquin Miller." The editor contributes, "The Italy of the Century of Sir Thomas Moore," and "Glimpses of the Prophetic Faculty of the Mind Revealed in Dreams." Among other interesting articles may be mentioned "How to Organize the Union for Practical Progress"; "Mohammed and the Koran"; "An Open Letter to the Hon. John G. Carlisle"; "The Ascent of Man"; and "Auto-Suggestion and Concentration." It contains, besides, its valuable reviews of Books of the Day. The *Arena* Publishing Company, Boston, Mass., U.S.

The Family Circle.

MARCH.

Old Winter sounds his last alarm,
And calls his aids around him.
"Go forth, my Northwind—bold and free—
And to your work right merrily I
Give battle to the stately pines;
Shake up the yielding, clinging vines.
And all the trees you chance to see—
Oak, elm and maple, fir and larch,
For now 'tis stormy March!

"North and east winds—faithful pair!
Set the snowflakes whirling
That from dark cloudland I am now
Upon the prone earth hurling.
Heap up white drifts against the walls,
O faithful winds, when Winter calls.
My time is short, my reign is past;
So blow a chilling blast.

"Quick—for coming o'er the hills,
Bursting the chains of ice-bound rills,
Comes the sun god slowly,
Bringing in warmth; we must retire
For each day he's rising higher.
Then blow, my faithful winds!
Oh, blow! blow, blow!
And whirl the snow,
For now 'tis blustering March!"
—Ray Laurence in Boston Journal.

PRINCE BISMARCK.

The unusual preparations that are being made in Germany for the celebration of Bismarck's birthday, which occurs April 1st, testifies to the warm place the ex-chancellor of Germany holds in the hearts of his people. Although nominally living in retirement he wields an immense influence in German affairs. A brief sketch of his life and character, especially on his religious side, as revealed in his own words, may be of interest to readers of *The Era* at this time.

Otto Edward Leopold Bismarck-Schoenhausen was born at Schoenhausen, Prussian Saxony, April 1st, 1815. He was educated at the universities of Göttingen, Berlin and Griefswald. He studied law and was appointed a lieutenant in the Landwehr or militia. In 1846 he became a member of the diet of the Province of Saxony. His diplomatic career began in 1851 when he was appointed Prussian secretary of the legation at Frankfurt. In 1859 he was made ambassador to Russia, an office he held until 1862. In that year he was sent on a special mission to France, where, in his diplomacy with Napoleon III., and afterwards as foreign minister, he developed strongly those traits which earned for him the title of the "iron chancellor." He instituted a reactionary policy, and when the chamber of deputies rejected the budget he dissolved the chamber in the king's name and announced that he would enforce his measures without their sanction. A vote of censure did not swerve him from his purpose, and he was upheld by the king on the assurance from Bismarck that his purpose was the unification of the German Empire. After the successful campaign against Austria which resulted in the German Confederation, Bismarck was created a count, presented by the king with a valuable estate in Luxembourg and was appointed chancellor of the new confederation and president of its council. The chancellor's dictatorial policy bore fruit in the war with France in 1870-71 when the German states sent large armies into the field. Bismarck and King William followed the fortunes of the campaign, and the former dictated the terms of peace, which included the surrender of the French Provinces of Alsace and Lorraine to Prussia.

January 18th, 1871, the king was crowned emperor of united Germany. Bismarck was then raised to the rank of prince and appointed chancellor of the empire. His later policy was directed for a time to the settlement of the ultramontane question. He demanded that the Roman Catholic Church should not encroach on the state, and his attitude on this question gave great offense to that church. To counteract the influence of the social democrats he sought to introduce a system of state socialism with national life insurance and other features.

Upon the death of Frederick III. in 1888, having succeeded his father by a few months, William II. came to the throne and it became apparent that emperor and chancellor would not pull long together. The young emperor chafed under the restraint of the master diplomatist, and when he made a stand for what he claimed to be the prerogatives of the sovereign Bismarck resigned March 17th, 1890, and his place was taken by General von Caprivi.

Bismarck married in early life and his home life seems to have been a particularly happy one. In 1851 he wrote to his wife:

"Came in from a walk in the lovely summer night air, where soft moonlight and whispering poplar leaves have wiped off the dust of public business. On Saturday afternoon I drove to Rudersheim, then took a boat and rowed out upon the Rhine and swam in the moonlight with only my nose and eyes above the tepid water as far as the Mausenthorn at Bingen where the wicked bishop died. There is something wonderfully dreamy in lying on the water like that in the warm, still night, slowly carried along by the stream, gazing up at the sky and moon and stars. . . . Then I drank some first-rate wine and sat a long time smoking with L. on the balcony with the Rhine beneath us. The starry sky above us and my little Testament brought us to religious topics, and I tried for a long time to shake the tendency of his mind to the moral teaching of Rousseau, but without any result but that of silencing him."

To his sister's husband, who was mourning the loss of a child, Bismarck wrote, in 1861: "We are in God's powerful hand, without help or advice unless He will help us Himself, and we can do nothing but resign ourselves to His ordinances. He can take away from us all that He gave. Our grief would be only the more bitter the more we let it degenerate into rebellious resistance. How all the cares and annoyances which are inseparable from our daily life disappear in the presence of real sorrow; and I feel, like so many reproaches, the recollection of all the complaints and vain longings in which I have indulged, forgetting how many blessings God gives us and how many dangers surround without touching us."

After he became prime minister he concluded a political review addressed to a friend in these words: "My feeling of gratitude for the support God has given us rises into the conviction that He also knows how to turn our errors into our good. I feel this daily, and am at one humiliated and comforted."

One secret of Bismarck's power has always been his belief that he was raised up of God for a particular purpose. He gives expression to this belief in the following letter written during the Franco-Prussian War: "If I were not a Christian I would not continue to serve the king another hour. Did I not hope God counted upon me I should certainly take no account of royal masters; I should have enough to live upon and occupy a distinguished position. Why should I incessantly worry myself and labor in this world exposing myself to embarrassments and annoyances and evil treatment if I did not feel bound to do my duty on behalf of God? Did I not believe in the divine ordinance which has destined this German nation to become good and great, I had never taken to the diplomatic trade; or, having done so, I should long since have given it up. I know not whence I should derive my sense of duty if not from God. Orders and titles have no charm for me. I firmly believe in life after death, and that is why I am a royalist; by nature I am disposed to be a republican. To my steadfast faith alone do I owe the power to resist all manner of absurdities throughout the past ten years. Deprive me of this faith and you rob me of my fatherland. Were I not a staunch Christian, did I not stand on the miraculous basis of religion, you would never have possessed a federal chancellor in my person."

When Pastor Andre took the prince to task for not attending church regularly he

sent his spiritual adviser an expression of his faith in the following characteristic fashion: "Would to God that beside the sins of which the world knows me guilty I had not others for which I can only hope for pardon through my faith in the blood of Christ. As a statesman I think I am too careful. I am even cowardly at times, and that because it is not easy to see through the entanglement placed before me the light that comes from a perfect confidence in God. He who reproaches me for being a statesman devoid of conscience does me a wrong, and ought to begin by exposing his own conscience to a few trials in the same arena. . . . Believe me, we are all standing in need of indulgence. I am among the crowd of sinners who fall short of the glory of God. But with them I do not despair that He will take away from me the humble faith with which I seek my way amid the doubts and dangers of my position."

In literature Bismarck's favorites are Goethe and Shakespeare among the classics, and Whittier and the Autocrat among the moderns. He has said himself that he does not understand anything about music, a statement which seems to be borne out by another, which says that his favorite instrument is a barrel organ. He speaks French, English and Russian fluently, and can write Italian.—*Young Men's Era*.

REST.

Rest is change, not idleness. When men quit work and start to do nothing they either get into mischief or go dalt. The summer resorts are filled with miserable women, who do nothing but sit around, dress up, eat and sleep. They get no sympathy, but deserve a great deal. To map out a plan of resting is as difficult as to arrange a summer menu—it is all a matter of individuality; the cook calls it taste, and the physician temperament. A small boy will go off with his dog, lie in the grass and be as happy as a harlequin; his father will sit on the string-piece of the nearest pier and fish or smoke himself into a mellow frame of mind.

One reason why so few women succeed in getting rested is because they get too thoroughly ready. Order is heaven's first law, but it is a helpful and wholesome scheme to drop out of order without any fuss once in a while. Baking day, ironing day, sweeping day and kindred days of torture might be skipped twice a month or oftener if the mercury is cavorting round the head of the column. Let the family eat crackers and wear crinkled clothes for a change. It will be all the same in a hundred years.

There is no rest in a rocking chair—believe that, O woman, girl! The abomination on rollers is conducive to round shoulders, bad thinking, hysterics, nerves, hollow backs dislocated stomachs. The doctors say so, the Delsarte teachers say so, and the proofs speak for themselves.

"Get on a couch and go to sleep if you are tired," Sargent, Savage and the rest of the physical trainers say, "and when you wake up do something." The most restful occupation, these athletic physicians agree, is the one that exercises the mind most and the body least. Mental suptemacy is all conquering.—*New York World*.

THE BANK OF ENGLAND AND THE ROTHSCHILDS.

Many years ago the Bank of England once took occasion to speak disparagingly of the Rothschilds as being "only private bankers."

"We will show the Bank of England," said the London Rothschild, "what kind of private bankers we are."

Through their agents they gathered from all Europe an immense amount of Bank of England notes, and one day, with clerks porters and drays, demanded their payment in gold.

The Bank had not sufficient gold to meet them, and was compelled to make humble apologies and promises to save the bank from failure.

If the Bank, however, had only thought of Daniel O'Connell's suggestion to the Bank of Dublin to pay the gold *hot from frying pans* instead of cold, possibly the result might have been different.

THE HONEY INDUSTRY.

Germany possesses 1,910,000 hives, producing 45,000,000 pounds of honey every year; Spain has 1,690,000 hives, producing 42,000,000 pounds of honey; in Austria there are 1,550,000 hives, producing 40,000,000 pounds; in France 950,000 hives, producing 23,000,000 pounds; in Holland, 250,000 hives, producing 6,000,000 pounds; in Russia, 1,100,000 hives, producing 2,000,000 pounds; in Denmark, 90,000, producing the same; in Belgium, 200,000, producing 5,000,000 pounds; in Greece, 30,000, producing 3,000,000 pounds. The annual production of honey in Europe is calculated to reach 40,000 tons, valued at £2,200,000, and of wax, 15,000 tons of the value of £1,350,000. A hive of bees produces from twenty to fifty pounds of honey yearly, according to the size of the hive, and multiplies ten fold in five years. In order to obtain enough honey for a load a bee requires to visit 6,000 different flowers and makes on an average twenty trips daily.

MUTUAL INTERESTS.

How often we hear a woman say of her husband, "Oh, he is all absorbed in politics, but I don't care anything for it," or, "He is greatly interested in science, but that is of no interest to me," or, "He goes crazy over a horse, but I never care for driving." How common it is to hear a man express contempt for the things that absorb his wife's attention! Now these seem little things, but the whole success of married life depends upon just such things as these. If your husband is interested in any particular thing to the extent of being absorbed in it, that is reason enough why you should become interested in it. If your wife is devoted to any interest or cause, or to any object, animate or inanimate, from associated charities to a pug-dog, it is reason enough why you should seek to find an interest in the same. These mutual interests are the strongest bond of union.

KISSED A HORSE.

It was said of the great English statesman, Edmund Burke, that he had gone crazy, because he went about in his park kissing his cows and horses. The story arose from the fact that a favorite horse belonging to his dead son came up to Mr. Burke in the field, laid his head upon his breast, as if to say, "I have lost him, too." Overcome by his memories, Burke clasped the neck of the intelligent creature and kissed it.

The population of Russia at the beginning of this year numbered about 124,000,000 souls. These are distributed in the following manner: In the fifty governments of Russia in Europe there are about 89,000,000 inhabitants; in the Vistula country, 8,900,000; in the Caucasus, 8,000,000; in Siberia, 4,750,000; in Asia, 6,100,000, and in Finland, 2,350,000. These figures are worthy of note. The Russian army in time of peace numbers about 520,000 men, which, compared to the population, is but a small number. Other countries, such as Germany and France, have already more than one per cent. of their populations permanently with the colors. Should the Czar one day, by a single stroke of the pen, choose to follow the example of other European powers he would be in command of by far the largest number of men under one sovereign in the world.

Our Young Folks.

I DIDN'T THINK.

I know a naughty little elf
Who never can behave himself ;
He beats his drum when grandma's cap
Is nodding for a cosy nap,
And leaves his ball upon the floor
For Uncle James to stumble o'er.

'Twas he who tried to scratch his name
Upon a painted picture frame ;
'Twas he who left the gate untied,
Which brindle cow pushed open wide ;
'Twas he who nibbled Lucy's cake
She took such pains to mix and bake ;
And, though we blamed the tricky mice,
'Twas he who cracked its fluted ice.

This little elf upset the milk ;
He tangled Aunt's broodery silk ;
He went to school with muddy shoes,
Though credit's easy, sure, to lose.
Against his mother's gentle wish
He took the sugar from the dish ;
He lost the pen, and spilled the ink,
This elf we call " I didn't think."

Our house would be a nicer place
If he would never show his face ;
We hope and hope some sunny day
The naughty elf will run away,
For oft he makes our spirit sink—
This troublesome " I didn't think."

HOLLOW.

Crack—crack—a fine, large, brown nut,
but no kernel inside ! Nothing but a little
black, shrivelled skin, instead of a firm, sweet
nut. Crack—another, and another, and an-
other. All hollow ! How disappointing. Here
is a bright red apple. Cut it in two. A large
space in the centre quite hollow, surround-
ed by a dark rotten pulp instead of sweet

juicy fruit ; good for nothing, for all its very
rosy appearance.

Hollow nuts and apples. Worthless,
bad, throw them away. Hollow boys and
girls, we meet them every day, with rosy
cheeks and bright eyes ; nothing to tell you
that they are hollow inside, hollow heads,
or hollow hearts, or both.

Hollow heads which they never care to
fill with knowledge. Trying to shirk their
lessons, if they can, and if they can't, slur-
ring them over ; learning words only, with-
out taking trouble to think of their meaning,
instead of laying up sound, firm nuts of
knowledge in the wonderful store-house God
has provided for them that we call the
brain.

Hollow hearts, which their owners never
try to fill with the sweet stores of gentle,
loving thoughts, kind, unselfish desires.
Dark, hollow hearts ; if we look to them for
cheer, or help, or comfort, we must turn
disappointed away.

Hollow heads ! hollow hearts ! bad,
worthless ; must we say—" Throw them
away ?"

Oh, no ; it is not too late. They may
yet be filled with lovely things.

Boys and girls begin to fill those hollow
heads and hearts of yours with every good,
and pleasant, and wise, and lasting thing.
Away with hollow darkness ! Fill your
brains with *thoughtfully* learned lessons,
with every true and useful kind of knowledge
you can gain. Fill your hearts with precious
treasures of truth and loving kindness.
Leave no room for the rotten edges of selfish-
ness. Be true to the core ; sound " nuts
and apples " for every one you meet in this
rough and disappointing world.—P. K.

MUCH LIKE A MIRACLE.

A STATEMENT FROM A WELL-KNOWN BERLIN
MERCHANT.

How His Daughter was Restored From the
Terrors of St. Vitus Dance Her Case
One of the Worst Ever Known Has Fully
Recovered Her Health.

From the Berlin News.

The readers of the News have been made
familiar with the virtue of Dr. Williams' Pink
Pills for Pale People through the articles ap-
pearing from time to time in these columns,
and while the druggists say that many in this
vicinity have received undoubted benefit from
their timely use, it is only recently that we
have heard of a cure in Berlin of such import-
ance as to take rank among the most remark-
able yet published. There is hardly a man or
woman in the town of Berlin, or the county of
Waterloo, who does not know Mr. Martin
Simpson, issuer of marriage licenses and gen-
eral merchant, King Street. Anything said
by Mr. Simpson will be implicitly relied upon.
A day or two ago we had a talk with him in
reference to his fourteen year old daughter
Helen, who had for two years been a great
sufferer from St. Vitus dance. He tells us
that it was the worst case he ever saw. She
did not sleep for whole nights and was
an intense sufferer. She was totally help-
less and could neither eat nor drink un-
less administered to her by her parents.
The best medical attendance was had, but all
to no avail. She kept getting worse and
worse, and finally, when in the paroxysms,
commenced to froth at the mouth, and her par-
ents believed she was going out of her mind.
Though unable to walk for about eight months
she would in her spells have fits, making her
jump high above her couch. While in this
condition, the worst case ever seen in this
place, Mr. Simpson, as a last resort, purchased
some Pink Pills and gave them to his suffering
and afflicted daughter. He assures us that in
thirty hours she found some relief. In a week
the " dance was entirely stopped and she was

able to sleep, and was rapidly regaining her
former strength. Some months after the use
of the Pink Pills was discontinued she again
had touches of disease, but a few doses of the
pills stopped it, and for the last eight months
has been entirely free from the terrible malady
from which no one who knew the circumstances
expected she would recover, and her parents,
as may be expected, are warm in their praises
of the wonderful remedy which worked such
great results. These facts are known to all
who are acquainted with the family and fur-
ther comments are wholly unnecessary.

When such strong tributes as these can be
had to the wonderful merits of Pink Pills, it
is little wonder that they are the favourite
remedy with all classes. They are an unfailing
specific for locomotor ataxia, partial paralysis
St. Vitus dance, sciatica, neuralgia, rheuma-
tism, nervous headache, the after effects of la
grippe, palpitation of the heart, nervous
prostration, and all diseases depending upon
vitiated humors in the blood, such as scrofula,
chronic erysipelas, etc. They are also a speci-
fic for troubles peculiar to females, suppres-
sions, irregularities, and all forms of weakness.
In men they effect a radical cure in all cases
arising from mental worry, overwork, or
excesses of any nature.

These Pills are manufactured by the Dr.
Williams' Medicine Company, of Brockville,
Ont., and Schenectady, N.Y., and sold in
boxes (never in loose form by the dozen or
hundred, and the public are cautioned against
numerous imitations in this shape), at 50c. a
box, or six boxes for \$2.50, and may be had
of all druggists, or direct by mail from
Dr. Williams' Medicine Co., at either address.

A cable dispatch to the American Board
of Commissioners of Foreign Missions an-
nounces the death of Rev. George Cushing
Knapp, at Bitlis, Eastern Turkey, where he
has lived as a missionary for forty years,
which have been seasons of severe labor and
much peril. He was once attacked upon
the road, while about his duties, by the now
notorious Kurdish chief and robber, Mousa
Bey, who left him unconscious and bound
in a ravine.

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SPRING, 1895.

The new Spring Goods are here. Compared with former seasons, and no stronger
comparison could be made, the house has certainly surpassed itself, and more than held its
acknowledged position of leadership in House-furnishings. This may be explained perhaps in
the great change in colourings, from the light, insipid shades to the darker, richer and more
durable colourings. The fact remains, and the new goods will win favour with all.

The firm has added to the Drapery Department by giving to it portions where Rugs
were kept, thus increasing the light and enabling them to make a worthy exhibit of their Liberty Department—Crettonnes, Silks,
Muslins, etc.

In Carpets, let attention be directed to the largest assortment of Wiltons and Axminsters the firm has ever imported in one
season. Many prices, but only goods that can be recommended. The assortment is attractive in small, Indian, and geometrical
designs, suitable for halls and rooms. Also some noble designs in larger figures in the new Empire greens and rose tints. A line at
\$1.50 net, worth much more

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This make has been manufactured expressly for the firm, and is the heaviest Brussels that has ever come into
the country. It weighs 2 lbs., 6 oz., to the yard, and is woven 12 wires to the inch. The yarn is of the finest
quality, and will make an endless wear for places that have hard usage—as halls, dining-rooms, offices, etc.

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Axminster Parquet Squares, and in-
expensive, but durable, Velvet, in
same sizes.

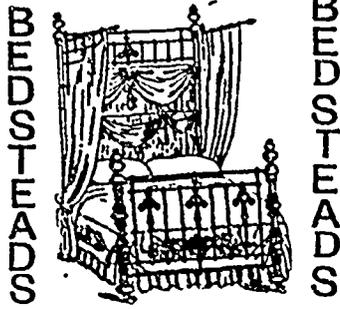
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Nairn's Oilcloths
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Staines' Inlaid Linoleums.

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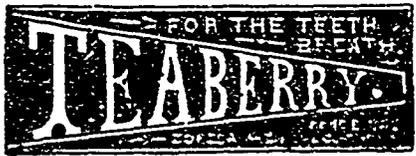
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A RECENT BOOK

BY

Miss A. M. Machar,

(FIDELIS).

Roland Graeme: Knight.

Ministers and Churches.

The Presbytery of Brandon has appointed Mr. John Cameron, of London, commissioner to the coming General Assembly.

Rev. P. McF. McLeod, of Victoria, B. C., has been visiting his brother, Rev. D. D. McLeod, Barrie, and is on his way to England.

The Rev. J. M. Patterson, of Westminster Presbyterian Church, Detroit, said lately that pew renting was "an invention of the devil."

The ladies of St. Andrew's Church, Beaverton, propose holding an entertainment in the basement of the church on the evening of Good Friday.

Rev. R. E. Knowles, of Ottawa, has gone to South Carolina for a couple of months for his health. He is suffering from a throat and lung trouble.

Forty years ago, the congregation of St. Andrew's Presbyterian Church, Berlin, was organized. Anniversary services were recently conducted by the Rev. E. Cockburn, M.A., of Paris.

There is some talk among the members of the congregation of Knox Church, Galt, to engage the services of one or two salaried solo singers; and probably an alto soloist, as well as a soprano, may be secured.

The people of the Central Presbyterian Church, Detroit, have chosen Rev. Marcus Scott, of Campbellford, Ont., as successor to the Rev. Dr. Dickie, who last year accepted a call to Berlin, Germany.

Eleven pupils in the Woodville Sabbath-school got diplomas from the General Assembly's Sabbath-school Committee for repeating the whole of the shorter catechism at one time. At the late annual meeting, favourable reports were presented of all branches of the Church's work.

OBITUARY.

Mr. Adam Spears, an elder in the congregation at Toronto Junction, died on March 11th in the 80th year of his age.

Mr. Spears was born in Edinburgh and came to this country when a lad of nineteen. His parents settled in the Township of Whitby where the Rev. Dr. Thornton was their minister. When a young man Mr. Spears was elected an elder in this congregation. He also officiated as preacher for several years. After a time he removed with his family to Caistorville in the County of Wentworth where he resided until his coming to Toronto Junction three years ago. For over forty years he was an elder in the congregation of Abingdon in the Presbytery of Hamilton, where his services were so highly appreciated that the people presented him with a valuable watch. He was for many years president of the Bible Society in that district and was always interested in the promotion of anything that was for the benefit of the community. Soon after his connection with the congregation at Toronto Junction he was elected an elder and during this year represented the session in Toronto Presbytery which he attended at its last meeting on Feb. 26th. For over fifty years he was an active and devoted elder in the church. He realised deeply the sacredness and responsibility of the office and faithfully discharged its duties. He loved the church of his fathers, gave liberally of his means to support it, was most regular in his attendance and was always ready to assist at the services. He was an affectionate husband, a kind father, an excellent neighbour and a most faithful friend. The congregation and the community will miss him, for he was a good man. He leaves a widow and a grown up family of four sons and two daughters to mourn his departure. But they sorrow not even as others which have no hope, for "Blessed are the dead that die in the Lord."

PRESBYTERIAL MEETING.

WINNIPEG: The sixth annual meeting of Winnipeg Presbyterial W. F. M. S. was held in Knox Church, Winnipeg, on Tuesday the 12th inst. There were delegates present from the various city auxiliaries and from the following outside points—Carman, Stonewall, Sunnyside, North Plympton and South Plympton, Brandon and Portage la Prairie sent visiting delegates. Mrs. Watt, president, occupied the chair. The first half hour was given to praise and prayer, after which reports were read from the auxiliaries and Mission Bands and the following officers elected:—President, Mrs. Watt; 1st Vice-President, Mrs. C. H. Campbell; 2nd Vice-President, Mrs. McFarlane; Treasurer, Mrs. Hart; Secretary, Mrs. A. D. Mackay; Assistant Secretary, Mrs. Wm. McGaw; Literature Secretary, Mrs. J. M. Macdonald. The afternoon meeting was very large and enthusiastic. Mrs. Dr. Duval read an address of welcome, and Mrs. Harper, Carman, responded. The annual reports of the secretary and treasurer were read, and were most encouraging. The secretary reported thirteen auxiliaries, two Young Women's Mission Bands, two Juvenile Mission Bands and two Scattered Helper's Bands. The total membership is 323. The auxiliaries report progress embracing more study of God's word, more interest in the mission fields and greater liberality. The treasurer reported the total offerings to be \$671.56, an increase of \$96.45 over the previous year. Several

very instructive and helpful addresses were given. The president's address was as usual faithful and inspiring. Mrs. T. W. Taylor spoke on the "Discouragements in Foreign Mission Work," Mrs. Joseph Hogg, on the "Encouragements;" Miss McPherson, of Stratford, on "Progress of Missions;" Mrs. C. M. Copland, on "Secret of Power in Work for God;" Mrs. G. R. Crowe read a short paper on "Giving," which was well calculated to arouse members to a sense of their privileges along this line. Mrs. Shultz, wife of the Lieutenant-Governor, was present and spoke earnest, helpful words to the society. Greetings were cordially presented by representatives from Brandon Presbyterial, and the Methodist, Baptist, Congregational and Episcopalian Woman's Missionary Societies. Mrs. A. D. Mackay had charge of the question drawer. The evening meeting was presided over by Rev. Mr. McKinley, Moderator of Presbytery. Short addresses were given by Rev. Principal King and Dr. Duval, and the rest of the time was given to the address of Rev. A. J. McLeod, principal of Regina, Indian Industrial School. He referred to the importance of missionary effort, the Foreign Missions of our Canadian Church, and then spoke of the Indians of the Northwest and our missions among them dwelling on the Regina school. The vivid presentation of the condition of these poor pagans, the efforts to gather the children into the schools, the home life faithful teachers and helpers are endeavoring to make for them, and the effect God's word and spirit produce in them, will not soon be forgotten by all who listened. He closed with an earnest appeal for the millions still adrift on the waves of ignorance and superstition who are without God and without hope. During the evening several hymns were rendered by the Manitoba College Glee Club. The next annual meeting of this Presbyterial will be held in St. Andrew's Church, Winnipeg.

PRESBYTERY MEETINGS.

BRANDON: This Presbytery met in Brandon on March 12th. The following minute sheet the resignation of Mr. A. MacTavish was ordered to be placed on the records of Presbytery: "In accepting the resignation of Mr. MacTavish as minister of Chater and Humesville, the Presbytery desires to bear testimony to the valuable services rendered by him as a member of Presbytery. The congregation, when Mr. MacTavish was appointed to the district, formed part of a wide and laborious mission field and by faithful service a number were gathered into the church and stations had to be detached, that now form the strength of two other charges. Conscientious in his preparation for the pulpit, faithful and attentive to the sick and sorrowing he greatly endeared himself to his people. As a member of Presbytery he was regular in his attendance at its meetings, took a prominent part in the transaction of the business, and cheerfully bore his share of any work the Presbytery saw fit to impose upon him. The prayer of the Presbytery is that in the Providence of God another sphere of labor may speedily open for their esteemed brother." Mr. T. Beveridge was appointed Moderator of Brandon session in place of Mr. MacTavish and leave was given him to moderate in a call when the people are ready. It was agreed to hold a conference on the State of Religion at next meeting of Presbytery. Dr. Robertson was nominated as Moderator of next General Assembly. The following commissioners to the General Assembly were chosen:—Dr. Robertson, D. H. Hodges and W. Beattie, ministers; A. Ballantyne, John Cameron, London, and John Penman, Paris, elders. Mr. Beattie was elected Moderator of Presbytery for the next six months. The reports from the General Assembly were considered. It was agreed: 1. That all students graduating and ministers coming from other churches should serve one year in the mission field before being eligible for a call. 2. That the Jewish work be continued under control of the Foreign Mission Committee. 3. That a separate children's Hymnal be prepared for use of Sabbath Schools, etc. 4. That the Eastern section of Church be allowed to legislate as they see fit with regard to the regulations of their Aged and Infirmary Ministers Fund. 5. That the proposed amalgamation of certain committees be approved. The following resolution re-Sabbath Observance was adopted. "That in view of the approaching election of members for the Dominion Parliament the Presbytery, as instructed by the General Assembly, directs the attention of members and adherents of the Church within our bounds to the importance of selecting representatives who hold correct views on the nature of the Christian Sabbath, and who are prepared to support such legislation as will secure the better observance of that day and that the committee on Sabbath Observance be authorized to take whatever steps may be deemed advisable in concert with other bodies to carry out the spirit of the Assembly's resolution. The report of the Home Mission Committee was carefully considered. By a re-arrangement of territory a large saving of Home Mission funds was effected. The report on the State of Religion, and the report on Finance and statistics were also considered.

WESTMINSTER: This Presbytery met lately in First Church, Vancouver. E. B. Chestnut was elected Moderator for the next six months. Presbytery approved of reports on one year's probation of students, on Jewish Standing Committee, on Aged and Infirmed Ministers, and on amalgamation of certain committees. Reports on Foreign Missions, presented by Mr. T. Scouler, showed the work done among the Chinese in Vancouver, New Westminster, Ladner's and Richmond. It was agreed to ask grant of \$200.00 from Assembly's

committee for the work in the cities for ensuing year. Mr. G. D. McLaren presented Home Mission report. Sapperton and West Church, New Westminster, became self-sustaining. Cook's Church, Chilliwack, goes off augmentation at end of present year. A student goes to Delta and no grant asked. Mr. T. S. Glassford, who has done splendid work there, resigns, and Presbytery instructed convener and clerk to grant certificate and draw up minute expressing appreciation of his work and character. Mud Bay is joined to Surrey and grant for this field reduced to \$300. Harvey, Langley, Upper Chilliwack ask grants of \$250, for former work and \$350 for latter. The division of Mission and Agassiz was referred to Assembly's committee. Mr. A. D. Menzies, student at Mission, has been a very pronounced success and stays another six months, thus solving the question of spending at least a year in the mission field. Mount Lehnian desires to build and applies for grant to Church and Manse Building Fund. Rev. James Robertson, D.D., was nominated as Moderator of Assembly. Commissioners to Assembly are: Rev. James Buchanan of Eburne; Alex. Dunn, of Warnock; and L. S. Glass of Ladner's Landing; ministers. Mr. George Rutherford, of Hamilton; Mr. John Lochore, of Kintyre and Mr. John McCalla of St. Catharines are asked to represent Presbytery as elders at the Assembly. In the evening a conference on Sabbath Observance and State of Religion was held. Rev. A. Dunn and A. Magee presented carefully prepared reports, and able addresses were delivered by Messrs. Scouler, Chestnut, and McLeod, minister; and J. McQueen and J. McKie, Elders. Mr. J. A. Logan presented report on Sabbath School, 27 schools reported, with 222 teachers and officers and 1,936 scholars giving \$1,183. The clerk presented report on statistics and finance. Presbytery has 43 churches, 7,100 sittings, 1,000 families, 557 single persons, 1,544 communicants. There were 255 added to rolls, 168 removed, 168 baptisms, 585 attending prayer meeting. The amount paid by the people for salaries was \$11,604 for building \$703, for other congregational purposes, \$823 for local benevolence \$602. There was also paid \$1,868 for schemes of the church. The total paid by the people was \$31,032 or a little over \$31 per family for all purposes.

ORANGEVILLE: This Presbytery met on March 12th, in Orangeville. Rev. J. Wells, M. A., Moderator, in the chair. The report of the Standing Committee on Jewish Missions was not approved. The remit sent the Aged and Infirmary Minister's Fund would urge, in terms of the resolution of last Assembly, that every minister be strongly urged at his ordination to connect himself with the fund. Mr. McKenzie reported on the remit on the Book of Praise and the Presbytery recommended: (1) That the entire Book of Psalms be incorporated in the Book of Praise. (2) That in regard to the selections from the Psalms the recommendation of the Assembly be adopted. (3) That if the selections be incorporated additions be made to Psalms as follows and hymns omitted and admitted. (The numbers are given, but the committee having sat and taken action we do not publish.—Ed.) Mr. Fleming read a Report on Sabbath Observance which was adopted and ordered to be transmitted to the Synod's convener. Dr. McRobbie reported on a year's probation for licentiates and ministers received from other churches that the remit be sustained and moved accordingly. Moved in amendment by Mr. Farquharson, seconded by Mr. Harrison, and agreed: "That the Presbytery, while fully recognizing the need of our mission fields, and while they would fully commend the work so

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worthy of the noblest efforts of our best young men, they yet believe that a large part of the difficulty is lack of funds to support the hands of the missionary, and are confident that with sufficient remuneration, the younger men may be relied upon to do any part of the church's work to which they may be called." The report of the committee on the remit, anent the amalgamation of certain committees, submitted by Mr. Fowlie, was received, and its recommendation that the remit be approved was adopted. A report on the State of Religions, prepared by Mr. Farquharson, on Sabbath schools, prepared by Mr. McKenzie, and one on Temperance, prepared by Mr. Harrison, in which he recommended that the "Assembly's plan of work" be adopted by our congregations, and that it form one of our subjects for Conference next year, were adopted and ordered to be transmitted to the Synod's conveners. The Presbytery held a conference in the evening when Mr. Fowlie introduced the subject "How to conduct pastoral work" and Mr. Farquharson read a sermon on Christian liberality.—H. CROZIER, Clerk.

ALGOMA: A meeting of this Presbytery was held at Bruce Mines on the 13th, 14th and 15th inst. Rev. John Rennie, Moderator, preached a sermon at the opening on "Christian Missions," extracts of which he was requested to publish in the church papers. Rev. W. C. Armstrong, Ph.B., from the Presbytery of Guelph, was welcomed as member of the court, having received an appointment for two years as ordained missionary to Thessalon. Mr. Samuel Kerr, sr., was granted the standing of Catechist upon due examination. The managers of the Tarbutt congregation were granted permission to borrow \$300 on the security of the manse property. A petition from the Gaelic speaking portion of the same congregation was received asking for services in the Gaelic language. The petitioners were assured that the utmost would be done to meet their wishes, consistent with justice to all concerned. The church site for Little Rapids and Kirkwood was located at the South end of the bridge North of the village of Little Rapids. In connection with the resignation of Rev. W. E. Wallace, B.A., from his charge at Little Current, it was moved by Rev. W. A. Duncan, seconded by Rev. J. A. MacGillivray, and resolved that this Presbytery regrets to find it necessary to accept the resignation and desire to express their very high estimation of his services as pastor of the Little Current congregation for the past five years, of his uniform kindness in all his relations to this Presbytery, and of his readiness at all times to do anything in his power for the extension of the Redeemer's cause, and that while we regret his departure for causes beyond his control, we trust that the great King and Head of the church may in the near future open up another field of labor where Mr. Wallace's efforts may be still further owned and blessed by our common Head and Master." Mr. Rennie was appointed to declare the pulpit vacant on the first Sabbath in June next and to secure suitable supply. A committee, consisting of Messrs. Findlay, Rennie, MacGillivray and Rondeau, was appointed to manage the Church and Manse Building Fund of this Presbytery. The reports of the several standing committees were presented and appropriate action taken. Commissioners to the next General Assembly were elected as follows:—Ministers, Messrs. W. A. Duncan, D. H. MacLennan, J. L. Robertson; Elders, John McKay, T. J. Patten, David Dickson. The Rev. Dr. Robertson, Superintendent of Home Mission in the Northwest, was nominated as Moderator of the next General Assembly. In addition to the valuable assistance of the Student's Missionary Society of Knox College given every year, the Presbytery gladly welcomes the expected help from the corresponding societies of Montreal College and Queen's. A report on Augmentation by Rev. A. Findlay was received, and a

standing committee appointed on the same, consisting of Revs. A. Findlay, J. Rennie and D. H. MacLennan. The Presbytery adjourned to meet next September at Richard's Landing St. Joseph's Island.—J. K. MACGILLIVRAY, Clerk.

KAMLOOPS: This Presbytery met at Kamloops, March 6th. The clerk read a communication from Revelstoke in reference to possession of certain papers connected with church property there. The complaint was made of neglect to give account of them. It was agreed to take steps to secure the documents, and also to make a recommendation to the Assembly's Home Mission Committee. The Home Mission report was presented by Mr. A. Lee, B.A., convener. Claims were approved as follows:—Kamloops, \$125; Donald, \$175; Nelson, \$175; Spallamachett, \$150; Vernon \$150; Nicola \$187.50; Kettle River, \$200; Revelstoke, \$95, with application for special grant of \$50; Kaslo, \$200; O'Kanagan, \$126; Ashcroft \$80. It was agreed to make the following applications for next year:—Donald, \$6.73 per Sabbath; Nelson, \$6.73; Spallamachett, \$5.77; Vernon, \$5.77; Nicola, \$6.73; Kettle River, \$7.70; Revelstoke, \$7.70, with ordained missionary, or \$5.77 with student; Kaslo \$7.70 or \$5.77; Okanagan, \$6; Shuswap, \$6, with recommendation that Mr. E. Pack be appointed; Ashcroft, \$5.77. Cariboo District (1) Barkerville, \$10 per Sabbath for next 2 years; (2) Lac La Pêche, \$6 per Sabbath for one year. Fairview, \$6, appointment for 12 months, Field, \$6 per Sabbath, if not worked by Knox College Missionary Society. In the evening a conference was held upon reports: Sabbath Observance, State of Religion, Sabbath Schools. Next morning at 10 o'clock the report of Mr. Murray's visit of Kamloops re augmentation, it was agreed to apply for grant of \$250. The following were appointed commissioners to General Assembly Rev. W. R. Ross and Thos. Paton. Messrs. F. Chareborough and Andrew Thomson (London, Ont.), elders. Upon Assembly's remit as to year's service in home mission field by graduates, etc., agreed to approve, with their recommendations, viz.: 1. That the Assembly's Home Mission Committee issue certificates to all who perform this service. 2. That there be no exception of any received from other denominations. 3. That graduates shall be ordained at the commencement of the year's service by Presbyteries to which they are appointed. Reference was made to expenses in connection with the illness of Mr. Reid, and it was resolved to press strongly an application for special grant of \$69.30. Applications for grants from Church and Manse Building Board were approved—Lumby \$75, Golden \$200. Mr. Ross resigned charge of Donald. Resignation accepted with great regret, and a committee was appointed to prepare minute expressing Presbytery's esteem for Mr. Ross and its high appreciation of his work.—JOHN KNOX WRIGHT, Clerk.

WINNIPEG: This Presbytery met on the 12th March. Notice of change of name was received from the North Church, Winnipeg, and the West End Church respectively to St. Giles and St. Stephens, and these names were ordered to be used hereafter in the Presbytery records. An application to the Church and Manse Building Board for a loan of \$500 to build a manse at Victoria was received and recommended to the board for favorable consideration. Grassmere (a branch of the Stonewall congregation) applied for a loan of \$700 on proposed Church, and this was ordered to be sent up to the Board with approval of Presbytery. The question of titles to church property and the custody of church documents relating to property was brought up and referred to a committee of inquiry consisting of Prof. Baird, Rev. Jos. Hogg, Mr. C. H. Campbell and Chief Justice Taylor. The largest number of students in the history of the Presbytery applied from Manitoba College to engage in mission work. After examination the applications were referred to the Home Mission Committee for work as the committee shall determine. Commissioners to the General Assembly were appointed as follows: Messrs. Pitblado and Gordon, by rotation on the roll; Dr. Bryce, Dr. King and Prof. Hart, ministers, by election; Chief Justice Taylor, Geo. A. Young, Duncan MacArthur, (Emerson), John Paterson and C. H. Campbell, elders. The Home Mission Report was presented by Dr. Bryce. Several recommendations were passed in the way of adding hymns to and deleting hymns from the proposed Book of Praise sent down by the Assembly to the Presbyteries. In regard to the Psalter the recommendation of Presbytery was in favor of the Psalms being retained intact in the Book of Praise, but if selections are to be made as specially suitable for Service of Praise the Presbytery urges that their selections be indicated by being printed in a larger type than the other portions. In connection with the Temperance Report it was agreed to hold a conference of the Presbytery on Temperance at next meeting.—ANDREW B. BAIRD, Clerk.

LINDSAY: This Presbytery held an adjourned meeting in Lindsay on March 12th. Rev. Robert Johnston, B.D., Moderator. Rev. J. S. Stewart resigned charge of Cobocook. Sunderland reduced its application for supplement to \$175, being a reduction of \$25. The call from St. Andrew's Church, London, to Rev. R. Johnston, of Lindsay, was dealt with. Rev. E. W. Sowers appeared as commissioner from the Presbytery of London. The following commissioners from the congregation calling appeared Messrs. C. McCallum, G. A. McGillivray, Dr. McArthur, John Mills, Jas. Cowan, D. McDonald and J. Ferguson. Messrs. J. R. McNeillie, D. J. Mc-

BIRTHS, MARRIAGES AND DEATHS.

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BIRTHS.

At Beaverton, on March 25th, the wife of Mr. Duncau McMillian, of twins, son and daughter.

MARRIAGES.

At the residence of the brides father in Lanark Township, on March 20th, by Rev. J. A. McConnell, Mr. Andrew M. Baird to Miss Jane Yuill, both of Lanark Township.

DEATHS.

At Beaverton, on Tuesday, March 26th, William James Ross, aged 25 years, 7 months, 15 days.

At Ingersoll, Ont, on Thursday, March 21st, 1895 Sarah Browett, aged 84 years and two months; wife of Joseph Barker, Esq., and mother of Mrs. (Rev.) Robert Wallace, Toronto.

Intyre and J. McSweyen strongly opposed the translation. Mr. Johnston accepted the call. Rev. D. D. McDonald was appointed interim Moderator of the vacant session of St. Andrew's, Lindsay. Members of Presbytery expressed profound sorrow at parting with Mr. Johnston, and placed on record a resolution recording their high appreciation of his Christian character, ability and zeal as a minister of the gospel. Reports of Standing Committees were received. Rev. James Robertson, D.D., superintendent of missions in the Northwest, was nominated for Moderator of the General Assembly. Rev. D. C. Johnson, formerly of Beaverton, was recommended to be placed on the list of annuitants of the Aged and Infirm Minister's Fund.—P. A. MACLEOD, Clerk.

GLENBORO: The regular meeting of this Presbytery was held in Carman on March 6th. Mr. Currie was elected Moderator for the ensuing half year. The evening was spent in devotional exercises at which a large number of the people of Carman were present. Addresses were delivered by Messrs. Currie and Campbell. In the morning the Presbytery met for the transaction of business. Reports were read on Finance and Statistics, State of Religion and Manitoba College, which showed that congregations were in favorable circumstances, although the Schemes of the Church have not been very well supported. A request from Treherne to moderate in a call was granted. A resolution was passed expressing the deepest sympathy with Mr. Haig and his congregation at Glenboro for the loss of their Church by fire and the hearty appreciation of their energy in the steps they are taking for rebuilding. Dr. Robertson was nominated Moderator of the General Assembly, and Messrs. Currie, Sutherland, W. R. Ross and Alex. Begg were appointed delegates.—D. CAMPBELL, Clerk.

HURON: This Presbytery met in Clinton on March 12th. Reports on Temperance, Sabbath Observance, Sabbath Schools and State of Religion were submitted and disposed of. A conference on the State of Religion was held in the afternoon. The following were appointed commissioners to the Assembly, Messrs. Barr, Fletcher, J. S. Henderson, J. A. McDonald, J. A. Hamilton, ministers; and Messrs. Elliot, James Hackney, Baxter, Fotheringham and Brigham, elders. The grants to supplemented charges were agreed upon, and application is to be made for them in the usual way.—A. MCLEAN, Clerk.

Synod meetings are now coming on. That of Montreal and Ottawa is called to meet on May 14th in St. Andrews Church, Sherbrooke, Que. The retiring Moderator is Rev. J. R. McLeod, B.A. of Three Rivers, who will, according to custom, preach the opening sermon.



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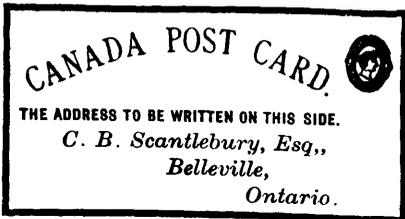
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British and Foreign.

Dr. John A. Broadus, the theologian, died at Louisville, Ky., on Marh 16th.

The death is announced at Eastbourne of Mr. Lawrence, J.P., an old Indian officer, who was twice wounded at the siege of Lucknow.

In the Illinois Senate last week, a motion to reconsider the vote whereby the Woman's Suffrage bill failed to pass was defeated by a margin of one vote.

Eisleben, the birthplace of Martin Luther, is sinking into the moor on which it is built. Measures have been taken in recent years to drain the bog without avail.

The Baltimore Conference of the Methodist Episcopal Church has decided, by a vote of 116 to 65, against the proposal to elect women as delegates to the General Conference.

Rev. Charles R. Dunbar, known throughout the United States as a singing evangelist and hymn writer, dropped dead in the Union Station at Columbus, O., on Monday, March 10.

Assemblyman Nixon's concurrent resolution proposing an amendment to the Constitution giving women the right to vote has passed the New York Assembly by a vote of 80 to 31.

At an elevation 15,645 ft. above the sea level on the Peruvian Central Railroad, it was discovered that 100 men were required to do the same amount of work that fifty would do on a sea level.

The General Synod of the Lutheran Church has taken up the question of deaconesses and is to establish soon its first home and training school for deaconesses in the neighborhood of Chicago.

During the recent period of distress and cold there was conducted in Wolverhampton, under the auspices of the Merridale-road Presbyterian Church, a daily free breakfast for the children of the unemployed of the neighbourhood.

Medical colleges have only existed in Russia about 15 years, and in that time 600 women have graduated. About one-third of these women doctors practice among the peasants in the provinces, and very dreary work it must be.

By a unanimous vote, the Grace Presbyterian Church, Stuyvesant and Jefferson avenues, Brooklyn has decided to call Rev. George C. Peck to its vacant pulpit. Mr. Peck is a Methodist minister, about thirty-one years old, and is at present stationed at Islip, L. I.

In the new book entitled "Four American Universities," published by Harper & Brothers, the article on Harvard is by Prof. Charles Eliot Norton; that on Yale, by Prof. Arthur T. Hadley; that on Princeton, by Prof. Wm. M. Sloane, and Prof. Brander Matthews writes of Columbia.

The Board of Home Missions of the Presbyterian Church North, United States, reports receipts at \$616,919 as against \$505,777 for the corresponding period of last year. Receipts from the churches show a falling off of \$15,763. The gain is in legacies \$88,500 and in the Women's Committee \$43,000.

A great demonstration of welcome to General Booth, head of the Salvation Army, was held recently in the Albert Hall, London. He said that the vast prairie land in the North-West of the Canadian Dominion might yet be made available for supporting in comfort many millions who were at present socially outcast.

Omaha Presbyterian Theological Seminary has secured for its use a building erected for a hotel. It was purchased by Thomas McDougall and Mrs. William Thaw, of Pittsburg, and the seminary leases it for a term of years at \$1 per year. There will be one hundred rooms for students, besides parlors and other large apartments for chapels, class rooms, library, etc.

An important meeting has been held in London, at the Centenary Hall, Bishopsgate street, in furtherance of the movement to promote concerted action among the seven different sections of Methodists in Great Britain. The objects contemplated are: (1) mutual defence; (2) Christian, moral, and social work, independent of all party associations and political creeds; (3) the avoidance of the unnecessary multiplication of chapels, especially in small places; and (4) development of Methodism in the thousands of villages and small towns, where it has at present no existence.

The American Board of Commissioners for Foreign Missions has received from Hiroshima, the military headquarters of Japan, a statement and appeal relating to Christian work for the Japanese army, showing that for the first time in history a pagan nation has authorized the employment of native Christians as army chaplains. Ten missionaries and sixteen Japanese workers have been designated for the special work for soldiers at Hiroshima.

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To avoid or diminish these evils as much as possible "MANLEY'S" Celery Nerve Compound, with Beef, Iron and Wine, was placed before the public. It is a scientific combination of celery for the nerves, beef, iron and wine for the blood and strength, and camomiles and other tonics, and is based on glycerine (the most perfect germ destroyer, and healing, cooling laxative known to the medical profession) instead of alcohol.

Just think of the beneficial effects this will produce, and, being free from harmful narcotics, the horrible evils our dear friends may be saved from. If your hand is sore or the skin irritated would you use a burning irritant like alcohol if you had glycerine? No! Then why use it on the more tender membranes of the stomach? If you need a pure, health-building, common sense tonic, devoid of any ingredient that can harm the most delicate woman or child, we recommend you to take "MANLEY'S Celery Nerve Compound," for in this you avoid even the appearance of evil. Recommend it to your friends for the above, and also for the reason that it is unsurpassed in health-giving properties. You can buy it of any druggist, or write to the Lion Medicine Co., Toronto. Remember "MANLEY'S" is what we recommend.

Mrs. Margaret Oliphant, whose new story, "Sir Robert's Fortune," will shortly be published, is the most prolific living woman writer. Not content with turning out a constant stream of novels, she has written several most popular biographies, and other still more serious literary work. She is now nearly 70 years old, and her literary activity shows few signs of diminishing. Her first story was published before she was 21 and scored an immediate success.

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Cases of one dozen bottles \$4.50 Cases of two dozen half bottles 5.50 F.O.B. Brantford, Ont.

Supplied at St. John, N.B., by E. G. Scovil, our agent for Maritime Provinces, at \$1.00 a case extra to cover extra charges.

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While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. READ the directions on the wrapper.

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Dr. Temple: The Bible is hindered by its form from exercising a despotism over the human spirit; if it could do that, it would become an outer law at once; but its form is so admirably adapted to our need, that it wins from us all the reverence of a supreme authority and yet imposes on us no yoke of subjection.

Hood's Sarsaparilla, acting through the blood, reaches every part of the system, and in this way positively cures catarrh.



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Four Per Cent. interest allowed on deposits. Debentures issued at four and one-half per cent Money to lend. A. E. AMES, Manager.

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Cure Biliousness, Sick Headache, Dyspepsia, Sluggish Liver and all Stomach Troubles.

BRISTOL'S PILLS

Are Purely Vegetable, elegantly Sugar-Coated, and do not gripe or sicken.

BRISTOL'S PILLS

Act gently but promptly and thoroughly. "The safest family medicine." All Druggists keep

BRISTOL'S PILLS

MISCELLANEOUS.

Remember that the top side of a cloud is always bright.

A lazy man loses heart every time he looks at the clock.

Love is the only thing that more than pays for all it gets.

The sin that shines the brightest is the one most apt to kill.

The man gains nothing who loses his character and saves his money.

The windows of heaven are always shut against the man who will not work.

"My Optician," of 159 Yonge street, says that many so called nervous diseases are caused entirely by defective vision. Go and have your eyes properly tested, free of charge, at the above address.

The Rev. Hugh Price Hughes is to be nominated as President of the Free Church Congress, which meets this year in Birmingham.

The Lord Chief Justice, at Liverpool Assizes lately, said that he saw that the diminution of drunkenness in Liverpool synchronised with a diminution in the number of public-houses.

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. 25cts. a box.

The late Professor Blackie's biography, begun during his lifetime by a friend, to whom the necessary papers were given, will be published by the Messrs. Blackwood.

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Mr. Whitelaw Reid of the New York Tribune, after a lengthy visit to the United Presbyterian Mission in Egypt, left a check for \$500 as his contribution to their work

In connection with the English Presbyterian Synod's Home Mission collection, Sir George B. Bruce states that last year only 197 congregations out of 300 sent in a contribution. The consequence is that the boards are hampered in their work.

RINGING NOISES

In the ears, sometimes a roaring, buzzing sound, are caused by catarrh, that exceedingly disagreeable and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood.

Hood's Pills are the best after dinner pills; assist digestion, prevent constipation.

RADWAY'S PILLS,

Always Reliable,
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Perfectly tasteless, elegantly coated purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles,

Sick Headache,
Female Complaints,
Biliousness,
Indigestion,
Dyspepsia,
Constipation

—AND—

All Disorders of the Liver.

Observe the following symptoms resulting from diseases of the digestive organs: Constipation, inward piles, fulness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fulness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25c. per Box. Sold by Druggists. Send to DR. RADWAY & CO., 479 St. James St., Montreal, for Book of Advice.

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and ONE SILVER MEDAL THE WORLD'S INDUSTRIAL and COTTON CENTENNIAL EXPOSITION. NEW ORLEANS, 1884 and 1885.

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NEBRASKA STATE BOARD OF AGRICULTURE, 1887.

DIPLOMA

ALABAMA STATE AGRICULTURAL SOCIETY, At Montgomery, 1888.

AWARD

Chattahoochee Valley Exposition, Columbus, Ga., 1888.

HIGHEST AWARDS

25th ANNUAL FAIR ST. LOUIS AGRICULTURAL & MECHANICAL ASSOCIATION, 1889.

SIX

HIGHEST AWARDS

WORLD'S COLUMBIAN EXPOSITION CHICAGO, 1893.

HIGHEST AWARDS

WESTERN FAIR ASSOCIATION, LONDON, CAN. 1893.

SIX GOLD MEDALS

MIDWINTER FAIR, San Francisco, Cal., 1894.

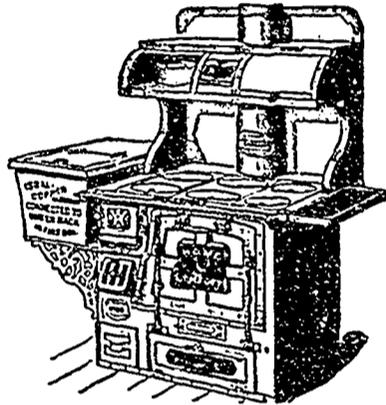
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Made of MALLEABLE IRON and WROUGHT STEEL and will LAST A LIFETIME if properly used.

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The Best Spring Medicine

Is B.B.B., its powerful, cleansing, purifying, and regulating influence courses through the natural gates and alleys of the body and removes

Bad Blood

and all impure morbid matter. B.B.B. tones the sluggish liver, restores lost appetite, gives regular action of the Bowels, and makes

Rich, Red Blood

Thus giving health and strength to resist the heat of summer and ward off the attacks of disease. For children its use is more than valuable—it is necessary in spring, and pleased parents testify that it gives life, health, strength and a

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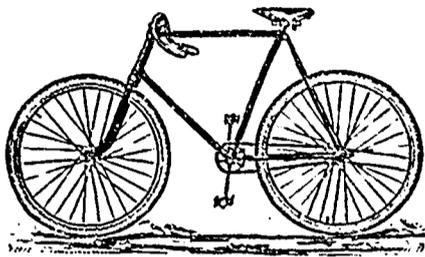
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- " S—5 Iris, finest varieties " 50c.

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Just South of Wellesley Street.
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Synod of Montreal and Ottawa.

The Synod will meet, D.V., in St. Andrew's Church, city of Sherbrooke on the second Tuesday of May next, at 8 p.m.
All papers intended for the Synod should be in the Clerk's hands, at least ten days before the date of meeting.
The Business Committee will meet in the Church, on Tuesday afternoon at 4 o'clock.
The usual travelling privileges will be secured; and members are reminded of the necessity of obtaining receipt for fare paid, from each separate road travelled on.
Members are asked to communicate with Rev. W. SHEARER, Sherbrooke, as to attendance and accommodation, at their earliest convenience.
K. MACLENNAN,
Synod Clerk.

Louis, March 30th, 1895.

SYNOD OF HAMILTON & LONDON.
NOTICE.

The Committee on accommodation at Woodstock will in a few days issue a printed circular to Ministers throughout the Synod asking replies for themselves and their Elders as to their intention of being present at the Meeting of Synod in Knox Church, Woodstock, April 15th and following days. The Committee will provide homes for all whose names shall be forwarded to them; but accommodation will not be provided for those who do not intimate intention of being present.
Ministers whose names do not appear on the printed Roll of Synod, and Elders of vacant congregations who are members of Synod, who intend being present, are requested to send their names and P. O. addresses to Dr. McMullen, on or before April 3.
W. T. McMULLEN,
Minister of Knox Church

Woodstock, Feb 25, '95

SYNOD OF HAMILTON & LONDON.

The Synod of Hamilton and London will meet within Knox Church, Woodstock, on Monday evening, 15th April, at 7:30 p.m.
Presbytery rolls and all papers for transmission to Synod should be in the hands of the Clerk at least eight days before the above date.
The business committee will meet in the Church at 4 p.m. on the afternoon of the day of meeting. Ministers and elders will procure standard certificates from the Station agents, when purchasing their tickets, which will entitle them to reduced rates on their return, after being signed by the Clerk. These certificates will be good from Friday 12th, to Friday 19th April.
WM. COCHRANE,
Clerk of Synod.
Brantford, March 15th, '95.

SEEDS
Established 1856
As a means of introducing three special and select varieties, we will send post paid for
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(Postage Stamps accepted)
one packet each of our famous selected Yellow Globe Danvers Onion Seed; Simmers' Toronto Market Lettuce and Table Queen Tomato, together with our richly illustrated Garden and Farm Annual of Flower and Vegetable Seeds Free, which is alone worth the price.
J. A. SIMMERS, Toronto, Ont.

MEETINGS OF PRESBYTERY.

BRUCE—At Paisley, on July 9th, at 1:30 p.m.
BRANDON—At Oak Lake, on May 14th, at 10 a.m.
GLENGARRY—At Alexandria, on July 9th, at 11 a.m.
GUELPH—At Guelph, in Chalmers Church, on May 21st, at 10:30 a.m.
HUKON—At Clinton, on May 14th, at 10:30 a.m.
HAMILTON—In Knox Church, Hamilton, on April 19th, at 9:30 a.m. Commissioners for General Assembly will be elected.
KAMLOOPS—At Vernon, on Sept. 3rd.
LINESAY—At Beaverton, on Tuesday, April 16th, at 11 a.m.
LONDON—An adjourned meeting in First Presbyterian Church, London, on April 4th, at 11 a.m.; in evening in Knox Church. And in same place, on May 13th, at 7:30 p.m.
ORANGEVILLE—At Orangeville, on May 7th, at 10:30 a.m.
OWEN SOUND—In Knox Church, Owen Sound, on April 16th, at 10 a.m.
PARIS—At Paris, on July 9th, at 10 a.m.
QUEBEC—At Sherbrooke, on May 14th, at 10 a.m.
STRATFORD—To meet on May 14th.
SAUGEN—At Mount Forest, on July 9th, at 10 a.m.
TORONTO—In St. Andrew's on first Tuesday of every month.
WESTMINSTER—In Cook's Church, Chilliwack, on June 4th, at 7:30 p.m.
WINNIPEG—At Winnipeg, in Manitoba College, on May 14th, at 2 p.m.

FREE A Valuable Book on Nervous Diseases to any address by the
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But a Genuine Special Bargain Sale is now in progress at Spanner's. Everything must be sold to make way for large importations.

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Miscellaneous.

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