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Pickle for Ham.—Six gallons of water, nine pounds of salt, two pounds of sugar, one fourth pound of pepper, one-half ounce of saltpetre. Pack hams tightly in a cask without salt, press down with a heavy stone that the boiling hot brine when it is poured over them shall not displace more than is necessary. After lying in the brine six weeks, it is ready for smoking.

Sponge Cake.—Use the weight of two eggs in fine sugar and half the quantity of flour; separate the yolks and whites, whisking the latter to a froth; beat up the yolks, add very gradually the sugar, flour, a teaspoonful of baking powder, a dessertspoonful of strained lemon juice and the whites of the eggs. Pour the mixture into a well buttered pan and put it at once into a brisk oven.

A German Dish.—A German dish is called Pfaumen Mus, and is made from various fruits than the one given. Rub plums with a cloth; stone them. Stew slowly till tender in a little water; rub them through a sieve; stew this with sugar and cinnamon to taste, and a little orange or lemon peel; throw in at the last moment either small squares of bread fried in butter, or grate the same over the "mus."

Sardines on Toast.—Select good sized firm sardines, arrange them in a double broiler and broil two minutes on each side over a brisk fire. Toast long narrow slices of bread from which the crust has been removed, and place the sardines on them, taking care that they do not creak. Pour them over a butter sauce made as follows: One-half cupful of melted butter, into which stir one table-spoonful of pepper and the juice of one lemon.

Fig Paste.—A dainty inexpensive candy is made thus: Chop into bits and boil a pound of figs; when soft strain and press through a sieve; return to the water in which they were boiled and which should be reduced to one cupful; stir in three pounds of granulated sugar, cook down slowly until a thick paste is formed. Pour in pans lined with paper; let cool; take out on the paper and cut into sections. Dust with powdered sugar.

Horse-radish is a somewhat vulgar and despised root, yet it possesses valuable qualities as a purifier of the blood as well as a stimulator of the appetite. For hygienic as well as gastronomic reasons it should be put upon the table in the spring. A beefsteak served with polonaise sauce, or what is more often known now as a Russian sauce, introduces horse-radish in the bill of fare in an appetizing manner. To make this sauce melt two even table-spoonfuls of butter with two teaspoonfuls of flour. When well mixed stir in a pint of rich white stock. Beat the mixture continually while it is cooking for 10 or 15 minutes. As this simple foundation is generally made, it is cooked but four or five minutes, but this time does not give the grains of flour time to swell, and it is better as well as more wholesome if it is cooked longer. Add the juice of half a lemon and a tablespoonful of butter, with four table-spoonfuls of grated horse-radish which has been soaked in vinegar over night, but is drained from it. Season the sauce carefully with a little salt and a mere pinch of cayenne pepper. Two table-spoonfuls of cream are sometimes added to the genuine Russian sauce, but this is not necessary, and to our American tastes it seems somewhat incongruous.

Slices of tenderloin, daintily broiled and rare, may be served with this sauce, which should be poured into a hot platter and the tenderloins laid over it. A Hamburg steak is very nice with this sauce. As every good housekeeper should know, a Hamburg steak is not a steak at all, but a mince of beef moulded in flat balls, which are either fried or broiled, but must in any case be kept rare. It is an acceptable way in which to dispose of the tough end of a porter-house steak, which should never be allowed to come on the table with the rest of the steak, but should be either minced for Hamburg balls or used in a stew. To season a pound and a half of Hamburg steak add a teaspoonful of onion juice, a liberal teaspoonful of salt and a salt-spoonful of pepper. The meat must be minced as fine as sausage meat, and there should be neither fat nor sinews with it. A chopped onion minced very fine or a good-sized shallot may take the place of the onion juice. The minced beef may now be moulded into little cakes and broiled, or, if you prefer, dipped into the yolk of egg and bread crumbs, and fried brown. This will keep it rare in the centre, as it should be. Indeed, a Hamburg steak is sometimes served at gentlemen's suppers without cooking. It must then be made of the tenderest meat and garnished with anchovies, capers and parsley, and highly seasoned. This practice of eating raw beef, however, is not commended now by physicians as it formerly was, when mothers often gave little children well-seasoned, scraped beef as a tonic.—New York Tribune.



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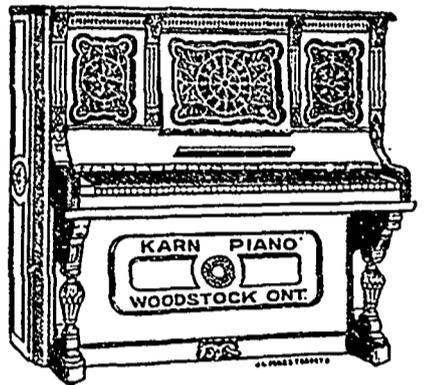
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# THE CANADA PRESBYTERIAN.

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No. 19.

## Notes of the Week.

The Bishop of Manchester, Dr. Moorhouse, lately made some remarks upon the "living wage," for which he was taken to task in a pamphlet. In reply the bishop says: "You taunt me with the amount of my income. Perhaps it may astonish you to be made acquainted with the following facts: I live as plainly as any working man and believe I work harder and more hours than nine out of ten working men, and yet I am compelled by the expenses incident to my office to spend £1,000 a year more than my official income."

At the meeting of the Synod of the English Presbyterian Church the London members and other friends made arrangements for dining the whole body at the Holborn Restaurant. There was a dinner on each of the three principal days—namely, Tuesday, Wednesday and Thursday (May 1st, 2nd, and 3rd)—at each of which a third of the members of Synod enjoyed the hospitality of their hosts. Mr. Thomas Bell has been the prime mover in the matter, as he has, on former occasions, been a conspicuous representative of the hospitality of the London elders. It was also arranged to have a Temperance breakfast.

That there are some forms of socialism which have in them a very large element of truth, the Christian Church is bound more and more to recognise if she is to retain her influence over and so do good to the masses. The Bishop of Worcester, speaking at the meeting of the Birmingham Auxiliary of the Church Pastoral Aid Society, a short time ago said: "It was the bounden duty of the church to speak very plainly to the possessors of wealth and tell them that, if they would wrap themselves in the silken robes of their selfishness and live in luxury, regardless of the want and woe of Lazarus, they would have a terrible retribution."

Mr. Tom Mann, one of the labour leaders in England, has contributed an article to the *Leeds Mercury* on the living wage, in which he contends that "the whole value created by a man's labour should go to the man that produces it, after the necessary deductions for the maintenance of the young, infirm and aged, and proper State charges have been made." This was criticized by Lord Masham, a great employer, whose inventive genius and directing power have made him a millionaire and a peer. He says: "All labour leaders make a great mistake in supposing that labour is the sole producer of wealth. It is a factor, and in some cases a very important factor, but it is nothing more. Capital, too, is only a factor. Without the proper guiding power of brains and ability, both are almost as helpless as a steam-engine without a boiler. Capital and labour have prospered in many cases in the past with but little ability to guide and direct, but that is not so now. Almost everything depends now upon the captain and officers under him."

Dr. Vaughan is resigning the office of Master of the Temple, which he has filled with such distinction during the last quarter of a century. The office dates from early times, and was exempted by a Papal Bull from all Episcopal jurisdiction. This exemption is still continued, the appointment being made by letters patent direct from the Sovereign. Perhaps the greatest occupant of the post was the "Judicious Hooker," the author of the "Ecclesiastical Polity," who held it from 1581 to 1591. Hooker's bust may be seen on the south-west wall of the oblong of the Temple church. To Dr. Gauden, who succeeded to the post in 1660, has been attributed the authorship of the mysterious "Eikon Basilike," which has been the theme of so much controversy. The office, though sought after as one of peculiar dignity, is not richly endowed. The original emolument was only £25, which has since been raised to £400. The house attached, within the ancient precincts, is roomy and picturesque. Canon Ainger is spoken of as the probable successor of Dr. Vaughan.

The annual meeting of the Law and Order Society of Philadelphia took place recently at the New Century Hall, on the evening of the 15th ult. D. J. Junkin, Esq., presided, and addresses were delivered by the Rev. Dr. G. Dana Boardman, Taicott Williams, Esq., Dr. MacIntosh, Joshua L. Bailey, and J. Washington Logue, Esq. Arthur M. Burton, Esq., was re-elected president, with all the officers of last year. The secretary's report shows that the society has exerted a most salutary influence and accomplished a good work in having the law enforced against its violators, and in thus restraining and reducing the amount of vice and crime in Philadelphia. Its efforts have been especially directed towards reducing the number of liquor licenses granted to saloon-keepers by the judges of the License Court. Through its efforts the number of retail licenses has been reduced from nearly 6,000 in 1887 to 1,632 in 1893; and it is hoped that the number will be still further reduced for the year 1894. The number of arrests for drunkenness has been largely reduced, and the illicit "speak-easies" are raided by the police every Sunday.

The Rev. Hugh Price Hughes devoted his inaugural sermon at Craven Chapel, Regent Street, to a justification of the use of a liturgical service, which it is intended to introduce there as soon as possible. Peter and John, he said, repaired to the Temple to pray, showing that the free spontaneous service of the "upper room" did not entirely satisfy them, and that they needed also the reverent musical liturgical service of the Temple. With this need of Peter and John, Mr. Hughes found himself in sympathy, and he had long been anxious to introduce a liturgical service into the West Central Mission, though he could never submit to the rigid rules of those churches which exclude free prayer. The Methodist Conference has so adapted the ancient liturgy, which is in no sense the peculiar property of the Church of England, that the most sensitive Protestants can find nothing objectionable in it. "Mr. Hughes let alone," says a contemporary, a view of the matter which seems to use to have considerable force, indeed, to make all arguments in favor of a liturgy kick the beam. We mean the inevitable tendency to formalism—the effect of use and wont in producing a mechanical repetition of a cast-iron formula."

The following figures show strongly the tendency now in the United States, a tendency which we may hope will become more marked, toward the provision of funds for educational purposes in large sums by men of wealth. A few figures may be given. The movement that way seems to have had its start in the gift of \$50,000 to Harvard, by Abbott Lawrence, of Boston, in 1847. It became more marked, however, between the years 1860 and 1882, during which twenty-two years the sums so given aggregated \$50,000,000, of which \$35,000,000 were given during the ten years, 1870—1880. Since the date last named from twenty to thirty millions have been given, including Mr. Rockefeller's great gifts to the University of Chicago, Mr. P. D. Armour's \$3,000,000 for his "Institute" in the same city, and Senator Stanford's in founding the University in California which bears the name of his son. It is probably safe to say that within the period of the generation now passing from seventy to seventy-five millions has been given, either in the founding, or for the enlargement of schools of learning. These results have come about, not through any consultation to this end among men of wealth, but under influences created in individual cases by observation of a great need, with a generous spirit making response.

The present is the fiftieth year of the Ragged School Union of Great Britain. It was John Pounds, the poor Portsmouth cobbler, who sowed the seed of the ragged school. For twenty years before his death, which took place in 1839, he collected ragged children about him, and taught them while he worked. His success led others to take up similar

work, and ragged schools began to appear in different parts of the country. It was Charles Dickens who popularized the term "ragged school." In 1869, the year before the Education Act establishing School Boards was passed, there were 32,000 children of the poor in its schools, and encouraged with prizes. Now, although educational work is being prosecuted by the State, it continues its benevolent labours among ragged children with unabated vigour, seeking to provide food and clothes for those who need them. Holiday homes for the sick and ailing, care for the crippled and suffering, gymnasiums and institutes for the active and healthy, and industrial classes for the teaching of handicrafts, in addition to over 260 religious schools, with an average attendance of over 50,000 children. The Ragged School Union marshals an enrolled army of 4,335 voluntary and 68 paid teachers, and also holds a large number of special religious services and classes.

The Synodical Committees, twenty in number, of the English Presbyterian Church, met in London in view of the Synod meeting last week, to prepare their reports. The joint committee will report that the proposed ordination of probationers under special regulations is both safe and expedient. The Synod will be asked to re-appoint the committee which has been in conference with the Welsh Calvinistic Methodists for the purpose of bringing about closer relations between the two denominations. In the Foreign Mission Committee a large and influential committee was appointed to raise a memorial fund sufficient to provide a suitable annuity for the widow of the late Dr. Swanson. The Committee on Ministerial Efficiency will report to the Synod in favor of the articles on the subject, these having been generally approved by the Presbyteries. The articles apply to both ministers and elders, Presbyteries will have the power to dissolve the pastoral tie under certain conditions, in case of inefficiency. The committee appointed to consider the proposal decided to recommend to the Synod the removal, under certain conditions, of the college from London to Cambridge. A site for the college has been secured at Cambridge by Mrs. Gibson and Mrs. Lewis, the ladies who recently discovered the Syriac copy of the Gospels on Mount Sinai. These ladies have also promised £15,000 towards the erection of the college, should the Synod decide upon the removal.

At the welcome given to Rev. Thomas Spurgeon, as his father's successor, the Tabernacle was packed from floor to ceiling, and the enthusiasm was intense. Welcome was writ large on every face and, in a more practical way, on a check representing £100 contributed by members of the congregation. This was given to Mr. Spurgeon to do with "exactly as he liked," and he at once handed it over to such church institutions as stood most in need of funds. "He's his father's son," said the people, "God bless him." He thanked everybody who had tried to make the welcome hearty. He had accepted their invitation because he thought the voice of the church was the voice of God, because his greatly improved health had made it possible, and because he had the consent of his parents. His mother had just telegraphed, "Thy father's God be with thee. Be of good courage and He shall strengthen thy heart. Mother sends love. Blessing and greeting to the church." In the home circle his father had often said, "If anything happens to me, the people at the Tabernacle will send for son Tom." His uncle, Dr. James Spurgeon, spoke "for the family." "He was proud of his nephews when they were baptized, he was 'certainly not less proud now. If anyone quotes me against my nephew Tom I won't thank them," said he. With almost fatherly tenderness he asked the church to give their new pastor all the help and encouragement they could, and to let him have a free hand. He reminded them that no man could do another man's work. The son must do his own work, and not the fathers, and do it, too, in his own way. The memory of his father must illuminate his life and not overshadow it.

## Our Contributors.

### MEN WHO HAVE NO JUDICIAL FACULTY.

BY KNOXIAN.

First on the list of men who have no judicial faculty is the credulous mortal who BELIEVES ALL HE HEARS

and believes it as soon as he hears it. Tell him anything about anybody and he swallows it by the first intention, as the surgeons say. It never occurs to him that there are two sides to every story. It never dawned on his soft mind that any kind of case looks different when you know all the facts, and the probable motives and the surrounding circumstances and look at it from all points of view. No, Mr. Softy, never thought of that. He always gulps down the first story and his judgment is not worth a brass farthing.

#### IMPULSIVE MEN

rarely have the judicial faculty in a high degree. Of course, if an intelligent, conscientious man *knows* that he is likely to be hasty in his judgments, he is careful and may judge very fairly, but if he does not know his weakness he is always in more or less danger of jumping to a conclusion. Impulsiveness and the judicial faculty are not usually found together. Nature has not joined them. If they are found in the same man the man has brought them into a working partnership himself and should get credit for so doing.

The job may not have been an easy one.

#### A VERY SMALL MIND

never has the judicial quality. It cannot have, because to compare things and come to a conclusion about them you must have a mind large enough to contain them. A mind so small that it can scarcely take in one small idea at a time ought never to be asked to decide anything. Some men are too small to serve as jurors. They ought to be excused on the ground that their mental apparatus is too small to grasp a case. If voting implied any exercise of mind we should say some men are too small to vote. In this happy country, however, a man can vote without any more mind than is needed to mark his ballot. In fact, he is sometimes not able to do even that.

Some minds are so warped and twisted by

#### PREJUDICE

that they have lost all power to decide anything fairly. The prejudice may have grown and strengthened on only two or three questions, perhaps on only one, but it ruined the mind for all questions. Cranks are generally made in this way. They often begin by being cranks or extremists on one question and end by becoming unable to deal fairly with any other question. A man brimful of prejudice on almost anything soon makes himself unfit to deal judicially with anything. Explain the matter as you may, that is the fact. We doubt very much if a very

#### BAD MAN

ever has a well developed judicial faculty. It may be urged that some immoral men have been good judges, and any one familiar with the history of jurisprudence in England or America can easily think of some names not any too savoury. A man may, of course, go through the routine work of a judge creditably enough without being any too clean, but the highest judicial faculties have never been associated with doubtful morals. Vice darkens the mind and makes it incapable of the highest judicial functions even where the intention may be good enough.

In a country like Canada, in which there is government of the people by the people, it is of the highest importance that the people should cultivate their judicial faculties. In fact they must think or sink. We often read in articles and speeches that the people are doing a great deal of thinking. We don't believe they think half as much for themselves as they did thirty years ago.

The proof of increased thoughtfulness is that many are breaking away from their political parties. And what do most of them break away for? To join other parties with cast iron rules more rigidly enforced than either of the old parties would dare to enforce party discipline. That certainly is peculiar evidence

of growing thoughtfulness. People follow demagogues now that the old settlers would have kicked out of their shanties.

In a self-governed church like the Presbyterian, the judicial quality is absolutely indispensable. No small part of our trouble comes from thrusting full congregational machinery upon little congregations that are too small to work it. Their whole strength is exhausted by running the machine. A successful Presbyterian congregation cannot be made up of any kind of men. It must be made of men capable of self-government; an entirely different matter. All men are not capable of self-government, therefore men are not capable of being worked into a Presbyterian congregation.

We intended venturing upon a few hints on the best methods of cultivating the judicial faculty, but time is up. One good way is to assume that all questions have two sides and examine both sides or neither. Never gulp down one side of anything. Reading up on both sides of a question and balancing the arguments is one of the best possible kinds of exercise.

Associate with people who have the judicial faculty and keep away from crack-brained people, shouters, cranks, demagogues, hobby-horse men and above all from—fools.

Read the decisions and addresses of judges when they are not too technical. We know nothing better for training the judicial faculty than study of a judgment given by Chancellor Boyd.

The annual addresses of bank presidents are good. Just watch how one of these men can balance the probabilities for and against commercial prosperity.

The charge of an able judge to a jury in an important case is a good thing to study by any one who wishes to cultivate his judicial qualities.

Shun as you would shun smallpox inflated demagogues who want to get popularity, or votes, or business, by rousing the passions of the people. They are the enemies of society and they are successful in their nefarious business in proportion as men cease to reason.

### "MAKE ME A LITTLE CAKE FIRST."

BY H. J. G.

At this period of financial depression, when the balance seems strangely inclined to gravitate to the wrong side in the accounts of both church and state, it may not be unprofitable to consider a similar but much more distressing time in the history of the church.

Outside the gate of the city of Zarephath a destitute and desolate widow wandered in search of fuel. The sad story of deprivation and suffering was depicted in her hopeless face, for "the famine was sore in the land." And she was gathering two sticks to bake a cake for herself and her son that they might "eat it and die." A very unlikely missionary in an unlikely place, yet here she was confronted by the prophet's singular request, "Make me thereof a little cake first and bring it unto me."

Had this woman lived in the present day she would probably have exclaimed in astonishment, "Surely you must be a stranger here and haven't heard of the hard times in this part of the country." We can imagine Elijah replying, "Oh yes, have experienced them myself, but I know something too of God's care over His people, for the ravens have been feeding me with the 'riches of His liberality.' 'Fear not,' for thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail until the day that the Lord sendeth rain upon the earth."

"I feel very sorry for you, Elijah; I always like to help a good cause along, but really things have come to such a pass, that it is all we can do to keep body and soul together. The season has been so dry and the crops so poor that we have only a handful of meal in the bottom of the barrel and a little oil in a cruse and it would be flying in the face of Providence to give away the scanty provision we have. I am sure the Lord does not require so much of us. I think He must have made a mistake when He sent you to me. He pro-

bably intended you to go to Mr. Dives across the road. It is rich men like him that you should ask for a donation." If the widow of Zarephath had acted upon these modern principles, humanly speaking, that meal would have been their last on earth. But heathen though she was, belonging to the despised Gentile race, she believed the word that God had spoken to her "by the mouth of His prophet," and "went and did according to the saying of Elijah," receiving for the recompense of her faith and generosity an ample supply for many days. "Never did corn or olive so increase in the growing," says Bishop Hall, "as hers did in the using."

This incident contains a lesson for the poorest as well as the richest Christian. If God did not consider reduced circumstances a sufficient reason for exempting her from doing her part, what excuse will we offer Him when He asks us to share our comparative plenty with His servants who are laboring in distant lands?

What is needed at the present day is not so much means as consecrated money. If our church had more Jacobs among its members taking for their rule of life his vow, "Of all that thou shalt give me I will surely give the tenth unto Thee," there would not be so much spasmodic giving and less fear of missionary societies and benevolent institutions becoming bankrupt.

We have money for business, money for pleasure, but sometimes hardly one dollar in a hundred for Him, who counted not even His life dear for us. If, as someone says, our benevolence is measured not by what we give, but by what we have left, what sums of money which we have wasted on trifles will go before us to judgment. We are so apt to take more notice of what we give than of what we spend on ourselves. The twenty-five cents that we give to God's cause on Sunday is an ever-present subject for self-congratulation, and often calls forth the prayer of the Pharisee, "Lord, I thank Thee that I am not as other men are," while at the same time we are utterly oblivious to the fact that during the week we have spent fifty times that amount on superfluities that neither make us richer or happier.

If Irving or Patti leaves our cities with thousands of dollars of Canadian money nothing is said or thought about it, but if Dr. Pierson or Gordon collects one or two hundred dollars and immediately transfers it to the missionary societies to aid in Christianizing and civilizing the world, instantly a great hue and cry is raised against so much money being taken out of the country when business is so dull.

This ought not to be. Instead of making the present stringency a plea for inactivity on our part, let each one of us faithfully perform his or her duty, knowing that God will assuredly supply our temporal as well as our spiritual needs out of His infinite fulness and give us grace for grace.

It may be that the Lord has a controversy with us for having robbed Him in tithes and offerings. It therefore becomes us to "endeavor after new obedience" and bring our tithes which have been so long withheld into God's store-house that there may be meat in His house. The promised blessing will then be poured upon us as a church and individually till there will not be room enough to receive it.

We have too many professing Christians who stand with one hand raised in prayer that the spirit of liberality may descend in mighty power and awaken the people to a sense of their responsibility while the other hand pulls their purse-strings a little tighter and passes the application on to their next neighbor.

Prayer is the motive power of all true action, but it is well for us to be sure that our giving is in proportion to our means and to our prayers, lest "the Great Searcher of hearts" sees the money for which we are so earnestly praying, slumbering peacefully in the depths of our own pockets. Our duty is to serve God first and self last.

If every Christian in the Presbyterian Church in Canada had only denied themselves one luxury in the past weeks and forwarded the price of it to Dr. Reid, the whole deficit would have been made up.

Is there no one who for Christ's sake will

sacrifice some delicacy from their already well-filled table, that some soul may partake with them of the "bread of life" at "the marriage supper of the Lamb?" or do without some article of dress, that our dusky brothers and sisters may be clad in "the garment of Christ's righteousness?" God is asking us today to "make Him the little cake first." If we refuse to obey His command, have we not reason to fear that the widow of Zarephath, who gave so cheerfully of her penury, will rise up in judgment to condemn those of us who, although living in the glorious gospel light of the nineteenth century, are not worthy to touch even "the hem of her garment." The words of our risen and adorable Redeemer are as full of meaning to-day as before He ascended up on high, and He is still saying, "all power is given unto Me, go ye therefore and preach the gospel to every creature." The need is as great as ever before, and the piteous wail, "Come over and help us," which rises from one thousand million perishing souls, bears witness in heaven to our sinful neglect and indifference. God's call to the church to-day is, "Awake, awake, put on thy beautiful garments, oh, Jerusalem, the holy city." May we respond by shaking ourselves from the dust of indolence and selfish indulgence, praying God to forgive the Christlessness in our own unworthy hearts and lives, beseeching the Holy Spirit to enlighten our understandings that we may know more and increasingly more of "the grace of our Lord Jesus Christ, who though He was rich, yet for our sakes became poor, that we through His poverty might be made rich." Then, and then only, will the consecrated prayer rise to our lips and find expression in our lives.

"Take my silver and my gold,  
Not a mite would I withhold  
Take myself and I will be,  
Ever, only, all for Thee."

### EFFICIENCY OF THE ELDERSHIP.

The minutes of the General Assembly for 1893 state the number of elders of our church to be 25,399. This is a large number of men. There are nearly five times as many elders as there are ministers in our church. In every community where our churches are found, the elders are men of influence and worth. 25,399 men of earnest piety and continuous effort in every good work would influence multitudes to seek and follow their Saviour. Of course there is a difference in the gifts and graces of such a number of men. But without any disparagement to them, may it not be a proper matter of consideration whether they might not greatly increase their efficiency and usefulness in the important and responsible office which they hold in the church? Our ministers have clubs and associations and conferences, the object of which is to increase their efficiency and usefulness as ministers. Our Sabbath school teachers and officers hold institutes at which they have lectures, model teaching and object lessons, with the purpose of increasing their efficiency and usefulness as teachers in Sabbath schools. I am aware of the fact, and I rejoice to refer to it, that in recent years the elders, sometimes of one or more Presbyteries, meet in conference to seek by prayer and mutual exhortation to increase and enlarge their gifts for the benefit of the church and the edification of the saints. I have no doubt they have found these conferences very profitable to themselves. But I still repeat the inquiry, when so much is done by other classes of Christian workers, cannot more yet be done in some way to increase the usefulness of our large and influential body of elders?

In order to accomplish this purpose, there needs to be a clearer and more enlarged conception by the members of the church, of what are the duties of the elders in order to assist them in a wise selection of persons to fill this important office. This enlarged and proper conception of the duties of elders in the church is needed also by the elders themselves, in order that they may more diligently and earnestly seek by prayer and study the grace and wisdom which they need for the right discharge of the solemn and important duties of the office. There is one very marked and special difference in the matter of entering upon the duties of the ministry and of the eldership in our church. The candid-

ates for the ministry pass various examinations before the Presbytery as to their personal piety and religious experience, as well as to their knowledge of the doctrines and polity of our church, before they are permitted to enter upon the sacred duties of the ministry. But the only ordeal through which those called to be elders pass, is that they are chosen to the office by the members of the church in which they are to serve. If there was a Board of Elders of adjoining churches called upon to judge of the qualifications of some that are elected to the office, it is safe to surmise that some of those who are elected to serve as elders would not pass the examination. And it is safe to surmise that if a larger number of our members had a better understanding of the duties of elders, the persons selected would in many cases be different from what they now are. It also may be surmised that if this proper understanding of the sacred duties which elders are bound by their ordination vow to perform were present in their minds, some would decline to undertake their performance.

There are several manuals for the use of ministers to assist them in the performance of their ministerial duties, as at funerals, marriages, baptisms, communions, etc., and ministers freely and profitably use them. There may be some manuals to assist elders in the performance of some of their spiritual duties; but if there are such manuals, I have never had the satisfaction to see one. I would respectfully suggest that it would be a very excellent work if some one, minister or elder, who has had a good experience and knowledge of the duties of elders, would prepare such a manual to be published at such a price as would lead to its being purchased by every elder in our denomination. There should be suggestions as to the mode of conducting prayer-meetings in vacant congregations, or destitute neighborhoods, with some selection of suitable portions of Scripture to be read; also, the first lines of some suitable hymns, and some examples of prayers for special occasions; some plain and wise suggestions as to how to converse with convicted and inquiring sinners and doubting Christians; also, suggestions how to commence and organize Sabbath schools in destitute neighborhoods; how to take up the contributions for the several boards of the church when the church is vacant, with a list of the months in which the General Assembly has directed the several collections to be taken. It would be very proper to have one chapter giving direction how to instruct and pray with the sick, and one how to care for the baptized children of the church, and how to instruct any youth who asked for admission to the communion. The wider experience of some pastor or elder would enable them to suggest some other topics that would be very helpful to the elders of our church in the discharge of their duties. There are many elders, I am sure, who would welcome such a well-prepared and judicious manual. I would earnestly commend the matter to the consideration of the Board of Publication and to the ministers and elders of our church. If such a manual was prepared and published and widely disseminated among our 25,399 elders; and if in many places, in cities, towns, villages and country districts, the elders of each Presbytery, or of several Presbyteries, would in some leisure season of the year hold institutes for self-improvement in the duties of their high office, and invite some of their own number, or some ministers, to lecture before them on the different subjects pertaining to their work, I feel assured that the elders themselves and the churches would experience a great blessing, and there would be many additions to the churches.

To impress this subject upon the minds of my readers, I copy some sentences from an article in the *Presbyterian* "Duties of the Eldership," that are very excellent: "It devolves upon elders to guard carefully the young committed to their oversight, following them with advice, admonition, prayers and help. They should converse with the serious, comfort the afflicted, visit the pray with the sick, encourage the desponding, rescue the tempted, reprove the careless and restore the backsliding. They are to render all needful assistance in sustaining and conducting devotional meetings, leading in prayer, and,

when necessary, explaining the Scriptures, or offering a word of exhortation. In brief, they should do by speech, example and influence whatever will be beneficial for the congregation, honorable to their station, and promotive of the glory of Him whom they represent. In the light of these considerations, their position is most responsible. To meet its demands properly requires study, care, devotion, reflection, prudence, and, above all, special grace. It may well tax the energies and resources of the greatest and best of Christ's servants. It is not to be assumed in a trifling, flippant or careless manner, but entered upon with seriousness, ardor and consecration." I conclude with a passage from Paul's address to the elders from Ephesus, Acts xx: 28: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers."

Will not many elders write to the papers asking for the preparation and publication of a Manual for Elders? Will not some elder place \$100 in the hands of the Board of Publication to be offered as a prize to the writer of the best manuscript of a manual?—*Rev. A. P. Haffer, D.D., in the Presbyterian Banner.*

#### THE TREATMENT OF COOLIES IN DEMERARA.

MR. EDITOR,—I wish to correct an error that your correspondent in his description of a trip to the West Indies makes when he states that the coolies of Demerara, "are treated worse than slaves" on the estates to which they are indentured. A thoughtful reader who puts the two sentences together would fail to see where the slavery comes in. "Eight rings in each ear, one in the nose and one on the side of the nose, three or four heavy rings round the neck and ankles, while the wrists and arms are full of bracelets," and all these of gold or silver, and ornaments deliberately chosen and not manacles; and again, in the next paragraph, after narrating the liberality of the Government, in returning them free to Calcutta, he adds, they "generally come back again." To what? a condition worse than slavery? No: the coolie knows as well as any man on earth when he is well off.

He was as free to stay at home in the first instance as any immigrant who ever came to Canada under the inducements of the Dominion Government. He is housed, fed, and paid from the day that he is placed on an estate. His wages for six months are all saved money. After that period he has to find his own food, but the estate provides his house and either employment or wages for five days every week of the year, while the Colonial Government sends a medical officer to visit the estate and attend the coolies every second day, and the estate furnishes a hospital and all medicines and nursing free to the coolie.

The working day is eight hours, with an hour and a half at noon for dinner. Almost every estate in the colony allows the coolies to farm portions of the unused land aback of the cornfields, and the rental for all that a man can cultivate rarely exceeds a dollar a month. Every estate must provide a school for the education of the children, if there is not a Government school within two miles. It is no exaggeration to say that, though wages are not high, a coolie is paid twice as much for his labour as it costs him to live in what he considers luxury. I have not at hand the latest returns, but during 1890 the coolies remitted to Calcutta, through the Department of Immigration alone, \$117,611 in money and jewels to the value of \$25,000. And the lynx-eyed officers of that department, aided by the discontent which a case of cruelty or neglect would certainly bring about, would not suffer such a case to pass by. But it is unwarranted on the part of your correspondent, on the strength of such a brief stay in the city of Georgetown as he made, to speak in such sweeping terms of the country district and the conditions of life on an estate. If fault has to be found with the Government for its treatment of the coolies it is that it is too grandmotherly; that by doing almost everything for them it has fostered pauperism. I speak in this opinion of almost every minister in the colony, and we had only too good cause to know the "true inwardness" of that social life.

JAMES MILLAR.

Hamburg, N. Y., 19 4-94.

## Christian Endeavor.

### HOW TO BEAR BURDENS.

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

May 13—Gal. 6: 1-5.

It is well to bear in mind, at the outset, that though the word "burden" is mentioned in the second and the fifth verse, Paul uses two entirely different words. The one has reference to weakesses, troubles or infirmities, and these we may assist one another in bearing. The other has reference to sins or weights upon the conscience, and these no man can bear for us, neither can we bear them for another. Every sinner to whom there comes a sense of sin feels a load upon his conscience, and he realizes that his fellowmen cannot bear that for him. He knows that God does not deal with men as if they were members of a limited joint stock company, but that each man will be held accountable for his own guilt. Every man feels, too, that he must some day meet death, and that no man can relieve him of the responsibility. What then? Should a man try to bear these burdens alone? No, for God has provided through Christ means whereby this load of sin may be removed, or whereby it may be destroyed as completely as if it had never existed. Pilgrim found that this load fell from his back at the cross, and if the sinner to-day desires to be relieved of his burden of conscious guilt, he must trust in the finished work of Jesus. Then his sins shall be cancelled, and even the thought of death will not oppress him.

In the second verse the Apostle speaks of burdens which we may assist one another in bearing. What are they? If we look around we can see them anywhere. The Christian teacher may have burdens laid upon her by careless or stupid scholars. The Christian merchant may have burdens put upon him by customers who are hard to please, and who are so crotchety that nothing seems to satisfy them. The reformed drunkard has to bear the burden of a diseased and depraved appetite. He may have sworn eternal enmity to the curse which once dragged him down, nevertheless the craving for stimulants may continue. Others may have to bear the burden of a sharp, irascible temper. This may be inherited, or it may be superinduced by sickness, or by the character of their occupation, but whatever be the cause of it it is hard to bear.

How can we assist others with their burdens?

(1.) By speaking words of kindness. By speaking an encouraging word to the teacher who is oppressed with the burden of school duties, we may share his burden with him. A kind or complimentary word to the merchant who is earnestly trying to cater to our wants may help him to bear more cheerfully with others who are inconsiderate and exacting. A cheerful word to a reformed drunkard may relieve him of part of his load, and may encourage and fortify him to resolutely bear what still remains.

"As we go journeying on through life,  
Perhaps we do not know,  
The good a little word may do,  
To those who come and go.

But God will know and surely heed  
In His own time and way,  
The speaker of each kindly word  
Will royally repay.

With sunshine born of loving words  
Let's scatter clouds of pain,  
And thus make bright the sorrowing face,  
As skies are after rain."

(2.) We can help others to bear their burdens by doing deeds of kindness. Job helped many a man to bear his burden, for he says, "When the ear heard me then it blessed me; and when the eye saw me it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him," (Job. xxxix. 11-16). The good Samaritan helped to bear the burden of the man who fell among thieves. There is no limit to the opportunities before us now.

The Philadelphia *Presbyterian* says. Presbyteries must in some way, come into contact with the Christian Endeavor Societies. The sympathies of all the lawful church organizations should flow freely toward the young peo-

ple and their efforts. One Presbytery of our church has appreciated the necessity, and resolved to meet it. The Presbytery of Rock River ordered a summer meeting of the body for the special purpose of receiving a delegation from the Young People's Societies within its bounds. More than two hundred young and earnest Christians met the Presbytery, which was in session parts of two days. The representatives of the Endeavor Societies unfolded their plans to the Presbytery, and described their different methods of work. Some of them support native helpers at Foreign Mission stations, or maintain a scholarship for the education of a pupil in the Freedmen's schools, thus keeping in line with the great work of the church. Other societies do good service in the home church, and help in times of emergency, such as changes in the pastorate. The members of Presbytery uttered words of encouragement to the young people, made suggestions about their work and their methods of Christian service, led their prayer-meetings, and so came into close communion with them in their aspirations and practical efforts. The churches in Rock Island, where the meeting was held, were also stirred and benefitted. It was a meeting wisely planned, and was, therefore, full of interest.

A writer in the *Presbyterian*, London, says of the Christian Endeavor: As a member of a Presbyterian society, I believe that there is nothing like it for bringing young Christians to a firm stand for Christ, and also that there is nothing which forms such a splendid and necessary link between the Sunday school and the church. Members of Christian Endeavor Societies are trained to speak out for their Master, and, from my own experience, I know that the result is a closer allegiance to the Lord Jesus, and helps us to be truer witnesses for Him in our daily life. As for the weekly prayer-meeting, if the Christian Endeavor Society is full of life and of God's Spirit, it will most assuredly be shown in the church meeting, and cannot fail to be a help. In our own society I have noticed that those who are most regular at the Christian Endeavor meeting are also most regular at the week-night service.

Cooke's Church, Toronto, Y. P. S. C. E., still continues in a healthy state. Eleven live committees are each engaged in special work. Missions are given a prominent place in the society, and the Temperance and Good-Citizenship Committee has done noble work in the prohibition cause, and expect to capture one of the Good Citizenship Diplomas at the Cleveland Convention this summer. Over 2,000 tracts and booklets have been distributed during the winter months by the tract committee, with good results. But the more important committee of one is given a very prominent place, as it is through this way that the greatest good can be done to uplift fallen humanity. The membership at present is 325, and the meetings of the society are held every Tuesday evening.

All Christian Endeavorers should note that a series of prizes is being given for the best Christian Endeavor Hymn which must be national in its character, suitable as a rallying song for Canadian Endeavorers, to be set to some popular air, preferably "The Maple Leaf." Contributions may be sent to the *Endeavor Herald* Office, 11 Jordan street, up to the 21st of May.

"Christians Should Give the Tithe." This is the title of an eight-page pamphlet written by Rev. W. W. Barr, D.D., and to be obtained from him at 1425 Christian Street, Philadelphia, at the rate of one half-cent a copy. More than twelve thousand copies of it have been circulated in the United Presbyterian church, and it is so thoughtful and forcible that it deserves a still wider circulation.

Presbyterian Endeavorers, and all others interested in the question of systematic beneficence, will be able to obtain from Rev. Rufus S. Greene, D.D., Elmira, N. Y., a large number of very helpful leaflets on that subject. Many of these are free to Presbyterians, and the rest are very cheap.

THE CANADA PRESBYTERIAN till end of year for one dollar.

## Pastor and People.

### ABIDING WITH GOD

BY ANSON D. F. RANDOLPH.

Let every one, whate'er his calling be,  
Therein abide with God. So wrote of old  
Saint Paul to them at Corinth, and to me  
With loving lips to-night that truth was told.  
I had grown weary with my stripes and cares,  
And murmured at the service of the day,  
Wherein I had forgotten, unawares,  
That thus I still might honor and obey.

Abide with God! Would I might ne'er forget  
That evermore I may with Him abide!  
What matters how or when the stamp is set,  
Or what the furnace where the gold is tried,  
So that the metal has the sterling ring,  
So that the likeness of the King is shown—  
God's courage still, that to the soul will bring  
Such wealth as merchant princes have not known.

In market-places where the race is swift,  
And competition on temptation waits;  
In quiet homes where unseen currents drift  
A thousand petty cares through open gates—  
Let each and all, whate'er the calling be,  
Therein abide with God; from break of day  
Till set of sun they shall His purpose see,  
And serve Him in His own appointed way.

So let me see and serve, and thus abide:  
Not simply patient, or at best content:  
Not with eye-service, wherein, love denied,  
In rounds of duty solemn days are spent.  
Give me, O Lord, a joy that is divine,  
Touch Thou my lips with constant themes of  
praise,  
Since, having Thee, all things I need are mine,  
Whate'er my lot, whate'er my length of days.  
—New York Evangelist.

### ONE MINUTE PAPERS.

REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

SELF CONSULTATION—DO YOU EVER SERIOUSLY DO IT.

- 1st—I consulted with myself, Neh. v. 7.
- 2nd—What shall I render unto the Lord for all his benefits toward me? Ps. cxvi. 12.
- 3rd—For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. xvi. 26.
- 4th—What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts xvi. 30, 31.
- 5th—Peter seeing Him saith to Jesus, Lord, what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Jno. xxi. 21, 22.
- 6th—What is man that thou shouldst magnify him? And that thou shouldst set thine heart upon him? And that thou shouldst visit him every morning, and try him every moment? Job vii. 17, 18.
- 7th—If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. Ps. cxxx. 3, 4.
- 8th—What man is he that feareth the Lord? Him shall he teach in the way that he shall choose. Ps. xxv. 12.

Written for the CANADA PRESBYTERIAN.

### A HIGHER CHRISTIAN LIFE.

REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

There is a dead level to which professing Christians sink, on which they are little or no better than their unchristian neighbors, that is, the dead level of worldly conformity. And on this, they are willing to remain, as though it was their proper place, their right position, their true ground of safety and of peace. They even fortify themselves there. They look askance, and sometimes even angrily, at any one who ventures to disturb them by suggesting that they ought not to be there; that they ought to have soared rather than to have sank; that they ought to be pressing on rather than to be sitting still; that they ought to be conquering rather than to be conquered. They cross the line, and pitch their tent as close to it as possible. They have evidently no thought of earnest, aggressive movement. They have heard the invitation to "come," but they do not listen to the command to "go!" They have passed into the realm of peace, but they do not yet see that that calls for progress. They have only got hold of a half truth, and that a very delusive and destructive half truth. But this condition is so general, this experience is so common, that it draws forth little comment. It may be

called an almost universal experience. The real, living, aggressive, obedient believer is the exception and not the rule. Very, very few are found who live up to their privileges and who enjoy all the sweets of a genuine religious life. This almost universal declension—Laodicean like loss of first love—has given rise to a call, even from apostolic times for a higher Christian life. The Galatians having begun in the spirit were seeking to be made perfect by the flesh. The Hebrews, when for the time they ought to have been teachers, had need that some one should teach them again the first principles of the oracles of God. The twelve tribes scattered abroad, required James to write his sharp yet epistle to let them understand distinctly that faith if it hath not works is dead, being alone. The seven churches in Asia were subject to the same ebb in the tide of their new life. And are not all, in greater or lesser degree? Few escape this reaction.

This can no doubt be explained on philosophical principles, such as, there is always a reaction after a season of great or excessive joy, high-tide must have a low ebb, reaction must succeed unusual experiences. And this is nothing in itself to cause uneasiness. It is the settling down to the lowest tide mark of the ebb, as being a proper condition, that is the evil; making that the line of a scriptural life of godliness, and resting there content for a long space. How long a space with many, who can tell? Many seem to get established there. And more, they get hardened there, so that they are impervious to all appeals, and exhortations, and invitations and warnings. They cannot be drawn, nor yet can they be driven. Their coat of mail turns the point of every arrow. This is a dangerous position to occupy. And that is the very reason why the New Testament is so rich in epistles dealing with Christian experience. Whose motto is, the cry of God to Moses at the Red Sea, "Speak unto the children of Israel that they go forward." What a pressure of divine love and earnest entreaty and fatherly grace comes upon the believer just here at this point, intensifying this word and making it glow with light, "go forward." Why do so many settle down on this dead level? One might give this answer as covering every reason, *misconceptions!* If there be a point in the career of a godly man where he specially needs guidance, it is just when he has accepted Christ, and got rest and peace through believing. Then he requires careful instruction. Then he may begin to trust in a past experience as all that he should have. Then he may try to live on doctrines, rather than by doctrines. Then he may seek to satisfy his soul with the husks of forms, rather than feed it with the kernels of truth which the spirit may open and apply to his heart. Then he may be very zealous about duties, while the spirit of love and communion from which they should flow is neglected. As water cannot rise higher than its source, neither can the works of a man. If they are of the earth they shall be earthy, if they are of heaven they shall be heavenly. But I repeat, to correct all misconceptions that spring up just here careful teaching is demanded.

Robert McCheyne wrote to Mr. Moody Stuart, of Edinburgh, these wise counsels. "Do not forget to carry on the work in hearts brought to a Saviour. I feel that was one of my faults in the ministry. Nourish babes, comfort down-cast believers, counsel those perplexed, perfect that which is lacking in their faith. Prepare them for sore trials. I fear most Christians are quite unready for days of darkness." Excellent advice that!

This note of the Duchess of Gordon's may shine into some heart, "Come to the Saviour as you are, yes, but come to be what you are not." There is cleansing from sin, there is the power of holiness, there is a new and Christlike life of beneficence and self-sacrifice to be enjoyed as a Christian. The sinner who trusts in Jesus becomes a new man having before him a new life, replete with new joys and comforts, and consolations. And he is called on to take pains to realize this new life, by reflection and by holy action. "What know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own?" "If ye then be risen with Christ,

seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God." "Stand fast in the Lord." "Walk in the Spirit." Put ye on the Lord Jesus Christ and make no provision for the flesh to fulfil the lusts thereof." "Beware lest ye being led away with the error of the wicked, fall from your own steadfastness, but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

The ordinary life of the Christian, as it is portrayed in these passages, needs no advance made on it—there is no higher Christian life than that. But there is a far higher Christian life than our ordinary, everyday Christian life, and because of this, those who strive to attain to the scriptural standard are regarded as saintly. Ah, we are, as believers, all *saints*, and our characters should accord with our title. We should remember what we are, whose we are, and whom we serve.

As William H. Hewitson so well puts it, "No awakened soul should stop short of a realization and experimental enjoyment of union with the Lord. No converted soul should rest satisfied, till it think every thought and speak every word in communion with Jesus." In other words we should live the life of God. As we yield ourselves to the flow of animal spirits, and laugh and sing and act joyously, so we should yield to the touch and to the monitions of the Holy Spirit and act in real accordance with his holy impulses. We are free in our physical life, why should we not be in our spiritual life?

Yielding ourselves to God in conformity with His will will give us a sense of our freedom and our power. Lately I heard an interesting story that may illustrate this point. An escaped slave came to Galt and took up his abode, but though he was in the land whose air makes the shackles fall, and the bondman stand forth free, he never could realize his freedom. An election of a representative to the Legislature was at hand, and the poor colored man went about telling everyone that he was going to vote in the election. When the day came he went to the polls, recorded his vote, and as soon as that was done, he danced about wildly, threw up his arms and cried, "Me's a man; me's free, me's free."

The joy, the assurance, the sense of freedom and citizenship that came to the heart of the poor negro, would come also to every one who has fled to Christ if he would but do what Christ enjoins, "Ye shall know the truth, and the truth shall make you free." Obedience to the truth brings us into the experience of all the blessing of which it speaks. Obedience brings us into a higher Christian life. What we want to correct misconceptions, to impart true spiritual knowledge, to secure steady growth, to bring us home to glory, is what Paul calls, "the obedience of faith."

### REMEDY FOR HUMAN DEPRAVITY.

To meet the terrible exigencies of a lapsed creation, and to meet them in such a way as to accord, on the one hand, with the honor of the blessed God as the sole moral governor of the universe, and on the other with the freedom of the rational, though erring, subject was, to speak with reverence, the great problem to be solved. To construct and to push into actual and sublime motion an agency which should be transcendently suited to work out the mighty restorative process, was a theme eminently worthy of Him whose understanding it is impossible to search. To unite, in indissoluble harmony, physical causes with their corresponding results; to cover the multiform mechanism of things beneath a veil of exquisite and endless beauty; to stretch the north over the empty place, and to hang the earth upon nothing; to endure the sentient creatures with varied capabilities of happiness, and to commission the elements to minister to their joy; to kindle the quenchless light of reason, and to bid it flame towards its ineffable source, were the function of a power "wise in council and wonderful in working." But to discern a scheme which should embrace within its plastic influence the elements of rebellion, of guilt and of pollution, so to

control, subdue, and obliterate them; and that not by legislative but by moral acts, not by force but by persuasion, not by retracing previous footsteps but by surpassing them, was to draw back the face of His throne, and to unfold, in unprecedented lustre, the qualities as well as the attributes of a God. To achieve this conquest over evil, Christianity alights among us, with its rich and sovereign grace, with its incarnate mystery, with its substitutional sacrifice, with its dying love, with its exceeding great and precious promises, with its descending Spirit and its Father's house. Simple, modest, gentle, it does not "break the bruised reed, nor quench the smoking flax." Earnest, steadfast, invincible, the powers of darkness recede as it advances, disturbed and confounded by the accents which fall from its lips, "Behold I make all things new."—Rev. J. P. Mursell, Leicester, England.

### SILENT INFLUENCE.

"I have no influence," said Elsie Lee to her old friend, Miss Tomasin. "Why, I am so timid when in company with others that I hardly dare raise my eyes or open my lips."

"That may be," replied the old lady, "and yet you are always exerting your influence wherever you go. You cannot help yourself. An hour ago I bought a little bunch of violets from a German flower girl, and I set them on yonder shelf, beside my dear mother's picture. It is a very tiny bunch, and a person entering the room would very likely not see them, for they do not challenge attention. But every nook and corner of the apartment feels their presence, for their fragrance is pervading the atmosphere. So it is with you, my dear. You love your Saviour, and you try to serve Him. You think you cannot speak for Him, but if you live for Him, and with Him, in gentleness, patience and self-denial, that is better than talking. It does more good. The other evening young Halcomb, who is thoughtless and giddy, made a jest of a verse of Scripture in your hearing. You wished, I saw, to protest against his act, and tried to do so but the words would not come. Yet your pained look, your quick blush, your instinctive indignant gesture, spoke for you, and the young man turned and said: 'I beg your pardon, Miss Elsie.' Was not this a proof that, he saw and felt your condemnation?"

Silent influence is stronger than we sometimes think, for good and for evil. Let us not underestimate it. The light of day, the warmth of spring, the nightly dew, and the snow, enshielding tree and flower, are all voiceless; yet have their influence—the influence of loving deeds.

### THE SUCCESSFUL SABBATH SCHOOL

Always begins on time,  
Has a live superintendent,  
Has a weekly teachers' meeting,  
Does systematic visiting,  
Has a normal class,  
Has an attractive programme,  
Has good ventilation,  
Urges temperance work,  
Will not hold its sessions too long,  
Has an excellent primary teacher,  
Keeps school every Sunday in the year,  
Follows the scholar during his vacation,  
Keeps the lesson help out of the school,  
Has each scholar own and bring his Bible,  
Has teachers who practice self-denial,  
Keeps the school-room tidy and comfortable,  
Adds good books regularly to the library,  
Pays attention to the reading of the scholars,  
Distributes an abundance of good literature,  
Makes special efforts to secure offerings for missions,  
Recognizes that the primary department is a feeder for the school—Kentucky Sabbath School Union.

The essential difference between a good and a bad education is this, that the former draws on the child to learn by making it sweet to him; the latter drives the child to learn by making it sour for him if he does not.—Charles Burton.

**Missionary World.**

**AMERICAN MISSIONARY WOMEN.**

MR. EDITOR,—I chanced to be in Denver this week during the sessions of the annual meeting of the Woman's Board of Missions of the North-west, one of the several divisions into which the Northern Presbyterian women are organized. Situated on the rolling prairie, within sight of a long and striking series of mountain peaks, Denver at once impresses the visitor by its wide extent, the massiveness of its business buildings, and its bustling air, notwithstanding the fact that no city in the Union was more severely struck by the financial crash of last summer. As compared with eastern cities, there is a sad lack of trees and verdure, and there are many and long gaps in the residential streets, but that such a city of warehouses and mansions should have grown up from nothing in 35 years is a standing wonder. The citizens have unbounded confidence in its future and in the future of the State of Colorado, of which it is the capital, and apparently on good grounds.

There had been a recent and tolerably heavy fall of snow, but snow never lies long under the clear sun of this latitude and altitude, and the weather was at its best, brilliant, but not hot; which added very materially to the comfort of the delegates and visitors.

Central Church, in which the meetings were held, is a stately edifice in one of the best districts of the city. Solidly built of stone, and conveniently arranged within, there are few churches to be found more complete or more elegant. The quiet, yet bright harmony of colors in the interior is especially to be noted. It is a delight even to sit in such an auditorium. I understand that the membership of Central Church is very large. Dr. J. N. Freeman is the pastor, a man ready and forceful in speech, and of great activity both in his own congregation and in public matters. He is the Presbytery's Convener of Home Missions. Denver is well supplied with churches, and Presbyterianism comes well to the front. Three of the pastors, Messrs. Ferguson, McFarland and Allan are Canadians, all doing admirable service. A good authority places the number of Canadians resident in this new Western metropolis at 10,000.

The Board of Missions of the North-west embraces the states and territories of Illinois, Indiana, Michigan, Wisconsin, North and South Dakota, Minnesota, Iowa, Nebraska, Colorado, Ohio, and Utah. The total receipts from Auxiliaries for 1892-3 were \$81,702, and from all sources, \$91,183. I failed to learn the exact amounts for the year just closed, but they do not differ greatly from those of the previous year. These are large sums, but our Canadian woman's societies do not suffer by comparison.

The Sessions continued for two days, morning and afternoon, with a public meeting addressed by men on the first evening. The day meetings were, of course, entirely in the hands of the women, although it was interesting to a Canadian to find that the sterner sex were not excluded. The very large audience was, however, almost entirely of women, about 150 being delegates, and the remainder interested visitors, evidently from the active membership of the city and neighboring auxiliaries.

Mrs. Herrick Johnson, of Chicago, presided, in the absence through illness of the President, Mrs. Penfield, also of Chicago, where are the headquarters of the Board. And an admirable presiding officer Mrs. Johnson is, thoroughly master of the situation, with a clear voice of good carrying power and possessed of the rare gift of saying just the right thing, neither too much nor too little and at the right time. "There are too many good kinds of pie in this feast to allow departure from the time limit," was the remark by which apology was made for calling down a most interesting speaker. At Mrs. Johnson's right on the platform sat Mrs. Van Cleve, the first president, I understood, of the Board, and an unusually striking figure. A strong, yet gentle face is set off to rare advantage by a mass of snowy hair, with the quaint side curls of fifty years ago, and the bonnet and dress of softest Quaker grey add to the effect, whilst the eager ear trumpet seems determined that no least

word shall be lost. One could not help thinking of such as Anna in the Temple, with zeal for God's cause unquenched by years. Mrs. Wells, of Fort Wayne, Indiana, was perhaps the readiest speaker and her addresses were admirably telling; but Miss Parsons, the editor of *Woman's Work for Woman*, produced probably the profoundest impression. Her address on "Tied Colts," which were to be loosed and let go in the Lord's service, illustrated as it was in every detail by examples from her own experience as a missionary, or from the various fields under the care of the Board, was of the most valuable character.

A feature of the meetings was the young lady ushers. They did their work like veterans, and paid intelligent attention to the comfort of the people by letting in fresh air when the room became close, and drawing the blinds as the sun beamed in with too great power. It was admirable. The lunch hour was also most agreeable. There was no sign of the much-spoken-of hard times, and visitors from abroad found themselves made thoroughly at home. It is a marked characteristic of such gatherings in our own country also. Thoughtfulness for the heathen in their sore need makes our Christian women only the more gracious in their hospitalities at home.

This letter, which is intended merely as a glimpse and does not pretend to mention all the good things, is already too long, but it should not close without particularizing the addresses at the evening meeting. Dr. Gillespie, one of the secretaries from New York, was the chief speaker. After bearing testimony to the harmonious relations of the women's organization to the General Assembly's Board of Foreign Missions, he spoke for an hour from the text of a picture in one of the Raphael stanze in the Vatican, of Christ on the Cross, with an idol in fragments on the ground before the cross. He insisted that between the Cross of Christ and what it represents, on the one hand, and all that is involved in idolatry, on the other, there is essential and uncompromising antagonism. The broken idol beneath the cross is the promise and pledge of a glorious triumph and it is only by the preaching of the cross that this triumph is to be secured. His recent inspection of missions abroad and study of idolatry *in situ* made more impressive the powerful address of Dr. Gillespie. Dr. Freeman, the pastor of the church, followed briefly and forcibly in excellent taste, emphasizing some of the points already made.

Dr. Gillespie remarked that in preparing the estimates for the year, his Board always put down the woman's societies for an advance. The explanation of this solidity and progressiveness in the women's work—and our secretaries in Canada would have spoken in precisely the same terms of the Canadian societies—is not hard to find. Thorough organization accounts for it in part; but back of this and giving it its value, the weekly or monthly meeting for information and Bible study and prayer. The problem that, as Dr. Gillespie hinted, is looming up in the United States as in Canada, viz. How to bring out the interest of the congregation at large in missions as that of the woman's societies is brought out, can be solved in only one way, by congregations giving the same attention as do the women's organizations to the study of the mission field and its needs, and to stated and earnest prayer for the cause. The old-fashioned monthly concert of prayer for missions may not be so very far from the remedy required.

A VISITOR.

Denver, 26th April, 1894.

**INDORE MISSIONARY COLLEGE.**

BY MRS. ANNA ROSS.

To those who have been joining in the special effort for the Indore College Building, the following extract will be interesting. It is from a letter received last night, written by Mr. Wilkie, on receipt of about \$750 sent two months ago:

"I enclose a receipt for the money kindly sent last week, again lifting me out of a very serious difficulty which had to be removed before I left. Two days before the mail came we were all talking together about it, and I said I would have to get the money before I would leave, and though I had no expectation as to where it should come from, felt sure it would. Your letter was the answer that led us all again to thank our gracious Master for so kindly bearing our burdens. Yes, our Master has taught us many blessed lessons in connection with our work in the College Building, for which our hearts go out in songs of deep thanksgiving."

I felt that the above was too good to keep, that those whose ready self-denial put that money into my hand, should have the opportunity of rejoicing too in the marvellous honor of being, as it were, veritable partners with the Master Himself in this precious business of answering prayers.

Brucefield, Ont., April 24th 1894.

**PULPIT, PRESS AND PLATFORM.**

Ram's Horn. There is no better place for us to serve God in than the one in which He has put us.

Collier: Goodness, like the river Nile, overflows its banks, to enrich the soil and to throw plenty into the country.

Lutheran Observer: Satan does not appeal to our reason, but reaches our reason and warps our judgment by appealing directly to our appetites and passions.

Benjamin Kidd: The first step towards obtaining any true grasp of the social problems of our day must be to look fairly and bravely in the face those facts which lie behind them.

Rev. F. W. Robertson: Life, like war, is a series of mistakes, and he is not the best Christian or the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.

T. H. Huxley: What profits it to the human Prometheus that he has stolen the fire of heaven to be his servant, and that the spirits of the earth and the air obey him, if the vulture of pauperism is eternally to tear his very vitals and keep him on the brink of destruction.

Presbyterian Witness: What would Jesus do if He were in my circumstances? Would He be angry without cause? Would He speak rashly? Would He take offence needlessly? Would He hold or show ill will for any cause whatever? We are to judge ourselves by His character and conduct.

California Advocate: Some one remarked in the hearing of Abraham Lincoln, when he was President of the United States, that he was quite a common-looking man. "Friend," he replied, gently, "the Lord loves common-looking people best. That is why He has made so many of them."

Christian Instructor: The bondage of false religion reaches to the soul. It binds as with iron fetters those within its grasp. It is the mission of Christianity to break those bands and introduce the souls of men into true liberty. Nature has no galling fetters, but for those who sin against her law.

Sunday School Chronicle: It has been said that the Bible favours polygamy, because Jacob and others adopted it. If the Bible had shown that the practice was a happy one, the charge might be sustained; but as a matter of fact nothing but misery followed the practice, and the Bible, in recording this fact, sets the strongest possible condemnation upon the evil!

T. V. Powderly: I wish the Sabbath keeping spirit of Toronto could be introduced and prevail over every city on the American continent. Street cars were used too much in the States on Sunday by people who were ashamed to be seen going into a down-town saloon, but who would go to the out-skirts, where they were not known, and patronize the grog holes there.

Rev. Joseph Parker, D.D.: Men should be careful how they create divisions in their families. By this inconsiderate partiality, Jacob put Joseph into a false position amongst his brethren. We do not know the full extent of any action we commit. What may be innocently intended upon our part may be fraught with unhappy issue when developed by time and unforeseen environments.

Christian Advocate: The holding up of men as reformed gamblers, drunkards, etc., is a tactical error, except when these men are confined exclusively to work among their own class. To bring them into organized Christian churches, trained in an atmosphere of piety, morality and refinement, until after they have themselves become so ashamed of their past lives that they will never refer to them, is not to be approved. The morbid attractions of the pit from whence they were dug, rather than the divine power by which they were saved, if saved, occupy the minds of the people.

**Teacher and Scholar.**

May 20, 1894. THE CHILDHOOD OF MOSES. {Exod. ii. 1-10. GOLDEN TEXT.—I will deliver Him, and honor Him.—Psalm xci. 15.

The oppressive forced labor to which the Israelites were subjected failed to reduce their numbers, and the king resorted to yet harsher measures. Without consulting the people, it would seem, this time, he seeks to secure that every male child shall be put to death at the moment of birth. However, the piety and humanity of those on whom this revolting cruelty had been enjoined, prevented it being carried out. A command even more vigorous followed. The people were all charged to cast into the Nile every son born to the Hebrews. It is not probable that this was long enforced, but just at this time Moses was born.

I. Birth of Moses.—Moses was descended from Levi, his parents names being Amram and Jochebed (vi. 18). These are spoken of as grandson and daughter of Levi, but the expressions may have the more general meaning of descendants (comp. Luke xiii. 16, xix. 9). His exceeding fair appearance seems to have been regarded by his parents as an indication that God had a high purpose concerning him, connected with the destiny of the nation. Accordingly, although by the cruel order of the king his life was forfeited, they showed their faith by disregarding it (Heb. xi. 23), and keeping him three months in concealment. When this became no longer possible, faith expressed itself in his committal to the providence of God. His mother secured a small chest made of the papyrus-reed, which then grew in such abundance on the Nile. This reed, the inner part of which furnished Egyptian paper, is three cornered in shape, and grows to a height of more than ten feet. It was used for making baskets, boxes, boats and such articles. The slime with which the different parts were made to adhere was perhaps Nile mud, which becomes hard when it sets, or more probably asphalt (see Gen. xi. 3, xiv. 10). By a coating of pitch the ark was made water-tight, and then with its precious burden was placed among the long reeds on the lip or brink of the Nile. An elder sister, probably Miriam (xv. 20) was set to watch at a distance.

II. Preservation by the King's Daughter.—The royal residence at that time appears to have been Zoan (or Tanis) on the Tanitic branch of the Nile, the only branch not infested by crocodiles on which residence lay. Whether purposely or not the ark was placed where Pharaoh's daughter was wont to bathe in the open river. This, though strangely unlike modern Egyptian customs, was a common ancient practice. One of the monuments represents a noble lady bathing in the river with four maidens attendant on her. The sacredness of the Nile might furnish a motive for the practice. This royal princess is thought to be Thermuthis, a woman of great influence, who afterwards became co-regent with the king. The little box attracted her attention, and when it, brought at her command by the maid, was opened, the weeping babe appealed to her woman's heart. Her compassion might be all the more drawn out, as the child's features showed her that this seeming abandonment was the anxious loving contrivance of some mother of the doomed race. The watchful sister approached, offering to find a nurse, and consent having been given, brought the mother, who now received back her child, and as the servant of the princess, not only was freed from the fear of his being put to death, but had him entrusted to her as a precious charge.

III. Adoption into the Royal Family.—How soon the child was given up to Pharaoh's daughter is not stated. At the least, three years, the common time in the east for nursing, would have elapsed. Now, seemingly, the child is named Moses by the princess. The word is Egyptian, and has the allied meanings, "one brought forth," that is, a son, and "one drawn forth." In the fact that she drew him out of the water, she found a right for calling him by this name, which also indicated her intention to regard him as a son. The early years with his own mother secured that, first of all, Moses learned those truths about his people and his people's God, which believing Hebrew parents would instil into the hearts of their little ones. To this he was now to add as the son of Pharaoh's daughter, the highest learning that Egypt could give, Acts vii, 22. At that time no other country attached such great value to education. The education of Egypt included a wide range in such arts and sciences as literature, theology, philosophy, mathematics, painting, music, architecture and metallurgy. As a prince he naturally also received that training which made him "mighty in works." Thus in the providence of God, the very decree which was intended to destroy the strength of the Israelites became the means of equipping with the highest educational resources the world then afforded, him through whom God was to deliver them.

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## The Canada Presbyterian.

C. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, MAY 9TH, 1894.

HIS Excellency the Governor-General will have to decide which LL.D. he intends to use, the one conferred by Queen's or the one granted the other day by Magill. Queen's has the first claim in point of time.

WE are not quite certain, but we think no university has yet honored itself by making Wilfred Laurier an LL.D. Laurier is a man of high principle, of varied accomplishments, of spotless record and is easily the first orator in this Dominion. If Laurier were a prime-minister, or a governor-general, or, a millionaire, he would probably have had his share some time ago.

IF Mr. George E. Casey, M.P. for West Elgin, can keep up the style in which he writes letters from Ottawa to the *St. Thomas Journal*, his fortune as a literary man is made. In New York or London great salaries are paid to the "man with a style." Mr. Casey certainly has a bright one and we hope the press of Canada will have the benefit of it for many a day. Go on, Mr. Casey, and give us more columns of your bright handiwork. People need some bright reading these hard times.

LORD ROSEBURY has a horse in training for the Derby. Nobody in England nor even in Puritan Scotland seems to think any the less of the Premier for having a candidate for the blue ribbon of the English turf. There would be great indignation in some quarters in Canada if a Dominion or Provincial Premier were getting a horse ready for the races on the Queen's birthday. Some people who wink hard at bribery and "plugging" and personation would be the loudest in their denunciation. We are very particular about some things and very lax about other things much more important.

EVERYTHING is possible to the man that waits and works, if he is a man like John Charlton. Young men can hardly remember when Mr. Charlton had not a bill before Parliament providing for better observance of the Sabbath. His measures used to be regularly voted down or pared away until there was nothing left of them worth passing. A man with less energy and less conscience power than Mr. Charlton would have become discouraged long ago. Last week the hon. gentleman was rewarded by seeing his Sabbath bill read the second time without a division. He managed the matter with rare skill. Hitherto the French members as a rule opposed legislation of that kind. Last week Mr. Charlton overwhelmed them with quotations from Pope Leo XIII and any number of Catholic prelates, in favor of Sabbath observance. If that kind of argument were adopted more frequently there would not be so much bad feeling in the country as there is at the present time.

A GOOD many years have passed since this journal began to urge the passing of a law disfranchising every voter who is proved to have taken a bribe. The proposal did not seem to take well at first either with Parliament or with the press. We are more than pleased to see that a bill such as we have always favored has passed its second reading in the House of Commons and will in all probability become law. A man who sells his vote is utterly unfit to discharge the duty of a citizen at the polling booth. Dr. Weldon deserves credit for the manner in which he has brought up this much needed measure year after year.

THE march of Coxe and his army upon Washington is the most natural thing in the world. It is the outcome of the modern craze for curing every ill and helping every man by legislation. Lobbyists of all kinds have been going to Washington to get their axes ground for many years and why should not Coxe take his turn. The fact that the Lobbyists go there in Pullman cars, while the Coxe people had to go mostly on foot, is neither here nor there in the matter. If this business of running to Washington and Ottawa is not given over, and that quickly, there will be trouble on this continent. In fact, there is trouble now.

IN the introduction to one of his sermons, Spurgeon says: "Of all times, perhaps the most unlikely for getting any good in the sanctuary, if that depends on mental abstraction, are election times. So important, in the minds of most men, are political matters that very naturally, after the hurry of the week, combined with the engrossing pursuits of elections, we are apt to bring the same thoughts and feelings into the house of God." It is a sad commentary on our civilization and religion that even British subjects become most like heathen when they are called upon to discharge the highest duty and enjoy one of the highest privileges of a British subject.

SOME ill-natured crank has sent us a back number of the PRESBYTERIAN covered with marginal notes which seem to indicate that the writer is a demoralized Plymouth brother who has recently become a member of the P.P.A. Among other things equally truthful he says that Queen Victoria is "a bit of a Papist," who sends her children one after another to Rome to get the Pope's blessing. Whilst professing to be very pious, this model Pharisee breaks the law of the land by sending written matter through the post-office in a newspaper, thus defrauding the revenue of his country. If the offence is repeated, we shall hand his literary efforts to the Post Office Inspector, and that official will, no doubt, see that he is taken safely over the Don and put in his proper place. Sanctimonious abuse from such characters as the writer is a compliment. The PRESBYTERIAN never was guilty of anything that could by any possibility win the approval of canting Pharisees who are anxious to wound but are too cowardly to strike. The only thing we would fear from them is praise.

THE Presbytery of Toronto did a wise thing last week in calling a special meeting for the consideration of overtures to be sent up to the General Assembly. Among the others is an overture by Mr. Macdonnell, asking the Supreme Court to make some arrangement for the better supply of vacancies. Mr. Macdonnell does well to tackle that question. Something must be done, and done speedily if the church is to remain Presbyterian in anything more than the name. It has often been said that the people will not stand any legislation on the question. We do not believe anything of the kind. The best people in every vacancy, the most pious people, the people who do most of the work and pay most of the money are just as tired of the present state of affairs as anybody else. Will any honest man who comes in contact with the best Christians in almost any congregation that has been vacant for a year or more, say that our best people are satisfied, or anything like satisfied with matters as they are. But supposing some people would kick against any reasonably good system it would still be the duty of the church to go on. Better lose a few people, or even a few congregations than have the whole church demoralized.

A letter in reply to that of Rev. Dr. Paton comes too late for this week's issue; will appear in next week's.

## QUEEN'S UNIVERSITY—INTERESTING CEREMONIES.

ALL who are acquainted with students or graduates of Queen's University, or who take note of its public doings, know that attachment to their Alma Mater is a passion common to all who have passed through its halls. The closing exercises began this year on Sabbath the 22nd ult., by the preaching before the students of the baccalaureate sermon. On the day following the more general exercises were entered upon and that and the two following were gala days for the college. It is now fifty-three years since it began its work which has been alike honourable to the institution and fraught with good to the Dominion and the church. Since those early days of weakness and struggle its insignificant home has grown to the present large and stately dimensions, and its handful of students to the goodly number of 500 who have been in attendance at lectures this last winter. All connected with it may well feel proud at what has been done during its brief history.

That which gave special interest to the exercises on the present occasion was the visit of their Excellencies Lord and Lady Aberdeen, who with that readiness to please and to identify themselves with all that tends to the country's good favoured the University with their presence. They reached Kingston on Monday and on arriving at the university were met at the main entrance by the Rev. Principal Grant and College Council, by whom they were escorted between lines of students stationed in the corridors, singing "God save the Queen," to the Convocation Hall filled almost wholly by ladies who welcomed the distinguished guests with cheering and other loyal demonstrations. On the platform of the hall were seated many distinguished sons of Queen's, and others, along with Principal Grant, Chancellor Fleming, and Lord and Lady Aberdeen.

The first thing on the programme was the presentation of an address to his Excellency read by the Chancellor. It was happily free from everything fulsome and referred in becoming terms to the fitness of the vice-regal visit to an institution named in honour of Her Majesty, and which was one of the first to receive a charter from her. It also noticed the length of time it had been at work, fifty-three years, and paid a well-deserved tribute to the courage and faith of its early founders, to its struggles in those days, to its present fortunate position pecuniarily, its strength in the devotion of its sons, in the excellence of its teaching staff, and in the large number of its students. Allusion was also made to the declination of Queen's to enter into the scheme of affiliation proposed a few years ago, to its rapid progress since, to its bright prospects in the future, and the fresh efforts which have been so successfully made in late years to enlarge it with a view to still greater usefulness in time to come. The address closed with a grateful recognition of the interest of his Excellency in establishing two scholarships in connection with the college.

From his Lordship's reply, which he described as being official, personal and educational, we quote but one sentence because of the tribute which it pays to the worth of men whose services the country can never fully repay. "The origin of the university was in itself inspiring. There were God-fearing men at the head of the institution, who, notwithstanding the stress for the necessities of life and for the needed funds for securing the prosperity of the college in the early stages of a young country, showed patriotism and zeal, which enabled them to realize that men did not live for bread alone. Queen's College was inaugurated in the best manner and spirit, with a high purpose, and with a determination that there should be no such thing as fossilizing in connection with the advancement of the institution."

He also fully endorsed the course of Queen's in opening its halls and in being the first institution of the kind in the country to give women a full college education equally with men, applauded the Scottish system of university teaching followed in Queen's, and pointed to the necessity for still further development in the line of applied scientific teaching.

When this part of the programme was finished, the venerable Professor Williamson read an address to her Excellency, in which reference was made to the distinguished place she had made for herself in all especially that tends to the advancement of her sex and to the facilities which Queen's University supplies for the education of women. Her Excellency made a felicitous reply of about

fifteen minutes. This done, Principal Grant announced the gift to the university by the will of the late Mrs. Malloch, of Hamilton, of \$2,000. The whole party then repaired to the campus, where Lord and Lady Aberdeen planted a tree each. An hour and a half was next spent in a sail on the steamer *Maud* in the harbor, by the kindness of Folger Brothers, after which lunch was partaken of at the home of Dr. R. T. Walkem.

In the afternoon the conferring of degrees and scholarships and honors took place in Convocation Hall. The Chancellor, Mr. Sandford Fleming, C.E., whose name is now so well-known over the whole English-speaking world, presided, and beside him were the Governor-General, Rev. Principal Grant, and many other well-known men, as also Lady Aberdeen and several other ladies. After the medals, honors and degrees were distributed, the Rev. Dr. Barclay, of Montreal, proposed in most appropriate terms the name of Lord Aberdeen for the degree of LL.D. This was conferred by the Chancellor amidst the applause of the students, the members of council and audience. Professor Dupuis, after recounting the career and services to education in the country of President Loudon, of University College, Toronto, presented him for the degree of LL.D. In addition to this name there were presented the names of Hon. H. G. Joly, by Prof. Williamson, and of Charles Macdonald, A.S.C.E., of New York, upon whom accordingly this degree was also conferred by the Chancellor.

After convocation the Board of Trustees held their annual meeting extending into midnight of Wednesday and over the whole of Thursday. Messrs. R. V. Rogers, Q.C., and D. M. McIntyre, B.A., took their seats as representatives appointed by the graduates. The following were elected by the board for the ensuing five years.—Rev. Drs. Barclay and Campbell, Montreal; Rev. Dr. Wardrope, Guelph; Messrs. A. T. Drummond, LL.B., Montreal; M. Leggat, Hamilton; George Gillies, B.A., Gananoque, and Hon. E. H. Bronson, Ottawa.

The financial report showed that the deficit for the year was only \$536.

A hearty vote of thanks was tendered to Rev. Dr. Thompson, of Sarnia, for his services in giving a much appreciated course of lectures in homiletics and pastoral theology, for which he declined pecuniary recompense in any form.

The board resolved to establish a faculty of applied science, and to adopt the syllabus of courses of study proposed by the senate. The board further appointed Prof. Dupuis dean of the new faculty, and instructed the local trustees to arrange that Prof. Dupuis should visit the best schools of applied science on this continent, or elsewhere, with special reference to the subject of electrical engineering, in order to learn and report what additional teaching staff and appliances are requisite for the efficient working of the faculty, and generally to take all necessary steps to carry into effect the resolution of the board.

Leave of absence for four months, on account of illness, was granted the general secretary, the Rev. Dr. Smith. Appreciation was expressed by the board of the thoughtful remembrance of the interests of Queen's by the late Elizabeth Malloch, of Hamilton, in bequeathing to it \$2,000.

A cordial vote of thanks was passed to Dr. R. T. Walkem, Q.C., and Mrs. Walkem "for entertaining on behalf of the University, the Earl and Countess of Aberdeen during their stay in the city"

Reports were presented from the curator of the museum and the librarian, and from the professors of physics, botany and animal biology regarding their laboratories. These were remitted to the Finance and State Committee.

The trustees also placed on record their sense of the loss the university had sustained in the death of Dr. G. H. Boulter, of Stirling.

Various other matters of minor importance were attended to.

The following is a list of the degrees conferred upon and the scholarships and medals awarded to the successful candidates:—

SCHOLARSHIPS IN THEOLOGY.

Sara McClelland Waddell memorial, \$120—Robert J. Hutcheon, M.A., Burnbrae. Leitch memorial, No. 2, \$80, tenable for three years—A. C. Bryan, B.A., Kingston. Spence, \$60, tenable for two years—Jas. R. Fraser, B.A., Loone, N.S. Anderson, No. 1, \$40, Second Divinity—J. A. Stewart, M.A., Renfrew. Anderson, No. 2, \$40, Second Divinity—A. D. Menzies, Perth. Anderson No. 3, \$20, Third Divinity—John Millar, M.A., Millar. Toronto, \$60, second Hebrew—W. D. Wilke, B.A., Carleton Place. St. Paul's church, Hamilton, \$50, third Hebrew and Chaldee—J. A. Claxton, B.A., Inverary. St. Andrew's church, Toronto, \$50, Old and New Testament Exegesis—Robert Laird, M.A., Sunbury. Rankin, \$55, Apologetics—W. H. Davis, M.A., Oella, Maryland. James Anderson Bursary, \$30, Gaelic preaching—K. J. Mc-

Donald, B.A., Big Harbor, N.S. William Morris Bursary, \$60, post-graduate student—James Rollins Cooper. The Mackie prize, \$25 in books for best examination in Robertson's "Early Religion of Israel"—R. J. Hutcheon, M.A., Burnbrae.

TESTAMURS.

D. O. McArthur, Maitland; Neil McPherson, M.A.; B.D., Petrolia, John Millar, M.A., Millarton, James Rollins, Cooper; W. D. Wilkie, B.A., Carleton Place

GRADUATES.

B.D.—A. K. McLeannan, B.A., Dalhousie Mills; Neil McPherson, M. A., Petrolia.

PASS MEN.

First Year.

Division I.—J. R. Hutcheon, M.A.; J. A. Stewart, M.A.; W. W. Peck, J. R. Fraser, B.A.; K. J. McD., B.A.; R. Hunter, B.A., C. G. Young, B.A. Division II.—E. C. Currie, A. J. McMullen, B.A.

Second Year.

Division I.—A. C. Bryan, B.A.; R. Laird, M.A.; A. D. Menzies; W. H. Easton, M.A.; W. H. Davies, M.A. Division II.—J. Leitch, B.A.

Third Year.

Division I.—J. Millar, M.A.; J. Rollins; W. D. Wilkie, B.A. Division II.—D. O. McArthur. Supplementary 1891-92—John Millar, M.A.

NEW TESTAMENT CRITICISM.

Division I.—A. C. Bryan, B.A.; W. H. Davis, M.A.; J. R. Fraser, B.A.; R. J. Hutcheon, M.A.; R. Laird, M.A.; N. McPherson, M.A.; W. D. Wilkie, B.A. Division II.—A. J. McMullen, B.A.; E. C. Currie; K. J. MacDonald, B.A.; R. Hunter, B.A.; J. A. Claxton, B.A.; J. Millar, M.A.; J. Leitch, B.A. Division III.—J. Rollins, D. O. McArthur. Supplementary, 1892-93.—D. O. McArthur.

APOLOGETICS.

Division I.—W. H. Davis, M.A.; A. D. Menzies, A. C. Bryson, B.A.; J. Leitch, B.A.; W. D. Wilkie, B.A.; J. A. Claxton, B.A.; J. A. McMullen, B.A. Division II.—R. Laird, M.A.; W. W. Peck. Division III.—D. O. McArthur.

OLD TESTAMENT EXEGESIS.

Division I.—R. J. Hutcheon, M.A.; R. Laird, M.A.; R. T. Hunter, B.A.; W. H. Davis, M.A.; J. A. Claxton, B.A.; J. R. Fraser, B.A.; A. C. Bryan, B.A. Division II.—J. M. Millar, M.A.; J. Leitch, B.A.; N. McPherson, B.A.; E. C. Currie, J. Rollins, D. O. McArthur.

JUNIOR HEBREW.

Division I.—D. M. Gandier, K. J. MacDonald, L. H. McLean, J. McKinnon. Division II.—A. D. McKinnon, R. F. Hunter, B.A. Division III.—Andrew Walker.

SECOND-HEBREW.

Division I.—W. D. Wilkie, B.A.; C. G. Young, B.A.; A. C. Bryan, B.A. Division II.—W. H. Davis, M.A.; R. Laird, M.A. Division III.—John Millar, M.A. Supplementary 1891-92, James Rollins.

BACHELORS OF ARTS.

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UNIVERSITY MEDALS IN ARTS.

Latin—William L. Grant, Kingston. Greek—William L. Grant, Kingston. Moderns—J. W. McIntosh, Martintown. English—Edward R. Peacock, Almonte. Political Science—Edward R. Peacock, Almonte. Philosophy—James Stewart, Renfrew. Mathematics—Samuel A. Mitchell, Kingston. Chemistry—Charles B. Fox, Napanee. Biology—W. S. Chisholm, Thamesford. Mineralogy—George A. Guess, Sydenham. History—Alexander H. Beaton, Orillia.

SCHOLARSHIPS IN ARTS.

Senior Latin—A. C. Spooner, Kingston. Senior Greek (with honor of senior Latin)—A. O. Patterson, Carleton Place. Senior English—T. Playfair, Almonte. Junior philosophy—C. E. Smith, Fairfield East, and W. R. Sills, Napanee. Junior physics—W. M. Whyte, Pakenham, and W. C. Baker, Kingston. Junior mathematics—H. B. Longmore, Camden East. Junior chemistry—B. W. Brock, Toronto. The Nicholls (for post-graduate work) will be awarded subsequently. W. S. Morden, Belleville, who was successful in examinations for the degree of LL.B., wrote the entire course of twelve subjects at a single examination.

Books and Magazines.

THE CHRISTIAN SOCIETY. By George D. Heron, D.D. Chicago, New York and Toronto: Fleming H. Revell Company.

This book, issued in a form in every way creditable to the publishers, is one that we cannot do anything like justice to in the space at our disposal. It treats of several matters of present, practical and urgent importance in a style so eloquent and persuasive that we would gladly give extracts if we were not embarrassed by the difficulty of making choice and finding room. The five chapters which make up the book were prepared as lectures, chiefly for the students of Michigan University, Ann Arbor; but they have been repeated, by request, at many other universities and colleges throughout the United States. The chapter titles, which will give some idea of the work and its subject matter, are as follows: "The Scientific Ground of Christian Sociology," "The Christian Constitution of Society," "The Gospel of Jesus to the Poor," "The Message of Jesus to Men of Wealth," "The Political Economy of the Lord's Prayer." There may be expressions in these lectures that will call forth dissent; but their tone is so earnest, the object of the author so manifestly good and the time so opportune that we regard their publication as a distinct gain to the religious literature of the day.

*Knox College Monthly* passes with this number into the hands of new editors to whom, in their somewhat trying but useful work, we wish abundant success. The leading articles in this number are, "Second Isaiah," by the Rev. H. Gracey, in which he criticises the higher critics as to the account they give of the latter part of the prophesy of Isaiah. The most important and practical subject is discussed by "B. A.," "The Intimate Connection between Family and Social Religion." The Rev. Dr. Laing continues his criticism of Dr. Pierson's views as to the "Ages of the Kingdom," propounded in the *Missionary Review of the World* some time ago, in this number under "The New Theory of Missions in its Practical Bearings." There is also published in this issue the excellent address given at the close of Knox College, by the Rev. J. McD. Duncan, B.A., on "Motives to Christian Work." The Rev. R. Haddow and Rev. J. C. Smith contribute studies on the Idylls of the King, and Browning's Theology. Notices of literature, of the college closing, of the Alumni Association, and of a personal kind fill up the rest of this month's number. The John E. Bryant Publishing Co., Toronto.

*Murdered Millions.* This pamphlet is reprinted from the *Medical Missionary Record*, by George D. Dowkontt, M.D., and has a brief introduction by the Rev. Theodore L. Cuyler, D.D., which is of itself sufficient to commend it to the confidence of the Christian public. His aim, the writer tells us, is first, to make known "things as they are" in heathen lands from a medical standpoint; second, to cause the Christian church to realize its responsibility for these things; and, third, to arouse Christians to "right the wrongs" of the thousand millions in these countries. It is a strong plea for medical missions, and its scope may be best gathered from the titles of a few of its chapters. They are "The Great Physician," "The Great Need for Medical Aid in Heathen Lands in Comparison with the United States," "The Value of Medical Missions," "The Proposed Medical Institute," "What is being Done, and What Ought to be Done." *The Medical Missionary Record*, 118 East 45th Street, New York City.

The frontispiece of *Scribner's* for May is a "Corner in a Market," by Jules Meañer, followed later on by a sketch of the artist by Philip Gilbert Hamerton. Interesting articles of travel or adventure are, "Some Episodes of Mountaineering," by Edwin Lord Weeks, well illustrated by the writer. "The American Congo," by John G. Bourk, illustrated, dealing with a part of Texas and Mexican Life and Superstitions. "Climbing for White Goats," also finely illustrated. "John March, Southerner," and "A Pound of Cure," are continued. Two articles specially interesting to feminine readers are, "Womanliness as a Profession" and "Working Girls' Clubs." Edith Wharton contributes, "The Good That May Come." A new portrait of Franklin is given in this number. "The Ethics of Democracy," by F. J. Stinson, is an article which will be read with much interest especially at this juncture, in American democracy. Charles Scribner's Sons, New York.

*The Treasury* makes good its name. It is a standard which holds on its course well and seldom disappoints. The sermons of the first part are by Revs. John R. Davies, D.D., J. R. Day, D.D., and Alfred H. Moment, D.D., that of the last being a farewell sermon before setting out on an extended course of travel. The Easter Season gives its coloring to one part of the magazine. Under the head of "Living Issues," the "Pulpit and Politics" is discussed by the Rev. Joseph Kyle, D.D. The departments of this magazine are numerous and under each one something for suggestion, instruction or information may be found. This number completes the eleventh volume, and its conductors assure their patrons that constant efforts shall continue to be made that the magazine should deserve their support. E. B. Treat, 5 Cooper Union, New York, N. Y.

The *Methodist Magazine* is a publication in every way creditable to the body and its editor and publisher. In this month's number, besides the interesting articles by the editor, "Tent Life in Palestine" and "The White City through a Camera," important papers are, "Lady Henry Somerset," a character sketch by W. H. Stead, abridged from the *Review of Reviews*, followed by "What is it to be a Christian," by the subject of the sketch. "Leopold, Duke of Albany," in memoriam by Frederic W. H. Meyers will be read with interest as is always nearly everything about England's royal family. "David Brainerd" is by Mrs. H. L. Platt, upon a subject of perennial interest. The Tyrell exploration which has lately been so much talked of, finds a place, which, with a map, will also attract attention. Wm. Briggs, Toronto.

At the last moment our obituary notice of the late Rev. Principal Macknight is left over until next week.

## The mily Circle.

### EVENING. A CONTRAST.

#### PEACE.

Faint tinkling thro' the deep'ning dusk,  
Soft bleatings from the folded lea,  
Low hisings by the Syren sea,  
And fragrant whiffs of mint and musk.

A patch of crimson, sunset-left,  
A thread of gold upon the rim,  
The far horizon's distance dim,  
Athwart the gloaming's warp and woof.

Gray shadows by the silent mill;  
Cool fingers on the rushes' strings,  
The daylight droops her wearied wings,  
And all the world is dark and still.

#### STORM.

Vex'd waves that dash white thunder down  
Upon a wreck-strown, echoing beach;  
Wild breakers hoarse, that rudely reach  
To where the rough rocks beetling frown.

Tempestuous waves that fiercely tear  
Loose shreds from ragged, tortured crests;  
A thousand harried, heaving breasts  
To mist and murk and midnight bare.

A driving huli—a flash—a boom,  
Weird voicings neath the sullen sky;  
A lightning-gleam—the petrels fly  
Alone athwart the spectral gloom.

A. H. Morrison, in *The Week*.

### A VISIT TO THE WEST INDIES.

GEORGETOWN, DEMERARA (BRITISH  
GUIANA).—(Continued.)

Tired, sick and sad at the ignorance of the people, we went on board, and after a pleasant sleep woke up the following morning at the

#### ISLAND OF DOMINICA.

Here we shipped a large number of barrels of lime juice, syrup and sugar. There being no wharf we anchored outside, and small boats were employed as "lighters" to take the cargo out. This occupied the day, and the black man cannot be hurried beyond his usual energy—for the more you push them to work, the less they do. They get confused and stand staring you in the face, and often refuse to work altogether. We occupied our time by fishing over the ship's side in 300 feet of water, and not over the same distance from shore. The depth of water surrounding these islands is enormous, and of a beautiful azure blue; the bottom can be seen at a great depth.

In a former letter we described this island, but we omitted to mention two of the most noted personages of this isle. One is "James Cox Fillan," a dark, corpulent gentleman, an estate owner of no mean order—a heavy swell. We had the pleasure of his acquaintance at breakfast on board ship. See him as he approaches the shore in the early morn, straddled on a small pony, with knicker breeches, laced boots, ribbed stockings, black frock coat, white tie, white helmet hat with black band, white gloves. In one hand he holds the reins, while in the other a white umbrella lined with green. The heaviest swell we met in the West Indies.

The other notable character is known as "Cockroach," barefooted, slouch hat, old shirt, willing and ready to do you a service, or sell you anything you want. He owns almost all the small boats in the harbor, and is said to be worth a large sum of money; anyone going to the West Indies and calling at this island should ask for "Cockroach," and they will receive a cordial reception.

Just as the sun began to disappear behind the horizon, the anchor was heaved and the *Duart Castle* headed for Antigua, at which island we arrived early in the morning. After breakfast all who wished to go ashore stepped on board the Government launch—not an easy undertaking by any means, as both launch and steamer rolled pretty heavily, the former suffering some damage by coming in too close contact with the *Duart*. We enjoyed a splendid breakfast at the house of Miss Robertson, with our friend Mr. De Wolf, of Halifax, after which we visited several places of interest not seen on our way down. We were introduced to the Anglican bishop, who kindly showed us the greatest curiosity in the island—"a white peacock," the only one in the West Indies. Here we left some of our cabin passengers, including our mutual friend Mr. Sil-

ver, in whose company many pleasant hours were passed. It took a considerable time to get what cargo there was on board on account of the roughness of the water and the rolling of the vessel.

We passed the day agreeably here, and as the shades of evening began to fall, our steamer headed for the next island, Mouserrat, distant some thirty miles. The waters here are very deep right into shore, so that we lay very close for a few hours. There being no cargo we took the mails and started at 11 p.m. for St. Kitts, where we arrived early next morning. We anchored alongside the *Caribbee* from New York, in the harbor of Bassaterrie. Word soon arrived from the agents of the steamer that we had to proceed to Old Road for a quantity of sugar. After a lovely sail along the coast for about ten miles, we gradually crept as near shore as possible. When within a short distance of shore our "lead thrower" yelled out "Fifty fathom" then forty, and almost immediately six fathom; engines were reversed full speed and anchor dropped.

Captain Seeley kindly asked the writer to accompany him to the town of Bassaterrie, which we had left, which invitation was accepted. There were over 1,000 bags sugar to come on board in small boats, so that the whole day would be occupied in loading.

We landed in a small boat and had the first view of the town of Old Road. The people are very poor, and the houses miserable looking huts. Natives gathered round us and begged for pennies, many asking to take them to America. They are dependent entirely upon the sugar estates, of which there are a great many. St. Kitts is the best cultivated of all the islands.

It was no easy task to secure a horse and buggy; at last we succeeded in getting the only buggy in town, and off we started. The drive along the sea shore in and through sugar cane estates was most enjoyable. The roads were in excellent condition, while now and again we would meet a waggon load of sugar cane drawn by four oxen. On either side could be seen the natives at work cutting down and sorting the cane on the various estates, while others were hauling it to the factory. In less than an hour we found ourselves in town. The first we visited was our friend Rev. Mr. Howard, the Moravian missionary, who was delighted to see us again. We passed a pleasant half hour in the manse, and after loading us with some native fruit, we bade them farewell for a season. We cannot help again expressing satisfaction and pleasure in meeting the "noble man of God" and his faithful wife, and hope soon to be able to send him the buggy promised from Canadian friends. There is no one in the mission field deserves it more or would appreciate a kindness better.

The day was delightfully hot. Our drive back to Old Road was enjoyable, the captain proving himself not only an expert at sea-faring, but also at horse driving.

We found a group of natives awaiting our return at Old Road and after a pleasant talk with them, hurried on board, when the engines were started and the vessel headed for Nevis, distant 20 miles. Darkness set in ere we reached, and so we lay to all night. Next morning we had some excitement on board; the natives of Nevis objected to our captain utilizing the black men on board in taking on cargo, they claiming the sole right to load the vessel. Our captain firmly objected, and threatened to heave anchor and go away without the cargo. The discontented natives appealed to the law, and two black policemen came on board to enforce it, but without success. The captain was immovable; one of the natives threatened to take his life if he went ashore, but the whole trouble was finally settled by the captain having his own way and utilizing his own men.

On shore it was very warm and we spent the day rambling about. A bath in the Hot Springs was one of the features of the day's fun. The ancient town of Charleston is a most interesting spot; here Lord Nelson was married on March 11th, 1807, to Miss Nisbet, in St. Paul's church. Here also is the birth-place of one who rendered conspicuous service to the United States—next to Washington—a great orator, a talented lawyer, a good soldier, master of every field he entered, Alexander Hamilton, born of Scotch parents at Nevis, January 11th, 1757.

The most amusing incident of the day at Nevis was the attempt of our mutual friend "Fadar" to ride a harnessed donkey; he succeeded in straddling the animal which started on his journey homeward. The rider could not stop the brute, or descend from his seat so he got alarmed at his critical position and appealed to a native for help, who finally uttered a peculiar sound like ur—r—r—r— when the animal came to a standstill and our friend alighted much to his delight.

The natives are industrious and hard-working. We saw a black goldsmith, manufacture a ring out of half a sovereign while we looked on and in a manner creditable to a white expert.

In our rambles we met Captain Seeley who experienced no fear of bodily injury from those who threatened to take his life if he ventured on shore. Being a man of unusual commanding appearance, and an open Christian face, with a smile for all, he had no apprehension of any bodily harm.

We all got into a small boat and rowed for the ship. On board was a colored lawyer; he soon intimated his profession and proud he appeared as he began to expound the law as practised in the island. We discovered however, shortly after getting on board, that he desired a free ride to Bassaterrie, and half an hour later found him with a lot of the ship's niggers, making a good meal of hash, using Adam's forks. He seemed very hungry and apparently enjoyed the luxury exceedingly; he did not talk so loud for the rest of the journey.

At 4 p.m., February 10th, we left this interesting spot for Bermuda on our homeward journey, calling at Bassaterrie for the mails. This did not occupy long, here we discharged all our dark colored crew, and with regret we shook hands with them and bade them good-bye: in response they replied "God bless you and come back again soon."

We steamed along the lee-shore round the western shore of St. Kitts, passed Monkey Hill and the old Fort. Leaving the island at its western extremity we steamed along between the Dutch islands of St. Eustatius and Saba. Getting clear of these two islands, the sea was lumpy and sea sickness began to exert its influence upon some of our passengers, and so it continued for nearly two days. We are now fairly out at sea and we settle down to ship amusements. Our young men from Rio Janeiro, who came on board at Barbados, were most interesting; both were musicians and when not overcome by sickness took pleasure in amusing the company. Their experience in their escape from Rio was very exciting. The journey by sailing vessel from Rio to Barbados occupied 40 days, during which time they were sea-sick, the vessel being small, only 600 tons, but the only one they could get away on.

Five days' run from St. Kitts and we sighted Gibb's Lighthouse at 11 p.m. Next morning at daybreak our pilot came on board and took charge. Steaming in and out between the reefs, we finally halted a short distance from shore, opposite the Government doctor's residence, and had to remain till he passed us. The captain was in a great hurry, but the doctor took his time. The captain's patience was being exhausted and he got "mad" at the unnecessary and unwarrantable delay, and, boiling over, at last exclaimed, "May that doctor be paralyzed for detaining me here." Soon after, he was seen emerging from the shore in his boat, rowed by six colored gentlemen, and, with a style only seen in Government officials, stepped on board and passed the ship.

We anchored in Grassy Bay. The agents steam-tug came alongside to take us up to the town of Hamilton. At the American Hotel we had dinner, spring lamb and new potatoes in February. In the hotel were two Irishmen (although they claimed to be Scotch from Glasgow). They approached Captain Seeley and the following questions asked:

Where dis ye come from captain?

How would the likes of me stand it (referring to the hot weather)?

Does you have any drinks on board?

What's the price of whiskey in ship?

Would we ate and drink and slape all the time in ship?

Ma, we would have a joyous time.

The captain intimated he did not want such as they, as he usually had gentlemen on board.

In the afternoon we boarded the steam tug again and were carried out to the *Duart Castle*. Lying at anchor no time was lost in getting everything in order for sea. There was a stiff breeze blowing, and we expected some rough weather ere we crossed the Gulf Stream. In this we were not disappointed, for we began to smell the storm and feel its effects before land was lost sight of. The *Duart* began pitching in real earnest as the sun disappeared behind the horizon, and by way of change would take a spell at rolling and few vessels could equal her in that respect. To keep in our berths was no easy task, and the idea of walking on two legs was abandoned entirely for a time—crawling was fashionable for some days. All were battered down, and all were sea-sick. Our cabins were full of water as also the saloon, and for two days very little food was required. The *Duart* shipped some very heavy seas; we sustained some damage but none to life.

On Saturday the storm abated, although the sea ran high. We managed to scramble forward to the steerage to ascertain how the Chinese family fared. They stood the storm well and did not seem much the worse for want of food and air during the storm. They came from Demerara and were bound for China in bond, via the C.P.R., having made enough money to keep them comfortable in China. There were seven children and the mother was only twenty years old. They wore the European dress; all were born in Demerara, excepting the grandfather.

The climate was changing rapidly now. We passed into the cold belt and had to don warmer clothing. On Monday evening we sighted Sable Island, snow began to fall. Next morning we were running up the Bay of Fundy to St. John harbor, which we reached at about 10 a.m. amid sleet and snow. The Chinese children were much amused at the snow, never having seen it before. They were very cold and had towels wrapped round their heads to keep them warm. We were alongside the wharf some time before the doctor made his appearance to pass us; the delay was vexatious, as we wanted to catch the first train going out.

Our parrot (Polly), purchased in Trinidad, stood the voyage remarkably well, but did not appear to enjoy the cold weather, but we succeeded in getting him home all right.

Our sea voyage is now over and we bid farewell to all the crew and officers. Our treatment on board for nearly two months was all that the most fastidious could desire. We had our own way in everything, wanted for nothing, and every one of the officers vied with each other as to who should do the most for us. One remarkable feature on both the *Alpha* and *Duart Castle*, is the absence of swearing among the crew or officers, so that the most delicate conscience need apprehend no fear on that score, so common on some vessels. We shall not soon forget the extreme kindness of Captains Hall and Seeley, and if this admirable line of steamships do not succeed, it will be no fault of theirs.

A few extra seats on the *Duart* would add to the comfort of passengers and some slight changes in the berths—otherwise the Pickford & Black line of steamers are second to none on the West Indian route, and Canadians should give the preference to a home company, everything else being equal. Mr. W. Weatherstone is the popular agent in Toronto, and anyone intending to visit the West Indies should consult him before deciding on any other route.

From St. John to Montreal the run was made on time. Spending a day there, we reached our destination in the early morn; and conclude these rambling letters by saying there is no nation like Canada, no country like Ontario, and no city like Toronto.

W. BLACKLEY.

Brighter than springtide in which it comes, is gladsome Easter, illuminated with the grand truth of a risen Saviour. The tragic scene of Golgotha is succeeded by the resurrection of the Crucified One from the dead. The death-wail of the expiring Son of God is followed by the shout of angelic gladness, "He is risen!" Spring and Easter, the awakening earth, singing birds, and the rising flowers, harmoniously blend in joyously announcing the resurrection of their God, who lives to give life.—*Rev. U. Myers.*

# Our Young Folks.

## TWO PUSSY CATS.

BY ELLA WHEELER WILCOX.

I.

### THE PET CAT.

Dainty little ball of fur, sleek and round and fat,  
Yawning through the lazy hours, some one's household cat,  
Lying on a bed of down, decked in ribbons gay;  
What a pleasant life you lead, whether night or day.

Dining like an epicure, from a costly dish,  
Served with what you like the best, chicken, meat or fish.  
Purring at an outstretched hand, knowing but caresses.

Half the comforts of your life, pussy, no one gusses.  
Romping through the house at will, racing down the hall,  
Full of pretty, playful pranks, loved and praised by all,  
Wandering from room to room to find the choicest spot;

Favored little household puss, happy is your lot.  
Sleeping on my lady's lap, or dozing by the grate,  
Fed with catnip tea if ill, what a lucky fate!  
Loved in life and mourned in death, and stuffed may be at that,  
And kept up on the mantel-shelf—dear pet cat.

II.

### THE TRAMP CAT.

Poor little beggar cat, hollow-eyed and gaunt,  
Creeping down the alley-way like a ghost of want,  
Kicked and beat by thoughtless boys, bent on cruel play;  
What a sorry life you lead, whether night or day.

Hunting after crusts and crumbs, gnawing meatless bones,  
Trembling at a human step, fearing bricks and stones,  
Shrinking at an outstretched hand, knowing only blows;

Wretched little beggar cat, born to suffer woes.  
Stealing to an open door, craving food and heat  
Frightened off with angry cries and broomed into the street;

Tortured, teased and chased by dogs, through the lonely night;  
Homeless little beggar cat, sorrow is your plight.

Sleeping anywhere you can, in the rain and snow,  
Waking in the cold, gray dawn, wondering where to go;  
Dying in the street at last, starved to death at that,  
Picked up by the scavenger—poor tramp cat.

—Independent

## FLASH, THE FIREMAN.

### CHAPTER VI.—CONTINUED.

He wound up by saying, "One good turn deserves another;" and, as our late lamented friend often helped to benefit others, so we, in turn, are met to-night to benefit those belonging to him. Our programme is a long and a very varied one; but variety's charming, as the poet says, so will proceed at once with the first item. Miss Kate Donald will sing us that very appropriate sentimental song, 'The Orphan Boy.'"

The pianist took his seat. One glance at him told you he was another victim of the drink. In build and stature he was a Hercules. His head was a magnificent one. What possibilities lay behind that massive, intellectual forehead! It was whispered, indeed, that only a few years before he had moved in the most brilliant circles. He had a thick mop of fair hair, which was parted in the middle, and was worn long, hanging down over the collar of his coat, with a curl inward towards the neck. His eyes, his lips, his face, all told of the tale of his fall; and, just at first, the long fingers of his comparatively small hands trembled upon the keys.

Miss Kate Donald now stands forward, music in hand. She is handsomely dressed, though the handsomeness is of the loud type. She makes her bow; and, waiting till the storm of applause, which greets her, has been stilled, she sings in music-hall style:—

'Stay, lady, stay, for pity's sake,  
And hear a helpless orphan's tale.'

Who can describe all the incongruities of that concert, when viewed in the light of the object for which it was given, and the circumstances attending the death of the man whose friends were to be benefited (?).

There were comic songs, in which the whole mass of people took up the chorus and extolled the drink and its virtues. There were songs so full of double meaning, and of such a general 'shady' character, that it seemed a marvel how the many young and—apparently—highly respectable girls present could join

in them so freely, and even hilariously, accompanying the singing with many a wink and nudge to companions.

There was, of course, the usual quota of sea songs sung by deep-voiced men, and encored again and again: 'Here, a sheer hulk lies poor Tom Bowling,' and 'All in the Downs the fleet lay moored,' with 'Aboard of the saucy Arethusa,' and many others.

But the most appropriate item of the programme, and that which met with the wildest applause and thunders of 'Encore! encore!' was a song sung by a little club-footed, hump-backed man. His face and form were so tiny, so babyish, that it seemed almost impossible he could possess a voice that would reach to the end of that long room. But it did! His voice was, undoubtedly, a fine one; and he was evidently well known, and a favorite.

The chairman announced, 'The song of the evening,' ladies and gentlemen, will now be sung by our old friend, Mr. Wilfrid Winter—'The Fireman.'

Then the rich notes rolled forth in the following words:—

"'Tis not alone on battle-fields  
A hero's name is won,  
Nor is it on the foaming seas  
Brave deeds alone are done.  
There's glory on the land to win,  
In peace as well as war;  
In his home may shine resplendent,  
The brave man's conquering star.

"Of noble deeds a record grand,  
Upon the scroll of fame,  
Shall be emblazoned brightly.  
The fireman hero's fame;  
The terrors of the raging flames  
He all undaunted braves,  
The rich man's wealth, the poor man's life,  
Alike his courage saves.

"And should he fall, as well he may,  
Such awful dangers near;  
Fighting against the elements  
Which men most hold in fear.  
A hero's grave will welcome him,  
And grateful tears will fall  
From a mighty country mourning  
O'er bravery's honored fall."

Some things would have sadly impressed any sober onlooker. He would have noted that as the evening advanced, and the drink was more freely partaken of, the singing became decidedly wilder—more out of time and tune. He would also have observed that the accompanist swayed about a great deal on his stool, and seemed to play more and more recklessly, while the chairman had greater difficulty in securing order in the company. Between each item of the programme, the waiter passed to fro, repeating in short, sharp, professional tones, 'Give your orders, gents, the waiter's in the room.'

This man had certainly a marvellous knack of remembering the many and varied drinks asked for by the ever-increasing number of customers. Though the names of these would be Greek to the uninitiated, he grasped the whole range of them quite readily, and rapidly repeated the orders as they were given. 'Irish, cold, y's, sir; cherry an' lem', right; six cheroots an' bottle of pale for you, sir; two of port wine negus, thank you; give your orders, gents—coming, sir! White satin for the ladies, certainly; two or four out glass, ladies! Two? thank you! Scotch hot lem' and sweet, y's, sir.'

So it went on till the clock was nearing eleven. The chairman rapped with his hammer, and wild 'Shs, 'shs' passed around the room. Forms that swayed almost helplessly in the chairs endeavored to sit up, and looked with bleared eyes and dull senses, towards the platform, attempting to listen to the chairman's closing words calling for votes of thanks.

Then came the concluding psalm of this demon worship,—

'For he's a jolly good fellow,  
Which nobody can deny.'

It was sung amid the wildest confusion, in thick, husky tones, and with many a hiccough.

Who was the 'he' thus apostrophised? Was it the poor Ted Wheeler? Was it the generous (?) landlord who had reaped a rich harvest out of the free loan of his room? Or was it that other he, the drink-bend himself?

The widow and her eldest girl had been present all the evening, and had been constantly plied with free drinks. Now, as farewells were being said at the door, both came in for a good deal of promiscuous kissing. Mother and daughter were both considerably

muddled and excited; and received and returned maudlin caresses, from which, in perfectly sober moments, they would have shrunk as indecent.

There was abundance of the coarse chaff and free language which often mark these semi-drunken farewells after such orgies, and which have frequently made an open door to later license and liberties that have wrecked many souls.

When all was settled up at a later date, and the widow received the amount realized through the concert, she would be a few pounds better off in cash. But what if tastes were acquired, and associations formed, that would cause sorrow and sadness after days?

Flash was spared the pain and difficulty of refusing to be present at the benefit, by being unable to leave duty that night. None of the family were present, for the good seed was working in that home in Goldsmith Row.

The people who help and subscribe towards these benefits, from their point of view, mean well; but in all that is connected with the drink there is danger, sin, and death to be looked for.

Those who thus trifle with it sow gladly, bountifully, but it is to the wind, and they too often reap the whirlwind.

Public opinion is doing much in our land to make such scenes as these, at least, a little less frequent. But much yet remains to be done.

## CHAPTER VII.

### ANXIOUS DAYS.

"There are diseases that men must endure,  
Diseases death, and only death, can cure:  
But *that* disease, not skill, not doctor needs.  
The remedy is easy, simple, sure—  
(The prophet-counsel seemed but low and mean  
To him, the leper-servant of the king,  
Wash seven times in the Jordan, and be clean.)  
'Tis 'TASTE NOT, TOUCH NOT' THE ACCURSED THING."

Another fire and another serious accident to Flash! The newspaper version of the affair, so far as it regarded our hero, ran thus:—

'We regret to state that an alarming accident, which was at first thought to be fatal, occurred at this period of the fire. A brave young fireman, whose acts of manly daring and heroic self-devotion on many previous occasions have called forth special remark, fell from the burning ruins, and was taken up apparently dead. He had been showing amazing address and skill in assailing the fire at a certain difficult point, when suddenly he was seen to lurch. Twice he partially recovered his balance, but failing to do this completely, he fell from a considerable height to the ground below. Just as we go to press, we learn that though he is still in considerable danger, the hospital authorities give hope of his recovery.'

(To be continued.)

## A REMARKABLE CASE.

### THE STRANGE EXPERIENCE OF WM. R. HALL, OF ALDERSHOT.

He Was Thought to be at Death's Door, and the Medicines of a Continent had Failed—A Final Effort to Regain Health was made, and he is to-day Alive, Strong and in Good Health.

From the Hamilton Herald.

One of the most attractive places in the county of Wentworth is the little village of Aldershot, situated on what is known as the Plains road, about five miles from the city of Hamilton. One of the best known residents of the village and surrounding country is Captain Hall, who has represented the Township of East Flamboro in the Municipal Council for a number of years, and who, with his family, is held in the highest esteem by all who know them. Recently a reporter of the Herald visited the home of Captain Hall for the purpose of investigating a story to the effect that one of the captain's sons had been restored to health in a wonderful manner after having suffered since boyhood from apoplectic fits. On arriving at his destination, the reporter found the genial captain, his wife, daughter and three sons constituted the family. Of the three stalwart young men it was impossible to pick out the one who had for so many years been such a sufferer, but the captain settled all doubts by referring me to

"Will." William R. Hall, more familiarly known as Will, presented the appearance of a hearty young man about 30 years of age. His story is briefly related as follows: He had been a sufferer from fits from his sixth birthday, a childish fright being supposed to have been the original cause. For years he would fall down anywhere without being in the least able to help himself, the Doctors from Hamilton and various distant points were in vain called in attendance. Medicines were procured from numerous sources in Canada, the United States and even from England, without avail. The boy became so utterly helpless, that seven years ago he was compelled to keep his bed, and until a year ago was completely helpless. The fits sometimes came on him so severely that he would suffer from as many as fifteen in one day, and at such times it was so difficult for him to get his breath, that his nurses had to wash him with liquor. At this time he was so low that the neighbors who dropped in to see him expected to hear of his death almost any moment. This continued until about a year ago, when the newspaper articles relating the wonderful cures by the use of Dr. Williams' Pink Pills induced Mr. Hall to give them a trial, and to the great satisfaction of himself and his friends he began to mend not long after beginning their use, and in three or four months was sufficiently recovered to be able to go out of doors. He continued taking the pills, and for the past six months has been as strong and about as well as either of his brothers, and has attended to the stock and done his share of the work on his father's farm and fruit garden. Before Mr. Hall began taking the Pink Pills he was so thin and light that one of his brothers could carry him upstairs without the least difficulty, but he has since gained fifty pounds in weight. He has not taken any other medicine since he began taking Dr. Williams' Pink Pills, and although a fit of a very mild nature occasionally comes on him now, he is so nearly cured that his father took great pleasure in giving the information here recorded. "It is over a month since I had a spell," said William as the reporter was leaving, "and even when I do have one now it is not nearly so hard as before I began to take the Pink Pills. The neighbors look surprised to see me drive over to Hamilton as I frequently do, for they all thought I would die long ago. I am pleased at the wonderful progress I have made, and am very glad my experience is to be published, as it may be of value to some one else."

Every statement in this article may be verified by a visit to the home of Captain Hall, ex-councillor of East Flamboro, who has residence on the Plains road for the past eighteen years, and whose word is as good as his bond among those who know him. The reporter also had a conversation with several of Captain Hall's neighbors, and the story of William Hall's recovery was verified to his full satisfaction.

Such well verified cases as the above prove the wonderful efficacy of Dr. Williams' Pink Pills in the treatment of all diseases of the nervous system, and stamp the remedy as unique in the annals of medicine. St. Vitus' dance, locomotor ataxia, partial paralysis, rheumatism, sciatica, chronic erysipelas, nervous headache, the after effects of la grippe, and all diseases depending upon a depraved condition of the blood, speedily yield to a treatment with the great medicine. By restoring the blood to a healthy condition, and rebuilding the nerves they speedily drive out disease and leave the patient in the enjoyment of vigorous health. They are also a specific for the troubles peculiar to women, and soon bring the rosy glow of health to pale and sal-low cheeks. In the case of men they effect a radical cure in troubles arising from overwork, mental worry or excesses of any nature.

The public are cautioned against imitations and substitutes said to be "just as good." These are only offered by some unscrupulous dealers because there is a larger profit for them in the imitation. There is no other remedy can successfully take the place of Dr. Williams' Pink Pills, and those who are in need of a medicine should insist upon getting the genuine, which are always put up in boxes bearing the words "Dr. Williams' Pink Pills for Pale People." If you cannot obtain them from your dealer, they will be sent post-paid on receipt of 50 cents a box, or \$2.50 for six boxes, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y.

Carbuncles Large as Hen's Eggs!

Mrs. NANNIE GOULDMAN, of Beulahville, King William Co., Va., writes as follows: "For about eight or ten years my father, Col. T. U. Fogg, of West Point, Va., was laid up with carbuncles, the worst that I ever saw. He tried everything he heard of, his doctor could do nothing for him. Had six or seven carbuncles at a time, as large as hen's eggs. He got so weak and suffered so much he could not walk a step. In 1872 he had his bed put in the middle of his room and got on it to die. No one expected him to get well. He saw Dr. Pierce's Golden Medical Discovery advised for all blood disorders. Before he had taken half a bottle of 'Discovery' they began to go away. Two bottles entirely cured him. He is now 78 years old, and enjoys good health."



COL. T. U. FOGG.

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20 Cents a day for 8 years and get \$1000?  
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So long as the masses of the people do not save anything out of their earnings, just as long as the SPENDERS go on into the hands of those who do save, and THEY are the capitalists. This is why the few own the houses and the many pay the rent. Do you wish to remain one of the masses, or do you wish to become a capitalist?

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Ministers and Churches.

Rev. J. G. McIvor, B.D., has declined the call to Woodville and Newbury.

The congregation of Havelock, Presbytery of Peterborough, has extended a unanimous call to Rev. A. M. McClelland, D.C.L., of Toronto.

St. Andrew's congregation, Winnipeg, will erect their new church during the coming summer, and from the plans accepted at a recent meeting of the joint board of managers and session, it is evident that this will be one of the largest and most graceful edifices of its kind in the city, well adapted in every way for the requirements of the large number of worshippers in the populous portion of the city which this church will serve.

An entertainment was given recently in the Presbyterian church, St. George, under the auspices of the Ladies' Aid Society. The principal feature of the programme was a lecture by the pastor, Rev. W. S. McTavish, B.D., subject, "Epitaphology," which, although a grave subject, was made very interesting as well as amusing. Numerous and varied were the selections evidently chosen after careful research. Types, ludicrous, humorous, pathetic, suitable and unsuitable, the work of the clever poet and also of the uncultured rhymester, were given with interesting comments or historical facts relating thereto.

A pro re nata meeting of the Presbytery of Victoria was held in St. Andrew's Church, Victoria, on the 23rd April, to consider a call from St. Andrew's Church, Victoria, which the Moderator of the Session Mr. D. MacRae reported as having issued cordially and unanimously in favor of the Rev. W. L. Clay, B.A., Moose Jaw, N. W. T., stipend guaranteed being \$2,500. The call was cordially sustained and Rev. D. MacRae, St. Paul's Church, was appointed to represent the Presbytery before the Regina Presbytery in prosecution of the case, the Board of Management of the congregation offering to pay the travelling expenses.

The congregation of Chalmers Church of this city observed the fifth anniversary of the opening of their new church on 22nd April. Rev. D. D. McLeod, of Barrie, conducted the services at 11 a.m. and 7 p.m. In the evening Mr. McLeod took for his text Acts ii: 44. The sermon was a discussion of Christian communism and Christian unity, the preacher contending that the only true communism must be based on individual goodness, and that the true unity of the church was in unity of Spirit and not in unity of organization. Rev. W. F. Wilson, of the McCaul Street Methodist church, preached the sermon at the afternoon service, and pointed out in a most impressive manner the duties and privileges of the Christian life.

An interesting meeting of the Presbytery of Sarnia was held lately at Petrolia, Rev. W. G. Jordan attending from Strathroy, the principal business being the examination of the minister elect, the Rev. Mr. McPherson, of Queen's University. Mr. McPherson has taken the degree of M.A. and B.D., and recently passed through an examination for licence as a preacher of the gospel. In the afternoon Mr. McPherson was ordained to the work of the Christian ministry by the laying on of hands by the Presbytery. Mr. McPherson then received a cordial welcome from his people. There was a large congregation and the service was full of pleasure and profit. In the evening a social meeting was held, which passed off in a most successful manner.

At a meeting of the Presbytery of Lindsay, held at Uxbridge on the 17th ult., it was agreed to take the Presbyterial oversight of the Haliburton and Minden Mission field in terms of the resolution of the Peterborough Presbytery. In the absence of Mr. Ross convener of the committee appointed to draft a scheme for the payment of expenses of commissioners to the General Assembly, the matter was laid over to a future meeting. Mr. H. Currie presented a new scheme for Presbyterial visitation, which was laid over to be more fully considered at the next regular meeting. Mr. A. McAulay was appointed a commissioner to the General Assembly in the place of the Clerk, who resigned. Appointments were made for the induction of Mr. McKay at Sunderland, on Tuesday, the first day of May next, at 2.30. Mr. Hanna gave a report on Home Missions to the effect that the Presbytery's claims and grants had been honored by the Home Mission's Committee, and Mr. J. S. Stewart reappointed to Cobocenk and Kiumount, and Mr. J. D. Smith to Sebright and Uphill.

The annual meeting of Richmond, B. C., congregation was held in January, Rev. James Buchanan, pastor, presiding. Reports were submitted from the various organizations, which showed \$177 sent to schemes of the church, \$75 paid on manse debt. As there is only a debt of about \$130 it is expected an effort will be made to wipe that out this year. \$100 were paid on pasture bought for pastor's use. \$1,115 were paid on local expenses. Altogether the congregation contributed during the year \$1,518. Seven persons were added to the roll and a number dropped, leaving a total of 26 communicants on the roll, or an average giving per member of \$37. There are 26 families on the field and the average giving is over \$50. When we contrast or compare these figures with those from other congregations, we may well take courage and say, "Hitherto hath the Lord helped us." An advance step taken was the institution of an evening service in addition to the morning regular service for seven and a half months of the year which proved a boon especially to the young men. An effective Christian Endeavor Society has also been organized lately.

The annual meeting of St. Andrew's church, Quebec, was held some time ago. Rev. A. T. Love, pastor of the church, presided and opened the service with praise and prayer. Mr. G. M. Craig acted as secretary. Reports were presented and read from the Board of Managers, Ladies' Aid Society, Woman's Home Missionary Society, Children's Mission Band and Y.P.S.C.E., all of which

showed that active and successful work had been carried on during the year. It was mentioned also that the Sabbath School was doing excellent service and a Bible class was conducted on Sabbath afternoons by Mr. Love. The total revenue for the year amounted to close upon five thousand dollars. \$710 were given for missionary and benevolent objects. After meeting all obligations the treasurer reported a balance of \$45. Altogether the reports were of a most cheering and encouraging nature. Reference was made to the fact that, notwithstanding the large exodus of Protestants from Quebec of recent years, the attendance at St. Andrew's during the past year has been larger than for years past. After the business was over the ladies of the Aid provided refreshments and a most enjoyable evening was spent.

AUGMENTATION FUND DEFICIT.

[The following from Rev. Dr. Cochrane will be received with regret throughout the church and will cause disappointment and heartache in not a few ministers' homes.—ED ]

Mr. EDITOR,—I very much regret that at the close of the church year the Augmentation Fund is \$4,500 short of the amount required to pay in full the claims for the past six months. In accordance with the instructions of the committee in March, the sum of \$36 has been deducted from the claim of every settled charge. Where a settlement was effected during the past half year, a proportionate amount has been deducted from the claim. Dr. Reid has been instructed to forward the amount due to each Presbytery, less the sums deducted. Brantford, May 3rd, 1894.

W. F. M. S. PRESBYTERIAL MEETING.

The annual meeting of Sarnia Presbyterial W.F.M.S. was held some time ago in Petrolia. Nearly all Auxiliaries and Mission Bands were well represented. The first meeting was held in the afternoon, with the President, Mrs. Towers, in the chair. The secretary reported one Auxiliary and two Mission Bands formed during the year, while the treasurer reported contributions received \$602.85, a considerable increase over last year. Miss McWilliams made an earnest appeal on behalf of India. In the evening the large church was well filled, Rev. Mr. Cuthbertson in the chair. Addresses were delivered by Rev. G. W. Jordan and our foreign secretary, Rev. R. P. McKay, which were well received. The proceedings were enlivened by appropriate selections of music by the choir. In the morning the business meeting was held and officers appointed for the ensuing year. Thedford was chosen as the next place of meeting. Before leaving, the ladies in Petrolia very kindly provided lunch for the delegates.

PRESBYTERY MEETINGS.

At a meeting of the Presbytery of Peterboro', held on the 17th April the items of business transacted are the following. Mr. Bloodsworth's resignation was accepted. Dr. Smith is the Moderator of Session during the vacancy. An overture was adopted for transmission to the Assembly anent the enlarged powers of Synods. A committee, consisting of Messrs. MacWilliams, Smith, Hay, ministers, and R. Tulley, elder, were appointed to take steps for the reconstruction of stations in the fields lately occupied by Messrs. Ewing and Bennett. The report on Sabbath observance, for transmission to Synod, was prepared and adopted, Mr. Hay convener. The Presbytery agreed to ask for a conference, at the time of the meeting of Synod, with the Presbytery of Kingston anent the proposed transfer of the mission field of Cardiff. Mr. MacWilliams was appointed Moderator of the sessions of Omamee, Lakeville and Mount Pleasant, in room of Mr. Bloodsworth. WM. BENNETT, Clerk.

Hamilton Presbytery met on the 19th and 20th days of March. The first day was spent in conference on the reports of Sabbath observance, systematic beneficence, Sabbath Schools, the state of religion and temperance. Hagersville was erected into a congregation with supplement. Arrangements were made for considering the readjustment of the fields around Chippawa, Port Robinson, Crowland and Smithville, St. Ann's, Wellandport and Muir's Settlement. The commissioners to the General Assembly are Geo. Burson, W. P. Walker, D. B. Marsh, W. H. Geddes, J. Murray, J. Laing, R. J. Laidlaw, J. G. Shearer, J. W. Mitchell, R. H. Abraham, J. Crawford, ministers. W. McClure, Geo. Elliot, A. A. Laidlaw, J. Charlton, F. Reid, R. A. Thomson, G. A. Young, Alex. Davidson, R. McQueen, J. Ogilvie, G. Rutherford, elders. Rev. Dr. G. L. Mackay, of Formosa, was nominated for Moderator. A call from the First Church, Brantford, to Dr. Abraham was laid over till an adjourned meeting. Rev. T. A. Tinkham, formerly Baptist minister of Port Colborne, applied to be received as a minister of the church. The remits of Assembly were laid over till the May meeting.—JOHN LAING, Clerk.

The Presbytery of Westminster met on March 6th, at New Westminster. There was a large attendance of ministers and elders. Mr. A. Dann, Wharchoch, was proposed as Moderator, but declined and Mr. J. A. Logan was appointed. A reference from the Presbytery of Kamloops anent making total abstinence a condition of church membership, was referred to the Temperance Committee. Mr. E. McLaren presented the Home Mission report. Mr. J. A. Logan read the report on Sabbath Schools, and the following recommendations were adopted: 1st. That all Sabbath Schools be enjoined to use the class register recommended by the Assembly. 2nd. That as far as possible teachers' class meetings be organized in connection with our Sabbath School. 3rd. That the special attention

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of our young people be drawn to the benefits to be derived from the higher religious course of study. 4th. That where practicable congregations be visited by deputations of Presbytery in the interest of our Sabbath School. The reports on statistics, Sabbath observance, state of religion systematic beneficence, temperance, church property, and Foreign Missions were presented by their respective conveners, and cordially adopted. Dr. J. Robertson was nominated as Moderator of General Assembly. Mr. A. Dunn and Mr. T. Scouler were appointed commissioners, and Judge Stevens, St. Stephen, N. B., S. Blackwood, Halifax, F. G. McCleery, Richmond, B. C., and the Hon. David Laird, Charlottetown, P. E. I., as elders.

The Presbytery of Whitby held its usual quarterly meeting in St. Andrew's church, Whitby, on the 17th ult., the Rev. John Chisholm, B.A., Moderator. Reports and Sabbath schools, by Mr. McKeen; on Finance, by Mr. Kippan; on State of Religion, by Mr. Leslie, and on Temperance, by Mr. McLaren, were presented, considered and their recommendations adopted and the conveners thanked for their diligence. The resignation of Erskine

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church, Claremont, by Mr. A. H. Kippas, was taken up, and papers from the session, the officers of Sabbath school and the Y. P. S. C. E. of the most touching and appreciate nature were read, after which Mr. Kippas was heard at length also the deputies from the congregation. The resignation at length was accepted and Rev. Mr. McLaren appointed to be Moderator of Session during the vacancy. Mr. Abraham reported for himself and his colleague on the committee, that they had visited Newcastle, Newtonville, Kendall and Orono, and met with and took the views of the congregations as to re-arrangement of the field. They found Orono and Kendall ready to coalesce, but that terms could not be come to for union of Newcastle and Newtonville. The subject led to much deliberation by Presbytery, which continued their appointment hoping that more favourable circumstances might emerge so that all need of augmentation might be removed and two strong charges established. The following commissioners to General Assembly were then appointed, viz: Revs. John Chisholm, B.A., R. B. Smith, S. H. Eastman, B.A., and J. A. McKeen, and ruling elders J. T. Pollock, W. J. Hare, James Beith and Alexander Marr. The ministers of the various congregations reported as to their respective missionary meetings and efforts, on the whole favourably.

The Presbytery of Sarnia held its usual quarterly meeting in St. Andrew's church, Sarnia, on the 13th ult. Rev. Mr. Lochhead was appointed Moderator for the next six months, and took the chair. Dr. McKay, of Formosa, was unanimously nominated Moderator of next General Assembly. Reports from congregations as having held missionary meetings during the winter were read, showing that gratifying results had followed these gatherings. Mr. Cuthbertson reported that on the 22nd February he had moderated in a call at Petrolia in favor of Rev. Neil McPherson, a licentiate of this church, promising \$1,000 with mause and a month's holiday. The Presbytery agreed to meet in Petrolia on the 20th of April next at 11 a.m. to hear these trials and in the event of being satisfied to proceed with the ordination and induction of Mr. McPherson. Mr. Graham intimated that on the 27th of February he had moderated in a call at Alvinston to Mr. Bradley, of St. Thomas, in Pembina Presbytery in N.D., acceptance of the same being read by the Presbytery. The induction was appointed to take place at Alvinston on the 27th of March at 2 p.m. Reports from deputations from augmented congregations and mission stations were received and sums recommended for the next six months were adopted in terms thereof. One-thirty p.m. Presbytery met and was constituted. Applications from Mr. Livingston of the Methodist church and Mr. Harvey of the Baptist church, for admission as min-

isters of this church were received. Dr. Thompson, Messrs. Cuthbertson and McKee, with their elders, were appointed a committee to draft findings in the matters of remits of General Assembly and report at the meeting at Petrolia on 20th April. The following were elected to be commissioners to the General Assembly: Mr. Currie and Mr. Cuthbertson; Dr. Thompson and Mr. Pritchard. Mr. McKee, on behalf of Committee on Temperance, gave in an excellent report on that question. Mr. Graham, on behalf of the Committee on the State of Religion, gave in an encouraging report. Mr. McDiarmid gave in a partial report on Sabbath Schools. The report was remitted to the committee with instructions to procure further information and forward the same to the convener of the Synod's Committee on that question. The Presbytery resolved to hold a public meeting in Albert street church on the evening of the July meeting and discuss these questions, Mr. Jordan to lead on Temperance; Mr. Cuthbertson to open the discussion on the State of Religion and Mr. Graham on Sabbath Schools.

The Winnipeg Presbytery met in Manitoba College on the 13th of March, Rev. A. Matheson, Moderator. Rev. Mr. Matheson's term as Moderator having expired, Rev. W. M. Omand, of Keewatin, was elected Moderator for the next six months. The Presbytery sends five ministers as commissioners to the next General Assembly, who are, Rev. R. G. MacBeth and W. McKay Omand, Revs. Dr. Bryce, Jos. Hogg and C. B. Pitblado, ballot. The following elders were selected: Prof. Hart, Chief Justice Taylor, D. Sinclair, Colin H. Campbell, D. McArthur, (Emerson). Rev. Dr. Bryce presented the report of the Home Mission Committee. It was considered in detail and arrangements were made for carrying on work during the summer months. The annual report of the Presbyterial W. F. M. Society was laid on the table with accompanying documents. Rev. Prof. Hart and Rev. Joseph Hogg were appointed as representatives from the Presbytery to convey to the meeting of ladies in Knox Church that evening their congratulations and good wishes upon the result of their labors during the year. Rev. Prof. Baird presented a report on finance and statistics, which reviewed the returns for 1893 that had been sent in by congregations and mission stations. The report concluded with the following recommendations, which were agreed to. (1.) That the Presbytery urge upon its ministers and missionaries to give an opportunity to congregations to contribute at least once a year to some of the schemes of the church. (2.) That the Presbytery, while admitting the right of the congregation to apportion money as they please to the schemes, enter into correspondence with the sessions of certain churches named to discuss what methods are employed to bring the schemes in general and home missions in particular before the attention of their congregations. Mr. Hogg resigned as Moderator of Point Douglas Church Session and in accordance with the request of the people, Rev. Prof. Baird was appointed in his place. Rev. Prof. Baird, as convener of committee on draft book of praise, presented the following report, which, after discussion, was adopted: The committee recommends: (1.) That the present hymnal be enlarged and revised; (2.) That while sympathizing with the feelings of those who prefer that the whole psalter be retained, it is expedient to make selections from the psalms to be incorporated in the new book; (3.) That the psalms be inserted with new versions and that there should be where advisable various versions of the same psalm; (4.) That selections of the paraphrases be incorporated with the hymns. (5.) That some of the present hymns should be dropped and others added, and that in making additions, hymns suitable for evangelistic services should not be overlooked; (6.) That it is inexpedient to attempt to combine a children's hymnal with the proposed congregational hymnal. On motion of Rev. Jos. Hogg, seconded by Rev. J. A. F. Sutherland, Rev. Dr. G. L. McKay, of Formosa, was nominated as Moderator of the next General Assembly

A COMPANY'S PROMPT ACTION HIGHLY COMMENDED.

Not long ago it was customary for life insurance companies to defer the payment of claims under their policies for a considerable time, but it is pleasing to note that that practice has been abolished by a majority of the companies.

The pioneer company to introduce the immediate payment of death claims, on satisfactory completion of proofs of death, was the North American Life Assurance Company.

It still continues to adhere to this excellent and generous practice, as will be seen from a perusal of the following letter, lately received from the beneficiary of a deceased policy-holder:—

“Seaforth, April 30, 1894. “To Wm. McCabe, Esq., Managing Director North American Life Assurance Company, Toronto:

“Dear Sir,—I desire to thank you very much for your kindness in so promptly sending me a check for the full amount of the policy on the life of my late husband, Samuel Kestle. Such prompt settlement is more satisfactory than you may probably be aware of, and I have much pleasure in commending you for your generous treatment.

“Thanking you again for your promptness, and assuring you that I shall not soon forget your kind action, I remain,

“Most respectfully yours, “MARIA KESTLE.”

“The proof of pudding is in the eating.” K. D. O. has been tried and tested and has proved itself to be the “King of Medicines,” the “Greatest Cure of the Age.”

BIRTHS, MARRIAGES AND DEATHS. NOT EXCEEDING FOUR LINES 25 CENTS.

DEATH. At 197 Seaton street, on Sunday, the 29th April, of heart failure, Martha McCormack, beloved wife of William Crichton.

PROTECTING COTTOLENE

The N. K. Fairbank Company of Chicago have lately brought suit in the United States Court against W. L. Henry, of this city, for \$5,000.00 for infringement of their trade mark “Cottolene.” The N. K. Fairbank Company sets forth that they originated, prepared, and put upon the market a new food product consisting of refined Cotton Seed Oil and a small proportion of Beef Suet, making a pale yellow material of the consistency and substance of lard, almost without odor and intended to take the place of lard in cooking.

In order to indicate the source and genuineness of their new food product, they originated, coined, and use as a trade mark the word “Cottolene.” The healthfulness and many other advantages of Cottolene over lard were so apparent that Cottolene became at once very popular and is now largely sold all over the country.

The new food product and its name “Cottolene” have become widely known as the product of The N. K. Fairbank Company. The trade mark is described as a “trade mark for Oleaginous Food Substances, &c.” consisting of a head or neck of a steer or other bovine partially enclosed by sprigs and branches of the Cotton plant.

The N. K. Fairbank Company charges that W. L. Henry, of Macon, Ga., a dealer in fresh meats and food products generally, has been and is endeavoring unlawfully to avail himself of the benefits of the name “Cottolene” and its popularity; that he has been and is selling a product similar in kind, but inferior in quality, under the name of “Cottolene” to the injury of the original and genuine “Cottolene,” and to the loss and injury of its manufacturers The N. K. Fairbank Company.

The infringements upon the trade mark of “Cottolene” have become so frequent, and so many dealers are selling an inferior article and claiming it to be Cottolene that The N. K. Fairbank Company are determined to protect their customers and propose to sue every retail dealer who is thus imposing upon his customers and infringing upon The N. K. Fairbank Company's trade mark. — Telegraph, Macon, Ga.

To doubt is a misfortune, but to seek when in doubt is an indispensable duty. So he who doubts and seeks notice at once unfortunate and unfair. — Pascal.

TREATMENT OF TOOTHACHE.

Toothache is a little thing in the books, but many physicians would rather meet a burglar at the door on a dark night than to be called to cure a bad toothache, especially one of several days' continuance. The old time liquid remedies only postpone the evil day, and usually the patient is respectfully referred to the dentist. Now to avoid all this trouble keep in the house a bottle of Dent's Toothache Gum, so handy to use, does not spill or dry up. Always ready. In value it represents but a small amount, 15 cents, but in good results untold pain and loss of sleep and rest. For sale everywhere by responsible druggists or direct upon receipt of price.

C. S. Dent & Co., Detroit, Mich.

Unlike the Dutch Process No Alkalies or Other Chemicals are used in the preparation of W. BAKER & CO'S Breakfast Cocoa which is absolutely pure and soluble. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, costing less than one cent a cup. It is delicious, nourishing, and EASILY DIGESTED. Sold by Grocers everywhere. W. BAKER & CO., Dorchester, Mass.



W. BAKER & CO., Dorchester, Mass.

Be Sure

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

To Get

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

Hood's

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

Sarsaparilla

Sold by all druggists. 24, six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

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CONSERVATORY OF MUSIC

COOR. YONGE ST. & WILTON AVE.

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Elocution, Oratory, Voice Culture, Delsarte and Swedish Gymnastics, Literature, &c.

CALENDAR of 132 pages, giving particulars of all departments mailed free.

EDWARD FISHER - Musical Director.

When writing to advertisers please mention THE CANADA PRESBYTERIAN.

The Queen of Madagascar, in a message delivered by the Prime Minister, has decreed that “strong liquors which bring many evils to the people, and make them poor, are to be forbidden, and if any one is seen producing, selling, or drinking these pernicious things, he is to be arrested and brought to the capital.”

Parents Must have Rest.

A President of one of our Colleges says: “We spend many sleepless nights in consequence of our children suffering from colds, but this never occurs now: We use Scott's Emulsion and it quickly relieves pulmonary troubles.”

Mr. and Mrs. Gladstone have taken up their abode at Dollis Hill, the Earl of Aberdeen's residence, near Willesden. The ex-Premier has been ordered repose, and until after the operation for cataract he will be seldom seen in the House of Commons. Dr. Habershon, Mr. Gladstone's new medical man, is only 35 years old, and was introduced to him by Sir Andrew Clark. Should there be a dissolution this year, the ex Premier will stand again for Midlothian.

For Clearing the Voice Brown's BRONCHIAL TROCHES are highly esteemed by clergymen. “Pre-eminently the best.”—Rev. Henry Ward Beecher. “I recommend their use to public speakers.”—Rev. E. H. Chapin. “Of great service in subduing hoarseness.”—Rev. Daniel Wise, New York. “An invaluable medicine.”—Rev. C. S. Vedder, Charleston, S. C.

They surpass all other preparations in removing hoarseness and allaying irritation of the throat. Sold only in boxes. Price 25 cts.

: Chocolate : : Sets :



When in search of something really artistic, ask your inspection of our COFFEE and CHOCOLATE SETS. They are indeed things of beauty.

John Wanless & Co., 168 Yonge St. - Toronto.

COME TO STAY Can't be rivaled Feather-lightness Watch spring elasticity. Simply can't break. Sold everywhere. Gordon, Mackay & Co., Toronto.

LARD isn't in it.

It is just because there is no lard in it, that COTTOLENE the new shortening is so wonderfully popular with housekeepers.

COTTOLENE is PURE, DELICATE, HEALTHFUL, SATISFYING - none of the unpleasant odor necessarily connected with lard.

Sold in 3 and 5 pound pails by all grocers.



Made only by The N. K. Fairbank Company, Wellington and Ann Sts., MONTREAL.

B.B.B.

CURES CONSTIPATION AND SICK HEADACHE.



MRS. FISHER.

A Splendid Remedy.

Sirs.—I think it my duty to make known the great benefit I received from B. B. B. I was troubled with constipation and debility, and used three bottles of Burdock Blood Bitters, which relieved me from suffering. I esteem this splendid remedy above all others and recommend it to all suffering from constipation.

MRS. E. FISHER, Brantford, Ont.

Take B. B. B.

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OF ALL KINDS FROM THE OLD ESTABLISHED HOUSE OF

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76 KING STREET WEST

TORONTO.

EMPLOYMENT EXCHANGES.

Help furnished promptly for first class families. Situations procured for those seeking work.

KING & CO., 155 King St. West.

British and Foreign.

In France male school teachers greatly outnumber the women.

Iceland is one of the few countries that has a smaller population now than it had 20 years ago.

There is said to be a great demand for the lady gardeners who have passed through the Women's Horticultural College, Swanley.

Mr. Charles Booth says that the figures relating to pauperism show general improvement from 1881 to 1891 everywhere except in London.

Wind has been utilized near London as the motive power for the generation of electricity. The motor is fixed on an open iron structure thirty feet high.

The Rev. J. J. Mackay, Trinity Free Church, Glasgow, of etotal notoriety, has received a call to become pastor of the Presbyterian Church, Hull.

The Austrian poor-law gives every man sixty years old the right to a pension equal to one-third of the amount per day which he had usually earned during his working years.

Some Babylonian tablets which have reached the British Museum prove that faith in one God existed in that part of the world as far back as 3,000 years before Christ.

Baron Hirsch entertained sixty guests at the Savoy Hotel in London who were worth on an average a million each. The bill for this millionaires' banquet amounted to £1,200.

It appears that last year, 1893, there were in France 20,041 deaths in excess of births, while in the United Kingdom there was an excess of births over deaths of about 368,000.

In New York and Brooklyn there are 1,100 men who are accounted millionaires. Of these, it was recently stated, 120 enjoy the startling aggregate revenue of \$100,000,000 per annum.

Official figures indicate that 27,972,000 acres, or 85.7 per cent. of the whole cultivated land in Great Britain, are farmed by tenants, while 4,672,000 acres, or 14.3 per cent., are in the hands of landlords.

The total acreage returned to the Agricultural Department as under small fruit in Great Britain has increased from 36,724 acres in 1888 to 65,487 acres, or by nearly 29,000 acres in five years.

The mission steamer John Williams has visited Southampton and Hull, and will proceed to Sunderland before its arrival at London, whence the departure will take place about the middle of May.

The twenty-fifth year of President Eliot's masterful rule at Harvard University is to be celebrated in June, and a gold medal is to be struck in honor of the occasion, and in commemoration of his services.

A lady doctor, Miss Hamilton, who has just left India for Afghanistan to undertake the medical care of the ladies of the Ameer's household, will be accompanied wherever she goes by a personal guard of six native soldiers.

By order of the Queen sprigs of myrtle from a plant in the grounds at Osborne were sent to Coburg recently for the Royal wedding. This plant, it appears was grown from a piece of myrtle in the bouquet of the Empress Frederick on her wedding day.

Emin Pasha's little daughter Ferida, has been allowed by the German authorities to assume "Emin" as her family name. She is the offspring of a union between the well-known explorer, Dr. Emin Schnitzner, and an Abyssinian woman, Farafan.

Rev. Charles Garrett, in the annual report of his work in Liverpool, says "the greatest evil we have to contend with is the liquor traffic. It is the chief cause of the hideous poverty, the cruel wrongs, and the unmentionable sins which disgrace our city."

The establishment of State farms is being considered by the Massachusetts Legislature. There are in the neighborhood of 40,000 people unemployed in the State, and the idea is to give a large percentage of these employment that will guarantee at least a living.

A member of Sefton Park Church, Liverpool, has given Dr. Paton £1,000 to be added to the £6,000 already in hand to buy or build a new Dayspring. The object of this munificent gift is to secure a larger and more serviceable vessel than was at first contemplated.

A bill to stop the sale of advowsons by public auction, to forbid "donative" benefices, to prevent the purchase of next presentations, and to empower the Bishop on sufficient grounds to institute a clergyman who has been presented by a patron, is to be introduced by the Church Parliamentary Party.

Rheumatism racks the system like a thumb-screw. It retreats before the power of Hood's Sarsaparilla, which purifies the blood.

Miward's Liniment Cures Burns, etc.

Among those who were led to the Christian life through Mr. Moody's recent meetings in Washington was Senator Blackburn, of Kentucky. The Senator is said to have been a thoroughly worldly man, and to have led a gay and jovial life. But when he had made up his mind to change, he affected no concealment.

The current number of the Quarterly Jottings, of the John G. Paton Mission Fund, contains acknowledgments of about \$6,000 received on account of current expenses of the proposed Dayspring. Many annual subscriptions have been promised and there is good reason to believe that the scheme will be crowned with complete success.

Rev. Dr. Paton has been addressing crowded meetings in London and the South of England. In response to urgent entreaties, he has delayed his departure from Britain till some time in June, or early in July. He is receiving large contributions to the New Hebrides mission and is meeting with great success in his steam auxiliary Dayspring scheme.

The church at Bathgate, in which Rev. Dr. Fairbairn exercised his ministry at the close of his college career, is being taken down to make way for a larger and improved building. It was in this church also where the late Rev. Robert Morison, father of the founder of the Evangelical Union of Scotland, was pastor for many years when it belonged to the Original Secession body.

The progress of reform in drinking habits is marked by Harvard University in sweeping away the last relic of the old-time revels which celebrated the annual Commencement. There is to be no more punch permitted in the colleges at the reunions of the graduates on that day, neither rum nor brandy, neither any claret. Such is the decree that has just gone forth from the Board of Overseers.

The joint committee appointed by the Scottish Congregational and Evangelical Unions, report that there appears to be no insuperable barrier to union of the churches of the two bodies, and the incorporation in one organization of most of the institutions belonging to them; others, it is hoped, may, ere long, also become so united, such as the Theological Halls, Ministers' Provident Societies, etc.

Mrs. Sarah B. Place, of Gloversville, New York, U.S.A., besides specific donations, has made the American Missionary Association, the American Board of Foreign Missions, the Woman's Board of Missions, and the Congregational Home Missionary Society residuary legatees, which it is expected will insure to each £3,000 to £3,500. Mrs. Lydia C. Hamlin, of Simsbury, Connecticut, has made the Congregational Home Missionary Society and the American Missionary Association residuary legatees. Mrs. Annie S. Roberts, of Torrington, Conn., has left her whole estate, valued at £1,000, to the Congregational Home Missionary Society.



A FRIEND

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

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

AYER'S PILLS

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

Every Dose Effective

Compulsory education has been in vogue for ages in China.

REV. A. HILL, 36 St. Patrick street, Toronto, with an experience of fourteen years, can recommend Acetocura for la grippe, fevers, etc.

In the British Navy the annual cost of maintaining a man is £211.

I KNOW MINARD'S LINIMENT will cure diphtheria.

French Village. JOHN D. BOUTILLIER.

I KNOW MINARD'S LINIMENT will cure croup.

Cape Island. J. F. CUNNINGHAM.

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

Norway, Mo. JOSEPH A. SNOW.

House Full of Steam!

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



There is an easier and cleaner way.

A TEA KETTLE

will give all the hot water required when

Surprise Soap

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

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

1692.

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

Vessels salute each other at sea by dipping their colors over the taffrail in the ship's wake.

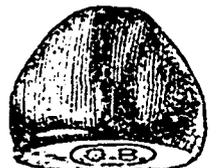
Belmont, Manitoba, June 21st, '93.

The Charles A. Vogeler Co., Toronto, Ont.

Gentlemen:—

I may say in regard to St. Jacobs Oil that I have known it to be in several instances most efficacious, it having, we firmly believe, prevented a sister from developing spinal complaint, we therefore never fail to speak most highly of it.

I remain, Gentlemen, Yours sincerely, Marion Vincent.



See That Mark "G. B."

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

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St. Stephen, N. B.



**Why not try  
WYETH'S MALT EXTRACT?**

Doctors highly recommend it to those

- Who are run down;
  - Who have lost appetite;
  - Who have difficulty after eating;
  - Who suffer from nervous exhaustion;
  - And to Nursing Mothers,
- as it increases quantity and improves quality of milk.

PRICE, 40 CENTS PER BOTTLE.

**GOUTTS,  
ACETOCURA**

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

Mention this Paper.

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

**REV. ALEX. GILRAY,**  
College Street Presbyterian Church, writes:  
Dear Sirs,—

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

ALEX. GILRAY, 91 Bellevue Avenue,  
Toronto, 29th Nov., 1893.

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

**MISCELLANEOUS.**

The wine cellar of the House of Commons is 100 feet long, and usually contains about £4,000 worth of wine.

A London writer mentions that the late Maharajah Dhuleep Singh was an ardent advocate of the new theory. She was constantly in a draught herself, and kept her children in draughts, and the result was that colds were unknown in her household!

An organ built for a Jesuit church in Shanghai has its pipes made of bamboo instead of metal. The tone is said to be remarkable for its sweetness and purity. As bamboo can be obtained in all sizes, it is available for open diapason pipes down to CC.

Napoleon was a very awkward dancer. On one occasion he danced with a countess, who could not conceal her blushes at his ridiculous postures. On leading her to her seat he remarked, "The fact is, madam, my forte is not so much in dancing myself, as making others dance."

Dew is a great respecter of colours. To prove this take pieces of glass or boards and paint them red, yellow, green and black. Expose them at night and you will find that the yellow will be covered with moisture, that the green will be damp, but that the red and the black will be left perfectly dry.

Mr. Rider Haggard, the novelist, having asserted in the *Pall Mall Gazette*, as others have also done, that he had seen in the public museum in Mexico the remains of a woman and child who had been walled up in a convent in that city, Mr. Jas. Britten, secretary of the Catholic Truth Society, denied that such immuring ever took place, but the accuracy of Mr. Haggard's statement has been corroborated by further correspondence.

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

University extension has just reached the continent of Europe. Courses of instruction of this character have been undertaken under the auspices of the University of Ghent with great success. A similar movement has been started in Brussels, where the society having the work in charge is presided over by the rector of the University. In both cases the lines marked out by the University Extension movement in England are closely followed.

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

Snakes are carnivorous, and do not feed on dust, as some people believe. For the best treatment for snake bite, the early application of a ligature above the bite is the most important preliminary step; then rub in, and even drink, salad oil freely. The delusion that there is in India a two-headed snake called the *bis-cobra*, is explained by "bis" being a corruption of the "bish," meaning poison, and cobra, of "Khopra," meaning hard; the term bish-khopra being applied to a lizard said to be poisonous. — *From Colonies and India.*

All men covet perfect health but very few have it, because of the wide-spread prevalence of dyspepsia. K. D. C. is the cure for dyspepsia. Try it.

Be your character what it will, it will be known; and nobody will take it upon your word. — *Chesterfield.*

**MR. WM. CALDER**, 91 Spadina Avenue, Toronto, cured by Acetocura of spinal disease nearly 40 years ago. endorses all we say about our remedy.

Endurance is the prerogative of woman, enabling the gentlest to suffer what would cause terror to manhood. — *Wieland.*

**A LARGE WAIST**  
Is not generally considered a necessary adjunct to the grace, beauty or symmetry of the womanly form. Within the body, however, is a great waste made necessary according to the condition of things—continually in process and requiring the perfect action of all bodily functions to absorb or dispel the refuse. When there is irregularity or inaction, ladies who value a clean, pure, healthy body will take Dr. Pierce's Favorite Prescription—the only remedy for woman sold with a positive guarantee to right all her peculiar wrongs.

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

Dr. Pierce's Pellets cure biliousness, constipation, sick headache, indigestion, or dyspepsia, and kindred diseases.

Nearly half the exports of wheat from British India for the last two years went to the United Kingdom.

Minard's Liniment for sale everywhere.



**Saved Her Life.**

Mrs. C. J. Woolnough, of Wortham, Texas, saved the life of her child by the use of Ayer's Cherry Pectoral.

"One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved her life."

**AYER'S  
Cherry Pectoral**

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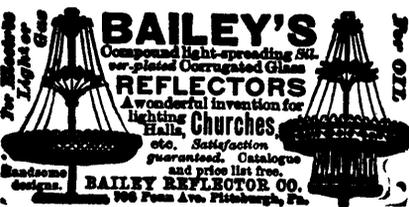
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MEETINGS OF PRESBYTERY.

ALGOMA.—At Little Current, on September 18th at 7 p.m. BRUCE.—At Paisley, on July 10th, at 11 a.m. BROCKVILLE.—On July 9th at 1:30 p.m. BARRIE.—At Barrie, on May 29th, at 10:30 a.m. CHATHAM.—At Chatham, in St. Andrew's Church, on July 10th, at 10 a.m. GLENGARRY.—At Alexandria on July 10th. GUELPH.—In St. Andrew's Church, Guelph, on May 15th, at 10:30 a.m. HURON.—On May 15th. HAMILTON.—In Knox Church, St. Catharines, on May 15th, at 10:30 a.m. KAMLOOPS.—In St. Andrew's Church, En-derry, on Sept. 10th, at 10:30 a.m. MAITLAND.—At Wingham, on May 15th, at 11:30 a.m. MONTREAL.—At Montreal, in the Presby-terian College, on July 10th, at 10 a.m. PARIS.—In Ingersoll on July 10th at 11 a.m. REGINA.—At Regina on July 18th. SARNIA.—In St. Andrew's Church, Sarnia, on July 3rd, at 10 a.m. SAUGEN.—In Knox Church, Harriston, on July 10th, at 10 a.m. TORONTO.—In St. Andrew's on first Tuesday of every month. WESTMINSTER.—At Chilliwack, on June 4th, at 7 p.m. WHITEBY.—At Bowmanville, in St. Paul's, on July 17th, at 10 a.m.

Miscellaneous.

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